

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.



We welcome the newest member of SS. Peter and Paul Parish, **William Fusselman**, who was Chrismated and received into full communion into the Byzantine Catholic Church. May the Lord grant to His servant, William, peace, health and happiness for many blessed years.

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 ask that you return the forms by September 4, 2016, so that we can order and receive the text books before the start of classes.

82nd ANNUAL PILGRIMAGE TO MOUNT SAINT MACRINA

The Annual Pilgrimage in honor of our Lady of Perpetual Help will be held on Saturday, 3 September and Sunday 4 September, 2016 at Mount St. Macrina, 500 W. Main Street, Uniontown, PA 15401. We encourage you to attend this pilgrimage. The Mount is a beautiful and holy place where you can encounter both God and old friends.



(PP) Divine Liturgy Attendance weekend of 14 August:

5:00 PM: 65 11:00 AM: 60

Dormition: 45

Our return to the Lord for all He has given us: \$2,386.61

(SM) Divine Liturgy Attendance weekend of 14 August:

20 from St. Michael; 9 from St. Peter & Paul

Dormition: 11 from St. Michael; 4 from St. Peter & Paul

Our return to the Lord for all He has given us: \$652.00



- **Sun. Aug. 21** Parish Picnic – approximately 12:45 PM
- **Mon. Aug. 22** Church cleaning party – 9 AM to noon. We can use your help!
- **Sat. & Sun. Sept. 3 & 4** Pilgrimage, Mt. St. Macrina, Uniontown, PA
- **Wed. Sept. 7** St. Vincent de Paul Meals Program – 9 AM to 2 PM. We can use your help.



COMBINED PARISH PICNIC

5 77 2
FOR 7
99 KIDS 16
43 OF ALL 52
AGES 86
37 60 3

RAIN OR SHINE...this afternoon, August 21, beginning approximately 12:45 PM at St. Demetrios Center Grounds at 3223 Atlantic, NE. Meats & beverages will be provided. You provide your “specialty” to share with everyone else. Please bring a serving utensil and don’t forget to mark your container and utensil. Please note: **There will be special games and prizes for children & teens...plus special “gambling” games for the adults...so bring your families and your quarters for a really fun afternoon.** We hope to see all of you there!

BIBLE STUDY CLASSES

Once again we will be offering a Bible Study Class on Sunday afternoon at 4 PM. In these sessions, we will be studying *Walking Toward Eternity: Daring to Walk the Walk*. This is an 8 week course, and **will begin Sunday, 11 September 2016. It introduces you to 7 key virtues & practical steps to living them out in your daily lives.** If you are interested, please call 330-372-1875 or email sppbyzchurch@gmail.com to register. Registrations are necessary so that we can order the number of books needed for the sessions. **Deadline for registration is August 28.** The cost for the materials is \$14.

21 AUGUST 2016

SCHEDULE OF DIVINE SERVICES

Sunday	21 August	<i>FOURTEENTH SUNDAY AFTER PENTECOST. Postfestive Day of Dormition. Holy Apostle Thaddeus. Holy Martyr Bassa.</i> +Rev. Richard Whetstone – Louis & Mary Conlin +Faustion Rapczak – M/M Michael Johnson +John & Pauline Kostraba – daughter, Jinny
(Vigil Liturgy)	5:00 PM	
(SM)	8:30 AM	
(PP)	11:00 AM	
Monday	22 August	<i>Postfestive Day of the Dormition. Holy Martyr Agathonicus and his Companions. Passing of Blessed Confessor Simeon Lukac, secret Bishop (1964).</i> No Divine Liturgy
Tuesday	23 August	<i>Otdanije (Leave-taking) of the Feast of the Dormition. Holy Martyr Lupus. Holy Martyr Irenaeus, Bishop of Lyons.</i> +Dorothy Byers – Oblates of St. Benedict
(Chapel)	8:30 AM	
Wednesday	24 August	<i>Holy Bishop-martyr Eutyches, Disciple of St. John the Theologian. Blessed Confessor and Priest-monk Dominic Methodius Treka.</i> +Sister Julia Rohaly – Benedictine Sisters
(Chapel)	8:30 AM	
Thursday	25 August	<i>Return of the Relics of the Holy Apostle Bartholomew. Holy Apostle Titus.</i> +Joanne Emory – sister, Elizabeth Cantelmo & family
(Chapel)	8:30 AM	
Friday	26 August	<i>Holy Martyrs Adrian and Natalia. Blessed Mother Mariam Bawadi.</i> No Divine Liturgy
Saturday	27 August	<i>Our Venerable Father Pimen.</i> +Elizabeth Zombar – John & Eleanor Fetsko
(PP)	5:00 PM	
Sunday	28 August	<i>FIFTEENTH SUNDAY AFTER PENTECOST. Venerable Father Moses the Ethiopian. Holy Father Augustine, Bishop of Hippo. Holy Martyr Gebre Michael, Priest of Ethiopia.</i> +Ronald Ferrance – M/M Harry Reynolds +Victor Burick – Rocky & Joanne Altobelli
(SM)	8:30 AM	
(PP)	11:00 AM	



Attentive to the Word
Fourteenth Sunday after Pentecost

Mt. 22: 1 – 14

Pp. 146 & 352 - 355

Tropar of Tone 5; Tropar & Kondak of Dormition
Rest from Dormition

A marriage feast is a common biblical analogy for life in God's kingdom at the end of time. Reading the parable in Matthew, one might presume that people invited by a king to a wedding feast honoring his son would be prompt in accepting. But such was not the case. The religious leaders and the people of Israel – the first ones invited by the king (God our Father) – had become so engrossed in the formalities of law that they neglected true worship of the heart and, therefore, were unprepared to receive Jesus, his Son (Matthew 23:23).

They were so taken up by temporal matters that the summons of the first servants (the prophets) went unheeded. The ministry of other servants (such as John the Baptist and the apostles) inviting repentance and acceptance of God's kingdom evoked hostility and even murder. The invitation was eventually given to everyone—all people “both bad and good” (Matthew 22:10)—and the banquet hall was filled.

God's desire is that *all* should be saved. His intention from all time has been to invite people to sit at his banquet table, to dine with him and share in his divine life—the life of Jesus. We can begin to experience this intimacy here and now; heaven will make the deepening and fulfillment of this life in Christ.

Like those first invited in the parable, however, we often find our hearts and minds centered primarily on earthly cares and concerns, rather than on Jesus and the life he offers. Through the power of the Holy Spirit dwelling in us, this can change. We can come to love God with our whole hearts, thinking always of him and the faithfulness of his love (Psalm 107:1), the glory of his majesty (Psalm 8:1), and the steadfastness of his promises (Psalm 145:13).

Let us put on each day the wedding garment of salvation by fidelity to prayer, scripture reading and faith-filled participation in the worship life of the church. By fixing our minds on Jesus (see Hebrews 12:2), we prepare to enjoy the richness of the banquet of the Lamb.

The Epistle Reading for the Liturgy (2 Corinthians 1:21-2:4) shows Paul facing many challenges and accusations in his missionary work. A quick-witted person, St. Paul was accused of vacillating between yes and then no about visiting Corinth, but he defended his decision. Joined with and like Christ, he made an unswerving yes to God. Jesus fulfilled all God's promises, did everything God wished him to do. By doing God's work, St. Paul was also on course.

As an evangelizing Church, it is now *our responsibility* to do God's work. This means witnessing to sound Christian principles in our homes, at school, at work, in our parishes and so forth. It is true that what people know initially of Christ is what they see in us.

The Gospel Reading (Matthew 22:2-14) can also help develop a sense of evangelization within us. It relates Jesus' story about the great wedding banquet and those called to participate.

We can ask two questions about this parable: why St. Matthew recalled it and its meaning for us. The people of the covenant had refused the invitation to its deeper fulfillment that is offered in Jesus. They refused to take the next step beyond law and national boundaries toward which Jesus called them. He then opened the kingdom to the outcasts - those who knew their need for God.

The meaning of the parable for us is that the Gospel is preached today through all sorts of media. People hear the words and refuse the invitation for all sorts of reasons. *Still, acceptance is not enough. The wedding garment indicates that acceptance entails discipleship.* The test of the sincerity of our acceptance of God's love is the extent to which it changes us! The “born again” experience (or any profoundly emotional religious experience) is authenticated by the extent to which it expresses itself in our lives. Otherwise, such an experience is simply an emotional release but not the start of a new way of life. The darkness in the parable can mean the point when we have to live with the spiritual consequences of our refusal to be disciples.

Whether we are able to participate actively in the beautiful experience of the Uniontown Pilgrimage this year or simply worship in our local church, the Liturgy tells us that the call of Christ to be an evangelizing Church is a challenge to be accepted not a game to be played!

May the Word of God dwell in our hearts and guide the actions of our lives.