

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 scriptio 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.

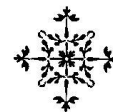
Funerals: Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of Saints 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: Lisa Mosko is in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father Simeon is available on other days and times by appointment.

ETERNAL MEMORY



Grant, O Lord, eternal rest to the souls of Your servants +**Mary Prest** and +**William Fusselman**, who have recently fallen asleep in the Lord. Please remember them and their families in your prayers.



FREE ADULT EDUCATION

Live webinar, free of charge. An excellent opportunity for adult education in our Byzantine Church. Register at EasternCatholic.org/Events.

Monday, September 20 @ 8 – 9 PM.

The first webinar will be “**Rethinking Sunday School: The Problem and Practical Solutions.**” The presenter is Father Francois Beyrouti, Ph.D./D.Th. Explore the importance of holding onto a discipleship model in teaching the faith, and practical ways to accomplish this in our current situations.

LITURGY STIPENDS

The Divine Liturgy Stipend has been increased to \$20 by the Archeparchy of Pittsburgh effective July 1, 2021.

CLARIFICATION OF PROCEDURES TO BE FOLLOWED IN FR. SIMEON'S ABSENCE:

While Fr. Simeon is recuperating, any needs required by parishioners are to be arranged through the church office.

If a priest is needed for emergency anointing of parishioners who are seriously ill, please call the office and we will do our best to take care of your request. If a parishioner is hospitalized at St. Joseph's, St. Elizabeth's or Trumbull Memorial, there is a Catholic Chaplain who is on call for emergency anointing, confession, “last rites,” etc., and they will be able to take care of these needs at this time.

In case of the death of a parishioner, the Funeral Home will call the office and we will arrange for a priest to work with the funeral director and the family for the funeral service and burial.

Divine Liturgy Attendance weekend of September 11:

5:00 PM: **49**; 9:00 AM: **39**; 11:00 AM: **53**

Our return to the Lord for all He has given us: \$2,859.00



- **Sat. & Sun., Sept. 18 & 19** *Parishioners only* - Rummage Sale open after each Divine Liturgy.
- **Fri. & Sat., Sept. 24 & 25** Rummage Sale & Bake Sale 9:00 AM – 4:00 PM
- **Mon., Sept. 27** Church Cleaning Party 9 AM – Noon. Come lend a helping hand.

RUMMAGE SALE & BAKE SALE

Friday and Saturday, September 24 & 25*
9:00 AM – 4:00 PM in Social Hall.

***PLEASE NOTE: We are opening the Rummage Sale this weekend after each Divine Liturgy for Parishioners only.**

Come and buy a **LUCKY LOTTERY GRAB BAG** with an instant lottery ticket attached. We are accepting donations of \$1 instant tickets to be put in the bags.

Please call Elaine at 330-770-1100 if you have any questions.

LADY BUG BOX

This month's drawing will be held on Sunday, September 26th, after the 11:00 AM Liturgy. One of the prizes in the Lady Bug Box this month is a chance to win big bucks in the Knights of Columbus Football CRAZR Sweepstakes. This is a \$20 Ticket that is good for a sweepstakes going on from November 7th through January 9th. They are giving away \$2500 per week for ten weeks.

Tickets are being sold in the Social Hall for chances to win the contents of the **Lady Bug Box**. This box contains Instant Lottery Tickets and/or Gift Cards. Tickets are \$1.00 each or 6 for \$5.00, and can be purchased after each Liturgy.

HELP NEEDED

I need your help! When we moved to Infant of Prague Manor twelve years ago, we rented seven apartments. I am now the only Benedictine Sister living here and I must vacate 3 of the apartments by October 1st. (I will work on vacating 3 more later.) The parish rummage sale came at a good time, and was a big help...but I have a lot of furniture (beds, night stands, couches, easy chairs, electric and manual recliners, tables, chairs, desks, filing and storage cabinets, floor and desk lamps, hutch, TV's, DVD and Video players, bookcases, copier, printers) and much more. All are in very good condition and are reasonably priced. I also have to vacate our Library...*Books are free!* If you, or anyone you know is interested, please call Sr. Barbara at 330-240-2534 for an appointment. I would really appreciate any help you can give me. You are always in my prayers. Thank you and God Bless all of you!

SEPTEMBER 19, 2021

SCHEDULE OF DIVINE SERVICES

Sunday	19 Sept.	<i>SUNDAY AFTER THE EXALTATION OF THE CROSS. The Holy Martyrs Trophimus, Sabbatius and Dorymedont.</i>
(Sun. Vigil)	5:00 PM 9:00 AM 11:00 AM	+Frank Hoso, Jr. – Josephine Massaro +Carol King – Aunt Marjie and Cousins Paul & Cheryl +Sister Agnes Knapik – Oblates of St. Benedict
Monday	20 Sept.	<i>Post-festive Day of the Feast of the Exaltation of the Holy Cross. The Holy Martyr Eustace and His Companions. The Holy Martyrs and Confessors, the Great Prince Michael and His Counsellor Theodore, Wonder-workers of Chernigov.</i> No Divine Liturgy
Tuesday	21 Sept.	<i>Leave-taking (Otdanije) of the Feast of the Exaltation of the Holy Cross. The Holy Apostle Codratus of Magnesia.</i> No Divine Liturgy
Wednesday	22 Sept.	<i>The Holy Martyr Phocas, Bishop of Sinope. The Holy Prophet Jonah. Our Venerable Father Jonah the Priest, Father of Theophane the Hymnographer and Theodore the Artist.</i> No Divine Liturgy
Thursday	23 Sept.	<i>The Conception of the Holy Prophet, Forerunner and Baptist John.</i> No Divine Liturgy
Friday	24 Sept.	<i>The Holy Martyr, First Among Women, and Equal to the Apostles, Thecla.</i> No Divine Liturgy
Saturday	25 Sept.	<i>Our Venerable Mother Euphrosyna.</i>
(Vigil Liturgy)	5:00 PM	Health & Welfare of Bernadette Zumerling - family
Sunday	26 Sept.	<i>EIGHTEENTH SUNDAY AFTER PENTECOST The Falling Asleep of the Holy Apostle and Evangelist John the Theologian.</i>
	9:00 AM 11:00 AM	+Elizabeth Petrigalla – Blake family +Fio Nuzzi – Janice & Mike Clark



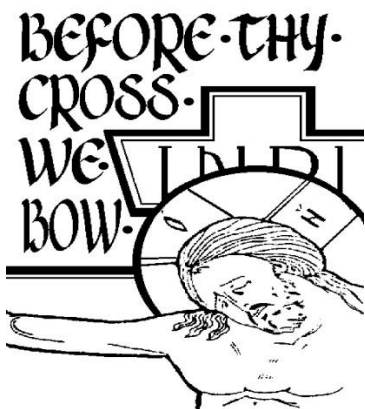
Attentive to the Word
SUNDAY AFTER THE EXALTATION
OF THE CROSS

Mark 8: 34 - 9:1

*Tone 8 - Troparion - Pg. 161 and then
follow directions on Pgs. 254 - 256*



EZ-PASS LANE TO HEAVEN?



On a rainy, dreary day a group of priests was returning home from a meeting. It had been a long day, and the heavy traffic in the Metropolitan New York area that they were encountering was a sure sign that, to paraphrase the words of Robert Frost, they still had "...miles to go before they slept!" A toll booth loomed ahead, with lengthy lines of cars maneuvering to find the gate with the shortest line. Fortunately, the clergymen were riding in a vehicle equipped with "EZ-PASS", thus shortening their delay at the toll booth.

At that point, one of the priests wondered aloud: "Do you think there is an EZ-PASS lane to Heaven?" The question, of course, was asked facetiously. In retrospect, however, it was

really a profound comment indeed. Is there an EZ-PASS lane to Heaven? We would all like that, wouldn't we?

We live in a society that is constantly seeking shortcuts and searching for the "easy way" of doing things. From "fast food" to computerized banking and online shopping, our lives have become a study in convenience. Get it done...get it done quickly...get it done painlessly... this has become the acceptable philosophy of life in the 21st century.

Sadly, many of us have carried that same philosophy over into our spiritual lives. We have become masters at bending and reshaping the rules, disciplines and yes, even the teachings of our Church to suit ourselves, rationalizing that all of these things were established at a different time and under different circumstances. Surely, we say, they don't apply to us today!

In essence, we certainly do try our best to create our own EZ-PASS lane to Heaven! But the words of our Lord – found in the Gospel of St. Mark – show us the folly of such thinking: **WHOEVER WANTS TO COME AFTER ME, LET HIM DENY HIMSELF, LET HIM TAKE UP HIS CROSS AND LET HIM FOLLOW ME.**

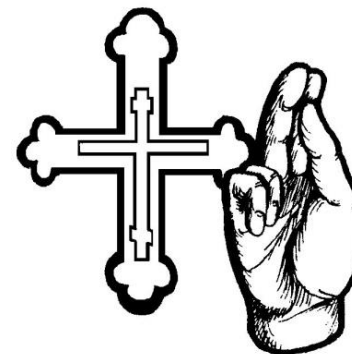
Those are harsh words – words that go against everything the world holds near and dear. Who wants to be denied of anything? Who wants to sacrifice? Who wants to even symbolically take up a cross? Yet in our quest to gain so much in life, we may ultimately lose that which we can least afford to lose: our soul!

It IS hard to take up our cross. It IS hard to avoid sin. It IS hard to love our enemies. It IS hard to be charitable. It IS hard to adhere to a sacrificial lifestyle of self-denial. It IS hard...*but not impossible*. A "cloud of witnesses" (the saints) has gone before us and has done just that, and what one man has done, another can do as well.

So what is the answer to the question: "Is there an EZ-PASS lane to Heaven?" It is a resounding and emphatic "NO!" It will take effort and commitment on our part. But take courage from the words of St. Paul to the Galatians: "Let us not grow weary in doing good, for in due time, we will reap our reward."

Protopresbyter Michael Rosco

THE SIGN OF THE CROSS



In the beginning, the cross was represented without the figure of the crucified Christ on it, because of the shame that was associated with the cross. Later when the persecution of Christians ceased, crosses appeared in many public places. The cross is the most widely used Christian symbol.

The sign of the cross was originally made by tracing the thumb or index finger over one's forehead (2nd century). Later, signing of the breast as well as the forehead began to take place. In the East, the practice of making the sign of the cross with two or three fingers was begun in the sixth century, to combat those who denied that Christ was both man and God – the

number two signifying the two natures of Christ, or three, meaning the Trinity. This custom passed over to the West in the 9th century. Pope Leo gives this directive to his clergy: "Sign the Chalice and the Host with the proper cross ... with two fingers outstretched and the thumb hidden within them, by which the Trinity is symbolized..." In the 13th century, Pope Innocent III directed most explicitly that the sign of the cross be made with three fingers from the forehead to the breast and from the right to the left shoulder, the way that it is made by the majority of Eastern Christians. The West kept this custom until the 14th century. **Which is correct?** Both are – according to the tradition to which you belong. The Eastern is simply more ancient! This explanation is given that we all may realize that people may legitimately do things differently, and yet not be wrong.