

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.

THE BENEFITS OF GROWING OLDER

- Kidnappers aren't very interested in you.
 - No one expects you to run into a burning building.
 - Things you buy won't wear out.
 - You can eat dinner at 4 p.m.
 - You have a party and the neighbors don't even realize it.
 - You quit trying to hold your stomach in, no matter who walks into the room.
 - Your eyes won't get much worse.
 - Your joints are more accurate than the National Weather Service.
 - Your secrets are safe with your friends because they can't remember them either.
 - Your supply of brain cells is finally down to a manageable size.
 - Your investment in health insurance is finally beginning to pay off.
- ** And we could add that the benefit of growing older is that of getting closer to Heaven's door.

SEMINARIANS TO PRESENT CONCERT

Sixteen seminarians from Blessed Theodore Romzha Seminary in Uzhorod, Ukraine will present a two-hour concert of sacred music, both plain chant and choral arrangements in the Church Slavonic language beginning at **7:00 PM. on Tuesday September 20 at St. Mary's Byzantine Church, 356 S. Belle Vista Ave. Youngstown, Ohio.** The concerts are free and open to the public. Free-will donations will be accepted and sent to the seminary to help with education and formation of the seminarians. After the concert, a coffee social will take place in the social hall. On **Wednesday, September 21 at 11:00 AM** two priests from the seminary and local clergy will concelebrate the Divine Liturgy in Church Slavonic at the church, and the seminarians will sing the responses. All are also invited to the Liturgy.



(PP) Divine Liturgy Attendance weekend of 4 September:

5:00 PM: 74 11:00 AM: 63

Our return to the Lord for all He has given us: \$3111.95

(SM) Divine Liturgy Attendance weekend of 28 August:

17 from St. Michael; 13 from St. Peter & Paul

Our return to the Lord for all He has given us: \$343.00



- **Sat. Sept. 10** CRS Vatra Picnic – Infant of Prague Church, Boardman
- **Sun. Sept. 11** Bible Study at 4 PM in the social hall – Session 1
- **Sun. Sept. 11** Oblates of St Benedict meeting – 2 PM – 4 PM at the monastery.
Ring # 301
- **Wed. Sept. 14** Ladies Guild Meeting in the social hall - 7:00 PM
- **Sat. & Sun. Sept. 17 & 18** Coffee & Donuts in the social hall after both Divine Liturgies
- **Sun. Sept. 18** ECF classes begin – **Blessing of Students and Catechists.**
Classes begin at 9:30 AM
- **Mon. Sept. 19** 7:00 PM meeting St Benedict’s Auxiliary – bring a friend & your gift for the dice game
- **Mon. Sept. 26** Church Cleaning Party – 9 AM to Noon. We can use your help.



JUST A REMINDER...

The Feast of the Exaltation (September 14) is a day of Strict Fast... no meat, no eggs, or dairy products.



APPROPRIATE CHURCH BEHAVIOR

A Greek word “anamnesis” means “to recall to mind.” It would be helpful for all of us to recall to mind where we are when we are in church. A Church is the house of God. We should remember we are in God’s presence and as such should focus our attention on worship. As adults, we have the responsibility to teach our young people what is appropriate behavior. Loud and unnecessary talking before, during and after the Liturgy is not appropriate Church behavior! Unless you are ill, it is also inappropriate to leave the Church before the closing of the Royal Doors. Please be respectful of your fellow parishioners who wish to remain a little longer in the quiet presence of God.

11 SEPTEMBER 2016

SCHEDULE OF DIVINE SERVICES

Sunday	11 September	<i>SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS. Postfestive day of the Birth of the Mother of God. Our Venerable Mother Theodora of Alexandria.</i>
(Vigil Liturgy)	5:00 PM	+Helena Smith
(SM)	8:30 AM	+Neal Verity – Sue & Mick Johnson
(PP)	11:00 AM	+Russell Howard – SPP Former Students
Monday	12 September	<i>Otdanije (leave taking) of the Feast of the Birth of the Mother of God. The Holy Bishop-Martyr Autonomus.</i>
		No Divine Liturgy
Tuesday	13 September	Pre-festive Day of the Exaltation of the Cross. The Commemoration of the Dedication of the Church of the Resurrection of our Lord in Jerusalem. The Holy Bishop-Martyr Cornelius.
		No Divine Liturgy
Wednesday	14 September	<i>FEAST OF THE EXALTATION OF THE HOLY CROSS. The Passing of our Holy Father John Chrysostom, Archbishop of Constantinople.</i>
(SM)	9:00 AM	+Ronald Ferrance – Mildred Simko
(PP)	6:00 PM	+Doris Mosko – Ron Mosko
Thursday	15 September	Postfestive Day of the Exaltation of the Cross. The Holy Great Martyr Nicetas. Our Venerable Father Symeon, Archbishop of Thessalonica.
(Chapel)	8:30 AM	+John & +Josephine Wargo – daughter Elizabeth
Friday	16 September	<i>Postfestive Day of the Exaltation of the Cross. The Holy Great Martyr Euphemia.</i>
		No Divine Liturgy
Saturday	17 September	<i>Post-festive Day of the Exaltation of the Cross. The Holy Martyr Sophia (Wisdom) and Her Three Children, Faith, Hope and Charity</i>
(PP)	5:00 PM	Intention of Robert & Agnes Maddix – sister, Marialice
Sunday	18 September	<i>SUNDAY AFTER THE EXALTATION OF THE CROSS. Post-festive Day of the Exaltation of the Cross. Our Venerable Father Eumenius the Wonder-worker, Bishop of Gortyna.</i>
(SM)	8:30 AM	+George Simko – wife, Millie
(PP)	11:00 AM	+Margaret Panyko - family



Attentive to the Word
Sunday before The Exaltation of The Cross

Jn. 3: 13 – 17

Tone 8 Troparion only Pp. 161

Follow directions on pg. 248 & 249

Indicated for Sept. 8-12



Since the fourth century it has been a well-established tradition of the Byzantine Church to celebrate the Universal Elevation of the Holy and Precious Cross on September 14. This became the date for its celebration because the Church of the Resurrection in Jerusalem (the Holy Sepulcher) was dedicated on September 14, 355. This Church was built on the site of Golgotha where Christ was crucified and which contains the tomb from which He was raised.

The liturgical texts for this feast day recall various events in history wherein the Cross played a part. Around the year 318, Constantine's mother, Helena,

seeking to find the true cross, uncovered three crosses from the Golgotha site. To determine which one was the true cross, a dying woman was instructed to touch the crosses. When she touched the third cross she was cured, indicating that this was the true Cross of Christ. A variation of this legend involves a dead man who was raised back to life when he touched the true Cross. According to the legend, news of this discovery spread quickly throughout Jerusalem and a large crowd gathered there. The Archbishop of Jerusalem, Markarios, carried the cross into an ambon and lifted it up before the people that they might see it. When he did this, the crowd fell prostrate and began to cry out, "Lord have mercy", repeatedly.

The Elevation of the Holy Cross recalls the Cross in the spirit of joy and triumph. It is the tool by which our redemption is accomplished. Through Christ an instrument of

death and destruction becomes a symbol and key to eternal life and victory over death and sin. The Cross is described as the key which opens the gates of Paradise.

However, the glorious and triumphant nature of this feast is tempered by the bitter reality and horror of Christ's voluntary death. This glorious commemoration of the Cross was traditionally accompanied by a strict fast.

The correct time for displaying the cross is during Matins (the morning service). When chanting the Great Doxology at the Matins service, or before the beginning of the Divine Liturgy, the cross is incensed while on the holy table in the altar and then carried in procession to the tetrapod. The priest then lifts the cross and intones, "Wisdom, be attentive!" The people respond by chanting the Troparion for the feast, "O Lord, save Your People, and bless your inheritance..." Interestingly, this same hymn was chanted by the army of the Byzantine Empire when they were re-conquering Jerusalem in the seventh century.

After this, the Kontakion for the feast, "As You were voluntarily crucified for our sake..." is chanted and all present venerate the Cross.

Preparation for this feast begins on the Sunday before the feast and by a pre-festive day. The feast itself is then celebrated as an eight day octave ending on September 21. In western Ukraine, red vestments are used even on the Sunday following the feast, (instead of the usual bright vestments which are worn to celebrate the Resurrection each Sunday).

Thus, while exalting the Cross as a sign of Christ's glory and victory, we also bear in mind the blasphemy and ignominy when mere human beings sentenced the Son of God to death. However, whenever recalling the Cross in the Byzantine Church, the Resurrection is also mentioned because they together comprise the single mystery of Christ's Passover from life to death and back to life. In venerating His Cross, we always praise His glorious Resurrection.

Adapted from Fr. Dennis Kristoff

"We bow to your cross, O Lord, and we glorify your holy resurrection"