

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. Andrew to schedule.

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

Funerals: Families of the deceased or the funeral director must contact Fr. Andrew 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: The Parish office is open from 10 AM – 2 PM Monday, Wednesday and Friday. Father Andrew is available on other days and times by appointment.

THE CROSS YESTERDAY AND TODAY

On the Sunday after the Exaltation the Church returns to Galatians (2:16-20) for the Epistle reading. St. Paul expressed his strong allegiance to Christ when he says: "I have been crucified with Christ, and the life I live now is not my own. Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave Himself for me." Paul was so overwhelmed by the thought that Christ was crucified for him that he wanted to devote his whole life to Jesus. He was so overcome by Christ's love calling him to be one of the apostles after he had persecuted Christ's Church, that he wanted to dedicate his very being to Jesus.

Does Jesus move us as deeply as he moved Paul? Do we have a profound realization that Jesus loved us and gave Himself for us? If we did, maybe we would be much more enthused about our commitment to Him. Perhaps, we would be more eager to accept the challenge of the cross from Jesus. Taking care of a parent or family member with dementia, working patiently with an undisciplined child, getting reconciled with an unfaithful spouse, all such challenges would be met with trust because we believe in the word and strength of our leader, Jesus Christ.

When we have to face some crisis and there is no way out but only through, remember Paul's words: "He loved me and gave Himself for me." When we are weary from the monotony of our work or discouraged and want to quit, remember the words: "He loved me and gave Himself for me."

Our Gospel Reading (John 8:34b-38 et 9:1), proclaiming the doctrine of the Cross, comes right after St. Peter had confessed his faith in Jesus as the Messiah. Jesus teaches that the cross is part of His kingdom and essential for the Christian life. No matter how we try to avoid the cross, no matter how bad an attitude we may have towards it, the Scriptures tell us that if we wish to follow Jesus, we must deny our very self, take up the cross and follow in His steps. Hopefully, the Church's yearly concentration on the theme of the cross will help us to do just that!



Divine Liturgy Attendance weekend of 14 September:

5:00 PM: 86; 11:00 AM: 93

Our return to the Lord for all He has given us \$2,809.00



➤ **Sun. Sept. 21** Eastern Christian Formation (ECF) classes begin for our young people – Kindergarten thru 12th grade – from 9:30 AM to 10:45AM. Remember, our young people are the future of our Church. Please enable them to become an integral part of our Byzantine Catholic Church by bringing them to Church with you and enrolling them in our catechetical program.



ETHNIC DINNER AND BASKET RAFFLE

The Ladies Guild will be sponsoring an Ethnic Dinner and Gift Basket Raffle on **SUNDAY, OCTOBER 19, 2014**. Mark your calendars and plan to attend this delicious home-made dinner, invite your friends and relatives and give your support to our Ladies Guild, who do so much for us. More information will be forthcoming. Hope to see you there!

BIBLE STUDY CLASSES

Once again we will be offering a Bible Study Class on Sunday afternoon at 4 PM and Thursday at 10 AM. In these sessions, we will be studying the *Book of James*. This is a 10 session course and **will begin Sunday, 21 September and Thursday 25 September, 2014**. The cost for the materials is \$20.00.

TRUMBULL COUNTY LIFE CHAIN

Life Chain is a pro-life prayer gathering of local churches held each year on the first Sunday of October. This is the 24th year the Life Chain has taken place, and parishioners of SS. Peter and Paul Church have taken part in it for many years. This year's event will take place on Sunday, October 5, 2014 from 2:30 to 3:30 PM beside Harding High School (that's our parish's assigned place). We will be standing together with other churches in prayer and visible demonstration that clearly states the "Abortion kills children." Life is our Lord's precious gift. Stand up for this precious gift.

ANNUAL CHINESE AUCTION

Sunday October 5, 2014 at St. Michael's Byzantine Catholic Church Center, 2140 Highland Road, Hermitage, PA. Doors open at 1:00 PM. Drawings start at 2:15 PM. Admission and refreshments are only \$5.00. Let's give them our support.

21 SEPTEMBER 2014

SCHEDULE OF DIVINE SERVICES

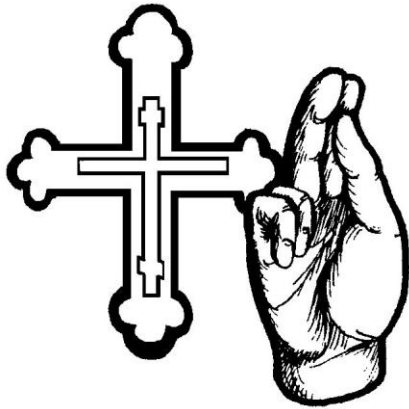
Sunday,	21 September	SUNDAY AFTER <i>THE EXALTATION OF THE HOLY CROSS</i>. <i>Otdanije (Leave-taking) of the Exaltation of the Cross. Holy Apostle Codratus of Magnesia.</i> +Anne Slovinsky – Husband, John & family +George Simko – wife, Millie +Mary Mosko – Mary Brown
(Sat. Vigil)	5:00 PM	
(SM)	8:30 AM	
(PP)	11:00 AM	
Monday,	22 September	<i>Holy Martyr Phocus, Bishop of Sinope. Holy Prophet Jonah. Venerable Father Jonah the Priest, Father of Theophane the Hymnographer and Theodore the Artist. Holy Apostle Codratus.</i> No Divine Liturgy
Tuesday,	23 September	<i>Conception of the Holy Prophet, Forerunner and Baptist John.</i> No Divine Liturgy
Wednesday,	24 September	<i>Holy Martyr, First among women, and Equal to the Apostles, Thecla.</i> No Divine Liturgy
Thursday,	25 September	<i>Venerable Mother Euphrosyna. Synaxis of the Holy Fathers of the Pecherskaya Lavra who repose near the Venerable Anthony.</i> No Divine Liturgy
Friday,	26 September	<i>Falling asleep of the Apostle and Evangelist John the Theologian.</i> No Divine Liturgy
Saturday	27 September	<i>Holy Martyr Callistratus and his Companions. Venerable Father Nilus, founder and hegumen of the Grottaferrata Monastery.</i> (Vigil Liturgy) 5:00 PM +George Teringo, Sr. – Bill & Alexis Fusselman
Sunday,	28 September	SIXTEENTH SUNDAY AFTER PENTECOST. <i>Venerable Father & Confessor Chariton. Wenceslaus, prince of the Czechs. Holy Prophet Baruch. Passing of Blessed Father and Confessor Bishop Nicetas Budka. (1949)</i> (SM) 8:30 AM (PP) 11:00 AM Special Intention of Barbara Hash +Fio Nuzzi – Janice and Mike



Attentive to the Word

Sunday after the Exaltation of the Holy Cross

**Pages 152 and 253 – 258
or use the papers provided**



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