

## 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.

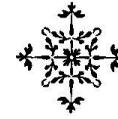
**Funerals:** Families of the deceased or the funeral director must contact Fr. Andrew before setting and publishing the day and time of the funeral.

**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.

## ETERNAL MEMORY



Grant, O Lord, eternal rest to the soul of your servant +**Mary Reese** who has recently fallen asleep in the Lord. Please remember her and her family in your prayers.

## INTERFAITH THANKSGIVING SERVICE

The 63<sup>rd</sup> annual Interfaith Thanksgiving Service will be celebrated on **Tuesday, 25 November 2014** at 7:00 PM at St. Paul Lutheran Church. Please join other members of our Parish Family along with members from Central Christian Church, St. Paul Lutheran Church and Beth Israel Synagogue as we give thanks to God for all the blessings He has bestowed upon us. A social with refreshments will follow the service.

## SPIRITUALITY DAY

The Benedictine Sisters of Queen of Heaven Monastery are offering a Day of Spirituality, Saturday, December 13, 2014, from 1:00 PM to 4:30 PM. It will be held at SS. Peter and Paul Social Hall. To register, please call 330-856-1813 or email [gohm@netdotcom.com](mailto:gohm@netdotcom.com) by Monday, December 8, 2014. The presenter will be Reverend Christiaan Kappes, Professor of Liturgy and Patristics at SS Cyril and Methodius Seminary in Pittsburgh, PA. His topic will explain the relationship of the Theotokos to the Holy Eucharist and how this knowledge can transform us. There will be time for reflection, questions, refreshments and the Mystery of Reconciliation (Confession). You are welcome to pray Vespers with the sisters. There is no charge for the afternoon. Please avail yourself of the opportunity to further prepare for the glorious Feast of the Nativity.



## Divine Liturgy Attendance weekend of 9 November:

5:00 PM: **79**; 11:00 AM: **112**

Feast of the Holy Archangel Michael: **15**

**Our return to the Lord for all He has given us ..... \$3,094.01**



- **Sun. Nov. 16** Eastern Christian Formation (ECF) classes for our young people – Kindergarten thru 12<sup>th</sup> grade – from 9:30 AM to 10:45AM.
- **Sun. Nov. 16** Bible Study – 4 PM in the Social Hall – Session 8
- **Mon. Nov. 17** Meeting of St. Benedict’s Auxiliary – 7 PM in the Social Hall
- **Wed. Nov. 19** Bible Study – 10 AM in the Social Hall – Session 8
- **Tues. Nov. 25** **Interfaith Thanksgiving Service – 7 PM at St. Paul’s Lutheran Church.**



## NOVEMBER 21st



The feast of the Entrance of the Mother of God into the Temple praises and glorifies God for His plan of salvation. God prepares for Himself a holy dwelling place. The Byzantine Church never tires of praising the Mother of God for her role in our salvation. She is called the "Heavenly Tabernacle" in the Kontakion of the Feast. Her body is the living tabernacle of the God Incarnate. Through Mary, God has taken on our human nature and elevated us to become “sharers of the divine nature”. This is God's plan, and in the Virgin Mary, this plan of salvation was achieved.

In the Icon of the Entrance of the Mother of God, Mary is shown as a young girl being escorted to the Temple by her parents, Joachim and Anna. She is also accompanied by the holy virgins carrying candles. In all the icons of the Presentation, the High Priest greets the holy family at the entrance of the Temple. The Church honors the Virgin Mary as the God-bearer, (in Greek: Theotokos) the one who, in God's plan of salvation, would give birth to God the Word.

TROPARION - Today is the prelude of God’s benevolence and the herald of our salvation; for the Virgin openly appears in the temple of God and foretells Christ to all. Let us also with full voice exclaim to her: “Rejoice, fulfillment of the Creator’s Plan.”

16 NOVEMBER 2014

## SCHEDULE OF DIVINE SERVICES

Sunday,	16 November	<i>TWENTY-THIRD SUNDAY AFTER PENTECOST. Holy Apostle and Evangelist Matthew.</i>
(Vigil Liturgy)	<b>5:00 PM</b>	<b>+Anna Popp – Elizabeth Miller</b>
(SM)	<b>8:30 AM</b>	<b>+Father Andrew Kalitsos – 40<sup>th</sup> day</b>
(PP)	<b>11:00 AM</b>	<b>+Ann Tisher – John &amp; Lisa Mosko Family</b>
Monday,	17 November	<i>Holy Father Gregory the Wonder-worker, Bishop of Neocaesarea. Passing of Blessed Martyr Josaphat Kocylvoskyj, Bishop of Peremyshal (1947).</i>
		<b>No Divine Liturgy</b>
Tuesday,	18 November	<i>Holy Martyrs Plato and Roman.</i>
		<b>Chancery</b>
Wednesday,	19 November	<i>Holy Prophet Obadiah. Holy Martyr Barlaam.</i>
(Chapel)	<b>8:30 AM</b>	<b>+Anna Kozuskanich – 40<sup>th</sup> day</b>
Thursday,	20 November	<i>Prefestive Day of the Entrance of the Theotokos. Venerable Father Gregory the Decapolite. Holy Father Proclus, Archbishop of Constantinople. Blessed Mother Josaphata Hordashevskia.</i>
		<b>Pennsylvania Catholic Conference - Harrisburg, PA</b>
Friday,	21 November	<i>FEAST OF THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE.</i>
(PP)	<b>6:00 PM</b>	<b>+Victor Byers – Steve, Betty, Jennifer &amp; John</b>
Saturday	22 November	<i>Post-festive Day of the Entrance. Holy Apostle Philemon and his Companions. Holy Martyrs Cecilia, Valerian, Tiburtius and Maximus.</i>
(Vigil Liturgy)	<b>5:00 PM</b>	<b>+Tom Vislosky - Family</b>
Sunday,	23 November	<i>TWENTY-FOURTH SUNDAY AFTER PENTECOST. Post-festive Day of the Entrance. Holy Fathers Amphilochius, Bishop of Iconium and Gregory, Bishop of Agrigento.</i>
(SM)	<b>8:30 AM</b>	<b>+Michael Guinaugh – Eugene &amp; Judy Bailey</b>
(PP)	<b>11:00 AM</b>	<b>+Michael Prokop – wife, Elizabeth</b>



## Attentive to the Word

### *Twenty-third Sunday after Pentecost*

**Pages 152 – 153 and 368 – 370  
or use the papers provided**



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 memorizable 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