

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.

REMINDER: E.C.F. BEGINNING CLASSES ...

...are just around the corner. Letters and registration forms have been sent to parents of the children who have attended classes in the past years. If you have not received a registration form for your child or are in need of one, please call the office. We are still awaiting return forms for some of our children. We ask that you return the forms by September 7, 2014, so that we can order and receive the text books before the start of classes. Remember, our young people are the future of our Church. They need to have a good understanding of our Byzantine faith, spirituality and worship. Please enable them to become an integral part of our Byzantine Catholic Church by bringing them to Church with you and enrolling them in our catechetical program.

BIBLE STUDY CLASSES

Once again we will be offering a Bible Study Class on Sunday afternoon at 4 PM and Thursday at 10 AM. In these sessions, we will be studying the *Book of James*. This is a 10 session course and will begin Sunday, 21 September 2014 and Thursday, 25 September 2014. If you are interested, please call the office to register by Sunday, 7 September 2014. Registrations are necessary so that we can order the number of books needed for the sessions. The cost for the materials is \$20.00.

(VATRA) RUSYN PICNIC

Saturday, September 13, 2014 at Infant of Prague Church Grounds, 7754 South Avenue, Boardman, OH – Noon to 8 PM. See Bulletin Boards for more information.

“Our Christian witness is authentic when it is faithful and unconditional.”

Tweet of Pope Francis, 4 September 2014



Divine Liturgy Attendance weekend of 31 August:

5:00 PM: 67; 11:00 AM: 121

Our return to the Lord for all He has given us \$2,460.55

- **Sat. & Sun. Sept. 6 & 7** Cake & Coffee after both Divine Liturgies.
- **Tues. Sept. 9** St. Vincent de Paul Pizza Day – 9 AM to 2 PM
- **Tues. Sept. 9** Ladies Guild Meeting – 7 PM in the Social Hall.
- **Wed. Sept. 10** Church Cleaning Party – 9 AM to Noon.
- **Mon. Sept. 15** Meeting of St. Benedict's Auxiliary – 7 PM in the Social Hall. Please bring a small wrapped gift for the "dice" game. Bring a friend also.
- **Sun. Sept. 21** Eastern Christian Formation (ECF) classes begin for our young people – Kindergarten thru 12th grade – from 9:30 AM to 10:45AM.



BIRTH OF THE MOTHER OF GOD - SEPTEMBER 8



Tradition is the source for details surrounding the birth of the Mother of God. While the birth of our Lord and St. John the Baptist are recorded in Sacred Scripture, the birth of the Mother of God has come to us only from non-Scriptural sources. The Icon of the Feast is based upon these sources.

The Icon of the Nativity of the Mother of God shows St. Anne reclining on a bed with an attendant at her side. The Virgin is generally represented in swaddling clothes, and in the arms of a midwife who is seated on a stool. St. Joachim is presented speaking with his wife. The midwife is reduced in size to focus attention on the holy parents and infant. In icons,

the importance of a person is indicated by size. Size is not a physical feature of a person, but a qualitative element relating to importance. St. Anne gazes downward upon her newborn daughter. The servant in the middle stands ready to assist the mother. The liturgy rejoices in the Nativity of the Mother of God with hymns and chants of deeply spiritual and poetic character. The chant sung at Vespers of this Feast summarizes the Church's thinking about this event. "Indeed, some famous barren women have given birth by the will of God. But the birth of Mary surpasses all births in honor and splendor, as is worthy of the majesty of God. She was born of a barren mother in a miraculous way. Mary herself gave birth in the flesh to the God of All, incarnate in her womb without human seed, against the laws of nature ..." The liturgy and icon call us to praise and worship God in His wondrous presence in our lives.

SCHEDULE OF DIVINE SERVICES

Sunday,	7 September	<i>SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS. Pre-festive Day of the Feast of the Birth of the Theotokos. Holy Martyr Sozon.</i>
(Sat. Vigil)	5:00 PM	+Anna Popp – Mary DiLudovico & Anna Lickelli
(SM)	8:30 AM	Prayer Intentions of Altar/Rosary Society
(PP)	11:00 AM	+Helen Sekula – Eugenia Vesa
Monday,	8 September	<i>FEAST OF THE BIRTH OF THE THEOTOKOS</i>
(PP)	9:00 AM	+Helena Smith – estate
(SM)	6:00 PM	+Margaret Kostrub – John & Dorothy Winland
Tuesday,	9 September	<i>Postfestive Day of the Birth of the Theotokos. Holy and Just Grandparents of God, Joachim and Anna. Holy Martyr Severian.</i>
		Chancery
Wednesday,	10 September	<i>Postfestive Day of the Birth of the Theotokos. Holy Martyrs Menodora, Mitrodora and Nymphodora.</i>
		Chancery
Thursday,	11 September	<i>Postfestive Day of the Birth of the Theotokos. Our Venerable Mother Theodora of Alexandria.</i>
(Chapel)	8:30 AM	+George, Mary & David Krupsa – Cathy Eddy
Friday,	12 September	<i>Otdanije (leave-taking) of the Feast of the Birth of the Theotokos. Holy Bishop-Martyr Autonomous.</i>
(Chapel)	8:30 AM	+Albert Mindek – Julie & Terry Riggs
Saturday	13 September	<i>Saturday before the Exaltation of the Holy Cross. Prefestive Day of the Exaltation of the Holy Cross. Commemoration of the Dedication of the Church of the Resurrection of our Lord in Jerusalem. Holy Bishop-Martyr Cornelius.</i>
	(Vigil Liturgy)	5:00 PM
		+Sandra Bishop – St. Benedict's Auxiliary
Sunday,	14 September	<i>FEAST OF THE EXALTATION OF THE HOLY CROSS. The Passing of our Holy Father John Chrysostom, Archbishop of Constantinople.</i>
(SM)	8:30 AM	+Michael Guinaugh – Harry & Marjorie Reynolds
(PP)	11:00 AM	+Greg Alex – Margaret Gnat



Attentive to the Word

Sunday before the Exaltation of the Cross

**Pages 141 – 142; 242 - 243; & 248-249
or use the papers provided**

The reading that we just heard is part of Jesus dialogue with Nicodemus, the Pharisee. The Pharisees were the experts in the Law. They studied the Scriptures, they drew out the implications, and they were experts in all the details of religion and what you had to do. They dotted every *i* and crossed every *t*. They kept all the laws in scrupulous detail. But they developed a problem. They began to think that what they did was what saved us. They forgot that religion and faith is first of all about God acting in our lives, about God leading us and saving us, about God moving our minds, our hearts and our wills and drawing us to Himself. They made religion what we do and not what God does.

And when Jesus attracts Nicodemus because He performs such signs and wonders and he recognizes that "no man can perform signs and wonders such as you perform" Jesus gave him this answer. "No one has gone up to heaven except the One who came down from there" What a great truth, what a fundamental truth of our faith! No one has gone up to heaven on his own merits. No one is tall enough. No ladder is high enough. No plane or rocket can go up to heaven. That's what the tower of Babel was all about in the Scriptures. The people thought that they could build a tower up to heaven and get to heaven on their own efforts.

The Church fathers use the expression that God lowered the heavens so that He could reach to the earth. "God so loved the world that He gave his only Son that whoever believes in Him may not die but may have eternal life." God reached down from the heavens, God sent His Son, God made the connection.

One of the most beautiful sights is always to watch an infant. And when an infant sees his parent he just reaches out, opens his arms – he is helpless -- but he knows that his parent will lift him up. That's how we must be before God! It is so wonderful to watch a parent reach down and just lift up that child. It is so normal for us to want to lift up our children.

The way the Jews prayed, the position that they prayed was with uplifted hands to God. It is the position of the Mother of God behind the Altar. O Lord I open my heart, my life, my being – everything to you. I stand before you helpless but I know that you hear me and listen to me. I want to praise You and bless You. The Scripture quotes Mary's praise of God when she is called blessed and Elizabeth prophesies that she would be blessed among all women:

"My soul magnifies the Lord and my spirit finds joy in God my Savior. For He has looked upon His servant in her lowliness; All ages to come shall call me blessed.

*God who is mighty has done great thing for me, Holy is His Name.
His mercy is from age to age on those who fear Him. He has shown might with his arm, He has scattered the proud in their inmost thoughts. He has deposed the mighty from their thrones and raised the lowly."*

Her prayer is a praise and blessing of God and His deeds in her life and that's how we are called to pray and to bless God. That's why in the Liturgy we are called to raise our minds and our hearts and our hands and reach out to God in openness and trust, with open minds and open hearts to praise God and bless God. Let us lift up our hearts! Is the invitation for all of us to remember and be aware that God is the one who acts in our lives, that He is saving us, that He is giving us His Son Jesus. And that's how we pray when we remember all God's saving deeds!

I was given a small paper icon of the Good Shepherd by Bishop Michael Dudick. When He gave it to me, he said "I have to give this to you because you are a good shepherd." I know that Jesus is the Good Shepherd because the Good Shepherd watches and cares for the sheep. He protects and rescues them. He leaves behind the 99 and goes after the lost one. Jesus is the one who comes for us. HE is the shepherd of my soul. He is the one who lifts me up and carries me upon His shoulder. In Him I rest and find comfort. For truly I Believe: *God so loved that world that He gave His Only Son that whoever believes in Him man not die but may have eternal life. We know the one who came down from heaven to lift us up, to raise us up, to save us and that's what we live and celebrate in our faith and worship.*

By Father John Zeyack