

Two Miracles Attest that Jesus is the Resurrection and Life

Christ foreknew His mystery, even before the foundations of the world. It was in the last ages of the world that He arose for the inhabitants of earth. Having borne the sin of the world, He abolished both it and death, which is its consequence and was brought upon us by its means. He plainly said, "I am the resurrection and the life," and "he who believes in me has everlasting life, and shall not come into judgment, but has passed from death unto life." We will see this fulfilled in facts. The ruler of the synagogue of the Jews came near and, embracing the Savior's knees, begged Him to deliver his daughter from the bonds of death. Look, she already was brought down

to this and was in extreme danger! The Savior consented and set out with him. He was even hurrying on to the house of the one who invited Him and was aware that what was being done would profit many of those who followed Him and would also be for His own glory. On the way, He saved the woman who was the victim of a severe and incurable malady. No one could stop her issue of blood that ruined the art of physicians. No sooner had she touched the hem in faith, than He immediately healed her. A miracle so glorious and revealed was, so to speak, the work merely of Christ's journey.

St. Cyril of Alexandria

TWENTY-THIRD SUNDAY AFTER PENTECOST



Icon of Healing Jairus' Daughter (Luke 8:41-56)

ST. GEORGE ROMANIAN CATHOLIC CATHEDRAL

EPARCHY OF ST. GEORGE IN CANTON

1123 44TH St NE, Canton, OH 44714

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Tel: 330-492-8413 FAX: 330-493-9963

Most Rev. John Michael Botean, Bishop - 330-493-9355

Very Rev. Ovidiu Marginean, Rector - 330-492-8413

Very Rev. Iuliu Muntean - 330-493-9355

Fr. Deacon Remus Orian – 330-809-2500

Schedule for Holy Days of Obligation: Vigil Vespers: 6:30 p.m.

Day of Feast: 10:00am and 6:30 p.m.

Confessions: See calendar or at any time by request.

Ann Fosnaught, Secretary 330-492-8413 or annf@rcdcanton.org

November 8, 2020

7th Sunday after the Holy Cross

24th Sunday after Pentecost

This Sunday: Epistle Eph 2:4-10

Gospel Lk 8:41-56

Next Sunday: Epistle Eph 2:14-22

Gospel Lk 10:25-37

Weekly Liturgy Schedule

Monday 11/9

No Divine Liturgy

Tuesday 11/10

8:30am Divine Liturgy: +Sr. Edwardine of Srs. of St. Joseph of St. Mark

Wednesday 11/11

8:30am Divine Liturgy: H/S Shane McKinney and Cathy Ross by Doug Babb

Thursday 11/12

8:30am Divine Liturgy: +John Bikis Jr. (4years) by Bikis Family

Friday 11/13

8:30am Divine Liturgy: +Susie Preston

Saturday 11/14

No Divine Liturgy

Sunday 11/15

10:00am Divine Liturgy

Church Bulletin donated in November 2020 by Earl and Amparo Adkins for health of Luz Angela's, her niece, surgery.

All scheduled services will be held and can be viewed and prayed with at stgeorge.click2stream.com. Make sure to click on the volume to unmute at the bottom right hand corner. Also, we are every Sunday on St. George Cathedral Facebook.

All are invited to coffee hour in the large hall provided by Dave and Debbie Murari. Thank you!

Sunday Collection: November 1, 2020

Sunday envelopes	\$2,300.00
+Emil and +Maria Neagu by Danny and Cyndi Ardelean	\$25.00
Candles	<u>\$101.00</u>
Total	\$2,426.00

Someone lit a candle and prayed for you last Sunday:

In memory of all Zagan Family Members	The Zagan Family
+Husband Dan Cseak	Natalie Cseak
+All family members and angel +Trisha	Del and Sandy
H/S All family members	Del and Sandy
Special Intention for Family	Doru Jacobs
Health and Salvation	Mihai and Elena Florea
In memory of loved one	Mihai and Elena Florea
In memory of loved one	Mihai and Elena Florea
H/S Emilio Piipi	Rebecca Baumgartner
+Ann Popa	Anonymous
+Raruk Family	Grete, Dan and Finn Heatherly
+Heim Family	Grete, Dan and Finn Heatherly
+Heatherly Family	Grete, Dan and Finn Heatherly
+Galida Family	Grete, Dan and Finn Heatherly
+Hotiu Family	Anonymous
+Pop Family	Anonymous
+Marginean	Anonymous

Health Georgeta and Liviu	Anonymous
Health Veronica Maier	Anonymous
Health Suzie Dragos	Anonymous
Health Virginia Rogers	Anonymous
+Susie Preston	Dave and Debbie Murari
H/S Sue Sampson	Dave and Debbie Murari
H/S Tim McMullen	Dave and Debbie Murari
Happy Birthday "Debbie", "Mom", "Nana"	David Murari and Family
+Patricia Galida	William Galida
+Walsh and Savage Families	Harry and Kathy Walsh
H/S Barb Macuch, Peggy Rowles, Linda Sousa	Harry and Kathy Walsh
Special Intention: Sousa, Walsh and Crown	Ana and William Galida
+Mihai Botan, Gabriela Orian's grandfather	Suzie Dragos
+John, husband	Suzie Dragos
+Dragos and Eberhart Family	Suzie Dragos
H/S Drew Xeloures, son-in-law	Suzie Dragos
H/S all family	Suzie Dragos
H/S all sick parishioners	Suzie Dragos

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Special Announcement:

Please pray for: Bryan Pryce, John Contini, Donna Pandullo, Missy Lawver, Carol Hoge, Veronica Maier, Sr. Agnes Scalero, Earl Adkins, End to Corona Virus attack, Clore Family, Georgeta Barcutian, Grace Mary Fein, Barbara Greavu, Connie McAdams, Suzie Dragos, Doris Rotar, Virginia Rogers, Stella Lazar and all who need our prayers.

Sick and homebound: Magdalene Florian (Florida), Alex and Theresa Gonyias (Home), Ann Stimer (Home), Maria Poplacean (Canton Regency Rm.#256), Aurelia Lupsor (Canton Christian Home) Natalie Cseak (St. Joseph, Louisville), Eugene Popa (St. Joseph, Louisville) and Irene Pontones (Chapel Hill Retirement Community)

For holy Baptism contact the parish office at least one month prior to the date requested.

For First Reconciliation contact the parish office when your child turns 7.

For Weddings contact the parish office at least six months prior to the date requested.

To guarantee announcements for the bulletin, they need to be given to the office by Wednesday prior to the Sunday bulletin. Thank you!

To facilitate **accurate counting**, please use separate checks/cash for the special collection, candle and Sunday collection envelopes. Thank you for your attention to this detail!

Please let the office know if you have an upcoming surgery, illness, etc., so we can put you on our prayer list. Thank you!

Altar Candelabrum for November 2020 is donated by **the Craciun Family for the health of Mrs. Georgeta Barcutian and Mrs. Mary Cornea.**

Left Iconostasis Candelabrum for November 2020 is donated by **Dave and Debbie Murari.**

Right Iconostasis Candelabrum for November 2020 is donated by **Family in memory of +Judge Novak and +Mary Marku.**

Blessed Virgin Mary Candelabrum for November 2020 is donated by **George and Misty Maier in celebration of their birthdays and anniversary.**

If you would like to sponsor a candelabra for any month of the year in honor of a living member or in memory of any loved ones that have passed away, please get in touch with the Church office and Ann will be able to schedule it for you. Thank you for your continuous support of the Church!!!

Prescura for November 2020: Amparo Adkins, Suzie Dragos, Elena Florea, Ann Fosnaught, Maria Marcu, Debbie Murari, Jacqui Oprean, Virginia Rogers, Patricia Wendt, Dodi Zbuka and Psa. Gabriela Marginean.

Thank you to all the Veterans who have served to protect our freedoms!

Announcements

The gross revenue for Fish Fry on October 30 was **\$2,346.00. and we served 108 dinners.** Final tallies of revenue and expenses will be given at the end. Thank you for everyone's help!!

Fulfillment of your **Pledge!** Have you thought about whether you are up to date of you **Sunday Offerings?** Your support to maintain our beloved church is needed. See Ann if you are unsure if you are on track.

St. George Church on 30th Street will host a **Drive Thru Dinner** on November 21 for pick up between 11am and 5pm. Order by November 15. Call 330-575-5322 or email at fooddrive@stgeorgecanton.org. See the bulletin board for the menu.

Amazon donates a percentage of your purchases to the charity of your choice when you go to <https://smile.amazon.com/>. As you are shopping online, you can go to choose the St. George Cathedral. Thank you for using <https://smile.amazon.com/>!

Parish events:

Curbside Fall Fish Fry will be hosted at St. George Cathedral on Friday, November 13 and 20 from 4:00pm to 6:00pm. You can order and prepay online at or call the office at 330-492-8413.

Stewardship committee will meet on Wednesday, November 11 at 6:30pm. Contact Fr. Ovi if you are interested in attending.

Pastoral Council will meet on Thursday, November 19 at 6:30pm. Contact Fr. Ovi if you are interested in attending.

The Giving Tree: Pastoral Council chose to give to local food banks this year instead of helping a specific family or other group. Please bring in non-perishable foods to help those less fortunate in the area in celebration of Jesus' birth!

To Tickle Your Funny Bone ☺

Jesus is better than Santa:

Santa lives at the North Pole. Jesus is everywhere.

Santa rides in a sleigh. Jesus rides on the wind and walks on the water.

Santa comes but once a year, Jesus is an ever-present help.

Santa comes down your chimney uninvited, Jesus stands at your door and knocks.

Santa makes you stand in line to see him, Jesus is as close as the mention of His name.

Santa let you sit on his lap. Jesus lets you rest in his arms.

Santa asks, little boy, little girl, what is your name? Jesus knows our names before we did.

Santa has a belly like a bowl full of jelly. Jesus has a heart full of love.

Santa offers ho ho ho. Jesus offers health, help, hope.

Santa says you better not cry. Jesus says, cast all your cares on me for I care for you.

Santa's Little helpers make toys. Jesus makes new lives, mends hearts, repairs broken homes.

Santa makes you chuckle. Jesus gives you Joy.

Santa puts gifts under your tree. Jesus became our gift and died on the tree.

There's really no comparison; Jesus is the reason for the season.

Word of Life

“We know earthly death is not the end, but rather the door through which we must pass to gain eternal life. Because of our belief and hope in the Resurrection, we can face death not with fear, but with preparation... We prepare for eternal life by choosing to love and follow God now, in our daily lives and decisions.” *USCCB Secretariat of Pro-Life Activities, “Catholic Considerations for Our Earthly Passing” respectlife.org/end-of-life-considerations*

For all public officials, especially those newly elected:
May they strive to govern with the wisdom of God,
and protect life from conception to natural death;

Let us pray to the Lord, Lord have mercy.

Happy Birthday! La mulți ani!!

Debbie Murari – November 8th

John Puia – November 10th

Mihaela Dumea – November 10th

George Maier – November 11th

Ileana Mihalteanu – November 11th

Chris Suma – November 12th

	Mon 11/9	Tue 11/10	Wed 11/11	Thu 11/12	Fri 11/13	Sat 11/14	Sun 11/15
	Onesiphorus and	Mihaela Dumea's John Puia's birthday Apostles Erastes and	George Maier's Ileana Mihalteanu's Minas, Victor, Vincent Abstinence Veterans Day	Christopher Suma's Hieromartyr Josaphat	H. Father John Abstinence	Apostle Philip	Christmas Fast - Gurias, Samonas and 8th SUNDAY AFTER
9am		Liturgy: +Sr. Edwardine of Srs. of St. Joseph of St. Mark 8:30am - 9:30am	Liturgy: H/S Shane McKinney and Cathy Ross by Doug Babb 8:30am - 9:30am	Liturgy: +John Bikis Jr. (4years) by Bikis Family 8:30am - 9:30am	Liturgy: +Susie Preston 8:30am - 9:30am		
10am							Divine Liturgy 10am - 11:30am
11am							
12pm		Beckwith Come to work on HVAC units 12pm - 4pm					Coffee: Ann Fosnaught 11:30am - 12:30pm
1pm							
2pm							
3pm							
4pm					Fish Fry 4pm - 6pm		
5pm							
6pm							
7pm			Stewardship Committee meeting Small hall 6:30pm - 8pm				

WE LIVE IN A SPEED-DRIVEN AGE. We look for faster ways to accomplish every task: in the office, in the kitchen, in the classroom. In our economy, speed is a source of competitive advantage. In the workplace, higher speed means greater efficiency. Today, “to build a better mousetrap means “to build a faster mousetrap.”

As a result, we are increasingly intolerant of slowness. Waiting becomes more and more difficult. If we encounter a long line in a store, a bank or a post office, our impulse is to leave and come back later. Our relationships to others may be scarred or shattered by our impatience with others. Our impatience with ourselves can make it impossible for us to rejoice in or even accept life in the present.

While people with chronic illnesses or handicaps have health services available to them as never before, their greatest suffering today may be psychological: knowing that they must live with their affliction day in and day out without hope of deliverance. Some advocate suicide or mercy killing as a way out of this impasse. The Netherlands, Belgium and Switzerland have decriminalized mercy killing in certain circumstances to give people a “way out” of their hopeless conditions.

In contrast, we find the situation of the woman recoded in the Gospels whose hopeless condition exceeded anything prevalent in developed countries today. We are told that she had been hemorrhaging for twelve years. In the Torah, any contact with vital fluids such as blood rendered a person

ritually impure and called for the sufferer to be avoided. *“If a woman hemorrhages for many days not at the time of her period she shall be unclean as in the time of her period. Anyone who touches her shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. When she is cleansed from her discharge, she must count off seven days and after that she will be ceremonially clean”* (Leviticus 15:25-28).

Since this woman was still hemorrhaging, it meant that she could not have experienced any intimate contact for twelve years.

Christ Alone Brings Healing

In Mark 5:26, we read that her attempts at finding medical help had been as fruitless as they were financially draining. She had no hope until she heard of Jesus. She approached Him secretly to void defiling Him or being rejected by Him, but touching the All-Pure One cleansed and purified her. Contact with the Long-Suffering One ended her long suffering.

In the New Testament physical healing and other miracles generally point to spiritual healing. Here the woman’s illness and her healing contact with Christ direct our minds to reflect on our own spiritual condition.

Most Christians today look upon the idea of ritual impurity in the Old Testament manner as antiquated and not part of our spirituality. Yet, each of us is unfit for contact with the Holy One because we share a nature scarred by sin and subject to death. We need to

touch the hem of Christ’s garment for our broken nature to be restored.

For us who live in the time after Christ’s resurrection, the “hem of His garment” – the physical realities which convey His divine power to us – are the Holy Mysteries. In Baptism we rise with Him from the death of our broken humanity. In the Eucharist we become more deeply one with Him in His Body, the Church. We come to Him in the various circumstances of our life - our need for physical or spiritual healing, our desire to experience His blessing on our families and our ministries –seeking to be transformed by His presence. And when we approach the water, chrism, oil or crowns with the faith of this unnamed woman in the Gospels, we are touched by the power going out from Him through them as well.

The Mysteries as “Works of the Law”

It is all too easy for us, particularly those raised in the Church, to approach the Holy Mysteries as if they were acts of ritual cleansing as described in the Torah. We can bring our children for baptism because that’s what we do with babies to “make them Christians.” We can approach the mystery of confession legalistically, so that we can get a pass to receive the Eucharist. Approaching any of the mysteries as if they were rites of passage or ritual purification – or as anything other than reaching out to touch the hem of Christ’s garment – turns them into “works of the Law.” And, as St Paul insists, *“by the works of the Law no flesh shall be justified”* (Gal 2:16).

Our sacramental contacts with Christ are meant to affect our life. The Holy Mysteries are not simply “rites,” ceremonial moments that we perform then return to ordinary life without their affecting the way we live. On the one hand, we live and worship as Christians only because we have touched Christ. On the other hand, we know that our baptismal union with Christ does not guarantee that we will live the life we have received. As with the woman in the Gospel, our contacts with Christ are simply part of the story. The way we live determines how the story develops and will end.

The Woman in Eastern Christian Lore

The Scriptures do not mention this woman again. A later work, *The Acts of Pilate*, gave her a name, Berenice, but this does not shed any light on how her healing affected her life. In the West, this name was transliterated as Veronica, whose connection with Christ’s passion was popularized in the Middle Ages.

The Acts of Pilate, parts of which date to the mid-second to third century, describes this woman as offering testimony at the trial of Jesus. “There was found there also a woman named Berenice, and she said, ‘Twelve years I was in an issue of blood, and I only touched the edge of His garment, and directly I was cured.’ The Jews say, ‘Our Law does not admit the testimony of a woman.’” (Acts of Pilate, 7).

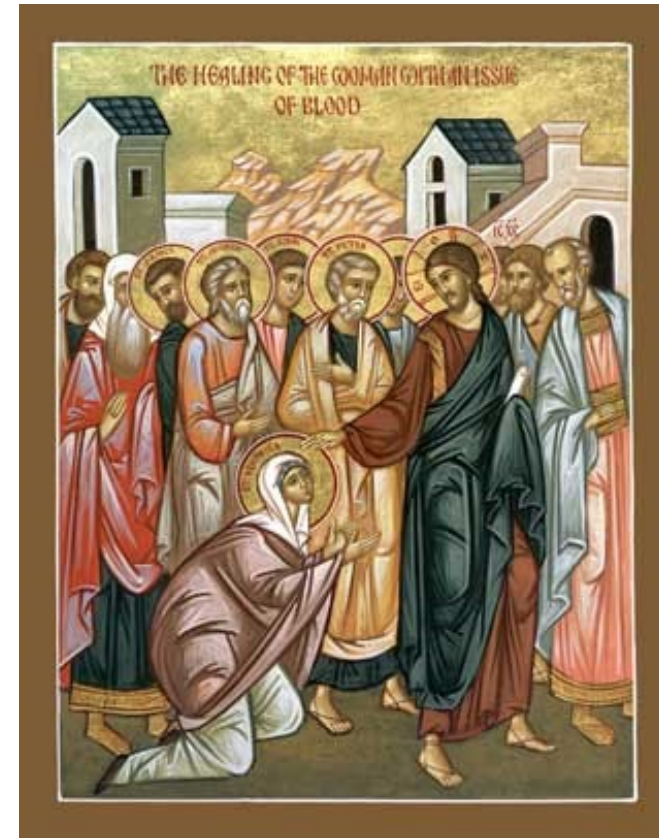
According to one tradition, Berenice caused a statue of the Lord Jesus to be made in gratitude for her healing, before which she

prayed to God. The fourth century Bishop of Caesarea, Eusebius, described it: “Since I have mentioned this city [Caesarea Philippi] I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

“For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.”

The statue was preserved until the year 305 when it was demolished under the emperor Maximinus Daia. Julian the Apostate (331–363) attempted to replace it with an image of his own, but (as the contemporary historian Sozomen asserts in his Church history, Hist. Eccl. V, 20) that “a flash from heaven smote the statue, hurling the head and neck to the ground, where it continues to this day, looking black as if burned by lightning.”

*Seventh Sunday after Holy Cross
(23 Pentecost, 7 St Luke)*



When Power Goes Out of Him