

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. Andrew to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the parish family. Must meet with Fr. Andrew before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Andrew. 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. Andrew is notified. It especially is important that a family member contact Fr. Andrew whenever a loved-one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Fr. Andrew 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: The Parish office is open from 10 AM – 2 PM Monday, Wednesday and Friday. Father Andrew is available on other days and times by appointment.

THE MARTYRDOM OF SAINT JOHN THE BAPTIST

John's dedication and faithfulness to his vocation demonstrate the focus that would help us all to be more integrated in our practice of the following of Christ. John has harassed Herod about his multiple marriages, the latest being with his brother's wife. John, fearless of the consequences, has denounced this behavior. Although Herod is troubled by some respect for John the Baptist, he has John beheaded in loyalty to his impetuous promise to his latest wife's daughter whose dancing has delighted him, and also to avoid offending his guests. Obviously a number of cross-currents meet in this weak man. In John if there are crosscurrents they have all been redirected, something we would all like to have happen in our lives. That's what we call a life of integrity, when everything in us is focused on one worthy goal. In the Benedictus, the hymn uttered by John's father Zechariah at his birth, Zechariah speaks of his son preparing the way. But not only was John to prepare the way, he was also to walk the way. Even before the public preaching of Jesus whom he proclaimed, John walked the way of humility and selflessness. Even before the passion and death of the Lord, he walked the way of the cross. If we needed the reminder, the martyrdom of John underlines for us once again the basic truth of the following of Jesus; our following likewise is through sharing the suffering, death, and resurrection of the one we believe in and in whom we trust.

MT. ST. MACRINA PILGRIMAGE TRANSPORTATION AVAILABLE

Bus Transportation for Mount Saint Macrina Pilgrimage, Uniontown, PA is available on Sunday, September 6, 2015 on a first come, first serve basis. Round-trip fare is \$20.00 per person (non-refundable). The bus will leave at 8:00 AM from the Byzantine Center on Shady Run Road, Youngstown. Please arrive by 7:30 AM. The bus will depart from Uniontown, PA at 7:00 PM. Please call Theresa or Tony Swindler at 330-759-2655 to reserve a seat (deadline is August 31st). Make checks payable to: *St. Nicholas Byzantine Catholic Church* and mail to: Theresa Swindler, 217 Mansell Dr., Youngstown, OH 44505. We thank Theresa for providing this opportunity for us.



Divine Liturgy Attendance weekend of 16 August:

5:00 PM: 79; 11:00 AM: 97

Feast of the Dormition: 50

Our return to the Lord for all He has given us: \$3,679.10



- **Mon. Aug. 24** Church Cleaning Party – 9 AM – Noon
- **Sun. Aug. 30** Our Parish Picnic, approximately 12:45 PM – Don't forget to sign up on the registration sheet, and plan to bring your favorite side dish or dessert to share. It will be an afternoon of fun.
- **Wed. Sept. 2** St. Vincent de Paul Meals Program – 9 AM to 2 PM
- **Tues. Sept. 8** Ladies Guild Meeting – 7 PM in the Social Hall
- **Sat. & Sun. Sept. 12 & 13** Coffee & Donuts in the Social Hall after both Liturgies.

COMBINED PARISH PICNIC



Please mark your calendars for the afternoon of Sunday, **August 30th** at **St. Demetrios Center Grounds at 3223 Atlantic, NE**. We are planning a combined parish picnic with St. Michael Parish. Once again, our parish will provide the hamburgers, hot dogs and beverages. **You provide your "specialty" to share with everyone else. Please bring a serving utensil and don't forget to mark your container and utensil.** If you plan on attending, please sign your name and the number attending to the sign-up sheet located in the social hall or at the Belvedere Avenue entrance, so that we can properly prepare. We hope to see all of you there!



Hugging – the Perfect Cure for What Ails You!

There are no movable parts – no batteries to wear out – no check ups.
 A hug provides low energy consumption – high energy yield.
 There are no monthly payments – no insurance requirements.
 It's inflation proof – theft proof – non-taxable – non-polluting.
 Of course it's fully returnable!
 Besides, hugging is healthy! It relieves tension – combats depression – reduces stress and improves blood circulation.
 It's invigorating – elevates self-esteem – generates goodwill.
 Hugs have no unpleasant side effects.
 Actually, it's very close to being a miracle drug, – if given in the spirit of love towards our fellow human being!

23 AUGUST 2015

SCHEDULE OF DIVINE SERVICES

Sunday,	23 August	<i>THIRTEENTH SUNDAY AFTER PENTECOST. Leave-taking of the Feast of the Dormition. Holy Martyr Lupus. Holy Martyr Irenaeus, Bishop of Lyons.</i> +Joseph & +Betty Campana – Irene Marchin +Jason Lazor – Micheline M. Hayda +Robert Kleese (40th Day) – Ron Mosko
(Vigil Liturgy)	5:00 PM	
(SM)	8:30 AM	
(PP)	11:00 AM	
Monday,	24 August	<i>Holy Bishop-Martyr Eutyches, Disciple of St. John the Theologian. Blessed Confessor and Priest-Monk Dominic Methodius Treka.</i> No Divine Liturgy
Tuesday,	25 August	<i>Return of the relics of the Holy Apostle Bartholomew. Holy Apostle Titus.</i> Chancery
Wednesday,	26 August	<i>Holy Martyrs Adrian and Natalia. Blessed Mother Miriam Bawadi.</i> +Jacqueline Pilasky – VL & Scotty Marlowe
(Chapel)	8:30 AM	
Thursday,	27 August	<i>Venerable father Pimen.</i> +Dorothy Byers – Byers Family
(Chapel)	8:30 AM	
Friday,	28 August	<i>Venerable Father Moses the Ethiopian. Holy Father Augustine, Bishop of Hippo. Holy Martyr Gebre Michael, Priest of Ethiopia. Passing of Venerable Mother Laurentia Herasymiv 919520. Synaxis of the Venerable Fathers of the Pecherskaja Lavra.</i> +John Enasko – Ruth Emerson
(PP)	6:00 PM	
Saturday	29 August	<i>THE BEHEADING OF THE HOLY PROPHET, FORERUNNER AND BAPTIST JOHN.</i> +Elizabeth Zombar – John & Irene Chekan
(PP)	5:00 PM	
Sunday,	30 August	<i>FOURTEENTH SUNDAY AFTER PENTECOST. Post-festive Day of the Beheading of St. John the Baptist. Holy Fathers Alexander, John and Paul the Younger, Patriarchs of Constantinople.</i> Health of Marjorie Reynolds – Bob & Marianne Cabosky +Irene Frankos – Bob & Dorothy Dellimuti
(SM)	8:30 AM	
(PP)	11:00 AM	



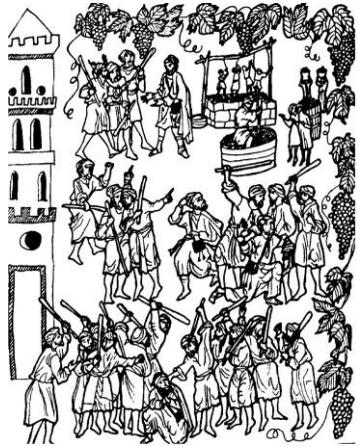
Attentive to the Word

Thirteenth Sunday After Pentecost

Mt. 21: 33 – 42

Pages 141-142 and 352-355

or Use the papers provided



This morning's parable was told by our Lord in the company of the chief priests and elders in the temple. They've come to Him to demand to know by what authority He performs miracles and teaches the people. But instead of answering their question, He reveals to them by parables that they should know the answer to their own question. Many of the parables that Christ tells the religious leaders of the Jews compare the many graces given to the Jewish people by God with the lot of the Gentiles.

In this parable, Christ shows that though they were given enormous amounts of grace from God for the salvation of the people, the Jewish leaders have failed to properly steward this grace. "There was a certain man who

planted a vineyard, and hedged it about, and dug a winepress in it, and built a tower, and let it to tenants, and went into a far country." The man is the Lord, who has planted the vineyard of the world. He has then hedged off a certain portion of it—the nation of Israel, the people being prepared to receive the Messiah. The hedge He places about the vineyard is the law, which keeps the chosen flock apart from all other flocks, the Gentiles. The winepress is the altar; where the fruit of the vineyard is to be offered back to the owner. The tower is the temple; the protection of the Lord and His presence, for His people. All that the vineyard needs to grow and be made into the final product is provided.

And left in charge of the people are the tenants—the teachers of the people, the scribes and the Pharisees. And then God goes into a far country. Referring to the longsuffering of the Lord, not demanding an immediate account, not pursuing the wrongdoers, but giving the tenants time to prune and grow the flock. "And when the time of fruit drew near, the owner sent servants to the tenants to receive the fruit. But the tenants beat, stoned and killed the servants. So finally the owner sent His son, but the tenants killed the Son." The nearing time of the harvest is the constant nearing to the time when the Messiah will come. So the Lord sent the prophets, to call the tenants to account, and

to straighten out the situation in the vineyard. But the prophets were abused and beaten and stoned and even killed. So the Son of God came in the flesh, to offer the tenants and the people one last chance to settle accounts with the Lord. But the evil tenants threw Christ out of the vineyard—they carried Him out of the city of Jerusalem and crucified Him outside of the city walls on Golgatha's hill.

"When the lord therefore of the vineyard comes, what will he do to those tenants? He will miserably destroy those wicked men, and will let out his vineyard to other tenants, which shall render him the fruits in their season." The vineyard is violently taken from the scribes and the Pharisees when the Temple is destroyed in 70 AD, an event that Christ prophesies on several occasions. And the vineyard is expanded—it is no longer the Jewish people, but now includes all mankind. And the new tenants are the Apostles, the bishops and the presbyters, called to lead the people to fruition. In the verse immediately after this parable, Christ says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." All of the graces given to Israel to bring the message of God to the world are now transferred to the Christian Church, the Bride of Christ. And now the Church is tasked with the spreading of the Gospel to all the world, to the tilling of vineyard to bring forth good fruit to return to the Master.

We as the Christian Church should receive this parable with fear and trembling. If the nation of Israel had been given great riches, what have we as Byzantine Christians been given? We no longer wait for the Messiah, He has come. In fact, we're preparing even now to receive His body and blood. Man's salvation is no longer prophesied, but was fulfilled in Christ. We are no longer slaves of the law, but free in the love of Christ. And we, who are in possession of the fullness of this Mystery, are we caring for it any better than God's first chosen people? The vineyard of the Church is planted. It is hedged from the world by the grace of the Holy Spirit. Our altar is the heavenly altar, and our worship takes place in the heavens. We have been given all we need for the bountiful harvest. But what will our Lord find when He returns? Will we be working diligently in the vineyard—both tilling the soil of our own hearts, as well as calling those outside the vineyard to enter into the joy of the Lord? Or will we just be living, taking advantage of what the Lord has given us, but not doing our part in return?

Christ makes it abundantly clear both in this morning's parable and in other places, if we don't use the gifts we've been given—both as a Church body, and as individual Christians—then the gifts will be taken away. And we'll be called to give an account for our failures. In response to the love and mercy of our Savior, let us strive to bring forth fruits worthy of the kingdom of Heaven. Fruits of love, of mercy and compassion. Fruits of a sinless life, of prayer and Christ-likeness. Fruits that we can give to our Master in return for all that He has given us.