

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.

LAST WEEK for....2018 CONTRIBUTION ENVELOPES & CALENDARS

If you haven't picked up your contribution envelopes for 2018, they are in the parish office. You will need to call the office at 330-372-1875. Thank you for your cooperation in this matter.

PILGRIM VOCATION PROGRAM . . .you may not be able to do anything else to help our Byzantine Catholic Church...but you can pray!

One way we can all be involved in vocation ministry is through prayer. Everyone in the Parish is invited to pray for and encourage others within the Church that they might respond generously to God's call in their lives. Please sign up today on the sheet posted in the Social Hall to have the Pilgrim Vocation Icon in your home. You and we will be greatly blessed.



JUST A FEW REMINDERS:

Please help us to keep our church clean and in good order by not leaving bulletins or song sheets in the pew book- holders or on the pews themselves. You are encouraged to take the Sunday bulletin home with you and/or share it with someone else. If you are not going to take the bulletins with you, kindly return them to the racks from which you picked them up.

Candles are \$2.50 for the glass candles and \$.50 for the thin taper candles. Also, some parishioners pay for the glass candles and take them home or to the cemetery, to honor their loved ones. This is fine, but we ask that you return the empties back to the church. We return these to our candle supplier, who recycles them by refilling and reusing. This helps to keep our cost and yours to a minimum. Thank you in advance for your cooperation with this request.



(PP) Divine Liturgy Attendance weekend of 21 January:

5:00 PM: 62; 9:00 AM: 34 11:00 AM: 94

Our return to the Lord for all He has given us: \$3,461.41



- **Sun. Jan. 28** ECF Classes– 9:45 AM to 10:45 AM
- **Thurs. Feb. 1** Vigil Liturgy of the Feast of the Encounter of Our Lord with Simeon – 6:00 PM – **Blessing of Candles.**
- **Wed. Feb. 7** St. Vincent de Paul Meals Program – 9:00 AM to 2:00 PM. It is our day to “feed the hungry” – we can use your help, even for a short time.
- **Sat. & Sun. Feb. 10 & 11** Coffee & donuts after all Liturgies.



MONDAY, FEB. 12TH – LENT BEGINS – DAY OF STRICT FAST – NO MEAT, EGGS OR DAIRY PRODUCTS



*****Ladies Guild Anniv. Dinner – Jan.30, 2018 – 5:00 PM at Buena Vista***
WE HOPE TO SEE ALL OF YOU THERE!**



ALL SOULS REMEMBRANCE

During our Liturgical Year our Byzantine Church remembers its faithful departed in a special way on 5 All Souls Saturdays. The first All Souls Saturday is 3 February 2018 at 9:00 AM. Come and pray for the departed

YEAR-END CONTRIBUTION STATEMENTS FOR 2018

... are ready for pick-up in the Social Hall. They are in alphabetical order to make it easier for you to find. Please, do not pick up anyone else’s statement unless they have specifically asked you to do so.

28 JANUARY 2018

SCHEDULE OF DIVINE SERVICES

Sunday	28 January	<i>SUNDAY OF THE PRODIGAL SON. Venerable Father Ephrem the Syrian, Bishop of Nineveh. Venerable Father Isaac the Syrian, Bishop of Nineveh.</i>
(Sunday Vigil)	5:00 PM 9:00 AM 11:00 AM	+Victor Byers – Dr. & Mrs. Dom Villareal +Doris Mosko – Ron Mosko +Phyllis Eggens – Hilary Seibert
Monday	29 January	<i>Translation of the Relics of the Holy Bishop and Martyr Ignatius of Antioch.</i> No Divine Liturgy
Tuesday	30 January	FEAST OF THE THREE HOLY BISHOPS: BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM. Holy Bishop-Martyr Hippolytus.
(Chapel)	8:30 AM	+Bill Maddox – Betty & Steve Zombar
Wednesday	31 January	<i>Holy Wonderworkers and Unmercenary Healers Cyrus and John. Our Holy Father the Priest Don Bosco.</i>
(Chapel)	8:30 AM	+John, +Mary & +Paul Fejko – Robert Fejko
Thursday	1 February	<i>Pre-festive Day of the Feast of the Meeting. The Holy Martyr Tryphon.</i>
(Vigil Liturgy)	6:00 PM	Intention of Fr. Simeon Sibenik – Benedictine Sisters
Friday	2 February	<i>MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST WITH SIMEON AND ANNA.</i> No Divine Liturgy
Saturday	3 February	<i>First All Soul’s Saturday. Post-festive Day of the Meeting. Synaxis of the Holy Prophet Simeon & the Prophetess Anna.</i>
(Sunday Vigil)	9:00 AM 5:00 PM	First All Souls Liturgy with Reading of the Diptyches. +Michael Hoson – Hoson family
Sunday	4 February	<i>MEATFARE SUNDAY. SUNDAY OF THE LAST JUDGMENT. Post-festive Day of the Meeting. Venerable Father Isidore of Pelusium.</i>
	9:00 AM 11:00 AM	Intention of Lauren & Keawe – Gary & Julie Sharon Prayer intention of the Rosary Society



Attentive to the Word
Sunday of the Prodigal Son
Lk: 15: 11 - 32

Res. Tone 1 Pg. 125 - 127: and Pg. 216

Among the best known and remembered parables of our Lord is the compelling story recorded by the evangelist Luke (15:11-32) involving an errant son, his forgiving father and unforgiving older brother. None of the other three evangelists includes it in their accounts. Besides being a classic of spiritual insight, it is also a literary jewel. Our Church repeats it for us every year as part of our pre-Lenten preparation for the Great and Holy Fast to remind us of the state of our own souls and the continuing need for personal conversion. Through this moving drama, Jesus illustrates welcoming acceptance available in the kingdom of God. The traditional title - Parable of the Prodigal Son - is perhaps too familiar to be changed, but it might also be called the parable of the forgiving father or a parable of two brothers because the story shows a balance between a father's love for both his sons rather than the younger son's wastefulness of worldly goods.

What are some of the dynamics of the story? Under Jewish law, the first-born son receives a double share of whatever inheritance there may be. The younger son in this case is entitled to a third of the estate. The division of property ordinarily awaited the death of the father, and there were provisions in traditional law for penalties when the share was withdrawn ahead of time which, however, is not discussed in this particular story because it is not really of much importance. By asking for his share and then leaving, the younger son is actually cutting his ties with his family, with no regrets. He takes everything with him; there is no reasonable hope that he will be back. His departure with a substantial share of the family estate also means quite a loss to his father and brother which adds to the animosity between them. The young man soon becomes a spendthrift, becomes involved with freeloaders and eventually the bottom falls out. He becomes so destitute to survive that he resorts to the greatest indignity for a Jew - he is left to tend pigs. Calamity finally brings him to his senses, and he resolves to go back home as a hired servant. He carefully rehearses his speech, expecting to be treated with cold reserve and suspicion and maybe even rejection.

But, the father still loves him and has been keeping vigil which pays off as he sees his son coming back. There is anything but cool reserve. The father runs to meet his son, hugs him and kisses him. The son cannot get through his rehearsal speech. The father cannot act quickly enough and arranges for the finest robe, a ring and shoes which places him as a family member not as a servant. There is absolutely no thought of recrimination, no policy of making the young man prove himself worthy. The only important factor is that he is alive and has come home. The story would be complete as it stands with the

return of the young man, but there is a further dynamic - the elder son's anger, indignation and self-righteousness which makes him so resentful that he refuses to share in the family celebration. Again, the pivot is the father's love. He goes out to the elder son just as he went to the younger. He wants both of them to be happy. What does the father do? He does not deny the elder son's feelings but implies that all this is beside the point at the moment. Something far more important is going on: a son and brother has practically returned from the dead. Everything else fades in the face of that fact.

The impact of this story then comes home to us. It is a story of conversion, turning a life around. We are challenged to apply its lesson by asking ourselves: Am I like the father? Or like the elder or the younger son? Do I have parts of all three in me? These are challenging questions as we begin to focus more keenly on the introspection of the approaching Lenten season.

By Msgr. John Sekellick

FEAST OF THE ENCOUNTER

What did Simeon and Anna expect to find as they prayed in the temple and fasted for the coming of the Messiah? Were they surprised that the answer to their supplications was a tiny baby, helpless and dependent on his humble parents? Could this little child really be the "King of glory" whom the psalmist had proclaimed (see Psalm 24:8-10)? Here was God incarnate, taking on our own flesh in the most humble way possible. "He had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God" (see Hebrews 2:17).

This passage is read on the Feast of the Encounter. The term "encounter" suggests an element of surprise. All their lives, Simeon and Anna had prepared themselves for this encounter in the temple, even though they didn't know when or how it would happen. Because of their prayer and attentiveness to the Spirit, these two people were able to see the splendor of God in Mary's small child. Filled with gratitude, Simeon "took him up in his arms and blessed God" (Luke 2:28).

How blessed are we that the resurrected Lord has come to his temple to remain! In the Eucharist, under the appearance of ordinary bread and wine, Jesus comes to meet us. In baptism, he has taken up residence in the temple of our hearts as well. By the shedding of his blood and the outpouring of his Spirit, he has purified us and delivered us from death (see Malachi 3:2-3).

Like Simeon and Anna, let us prepare ourselves for our encounter with the Lord. We may be surprised to meet him in those around us, in the poor and helpless, the sick and dying. He is always waiting for us in his temple, in the Eucharist, waiting for us to embrace him and hold him close to our hearts. His love—stronger than any sin we may commit—will purify us. Then like Simeon, we will be filled with his peace (Luke 2:29). Like Anna, we will give "thanks to God" (2:38).