

## 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.



- **Tues. May 12** St. Vincent de Paul Pizza Day – 9:00 AM to 2:00 PM. We can use your help, especially now in the summer months.
- **Tues. May 12** Ladies Guild Meeting – 7:00 PM in the Social Hall.
- **Sun. May 17** Meeting of Oblates of St. Benedict – 2:00 to 4:00 PM at the Monastery. Ring #301.
- **Sun. May 24** Panachida for Pentecost at Ss. Peter & Paul Cemetery – 2:00 PM.



## MOTHERS' DAY PANCAKE BREAKFAST

The youth of our Parish will hold a Mothers' Day Pancake Breakfast on Sunday, 10 May following the 11 AM Divine Liturgy. Details are posted at all the entrances. Proceeds will go towards the 2016 National ByzanTEEN Youth Rally to be held in Cleveland.

## THANK YOU!

Thank you so much to the Ladies Guild Members who helped make our First Reconciliation and party one we will remember. The Pizza was delicious, the special favors of Byzantine Cross cookies were beautiful, as well as very tasty, and the ice cream bar was a really nice surprise and was enjoyed by all. Thank you, again!

***Alex, Alexi, Andrew, Gabriella, Landon and Rebecca***

## MANY YEARS

Our Parish Family extends its prayerful best wishes to **Fr. Donald Bolls** who will be ordained a priest for the Archeparchy on Sunday, 10 May 2015 at our Cathedral of St. John the Baptist in Munhall. *May God grant to His priest Donald peace, health and happiness for many years!*



## Divine Liturgy Attendance weekend of 3 May:

5:00 PM: **81**; 11:00 AM: **176**

**Our return to the Lord for all He has given us: . . . . . \$4,027.35**

## WHEN GOD CREATED MOTHERS

by Erma Bombeck

When the Good Lord was creating mothers, He was into his sixth day of "overtime" when an angel appeared and said, "You're doing a lot of fiddling around on this one."

And the Lord said, "Have you read the specs on this order?"

- She has to be completely washable, but not plastic;
- Have 180 movable parts... all replaceable;
- Run on black coffee and leftovers;
- Have a lap that disappears when she stands up;
- A kiss that can cure anything from a broken leg to a disappointed love affair;
- And six pairs of hands.

The angel shook her head slowly and said, "Six pairs of hands... no way."

"It's not the hands that are causing me problems," said the Lord. "It's the three pairs of eyes that mothers have to have." "One pair that sees through closed doors when she asks, 'What are you kids doing in there?' when she already knows. Another here in the back of her head that sees what she shouldn't but what she has to know, and of course the ones here in front that can look at a child when he goofs up and say, 'I understand and I love you' without so much as uttering a word."

"Lord," said the angel, touching His sleeve gently, "Go to bed. Tomorrow..."

"I can't," said the Lord, "I'm so close to creating something so close to myself. Already I have one who heals herself when she is sick... can feed a family of six on one pound of hamburger... and can get a nine-year-old to stand under a shower."

The angel circled the model of a mother very slowly. "It's too soft," she sighed.

"But she's tough!" said the Lord excitedly. "You cannot imagine what this mother can do or endure."

"Can it think?"

"Not only can it think, but it can reason and compromise," said the Creator.

Finally, the angel bent over and ran her finger across the cheek. "There's a leak," she pronounced. "I told You, You were trying to push too much into this model."

"It's not a leak," said the Lord. "It's a tear."

"What's it for?"

"It's for joy, sadness, disappointment, pain, loneliness, and pride."

"You are a genius," said the angel.

The Lord looked somber. "I didn't put it there," He said.

HAPPY MOTHER'S DAY!

10 MAY 2015

### SCHEDULE OF DIVINE SERVICES

Sunday,	10 May	<i>SUNDAY OF THE MAN BORN BLIND. Holy Apostle Simon the Zealot.</i>
(Vigil Liturgy)	5:00 PM	<b>Intentions of the Living and Deceased Mothers</b>
(SM)	8:30 AM	<b>Intentions of the Living and Deceased Mothers</b>
(PP)	11:00 AM	<b>Intentions of the Living and Deceased Mothers</b>
Monday,	11 May	<i>The Foundation of Constantinople (330). Holy Priest-Martyr Mocius. Holy Fathers Cyril &amp; Methodius, Apostles of the Slavs. Holy Father Basil Hopko, Bishop of Midila.</i>
		<b>No Divine Liturgy</b>
Tuesday,	12 May	<i>Holy Fathers Epiphanius, Bishop of Cyprus and Germanus, Patriarch of Constantinople.</i>
		<b>Chancery Office</b>
Wednesday,	13 May	<i>Leave-taking of Pascha. Holy Martyr Glyceria</i>
(PP)	6:00 PM	<b>+Helen Sekula – Barbara Dufalla</b>
Thursday,	14 May	<i>FEAST OF THE ASCENSION OF OUR LORD, GOD AND SAVIOUR JESUS CHRIST.</i>
(SM)	6:00 PM	<b>+John &amp; +Margaret Kostrub – Mary Ann Money Penny &amp; Fam.</b>
Friday,	15 May	<i>Post-festive of the Ascension. Venerable Father Pachomius the Great. Venerable Father Isaiah the Wonder-worker, Bishop of Rostov.</i>
(Chapel)	8:30 AM	<b>+Julie Riggs – Benedictine Sisters and Oblates</b>
Saturday	16 May	<i>Post-festive of the Ascension. Venerable Father Theodore the Consecrated, Disciple of St. Pachomius. Holy Martyrs Vitus, Modestus &amp; Crescentia. Blessed Martyr the Priest Vladimir Bajrak.</i>
(PP)	5:00 PM	<b>+Albert Mindek – Dorothy Byers Family</b>
Sunday,	17 May	<i>SUNDAY OF THE FATHERS AT THE FIRST NICEAN COUNCIL. Post-festive of the Ascension. Holy Apostle Andronicus and His Companions. Passing of the Martyr and Priest Ivan Ziatyk.</i>
(SM)	8:30 AM	<b>Health of Marion Bizet – Bob &amp; Helen Bankey</b>
(PP)	11:00 AM	<b>+Mary Bradley – sister, Helen Kuhar</b>



## Attentive to the Word

### *Sunday of the Man Born Blind*

**John 9: 1- 38**  
**Pages 189 - 191**

#### OPEN AND CLOSED MINDS



Trying to talk heart to heart with someone who has all of life's mysteries answered, who has every serious question settled, and who brushes away new insights with determined conclusions is both disappointing and enervating. By contrast, talking with someone who will freely examine life's basic questions, who will share from the heart, and who looks forward to learning from every conversation, energizes, lifts, and builds up the soul.

In today's reading, the Pharisees' reactions to the healing of the man born blind exemplify classic, stubborn resistance to change. Rather than welcome the healing and the sign of God's presence, they became more adamant in opposition to the Lord Jesus (vs. 22). The man who was healed, by contrast, demonstrates the way in which God expands the heart and mind that are open to growth and to an appreciation of His mysterious workings in the world.

Follow carefully seven different ways the Pharisees defended against accepting any particle of new truth.

In accusing the Lord of violating the Sabbath (vs. 16), some of the Pharisees closed themselves off from the joy of the healing, though others of them could not accept their reasons (Jn. 9:16). The one who was healed said, "He is a prophet" (vs. 17). Both in experience and by conclusion, he testified to God. "O taste and see that the Lord is good" (Ps. 33:8).

Next, the Pharisees sought to explain away what had happened by questioning the plain reality which all could see and by impugning the honesty of the witnesses: "Is this your son...who you say was born blind? How then does he now see?" (vs. 19). Here

alone, three different attacks are made, but truth, plain and simple replies – forcing them to abandon their earlier approach.

"The Jews had agreed already that if anyone confessed...he would be put out of the synagogue" (vs. 22), exposes the hidden motives behind their persistent interrogation of anyone associated with the healing – the threat of social banishment. The man's parents rightly referred them to the man himself. The newly sighted man spoke for himself and God, and quite capably.

"Labeling" is a tried and true method of intimidation to silence the truth. Notice that Jesus is called a "sinner" but with no substantiating evidence. In addition, there is appeal to impeccable authority. The Jews retreated into "specialist" knowledge in order to assert a "truth" with no basis in fact, a familiar ploy: "Science has shown...", "All the evidence proves...", "Those who have looked into the matter know..." On the other hand, the blind man brushes aside all these tactics and plainly states the facts. "...though I was blind, now I see" (vs. 25).

When it became clear that all their tactics were failing, the Lord's opponents resorted to discrediting the witness himself. "You are His disciple, but we are Moses' disciples" (vs. 28). They also appeal to "higher" authorities and attempt to "expose" the facts of the case as worthless. They even attribute prejudice to the man who had been healed!

The man's reply is a classic example of one who is growing in strength as he is attacked for his faith. He reaches the obvious conclusion they reject: "If this man were not from God, He could do nothing" (vs. 33). They in turn continue to impugn the healed man's worth as a person (vs. 34).

In the end, the Pharisees retreat into the ultimate resort of the implacably self-assured: they thrust the man away from them rather than face his truth (vs. 34). It is in this state that the Lord comes to him and reveals Himself as God. Of course the man worshiped Him (vs. 38).

*Illumine our hearts, O Master Who loves mankind, with the pure light of divine knowledge, and open the eyes of our minds to the understanding of Your Gospel teachings.*