

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.

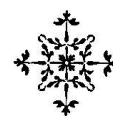
Funerals: Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of Saints 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 11:30 AM – 2:30 PM Monday, Wednesday and Friday. Father Simeon is available on other days and times by appointment.

ETERNAL MEMORY



Grant, O Lord, eternal rest to the soul of Your servant +**James J. Johnson, Sr.** who has recently fallen asleep in the Lord. Please remember him and his family in your prayers.



APOSTLE'S FAST

In order to prepare for the Feast of the Holy Prime Apostles, Peter and Paul, our Byzantine Catholic Church gives to us a period of fasting known as the *Apostle's Fast*. This fasting period begins on Monday, June 8th (the day after All Saints Sunday) and continues until the eve of the Feast of Saints Peter and Paul, June 28th. Although the fast is not obligatory, *each of us should try to at least abstain from meat on Wednesdays and Fridays* during this time.

FREE ADULT EDUCATION

Live webinars, free of charge. Register at EasternCatholic.org/Events. **Wednesday evenings 8 – 9 PM on June 10 & 17.** The presentation will be “The Third Heaven – The Key to the Epistles of Saint Paul.” The presenter is Rev. Sebastian Carnazzo. In this Bible study we'll explore what the scriptures tell us about the life of the thirteenth Apostle and the impact of his conversion on the Church, and learn how to read Saint Paul's epistles in the context of his life to understand them and his ministry to the Church more fully. An excellent opportunity for adult education in our Byzantine Church.



Dear Friends, This is a “goldmine” of a website for us at this very difficult time.

We encourage you to tune in to the different services.

Once you open the website, click on "Eastern Catholic North America" to see Liturgy opportunities from all over the U.S. and Canada.

http://liveliturgy.com/?fbclid=IwAR3Y0osLGL5cC6m6w_nq7yO9FwTd_O7VBJpJq6WnEAe3awruGyFfICmf_UQ



Divine Liturgy Attendance weekend of May 30:

5:00 PM: **35**; 9:00 AM: **27**; 11:00 AM: **28**

Our return to the Lord for all He has given us: . . . \$7,162.63



➤ All June events are cancelled at this time.



TOGETHER APART

This Sunday, June 7th, we want to welcome all of our parishioners and also to celebrate Father Simeon’s birthday. Since we cannot socialize together, after each Divine Liturgy you will receive a birthday cupcake “to-go” to celebrate both occasions.

WELCOME “HOME”. . . It is so good to be back to worship in our Church!

Byzantine Catholics of the Archeparchy continue to be relieved of the obligations to attend Sunday and Holy Day Divine Liturgy. Even in areas where it is permitted, those who are ill, those vulnerable to infection, or who have a serious fear of catching the virus are encouraged to **not attend** services. These Faithful are encouraged to attend Divine Liturgy and services online.

During the time of this virus, please follow these guidelines during the pandemic:

1. Pews and center aisle are marked with blue tape to ensure 6 feet social distancing.
2. Families that live together, may sit together.
3. You are encouraged to wear masks.
4. In order to encourage participation in the Liturgy and to eliminate sanitizing Liturgy Books, members are encouraged to take a book home with them, wipe it off, and bring it back the following week.
5. For the reception of Holy Communion:
 - a.) The priest will wear a mask.
 - b.) The faithful are asked to tilt their heads back, open their mouths wide (like a big yawn), and DO NOT CLOSE their mouths on the spoon.
 - c.) Parishioners are asked to refrain from the reception of Holy Communion if they don’t feel well, or if they are not able to hold their heads back and open their mouths wide.
6. There will be no congregating in the Social Hall.

In order to practice Social Distancing – Weekday Liturgies will be held in the Church until further notice. **If anyone is able to help with the “wipe downs” of the pews after any of the Liturgies, please call the office at 330-372-1875.**

JUNE 7, 2020

SCHEDULE OF DIVINE SERVICES

Sunday	7 June	<i>SUNDAY OF ALL SAINTS. The Holy Martyr Theodotus, Bishop of Ancyra. The Holy Martyrs Cyriaca, Valeria and Maria.</i>
(Sun. Vigil)	5:00 PM 9:00 AM 11:00 AM	+Michael Hosó – Hosó family +George Bernard (40th day) - family +Steve Zumerling - grandchildren
Monday	8 June	<i>Translation of the Relics of the Great Martyr Theodore the Recruit.</i> No Divine Liturgy
Tuesday (SPP)	9 June 8:30 AM	<i>Our Holy Father Cyril, Bishop of Alexandria.</i> +Michael Pipa – daughter, Virginia
Wednesday (SPP)	10 June 8:30 AM	<i>The Holy Martyr Timothy, Bishop of Prusa.</i> +Mary & +Michael Pipa – daughter, Virginia
Thursday (SPP)	11 June 8:30 AM	<i>The Holy Apostles Bartholomew and Barnabas.</i> +Sr. Margaret Chuma – Benedictine Sisters
Friday	12 June	<i>Our Venerable Father Onuphry the Great. Our Venerable Father Peter of Mt. Athos.</i> No Divine Liturgy
Saturday (Vigil Liturgy)	13 June 5:00 PM	<i>The Holy Martyr Aquilina. Our Holy Father Triphyllus, Bishop of Leucosia.</i> +John Hosó – Hosó family
Sunday	14 June	<i>SECOND SUNDAY AFTER PENTECOST. The Holy Prophet Elisha. Our Holy Father Methodius, Patriarch of Constantinople.</i>
	9:00 AM 11:00 AM	+Suzie Petricko – Marjorie, Paul, & Cheryl +Helen Nuzzi – Janet & Mike



Attentive to the Word

SUNDAY OF ALL SAINTS

Matt. 10:32, 33, 37, 38 & 19:27 - 30

Pages 211 - 213

The doctrine of the Church comes alive in the lives of the true believers, the saints. The saints are those who literally share the holiness of God. "Be holy, for I your God am holy" (Lev 11:44; 1 Pet 1:16). The lives of the saints bear witness to the authenticity and truth of the Christian gospel, the sure gift of God's holiness to men.

In the Church there are different classifications of saints. In addition to the holy fathers who are quite specifically glorified for their teaching, there are a number of classifications of the various types of holy people according to the particular aspects of their holiness.

Thus, there are the apostles who are sent to proclaim the Christian faith, the evangelists who specifically announce and even write down the gospels, the prophets who are directly inspired to speak God's word to men. There are the confessors who suffer for the faith and the martyrs who die for it. There are the so-called "holy ones", the saints from among the monks and nuns; and the "righteous" those from among the lay people.

In addition, the church service books have a special title for saints from among the ordained clergy and another special title for the holy rulers and statesmen. Also there is the strange classification of the fools for Christ's sake. These are they who through their total disregard for the things that people consider so necessary -- clothes, food, money, houses, security, public reputation, etc. -- have been able to witness without compromise to the Christian Gospel of the Kingdom of Heaven. They take their name from the sentence of the Apostle Paul: "We are fools for Christ's sake" (1 Cor 4:10; 3:18).

There are volumes on lives of the saints in the *Eastern* tradition. They may be used very fruitfully for the discovery of the meaning of the Christian faith and life. In these "lives" the Christian vision of God, man, and the world stands out very clearly. Because these volumes were written down in times quite different from our own, it is necessary to read them carefully to distinguish the essential points from the artificial and sometimes even fanciful embellishments which are often contained in them. In the Middle Ages, for instance, it was customary to pattern the lives of saints after literary works of previous times and even to dress up the lives of the lesser known saints after the manner of earlier saints of the same type. It also was the custom to add many

elements, particularly supernatural and miraculous events of the most extraordinary sort, to confirm the true holiness of the saint, to gain strength for his spiritual goodness and truth, and to foster imitation of his virtues in the lives of the hearers and readers. In many cases the miraculous is added to stress the ethical righteousness and innocence of the saint in the face of his detractors.

Generally speaking, it does not take much effort to distinguish the sound kernel of truth in the lives of the saints from the additions made in the spirit of piety and enthusiasm of the later periods; and the effort should be made to see the essential truth which the lives contain. Also, the fact that elements of a miraculous nature were added to the lives of saints during medieval times for the purposes of edification, entertainment, and even amusement should not lead to the conclusion that all things miraculous in the lives of the saints are invented for literary or moralizing purposes. Again, a careful reading of the lives of the saints will almost always reveal what is authentic and true in the realm of the miraculous. Also, the point has been rightly made that men can learn almost as much about the real meaning of Christianity from the legends of the saints produced within the tradition of the Church as from the authentic lives themselves.

By Fr. Thomas Hopko



As each of us, young and old alike, is unique in our character, so too are the Saints of the Church. Among the multitude of Saints whom we call to mind today, we remember scholars, physicians, priests, monastics, hymnographers, iconographers, cooks, gardeners, architects, rulers, parents, and children. The list goes on and on. Yet, even as unique as their stewardship may have been, their commonality that led them to sainthood was their selfless commitment to Christ and His Church.

The commemoration of Saints is one of the most beautiful aspects of our tradition. We look to them as examples, we pray to them for their intercessions, and we gather with them during Divine services to worship God. In fact, even when it appears that our pews are far from full, the Church is still bursting at the seams on account of the Saints that gather with us to praise and glorify God (please note: this shouldn't be used as an excuse not to attend Divine services. The Saints are always willing to make room).

Each of us possesses the Grace of God and the ability to live a saintly life. The diversity of the Saints and their experiences attests to this. The question that we must ask ourselves though is *whether we will choose* to offer our stewardship to His Church and His Creation.