

## Mission Statement

Saints Peter and Paul Byzantine Catholic Parish is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

**Mysteries of Initiation (Baptism, Chrismation & Eucharist):** Must be a registered, active, supporting member of the parish family. Pre-baptism instructions are required. Contact Fr. Simeon to schedule.

**Mystery of Crowning:** Must be a registered, active, supporting member of the parish family. Must meet with Fr. Simeon before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Simeon. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

**Mystery of Reconciliation:** Celebrated Saturdays, 4:00 PM - 4:30 PM and upon request.

**Mystery of Anointing:** Celebrated upon request. Ideally celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

**Visitation of the Sick:** The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, persons who are hospitalized are visited when Fr. Simeon is notified. It especially is important that a family member contact Fr. Simeon whenever a loved-one is hospitalized.

**Funerals:** Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

**Parish Membership:** We welcome anyone to become a parishioner of Sts. Peter and Paul Parish. Only those who are registered are considered members of the Parish. When one registers to become a parish member they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only through the pastor by appointment. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

**Godparent/Sponsor Letters:** Must be a registered, active, supporting member of the parish.

**Rectory Office Hours:** Sister Barbara is in the Parish office from 10 AM – 2 PM Monday, Wednesday and Friday. Father Simeon is available on other days and times by appointment.

## PILGRIM VOCATION PROGRAM – (participation by both parishes together)

Vocations are the result of the Christian Community actively engaged in prayer that “**the master of the harvest will send out laborers for his harvest.**” All Byzantine Catholic Churches in America will begin a Pilgrim Vocation Icon Program on Sunday, September 24. ***One way we can all be involved in vocation ministry is through prayer.*** Each week, the icon will be given to a household in the parish. The family or individual accepting the icon for a week agrees to pray during that week for vocations. Everyone in the parishes is invited to have this icon in their home for a week of special prayer for vocations. ***Please sign up on the sheet that is posted on the bulletin board in the Social Hall. (The sign-up sheet will be at St. Michael's for November.)***



## 3-TIER CHINESE AUCTION

St. Michael Byzantine Catholic Church, Campbell, OH, is having their annual 3-Tier Chinese Auction on Sunday, September 17, 2017 at St. Michael's Hall, 405 Robinson Road, Campbell. The \$6.00 Admission includes 25 tier-one tickets and a pasta bowl. Doors open at Noon and drawings begin at 2:00 PM. *Great prizes, gift certificates and theme baskets all waiting to be won.*

## 27<sup>th</sup> TRUMBULL COUNTY LIFE CHAIN

October 1st the pro-life gathering of local churches will take place along Elm Road between Warren Plaza and Harding High School at 2:30 PM. You are encouraged to take part in this one hour prayer demonstration against abortion.



### (PP) Divine Liturgy Attendance weekend of 10 September:

5:00 PM: 56; 11:00 AM: 76

**Our return to the Lord for all He has given us: . . . . . \$2,534.70**

### (SM) Divine Liturgy Attendance weekend of 10 September:

17 from St. Michael; 6 from St. Peter & Paul

**Our return to the Lord for all He has given us: . . . . . \$358.00**



- **Sun. Sept. 17** Catechist Meeting – 9:30 AM in the Social Hall.
- **Weekends of Sept. 17 & 24 Special Collection for Hurricane Victims**
- **Sat. & Sun. Sept. 16 & 17** Coffee and Donuts in the Social Hall, after both Divine Liturgies.
- **Mon. Sept. 18** St. Benedict’s Auxiliary Meeting – 7:00 PM in the Social Hall. We are playing the “Dice Game”...bring a small wrapped gift or two.
- **Sun. Sept. 24** ECF Classes begin – 9:30 AM to 10:45 AM
- **Mon. Sept. 25** Church Cleaning Party – 9:00 AM to Noon. We can use your help!



### HURRICANE RELIEF

*There will be a special collection this weekend and next weekend for the Harvey and Irma Hurricane Victims. We have been blessed with very decent weather in this area, while others have lost homes and even lives. Let us thank God for our blessings and open up our hearts to help those less fortunate. A collection basket will be on the Tetrapod (icon table) for your donations. If you are donating by check, make it payable to SS. Peter and Paul Church, but please write “Hurricane” in the memo.*



### \$200.00 RAFFLE – to benefit the Ladies Guild

**1st Prize: Lottery Pumpkin      2nd Prize: \$100.00 Cash**

Raffle Tickets will be sold after all the Divine Liturgies, from September 3rd thru October 1, 2017. The drawing will be held at the Ladies Guild Bingo/Card Party, October 1, 2017. **Tickets are \$1.00 each or 6 for \$5.00.** Winner need not be present.

### BINGO & CARD PARTY TICKETS

Ladies Guild members will be selling Bingo & Card Party tickets before and after all Liturgies. **Tickets are \$6.00.** Ticket purchase includes eligibility for the door prize, other drawings and a box lunch with beverage. *Please support the Ladies Guild activities as they host the various functions for our Parish Family.*

17 SEPTEMBER 2017

### SCHEDULE OF DIVINE SERVICES

Sunday,	17 September	<i>SUNDAY AFTER THE EXALTATION OF THE CROSS. Holy Martyr Sophia and her three Children, Faith, Hope and Charity.</i> <b>+Margaret &amp; +Joseph Lisak – Donna Green</b> <b>+Harry Reynolds – Rick &amp; Karen Reynolds</b> <b>+Todd Zumerling – M/M Steve Wareham</b>
	<b>(Vigil Liturgy) 5:00 PM</b> <b>(SM) 8:30 AM</b> <b>(PP) 11:00 AM</b>	
Monday,	18 September	<i>Postfestive Day of the Exaltation of the Cross. Venerable Father Eumenius the Wonder-worker, Bishop of Gortyna.</i> <b>No Divine Liturgy</b>
Tuesday,	19 September	<i>Postfestive Day of the Exaltation of the Cross. Holy Martyrs Trophimus, Sabbatius and Dorymedont.</i> <b>+Kay Roscoe – Helen Ruschak &amp; family</b>
	<b>(Chapel) 8:30 AM</b>	
Wednesday,	20 September	<i>Postfestive Day of the Exaltation of the Cross. Holy Martyr Eustace and his Companions. Holy Martyrs and Confessors, Great Prince Michael and His Counsellor Theodore.</i> <b>+Irene Frankos – M/M Robert Dellimuti</b>
	<b>(Chapel) 8:30 AM</b>	
Thursday	21 September	<i>(Leave-taking) of the Feast of the Exaltation of the Cross. Holy Apostle Codratus of Magnesia.</i> <b>+Sister Julia Rohaly – Byers family</b>
	<b>(Chapel) 8:30 AM</b>	
Friday,	22 September	<i>Holy Martyr Phocas, Bishop of Sinope. Holy Prophet Jonah. Venerable Father Jonah the Priest, Father of Theophane the Hymnographer and Theodore the Artist.</i> <b>No Divine Liturgy</b>
Saturday,	23 September	<i>Conception of the Holy Prophet, Forerunner and Baptist John.</i> <b>+Elizabeth Petrigalla – Betty &amp; Macala Blake</b>
	<b>(PP) 5:00 PM</b>	
Sunday,	24 September	<i>SIXTEENTH SUNDAY AFTER PENTECOST. Holy Martyr, First among Women, and Equal to the Apostles, Thecla.</i> <b>Prayer Intention of the Rosary Society</b> <b>+Fio Nuzzi – Janice &amp; Mike</b>
	<b>(SM) 8:30 AM</b> <b>(PP) 11:00 AM</b>	

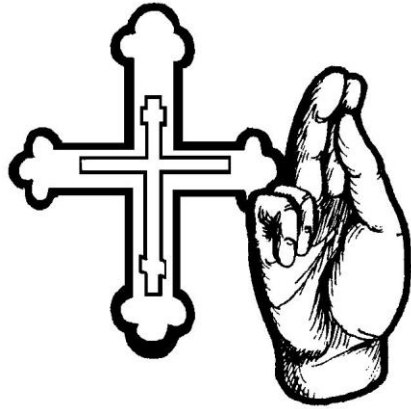


Attentive to the Word  
Sunday After the Exaltation of the Cross

*Mk. 8: 34b – 38*

*See Pages 258 - 260 (Music pages will differ)*

*Tone 6 Troparion - Page 152*



The priest, as he prepares for the Divine Liturgy at the altar of preparation, approaches the altar of preparation with the prayer, “You have redeemed us from the curse of the law with your precious blood; nailed to the Cross, and pierced with the lance, You have gushed forth immortality to humankind; glory be to You, our Savior.” He then begins the ritual of cutting out the lamb (host) from the prosphora (bread). Sealed at the top is the Greek cross intersected at the top portion with IC XC, the first and last

letters for Jesus Christ. The bottom portion is intersected with the word NI KA which means conquer. Put together it means *Jesus Christ conquers* death by his death on the cross. It is for us a reminder that “In this sign we also shall conquer” by using the powerful and awesome sign of the cross.

Our Lord, by His redemptive and sacrificial death upon the cross, sanctified what was formerly an instrument of shame and ignominy. Because of its sanctification by Jesus’ redemptive death, the early Christians quickly adopted it as a symbol of their faith. They embraced this symbol, learned of its great spiritual power and began to sign themselves with it before any major undertaking.

Making the sign of the cross on various parts of the body gradually developed into one large sign, tracing it from the forehead, to the chest and to the shoulders, accompanying it with the invocation of the Holy Trinity. Some or all of the fingers of the right hand were employed in making the cross. Five fingers were used to symbolize the Blessed Trinity and the human and divine natures of Christ.

It was Pope Leo IV who gave the following instruction: “Sign the chalice and the oblation with the proper cross, that is to say, not in a circle and with various fingers, as many do, but with two fingers extended and the thumb bent up underneath, by which the Trinity is represented.”

The making of the sign of the cross accompanied almost every action in the life of the early Christian from the rising in the morning until retiring at night. The following passages, taken from a few early Christian writers, gives an indication of how widespread was the practice.

“In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down at whatever work occupied us, we mark our foreheads with the sign of the cross” (Tertullian). “We ought, therefore, on rising, to give thanks to Christ to perform all our daily work with the sign of the cross” (St. Ambrose). St. Cyril of Jerusalem wrote: “Let us not then be ashamed to confess the crucified. Let the cross be our seal made with boldness by our fingers on our brow, and on everything; over the bread we eat, and the cup we drink; in our coming in and going out; before our sleep, when we lie down, and when we awake, when we are on the way, and when we are still.”

The sign of the cross was employed by members of the early Church to distinguish them from the pagans. The sign of the cross was used early in the Church to repel the powers of evil. “Along with these words, make the sign of the cross upon your forehead; for, not only no human adversary but not even the devil himself, will be able in any way to hurt you, seeing you appearing everywhere protected by these arms” (St. John Chrysostom).

Throughout the centuries, the Church has used the sign of the cross to purify places, homes, vessels, food, drink, etc. and to dedicate them for the honor and glory of God. The sign of the cross is important not only for its symbolic value, but it is a simple and very impressive profession of one’s faith as a Christian, belief in the Blessed Trinity and in the redemptive death of Christ.

*When making the sign of the cross, therefore, it should be done with care and devotion, realizing its tremendous meaning and powerful symbolism.*

*by Bishop Michael J. Dudick*