

## 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 11 AM – 2:30 PM Monday, Wednesday and Friday. Father Simeon is available on other days and times by appointment.

## PHILLIP'S FAST

Phillip's Fast is the 40-day period before Christmas which is devoted to preparation for the coming of the Messiah. It begins on November 15<sup>th</sup>, the day following the feast of St. Phillip, and extends through December 24<sup>th</sup>. It is a period of fasting, prayer, Scripture reading, church attendance and participation in the sacraments to enable us to capture the full meaning of the Christ's coming.

This fast before Christmas became the symbol of the prayers and fasts of the Old Testament patriarch and prophets, who looked forward to the coming of the Messiah with great longing. During this period of preparation for the birth of Jesus, the Church remembers many of the Old Testament saints: Obadiah on 19 November; Nahum on 1 December; Habakkuk on 2 December; Zephaniah on 3 December; Haggai on 16 December; Daniel on 17 December; the two last Sundays of December are dedicated to the Old Testament Forefathers and Fathers.

Let us do at least a minimal fast of abstaining from meat on Wednesdays and Fridays, attending devotions, and doing some Scripture reading to prepare for the Nativity of Christ.

## LOVE IS A WEAVER OF TATTERS

A devout Amish woman once said, "I seem to create so much of my life the way I fashion my rugs - from leftover remnants and tatters of whole days." How seldom we have days that are in "one piece", unmarred by intrusions and interruptions. We find ourselves having to take a sliver of time here to read a story to our child, a scrap of a moment there to make a call. . . another ragged piece of an hour to mow the lawn or hem a dress. . . a discarded handful of minutes to write a note.

Yet when we take them all, and dye them in the bright colors of our love, sew them together with the strong cord of devotion, and plait them faithfully through the weeks, what delightful beautiful things have been fashioned!

Never be defeated by a day which seems to be nothing but bits and tatters. Use each precious moment for needs as they come rather than waiting for "whole pieces of cloth", and whole uninterrupted days. They may never come.



**Divine Liturgy Attendance weekend of 4 November:**

5:00 PM: **68**; 9:00 AM: **68**; 11:00 AM: **66**

**Our return to the Lord for all He has given us: . . . . \$4,007.29**

- **Sun. Nov. 11** Classes for K through 12 will meet from 9:55 to 10:45 AM.
- **Sun. Nov. 11** Carpath-Rusyn Society meeting at 2:00 PM. A documentary film on the life of Sergeant Michael Strank entitled “Our Flag Still Waves” will begin at 2:00 PM. All are invited! More info is on the bulletin board!
- **Mon. Nov. 12** Ladies Guild Meeting – 7:00 PM in the Social Hall. Speaker: Lou Lepro (from St. Vincent de Paul Meals Program).
- **Thurs. Nov. 15** Philip’s Fast begins in preparation for the Nativity of Christ.
- **Mon. Nov. 19** Important Meeting of St. Benedict’s Auxiliary – 7:00 PM in the Social Hall. Election and Installation of Board Members.
- **Tues. Nov. 20** Interfaith Thanksgiving Service. More info to follow.
- **Wed. Nov. 21** Solemn Holy Day of the Entrance of the Theotokos into the Temple.
- **Thurs. Nov. 22** Thanksgiving Day – Parish Office Closed.
- **Mon. Nov. 26** Church Cleaning Party – 9:00 AM to Noon! We would be grateful for your help!



### NUT ROLL PICK-UP

You may pick-up your order of rolls on Saturday, November 10, 2018, between 3:00 PM and 6:30 PM, or before & after all Divine Liturgies, this weekend. If there are any extra rolls available, they will also be sold at those times. *Thank you for your support, from St. Benedict’s Auxiliary and the Benedictine Sisters!!*



### ST. NICHOLAS DINNER

Our St. Nicholas Dinner will be held in the Social Hall after the 11:00 AM Divine Liturgy on 2 December 2018. It will be catered by DiLucia’s. The cost per person is: Adults = \$10.00; Children (ages 7-12) = \$5.00; Children (6 & under) free. **Deadline: Sun. Nov. 25**  
*Sign-up sheets are on the bulletin board in the Social Hall.*

11 NOVEMBER 2018

### SCHEDULE OF DIVINE SERVICES

Sunday	11 November	<i>TWENTY-FIFTH SUNDAY AFTER PENTECOST. Holy Martyrs Menas, Victor and Vincent. Holy Martyr Stephanis. Venerable Father and Confessor Theodore.</i>
<b>(Sun. Vigil)</b>	<b>5:00 PM 9:00 AM 11:00 AM</b>	<b>+Jeffrey Hoso – Hoso family +Millie Simko – Bob &amp; Marianne Cabosky +Margaret Gnat – David &amp; Wendy Austin</b>
Monday	12 November	<i>Venerable Father John the Merciful. Venerable Father Nilus. Holy Martyr Josaphat, Archbishop of Polotsk.</i> <b>No Divine Liturgy</b>
Tuesday	13 November	<i>Holy Father John Chrysostom, Archbishop of Constantinople.</i> <b>No Divine Liturgy – Clergy Day</b>
Wednesday	14 November	<i>Holy and Illustrious Apostle Phillip. Our Holy Father Gregory Palamas, Archbishop of Thessalonica.</i>
<b>(Chapel)</b>	<b>8:30 AM</b>	<b>+Joanne Emory – sister, Elizabeth Cantelmo</b>
Thursday	15 November	<i>Holy Martyrs and Confessors Gurias, Samonas and Habib.</i>
<b>(Chapel)</b>	<b>8:30 AM</b>	<b>+George &amp; +Mary Krupsa – daughter, Cathy Eddy</b>
Friday	16 November	<i>Holy Apostle and Evangelist Matthew.</i> <b>No Divine Liturgy</b>
Saturday	17 November	<i>Holy Father Gregory the Wonder-worker, Bishop of Neocaesarea. Passing of the Blessed Martyr Josaphat Kocylovskyj, Bishop of Peremyshal.</i>
	<b>5:00 PM</b>	<b>+Tom Vislosky – Family</b>
Sunday	18 November	<i>TWENTY-SIXTH SUNDAY AFTER PENTECOST. The Holy Martyrs Plato &amp; Roman.</i>
	<b>9:00 AM 11:00 AM</b>	<b>+Joseph Schasney – Michael &amp; Sue Johnson +Esther &amp; +Aida – Jim &amp; Anita Shaffer</b>



## Attentive to the Word

### Twenty-fifth Sunday after Pentecost

*Lk. 10: 25 - 37*

*Tone 8 - Pages 161 - 163*



From our reading of the New Testament we recall Jesus' frequent arguments with the Jewish teaching authorities, the Scribes and the Pharisees. Jesus often criticized the Pharisees for being superficial, hypocritical and unduly strict (see Matthew 23, 13-18). But Jesus also told His disciples: "The Scribes and Pharisees sit on Moses' seat; so practice and observe whatever they tell you" (Matthew 23, 2-3).

During the first years of the Church, the Pharisees came to dominate Jewish life. After the destruction of the Jerusalem temple in 70 AD, when the Jews were scattered, it was these early Rabbis (teachers) who gathered the people into synagogue communities, preserving, enriching and passing on the treasury of Jewish learning and life. Judaism as we know it today owes much of its shape to Scribes and Pharisees who lived in Jesus' time or soon after.

Because many of the first Christians were former Jews, the Gospels tend to emphasize Jesus' disagreements with the Jewish authorities. Matthew, one of the tax collectors, hated by the Pharisees, is especially hard on them. We may be surprised, then, to learn that Jesus actually had a great deal in common with the Jewish teachers against whom he so often spoke out.

Jesus' style of preaching, His habit of traveling, His gathering of disciples and many of His opinions are also characteristic of the early Rabbis. Rabbinic teaching was largely conducted in a lively question and answer style, made more vivid by the use of parables and stories with memorable and memorize-able one-line morals. Each point would be backed up by quotes from the **Torah**, the Jewish law, the first five books of the Old Testament.

We can see Jesus' similarities to the Rabbis in today's Gospel. The scene is a religious debate, such as is common even today among Jews who take religious learning seriously. The "lawyer", a Jewish scholar, asks the general question, "What must I do to inherit eternal life?" Other famous Rabbis of Jesus' time and later, faced the same question. Among their replies were: "Fix a period for your study of the Torah, say little, do much and receive everyone with a cheerful face" (Shammai); "Be careful of the honor of your fellow man and when you pray, know before whom you stand" (Eliezar); "Let a man love God with a perfect love, whether things are going well or badly for him" (Anonymous, )

Jesus' response is very traditional; He turns the question back on His questioner and asks him to interpret the Law. The lawyer replies with the standard quote, a combination of Deuteronomy and Leviticus: "You shall love the Lord, your God, with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself." (Jews still pray the first part of this quote daily.)

But the lawyer, St. Luke tells us, wished to justify himself and so he challenges Jesus on the interpretation of the Bible's word, "neighbor". Jesus' interpretation takes the form of a parable - the well-known story of the Good Samaritan. Like many of the great Rabbis, Jesus insists on the obligation to love all people, not just "our own" be they Christians or Jews. He also insists that love must be practical — truly caring for people's needs (see the Epistle of James 2,14-16).

Of course, Jesus differed from His contemporaries in one all-important way: He alone is truly God and truly man, the Son of God and one of the Holy Trinity. Unlike the Rabbis, He taught on His own authority and did not hesitate to overturn Jewish laws that needlessly restricted people. Still, in these days when Jews and Christians live side by side, when our Pope can meet and pray with Jewish leaders, it is good to remind ourselves of the Jewish roots of the Christian faith. The New Testament shows Jesus and the Apostles in frequent conflict with Jewish authorities. Much of it, however, is more like a family feud, based more on things held in common than on insurmountable differences.

Our belief that Jesus is true God separates us from Judaism but an appreciation of Jesus' own Jewishness can lead us closer to Him as we listen to His Word in the Holy Scriptures.

By Fr. John S. Custer