

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.

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.**



Please pray for those who are ill or infirm – that they may regain their strength and health and hold fast to their faith in the goodness of God. They are also a part of our parish family, so when you are able, send them a card, give them a call, or pay them a visit. Our shut-ins are so appreciative of your caring acts of kindness.

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 28 August:

5:00 PM: 64 11:00 AM: 82

Our return to the Lord for all He has given us: \$2,185.60

(SM) Divine Liturgy Attendance weekend of 28 August:

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

Our return to the Lord for all He has given us: \$560.00



- **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.
- **Sat. Sept. 10** CRS Vatra Picnic – Infant of Prague Church, Boardman
- **Sun. Sept. 11** Oblates of St Benedict meeting – 2 PM – 4 PM at the monastery. Ring # 301
- **Tues. 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 – get your registrations in ASAP
- **Mon. Sept. 19** 7:00 PM meeting St Benedict’s Auxiliary – bring a friend & your gift for the dice game
- **Mon. Sept. 22** Church Cleaning Party – 9 AM to Noon. We can use your help.



**** PLEASE NOTE: Ladies Guild meeting date has been changed.**



BIBLE STUDY CLASSES

Just a reminder: - Bible study classes will begin Sept. 11, 2016 at 4 PM. In these sessions, we will be studying *Walking Toward Eternity: Daring to Walk the Walk*. This is an 8 week course that introduces you to 7 key virtues & practical steps to living them out in your daily lives. We hope to see you there.

4 SEPTEMBER 2016

SCHEDULE OF DIVINE SERVICES

Sunday	4 September	<i>SIXTEENTH SUNDAY AFTER PENTECOST. The Holy Martyr Babylas, Bishop of Antioch. The Holy Prophet Moses, who saw God</i>
(Vigil Liturgy)	5:00 PM	+Edward Brienz, Sr. - John & Dianna Koza.
(SM)	8:30 AM	Prayer Intention of the Rosary Society
(PP)	11:00 AM	H/W of Parishioners of Bl. Basil Hopko Mission – Ted F.
Monday	5 September	<i>The Holy Prophet Zachary, Father of the Forerunner and His Wife, the Holy and Venerable Elizabeth.</i>
		No Divine Liturgy
Tuesday	6 September	<i>Memory of the Miracle of the Holy Archangel Michael at Colossae in Chionia. The Holy Martyr Eudoxius and His Companions.</i>
(Chapel)	8:30 AM	+Andrew Susko, Jr. – M / M Herb Snyder
Wednesday	7 September	<i>Prefestive Day of the Feast of the Birth of the Mother of God. The Holy Martyr Sozon..</i>
		No Divine Liturgy
Thursday	8 September	<i>FEAST OF THE BIRTH OF THE THEOTOKOS..</i>
(SM)	9:00 AM	+Michael Guinaugh, Jr. - Bob & Marianne Cabosky
(PP)	6:00 PM	+Ken & + Ann Tisher – Ron Mosko
Friday	9 September	<i>Postfestive Day of the Birth of the Mother of God. The Holy and Just Grandparents of God Joachim and Anna. The Holy Martyr Severian..</i>
(Chapel)	8:30 AM	+Sylvester Minarish – M / M John Yuknavik
Saturday	10 September	<i>Saturday Before the Feast of the Exaltation of the Holy Cross. Postfestive Day of the Feast of the Birth of the Mother of God. The Holy Martyrs Menodora, Mitrodora and Nym-phodora</i>
(PP)	5:00 PM	+Helena Smith
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>
(SM)	8:30 AM	+Neal Verity – Sue & Mick Johnson
(PP)	11:00 AM	+Russell Howard – SPP Former Students



Attentive to the Word
Sixteenth Sunday after Pentecost

Mt. 25: 14 – 30

Tone 7 Pp. 156 & 158

We Byzantine Catholics have a very warm and nice custom at the Holy Day of the Theophany. After the priest blesses the water in church, he then goes out to bless homes.

I remember as a child, what that day was like. "THE PRIEST IS COMING". My mother and grandmother had to clean the whole house. My grandmother had to bake bread to give to the priest. We had to wear our good clothes and stay clean. We couldn't watch television nor bring out any toys. We couldn't sit on the sofa because it had a new cover on and besides we might wrinkle our clothes. Waiting for the priest to come seemed like it would take an eternity.

The visit had a special awesomeness all about it. When the priest came, the joy that was shown on my grandmother's and mother's faces, somehow made all the work and all the waiting worth every moment of planning.

The three servants in today's gospel were waiting for some-one special too. They were preparing for the return of their master. My mother and grandmother worked hard with the little money and ability they had. They shared the happiness that the first two servants had when they doubled the money their master had given them. The dread of the third servant must have been in their minds; if the priest should come before any of the house work was completed, they somehow felt that this would really displease the priest.

How are we preparing for the return of our Master? Are we using our talents and abilities to show Christ's love to our neighbor? Are we witnesses to the Gospel? Do we spread, and multiply joy and kindness in our talents and abilities that are at hand and use every day? Or are we selfish with what we have? Are we too lazy to give of ourselves to someone who may need help? Are we going to be content to give Christ back the talents he gave us without ever thinking of anyone else? Are we going to be like the third and lazy servant who was just out for himself? The first two were pleasing to their master and he even gave them more talents. I hope that we too can enter into the joy of our Master.

FEAST OF THE BIRTH OF THE THEOTOKOS

The Record of the birth of Mary is not found in the Bible. The Traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant – “the poor and the needy” – who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your birth, O Virgin Theotokos, heralded joy to the universe; for from you arose the Sun of Justice, Christ our God. Removing the curse, he gave the blessing and by destroying Death, he granted us eternal life. (Troparion)

At your holy birth O Immaculate One, Joachim and Anna were freed from the reproach of child-less-ness and Adam and Eve from the corruption of death. Your people delivered from the guilt of their faults, celebrate your birth and cry out: The barren woman gives birth to the Theotokos and the Sustainer of our Life. (Kontakion)

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it “for us men and for our salvation” is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the *Nativity of the Theotokos*, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world.

