

## 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 Father William Rupp to schedule.

**Mystery of Crowning:** Must be a registered, active, supporting member of the Parish Family. Must meet with Father William Rupp before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Father William Rupp. 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 Father William Rupp is notified. It especially is important that a family member contact Father William Rupp whenever a loved one is hospitalized.

**Funerals:** Families of the deceased or the funeral director must contact Father William Rupp 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:** Lisa Mosko is in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father William Rupp is available on other days and times by appointment.

## NEWLY SANCTIFIED JORDAN WATER

On the Feast of Theophany we celebrated the Great Sanctification of Water. The dispenser containing the newly sanctified water is located by the Belvedere Avenue entrance. You are encouraged to take some water home for your sanctification. Small holy water bottles are available.

### SAVE THE DATE: THE TENTH ANNUAL WOMEN'S RETREAT

**From Fallen Passions to Apatheia: Pursuing the Virtuous Life**  
**Our Lady of the Pines Retreat Center, Fremont, Ohio**  
*February 24, 2023 – February 26, 2023*  
**Retreat Master: Father Thomas J. Loya, STB, MA.**  
**Contact Joan Washburn for further information 865-696-7809**

### SAVE THE DATE: THE SECOND ANNUAL MEN'S RETREAT

**The Gift of Prayer**  
**Our Lady of the Pines Retreat Center, Fremont, Ohio**  
*March 10, 2023 – March 12, 2023*  
**Retreat Master: Father Cyril Pinchak, SJ**  
**Contact Karl Busam for further information 419-626-6811**  
or [karl.busam.77@gmail.com](mailto:karl.busam.77@gmail.com)

**Sponsored by Saint Mary Byzantine Catholic Church.**

### PLEASE NOTE:

**Due to supply issues, our 2023 Contribution Envelopes still have not yet arrived.** You will have the same envelope numbers as assigned to you last year. Until you receive your new envelopes, please just put your contributions in a regular envelope with your envelope number, name, and amount. Please add the Holy Day if applicable.

The 2023 Church Calendars are in the Social Hall for pick-up.



**Divine Liturgy Attendance weekend of January 7:**

5:00 PM: **56**; 10:00 AM: **90**

**Vigil & Feast of Theophany of our Lord: 57**

**Our return to the Lord for all He has given us: . . . . . \$2,883.25**



- **Sun., Jan. 15** ECF classes meet from 9:00 AM – 9:45 AM.
- **Mon., Jan. 16** “Un-decorate” the Church – 9:00 AM.
- **Wed., Jan. 18, & Jan. 25** Divine Liturgy – 6:00 PM.
- **Mon., Jan. 23** Church Cleaning Party 9 AM – Noon. Come lend a helping hand.
- **Wed., Feb. 1** St. Vincent de Paul Meals Program 9 AM – 2 PM.



### ALL SOULS REMEMBRANCE

During our Liturgical Year our Byzantine Church remembers its faithful departed in a special way on 5 All Souls Saturdays. The first All Souls Saturday is *February 11th*. There are yellow envelopes at all of the church entrances for these All Souls Remembrances. If you wish to have your loved ones remembered by name on these special days, please submit the names, **printed**, on the envelope by **January 29th** so that the names can be organized. *If you have submitted the names of your deceased family members previously, please do not rewrite them...just submit any additional names.* If there are no additions, and you want your loved ones to be remembered by name, just write “NO CHANGES” on your envelope, and drop the envelope in the collection basket. Thank you for your prompt attention.

*This year’s All Souls Saturdays are: Feb. 11; Mar. 4; Mar.11; Mar. 18; & May 27.*

### 100<sup>TH</sup> ANNIVERSARY COMMITTEES

If anyone is interested in joining any of the 100<sup>th</sup> Anniversary Committees, please sign up in the Social Hall as soon as possible. We need all the help we can get to make our 100<sup>th</sup> Anniversary Celebration a success!

Thank you!

### MANY THANKS TO ...

... ALL THOSE WHO SUPPORTED OUR NEW YEAR’S EVE PARTY. A GOOD TIME WAS HAD BY ALL!

... ALL THOSE WONDERFUL PARISHIONERS WHO GAVE UP THEIR SUNDAY AFTERNOON TO VISIT AND SING CHRISTMAS CAROLS TO OUR PARISHIONERS WHO ARE HOMEBOUND OR IN CARE FACILITIES. THEY ARE VERY GRATEFUL TO BE REMEMBERED AND TO KNOW THAT THEY ARE STILL PART OF OUR PARISH FAMILY.

**GOD BLESS YOU ALL!**

JANUARY 15, 2023

### SCHEDULE OF DIVINE SERVICES

Sunday	15 Jan.	<i>THIRTY-SECOND SUNDAY AFTER PENTECOST. Our Venerable Fathers Paul of Thebes and John the Hut-dweller. Repose of the Blessed Bishop-Martyr Tit Liviu Chinczu.</i>
(Sun. Vigil)	<b>5:00 PM</b> <b>10 :00 AM</b>	<b>+Marlene Fejko – Vasil family</b> <b>+Brian “Fio” Koehn – mom &amp; Mike Clark</b>
Monday	16 Jan.	<i>Veneration of the Chains of the Holy, Glorious and Illustrious Apostle Peter.</i> <b>No Divine Liturgy</b>
Tuesday	17 Jan.	<i>Our Venerable Father Anthony the Great.</i> <b>No Divine Liturgy</b>
Wednesday	18 Jan.	<i>Our Holy Fathers Athanasius and Cyril of Alexandria.</i> <b>6:00 PM +Edward Gardner &amp; +Eddie Smith – Anita Schmitt</b>
Thursday	19 Jan.	<i>Our Venerable Father Macarius of Egypt.</i> <b>No Divine Liturgy</b>
Friday	20 Jan.	<i>Our Venerable and God-bearing Father Euthymius the Great.</i> <b>No Divine Liturgy</b>
Saturday	21 Jan.	<i>Our Venerable Father Maximus the Confessor. The Holy Martyr Neophyte. The Holy Martyrs Eugene, Candidus, Valerian and Aqila. The Holy Virgin Martyr Agnes of Rome.</i>
(Vigil Lit.)	<b>5:00 PM</b>	<b>+Richard Kilbert – wife, Mary Anne</b>
Sunday	22 Jan.	<i>THIRTY-THIRD SUNDAY AFTER PENTECOST. SUNDAY OF ZACCHEUS. The Holy Apostle Timothy. The Holy Venerable-Martyr Anastasius the Persian.</i> <b>10:00 AM +John Winland, Sr. – wife, Dorothy</b>



Attentive to the Word  
32<sup>ND</sup> SUNDAY AFTER PENTECOST

*Matt. 15: 21 – 28*

*Tone 7 Pages 156 – 158*



***But she came and knelt before him, saying, “Lord, help me.” And he answered, “It is not fair to take the children’s bread and throw it to the dogs.”***

It was not uncommon for Jews to refer to Gentiles as dogs. The Jews kept the Law of Moses and set themselves apart from the ways of the world. Through the Law, God taught them the concept of holiness: to be set apart. All who did not conform to such a life appeared as wild, savage dogs to the Jewish people. Such was the term they therefore employed. However, there is a distinction here. The Greek word for “dog” used here is *kunarion*, which means “little dog” or “house dog,” and not “wild dog” as the Gentiles were frequently called. We’ll come back to this.

Our Lord was not at all indifferent to the plight of this woman. If understood properly, we can see that he is subtly drawing her toward himself. He is “difficult” only to the degree to which he knows she can handle it. And the purpose is to exemplify her faith to the world. We see the Lord’s desire to reveal the faith of others on a few occasions in the Gospels including the woman with the issue of blood and the centurion’s sick servant. Each of these could have been healed quietly, but instead, Jesus allows a small scene to play out in order to strengthen the faith of his disciples by allowing them to see the greater faith of others.

Moreover, Jesus was called to the Jewish people at this point in his ministry. To give of himself (*the children’s bread*) to pagan Gentiles could be seen as unseemly. He is therefore teaching the woman humility. Understanding his lesson...

***She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.***

The woman accepts her low place, seeing that she is from a pagan culture and is not fit to eat from the table. Yet, she perseveres with complete diligence and humility, never wavering in her faith and hope in Christ and in her love for her child.

What is the result? The Creator of the universe praises her faith. She has humbled herself, she has persevered through the trial, and has now received her request.

Going back to the word “dogs,” we see that she has accepted this word from our Lord. Much can be said about it. Firstly, some Protestant commentaries argue that a dog is a dog, it makes no difference whether he said “little dog” or “savage dog.” But I think it does.

A wild dog has no place in a home. Its place is in the wilderness or perhaps roaming the streets at night. Here, it is as if Christ is calling her a “little dog” with a subtle smile and a winking eye. A pet is part of the household; while it certainly does not have the rights of a child, it has entered into the realm and is under the care of the master’s dwelling.

This woman was confessing Christ to be master even of the Gentiles, and she had humble boldness before him, seeing her lowly state, but also his goodness in bringing her into the home by calling her a “little dog” rather than a savage one as most Jews would have done. In faith, she sees that Jesus is compassionate and that she may receive *crumbs* from the *master’s table*.

### THE SPIRITUAL APPLICATIONS

#### Persistent Prayer

St. Theophylact explains this scene plays out in this way, ***in order to show the steadfast faith of the woman, and how she persevered despite being rejected. He does this so that we also might learn not to spin away on our heels when we do not immediately obtain what we have asked for in prayer. Instead we should persevere in prayer!***

It is a similar lesson to the parable about the unjust judge (Luke 18). When asking God for anything salvific, we should petition him without ceasing. We should also petition his friends (the saints), but not allow ourselves to stop there.

Additionally, we should read the scriptures and the fathers so that we know that what we are requesting is God’s will. There are times we petition God for things we do not need or that would be harmful to us. It can seem like God does not hear our petition, when in reality, he does and he is answering our prayer by saying, “No, this would not be good for you at this time.”

When petitioning God for what we know is good – our spiritual healing and salvation – we must persevere. Some of the saints would petition God only to have mercy on them. They would then leave it up to God to decide how to fulfill that request. It may seem like God is silent as we continually struggle with sin, but coming before him with constant intercession is part of the healing process. Few people are delivered from passions and storms overnight.

#### Dogs and Humility

As mentioned previously, the Law of God set the children of Abraham apart, revealing a hint of the concept of holiness. The Gentiles were like savage dogs in their wild, sinful ways. We too, in corrupting our human nature through sinful thoughts, words, and deeds, have become like wild dogs. Those of us who have turned toward God for our healing and salvation in the church are being domesticated through the grace of God and the practice of the virtues. We still struggle with our sinful impulses, making us “little dogs” abiding in the Master’s house.

Our Lord states, ***“It is not fair to take the children’s bread and throw it to the dogs.”*** Christ is the *Bread* from heaven (John 6:51) and it is improper to *throw* what is precious even to domesticated *dogs*.

The *children’s bread* is the Eucharistic banquet of which only true children of God are worthy to partake. We as “little dogs” who still struggle with sin are unworthy of receiving it. However, if we approach with humility and repentance, then we will be like the woman who says, ***“Yet even the dogs eat the crumbs that fall from their masters’ table.”*** With humility and faith, we approach the Eucharistic banquet to receive heavenly *crumbs* that come from the *master’s table* (the altar).

By Fr. Jeremy McKemy