

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.

SEMINARIANS TO PRESENT CONCERT

Sixteen seminarians from Blessed Theodore Romzha Seminary in Uzhorod, Ukraine will present a two-hour concert of sacred music, both plain chant and choral arrangements in the Church Slavonic language beginning at **7:00 PM. on Tuesday September 20 at St. Mary's Byzantine Church, 356 S. Belle Vista Ave. Youngstown, Ohio.** The concerts are free and open to the public. Free-will donations will be accepted and sent to the seminary to help with education and formation of the seminarians. After the concert, a coffee social will take place in the social hall. On **Wednesday, September 21 at 11:00 AM** two priests from the seminary and local clergy will concelebrate the Divine Liturgy in Church Slavonic at the church, and the seminarians will sing the responses. All are also invited to the Liturgy.

40TH ANNUAL CHINESE AUCTION

Sunday, October 2nd @ St Michael's Byzantine Catholic Center, 2140 Highland Road Hermitage, PA. Admission, lunch and free tear sheet - \$5.00. Doors open at 1:00 PM. Drawing starts @ 2:15 PM. Let's show our support for our Byzantine Catholic brothers & sisters at St Michael's.

TRUMBULL COUNTY LIFE CHAIN

October 2nd the pro-life gathering of local churches will take place along Elm Road between Warren Plaza and Harding High School at 2:30 PM. You are encouraged to take part in this prayer demonstration against abortion.



(PP) Divine Liturgy Attendance weekend of 11 September:

5:00 PM: 53 11:00 AM: 64

Birth of Mary: 24

Our return to the Lord for all He has given us: \$2,827.75

(SM) Divine Liturgy Attendance weekend of 11 September:

21 from St. Michael; 15 from St. Peter & Paul

Birth of Mary: (SM): 2 (PP): 5

Our return to the Lord for all He has given us: \$638.00



- **Sat. & Sun. Sept. 17 & 18** Coffee & Donuts in the social hall after both Divine Liturgies
- **Sun. Sept. 18** ECF classes begin – **Blessing of Students and Catechists.**
Classes begin at 9:30 AM
- **Sun. Sept. 18** Bible Study at 4 PM in the social hall – Session 2
- **Mon. Sept. 19** 7:00 PM meeting St Benedict’s Auxiliary – bring a friend & your gift for the dice game
- **Mon. Sept. 26** Church Cleaning Party – 9 AM to Noon. We can use your help.



APPROPRIATE CHURCH BEHAVIOR

A Greek word “anamnesis” means “to recall to mind.” It would be helpful for all of us to recall to mind where we are when we are in church. A Church is the house of God. We should remember we are in God’s presence and as such should focus our attention on worship. As adults, we have the responsibility to teach our young people what is appropriate behavior. Loud and unnecessary talking before, during and after the Liturgy is not appropriate Church behavior! Unless you are ill, it is also inappropriate to leave the Church before the closing of the Royal Doors. Please be respectful of your fellow parishioners who wish to remain a little longer in the quiet presence of God.

\$300.00 RAFFLE (to benefit the Ladies Guild)

Raffle Tickets will be sold after all the Divine Liturgies, from September 17th thru October 1, 2016. The drawing will be held at the Ladies Guild Bingo/Card Party, October 2, 2016. Tickets are \$1.00 each or 6 for \$5.00. Winner does not need to be present.

BINGO & CARD PARTY TICKETS

Ladies Guild members will be selling Bingo & Card Party tickets before and after all Liturgies. Tickets are \$6.00. Ticket purchase includes eligibility for the door prize, other drawings and a box lunch. Please support the Ladies Guild activities as they host the various functions for our Parish Family.

18 SEPTEMBER 2016

SCHEDULE OF DIVINE SERVICES

Sunday	18 September	<i>SUNDAY AFTER THE EXALTATION OF THE CROSS. Post-festive Day of the Exaltation of the Cross. Our Venerable Father Eumenius the Wonder-worker, Bishop of Gortyna.</i>
(Vigil Liturgy)	5:00 PM	Intention of Robert & Agnes Maddix – sister, Marialice
(SM)	8:30 AM	+George Simko – wife, Millie
(PP)	11:00 AM	+Margaret Panyko - family
Monday	19 September	<i>Postfestive Day of the Exaltation of the Cross. The Holy Martyrs Trophimus, Sabbatius and Dorymedont.</i>
		No Divine Liturgy
Tuesday	20 September	<i>Postfestive Day of the Feast of the Exaltation of the Holy Cross. The Holy Martyr Eustace and His Companions. The Holy Martyrs and Confessors, the Great Prince Michael and His Counsellor Theodore, Wonder-workers of Chernigov.</i>
(Chapel)	8:30 AM	+Patricia Mindek & + Julie Riggs - Friends
Wednesday	21 September	<i>Otdanije (Leave-taking) of the Feast of the Exaltation of the Holy Cross. The Holy Apostle Codratus of Magnesia.</i>
(Chapel)	8:30 AM	+John Balogh – wife, Barbara & Slyk family
Thursday	22 September	<i>The Holy Martyr Phocas, Bishop of Sinope. The Holy Prophet Jonah. Our Venerable Father Jonah the Priest, Father of Theophane the Hymnographer and Theodore the Artist. Today we also commemorate the Holy Apostle Codratus.</i>
(Chapel)	8:30 AM	+Lilian Klein - Janet & Lynne Burkey
Friday	23 September	<i>The Conception of the Holy Prophet, Forerunner and Baptist John.</i>
		No Divine Liturgy
Saturday	24 September	<i>The Holy Martyr, First Among Women, and Equal to the Apostles, Thecla.</i>
(PP)	5:00 PM	+Irene Brienz – St Benedict’s Auxiliary
Sunday	25 September	<i>NINETEENTH SUNDAY AFTER PENTECOST. Our venerable Mother Euphrosyna.</i>
(SM)	8:30 AM	+Anna Yencovcik – M/M Mick Johnson
(PP)	11:00 AM	+Fio Nuzzi – Janice & Mike

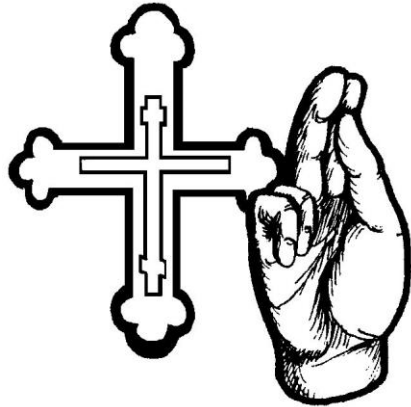


Attentive to the Word
Sunday after The Exaltation of The Cross

Mk. 8: 34 – 9:1

Tone 1 Troparion only Pp. 125

Everything else from pg. 258 & 260



The priest, as he prepares for the Divine Liturgy at the altar of preparation, approaches the altar of preparation with the prayer, “You have redeemed us from the curse of the law with your precious blood; nailed to the Cross, and pierced with the lance, You have gushed forth immortality to humankind; glory be to You, our Savior.” He then begins the ritual of cutting out the lamb (host) from the prosphora (bread). Sealed at the top is the Greek cross intersected at the top portion with IC XC, the first and last letters for Jesus Christ. The bottom

portion is intersected with the word NI KA which means conquer. Put together it means *Jesus Christ conquers* death by his death on the cross. It is for us a reminder that “In this sign we also shall conquer” by using the powerful and awesome sign of the cross.

Our Lord, by His redemptive and sacrificial death upon the cross, sanctified what was formerly an instrument of shame and ignominy. Because of its sanctification by Jesus’ redemptive death, the early Christians quickly adopted it as a symbol of their faith. They embraced this symbol, learned of its great spiritual power and began to sign themselves with it before any major undertaking.

Making the sign of the cross on various parts of the body gradually developed into one large sign, tracing it from the forehead, to the chest and to the shoulders, accompanying it with the invocation of the Holy Trinity. Some or all of the fingers of the right hand were employed in making the cross. Five fingers were used to symbolize the Blessed Trinity and the human and divine natures of Christ. It was Pope Leo IV who gave the following instruction: “Sign the chalice and the oblation with the proper cross, that is to say, not in a circle and with various fingers, as many

do, but with two fingers extended and the thumb bent up underneath, by which the Trinity is represented.”

The making of the sign of the cross accompanied almost every action in the life of the early Christian from the rising in the morning until retiring at night. The following passages, taken from a few early Christian writers, gives an indication of how widespread was the practice. “In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down at whatever work occupied us, we mark our foreheads with the sign of the cross” (Tertullian).

“We ought, therefore, on rising, to give thanks to Christ to perform all our daily work with the sign of the cross” (St. Ambrose). “Whatever you do, wherever you go, let your hand make the sign of the cross” (St. Jerome). Origin, a famous early writer, said, “that therein was contained a prophecy of the sign which is made by Christians upon their foreheads, for all the faithful make the sign in commencing any undertaking, and especially at the commencement of prayer or reading Holy Scriptures.” St. Cyril of Jerusalem wrote: “Let us not then be ashamed to confess the crucified. Let the cross be our seal made with boldness by our fingers on our brow, and on everything; over the bread we eat, and the cup we drink; in our coming in and going out; before our sleep, when we lie down, and when we awake, when we are on the way, and when we are still.”

The sign of the cross was employed by members of the early Church to distinguish them from the pagans. The sign of the cross was used early in the Church to repel the powers of evil. “Along with these words, make the sign of the cross upon your forehead; for, not only no human adversary but not even the devil himself, will be able in any way to hurt you, seeing you appearing everywhere protected by these arms” (St. John Chrysostom).

Throughout the centuries, the Church has used the sign of the cross to purify places, homes, vessels, food, drink, etc. and to dedicate them for the honor and glory of God. The sign of the cross is important not only for its symbolic value, but it is a simple and very impressive profession of one’s faith as a Christian, belief in the Blessed Trinity and in the redemptive death of Christ.

When making the sign of the cross, therefore, it should be done with care and devotion, realizing its tremendous meaning and powerful symbolism.

by Bishop Michael J. Dudick