

## 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.

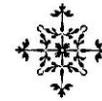
**Godparent/Sponsor Letters:** Must be a registered, active, supporting member of the parish.

**Rectory Office Hours:** Sister Barbara is in the Parish office from 10 AM – 2 PM Monday, Wednesday and Friday. Father Simeon is available on other days and times by appointment.

## 40<sup>TH</sup> ANNUAL CHINESE AUCTION

Sunday, October 2<sup>nd</sup> @ St Michael's Byzantine Catholic Center, 2140 Highland Road Hermitage, PA. Admission, lunch and free tear sheet - \$5.00. Doors open at 1:00 PM. Drawing starts @ 2:15 PM. Let's show our support for our Byzantine Catholic brothers & sisters at St Michael's.

## ETERNAL MEMORY



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



## TO TICKLE YOUR FUNNY BONE:

### Why go to Church...

One Sunday morning, a mother went in to wake her son and tell him it was time to get ready for church, to which he replied, "I'm not going."

"Why not?" she asked.

"I'll give you two good reasons," he said. "(1), they don't like me, and (2), I don't like them."

His mother replied, "I'll give you two good reasons why you SHOULD go to church: (1) You're 59 years old, and (2) you're the pastor!"

### (PP) Divine Liturgy Attendance weekend of 25 September:

5:00 PM: 73 11:00 AM: 76

Our return to the Lord for all He has given us: . . . . . \$2,808.75

### (SM) Divine Liturgy Attendance weekend of 25 September:

26 from St. Michael; 12 from St. Peter & Paul

Our return to the Lord for all He has given us: . . . . . \$888.00



- **Sun. Oct. 2** ECF classes – Classes begin at 9:30 – 10:45 AM. If your child is not registered, please bring them any way!
- **Wed. Oct. 5** St. Vincent de Paul meals program – 9 AM – 2 PM. We could use your help.
- **Sun. Oct. 9** Oblates of St. Benedict meeting – 2 PM – 4 PM at the monastery. Ring #301.
- **Sun. Oct. 9** Bible Study at 4 PM in the social hall – Session 4
- **Tues. Oct. 11** Ladies Guild Meeting – 7 PM in the social hall.



**BINGO & CARD PARTY THIS AFTERNOON... WE EXPECT TO SEE YOU THERE!**



**VERY GOOD NEWS**

The Annual Byzantine Spirituality Conference is Happy to Host the 1<sup>st</sup> Annual Eastern Catholic Bible Conference. It will be held November 4 & 5, 2016 at St John the Baptist Cathedral Munhall, Pa. It is entitled: *A Holy Nation The Church in God's Plan of Salvation.*

The speakers are excellent!! The talks include:

- Are Eastern Catholics “Bible Christians?”
- Reading the Bible in the Heart of the Church
- The Seven Ages of the Kingdom in the Bible
- Biblical Images of the Church
- Sacred Reading: How to Pray the Scriptures
- The Bible and the New Evangelization

Registrations are necessary. Brochures containing registration forms are beside the bulletins. *You are encouraged to attend this very enlightening program.*

2 OCTOBER 2016

SCHEDULE OF DIVINE SERVICES

Sunday	2 October	<i>TWENTIETH SUNDAY AFTER PENTECOST. The Holy Bishop-Martyr Cyprian. The Holy Martyr Justina. The Holy Andrew, Fool for Christ</i>
(Vigil Liturgy)	<b>5:00 PM</b>	<b>+Irene Brienz - St Benedict's Auxiliary</b>
(SM)	<b>8:30 AM</b>	<b>Prayer Intentions of the Rosary Society</b>
(PP)	<b>11:00 AM</b>	<b>+Estella Susko – daughter, Suzanne</b>
Monday	3 October	<i>The Holy Bishop and Martyr Denis the Areopagite</i> <b>No Divine Liturgy</b>
Tuesday	4 October	<i>The Holy Martyr Hierotheus, Bishop of Athens. Our Venerable Father Francis of Assisi.</i> <b>No Divine Liturgy</b>
Wednesday	5 October	<i>The Holy Martyr Charitina</i> <b>No Divine Liturgy</b>
Thursday	6 October	<i>The Holy and Glorious Apostle Thomas.</i> <b>No Divine Liturgy</b>
Friday	7 October	<i>The Holy Martyrs Sergius and Baachus.</i> <b>No Divine Liturgy</b>
Saturday	8 October	<i>Our Venerable Mother Pelagia.</i>
(Vigil Liturgy)	<b>5:00PM</b>	<b>+Mike Yurtin – Paul &amp; Lou Katona</b>
Sunday	9 October	<i>Twenty-First Sunday After Pentecost. The Holy Apostle James Alpheus. Our Venerable Father Andronicus and His Wife Athanasia. Our Righteous Forefather Abraham and his Nephew Lot. The Holy Martyr Denis, Bishop of Paris.</i>
(SM)	<b>8:30 AM</b>	<b>+George Simko – wife, Millie</b>
(PP)	<b>11:00 AM</b>	<b>+Michael Vazur - Betty &amp; John Vazur</b>



**Attentive to the Word**  
**Twentieth Sunday After Pentecost**

**Lk. 6: 31 – 36**

**Tone 3 pg.135 - 137**

**THE MANY FACES OF GRACE**



Our grammar school religion teachers had the difficult task of putting the whole Catholic faith into simple terms. Many of us were probably first introduced to “grace” as a sort of heavenly bank account: when you do something good you get grace, but when you do something bad all your grace is withdrawn.

Our Lord’s words in today’s Gospel (Luke 6, 31-36) might seem to paint a similar picture. The passage is taken from Jesus’ Sermon on the Mount (although St. Luke locates it on a plain). In the course of this well-known discourse, Jesus describes a whole new way of life, summed up by the Beatitudes (Matthew 5,3-12; Luke 6,20-23). Our Sunday reading continues the same theme, presenting some very direct and difficult commandments for Christian living: “If you love those who love you...and if you do good to those who do good to you...and if you lend to those from whom you hope to receive,” Jesus asks, “what credit is that to you?” Even sinners do the same (Luke 6,32-34).

The word translated “credit” is actually **charis**, the Greek word for “grace.” At first glance, Jesus seems to be suggesting that we get “credit” or “grace” only for doing extraordinary good deeds: “Love your enemies and do good and lend, expecting nothing in return, and your reward will be great.” (Luke 6,35).

But surely the state of our relationship with God cannot be figured out on a balance sheet – grace is surely more than a credit to our account in heaven! Our tradition has always taught that grace is, first and foremost, a share in God’s own life. Since that sixth day, when God breathed His own life into the nostrils of Adam, whom He had created in his own image and likeness (Genesis 2,7; Genesis 1,27), the

lives of all human beings have never ceased enjoying God’s grace in one form or another.

The Sacraments are special sources of grace because they are moments when we renew or increase our personal share in the divine life through Jesus Christ. Whatever good works we accomplish are sources of grace because they affect the quality of our

lives. Inasmuch as we act out truth and unselfishness in our lives, we resemble God and give visible expression to the divine life we share through the Sacraments.

Upon closer examination, this is the view of grace expressed in Jesus’ words. The purpose of all the heroic good deeds Jesus demands is not to rack up points in heaven; they are rather ways to strengthen a relationship and a resemblance between God and ourselves: “You will be sons of the Most High, for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.” (Luke 6,35-36).

Reading the lives of the Saints, we find many instances of special graces given to particularly holy people. In today’s Epistle, St. Paul hints mysteriously at two in his own life. On the one hand, he talks about the visions and ecstasies of a “man” (2 Corinthians 12,2-5) who is certainly himself (see 12,7). He brushes these uplifting experiences of special closeness to God aside, however, and prefers to dwell on another experience: “a thorn was given me in the flesh, an angel of Satan to harass me, to keep me from being too elated. Three times I besought the Lord that it should leave me but he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’” (2 Corinthians 12,7-9)

What was this thorn in Paul’s flesh? Perhaps it was a physical illness like epilepsy, or a recurrent temptation, or again Paul’s lifelong failure to bring many Jews to Christ. Whatever it was, Paul considers this negative experience as much a grace as his revelations and ecstasies.

In weakness, helplessness or even failure, Paul found himself totally emptied. Precisely in such moments, because his own resources were of no use, he could feel the power and presence of God most completely. The negative experience became grace because it became an occasion to come closer to God. Especially in times of trial, frustration and failure, we can experience the truth that God’s grace is sufficient. God’s presence will be obvious at every turn and juncture of our lives, if only we learn to recognize the many faces of grace.

*By Rev. John S. Custer*