

FOURTEENTH SUNDAY AFTER PENTECOST



Icon of Saint Alexander, Patriarch of Constantinople -- August 30th

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 Miron Kerul’-Kmec, Jr. to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the Parish Family. Must meet with Father Miron before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Father Miron. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

Mystery of Reconciliation: Father Miron is always available for confessions 1 hour before each Divine Liturgy, 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: Parishioners who are hospitalized are visited when Father Miron is notified. It is especially important that a family member contact Father Miron whenever a loved one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Father Miron 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. Registration is done only through the Pastor. Only those who are registered are considered members of the Parish. Registered parishioners are those who have received contribution envelopes, and assume the responsibility of rendering stewardship of time, talent and treasure to SS. Peter and Paul Parish. Worship at this parish is always expected. 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 Miron is available on other days and times by appointment.

Fr. Miron is always available for confessions 1 hour before each Divine Liturgy.

Saturday (Sun. Vigil)	29 Aug. 4:30 PM 5:00 PM	Reciting of Rosary +Richard J. Kilbert, Sr. – Mary Anne Kilbert & family
Sunday	30 Aug. 9:35 AM 10:00 AM	<i>FOURTEENTH SUNDAY AFTER PENTECOST.</i> <i>Post-festive Day of the Beheading of St. John the Baptist.</i> Service of Third Hour +Fio & +Helen Nuzzi – Janice & Mike
Monday	31 Aug.	<i>Feast of the Deposition of the Venerable Belt of the Most Holy Theotokos.</i> No Divine Liturgy
Tuesday	1 Sept.	<i>Beginning of the Church Year (7535 in Byzantine Reckoning). Our Venerable Father Simeon the Stylite and his mother. Synaxis of the Most Holy Theotokos of Miasena.</i> No Divine Liturgy
Wednesday	2 Sept. 6:30 PM	<i>The Holy MartyrMammas. Our Venerable Father John the Faster, Patriarch of Constantinople.</i> +Sr. M. Martha Kacmarek – Benedictine Sisters
Thursday	3 Sept.	<i>The Holy Martyr Anthimus, Bishop of Nicomedia. Our Venerable Father Theoctist, Companion of St. Euthymius the Great. The Holy Deaconess Phoebe of Cenchreae.</i> No Divine Liturgy
Friday	4 Sept. 9:00 AM	<i>The Holy Martyr Babylas, Bishop of Antioch. The Holy Prophet Moses, who saw God.</i> +George Bernard - family
Saturday (Vigil Liturgy)	5 Sept. 5:00 PM	<i>The Holy Prophet Zachary, Father of the Forerunner and His Wife, the Holy and Venerable Elizabeth.</i> +John J. Koza, III – Barry & Amy Lamer
Sunday	6 Sept. 10:00 AM	<i>FIFTEENTH SUNDAY AFTER PENTECOST. Memory of the Miracle of the Holy Archangel Michael at Colossae in Chionia. The Holy Martyr Eudoxius and his Companions.</i> +Charles “Buddy” Hite, Jr. – Garry Peacock



Attentive to the Word FOURTEENTH SUNDAY AFTER PENTECOST

Matthew 22: 1 – 14

*Troparion Res. Tone 5 Page 146 & the rest
from Beheading of John the Baptist Pgs. 355 –*

357



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 22:1-14) 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.

UPCOMING EVENTS:

- Sun., Aug. 30 Cake Social after Liturgy.
- Wed., Sept. 2 St. Vincent de Paul Meals Program 9 AM – 2 PM.
- Sat. & Sun., Sept. 5 & 6 Coffee & donuts after Liturgies.
- Sat. & Sun., Sept. 5 & 6 92nd Annual Pilgrimage to Mount Saint Macrina, 500 W. Main Street, Uniontown, PA 15401.
- Tues., Sept. 8 Divine Liturgy 6:30 PM – **Birth of the Theotokos.**
- Fri., Sept. 11 Divine Liturgy 9:00 AM.
- Mon., Sept. 14 Divine Liturgy 6:30 PM – **Exaltation of the Holy Cross.**
- Fri., Sept. 18 Divine Liturgy 9:00 AM.

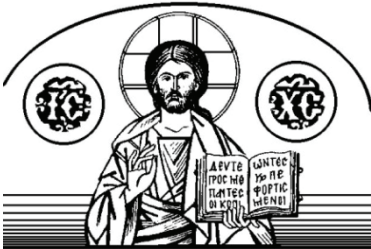


Thank You!

I would like to express my sincere gratitude to the ECF teacher and ECF Coordinator, Mrs. Luanne Hite, who supported our parish children with her dedication and support. She guided many young souls and made a significant difference in every child's life. The time and effort that Luanne invested in helping our young ones grow in their faith is truly appreciated!

May God Grant Luanne, many, many, many Blessed Years! *Fr. Miron*

SEPTEMBER 1ST - NEW LITURGICAL YEAR



The new liturgical year begins on the first of September. Let's approach it this year more alert to the fact that we can celebrate all the Christ events in our life – and we can walk with Christ on our journey to the glory of eternal life! We celebrate these feasts, not as though they are something that we remember that happened 2000 years ago, but we can see them as Christ's continued presence and revelation to us today – here and now – and as **our encounters** with Christ!

HAPPY NEW YEAR!

Do you know why the first day of September marks the beginning of the Church year? We are accustomed to think of January 1st as the beginning of the year. But the tradition of computing the start of a new year with autumn was common to the lands of the Bible and to all the lands around the Mediterranean. The summer harvest was at an end, the crops were stored, and people prepared for a new agricultural cycle. It was an appropriate time to begin a new year.

The prayers and hymns of the Byzantine Church not only recite the wonderful works of God in creation and history for our salvation but also frequently offer guidance about how to make each year a year of grace, a year of the Lord.



Happy Birthday to Parishioners with Birthdays this week:

August 30 – Eugene Bailey; Sept. 2 – Henry Ross

Sept. 5 – Estelle Liming

Missed your birthday? Please let us know!



MANY THANKS....



....to everyone who helped make our Annual Parish Picnic on Sunday, August 23rd, wonderful! The food was excellent and plentiful. Special thanks to Tom and Stephanie Sudik and Jim Elbon for barbequing and for their help with all of the other extra tasks. Thank you to everyone who provided the “fantastic assortment of desserts!” There were many compliments on the desserts. Thank you to everyone who assisted in any way. Many parishioners volunteered and helped. Each one of you made the tasks easier for all. Even the slightest act of kindness and help is noticed and appreciated. It is amazing how thoughtful and helpful our parishioners are!

A special thank you to Bobby Dellimuti of DiLucia's for providing cheesy potatoes and baked beans at no charge!

Many thanks and may God bless all of you!

A PRAYER FOR THE NEW LITURGICAL YEAR

O God of new beginnings and wonderful surprises,
thank You for the gift of a New Liturgical Year.
May it be a time of grace for me, a time to grow in
faith and love, a time to renew my commitment
to following Your Son, Jesus.

May it be a year of blessing for me,
a time to cherish my family and friends,
a time to renew my efforts at work,
a time to embrace my faith more fully.
Walk with me, please, in every day and
every hour of this New Liturgical Year,
that the light of Christ might
shine through me, in spite of my
weaknesses and failings.

Above all, may I remember this Year
that I am a pilgrim on the sacred
path to You. Amen.



Divine Liturgy Attendance weekend of August 22:

5:00 PM: 39; 10:00 AM: 96

Our return to the Lord for all He has given us: . . . \$1,716.25



SAINTS PETER & PAUL
BYZANTINE CATHOLIC CHURCH



Saints Peter & Paul Byzantine Catholic Church
180 Belvedere Avenue, NE
Warren, OH 44483

Office: 330-372-1875
Office Email: sppbyzchurch@gmail.com
Website: kurt.valenta@stspeterpaulbyz.com
stspeterpaulbyz.com



Saints Peter and Paul Byzantine Catholic Parish

180 Belvedere Avenue, N.E.
Warren, OH 44483

Metropolitan William Skurla
Metropolitan Archbishop of Pittsburgh

Served by: Father Miron Kerul'-Kmec, Jr.

Office Phone: **330-372-1875**

Father's Cell Phone: **216-538-0418**

FAX: **330-372-1896**

New Parish Webpage: stspeterpaulbyz.com

Email: sppbyzchurch@gmail.com

Infant of Prague Manor: 330-372-4700



Glory to Jesus Christ!
Slava Isusu Christu!

Glory Forever!
Slava na viki!

Actions Speak Louder Than Words

All you who are gladdened by the gift of rebirth, all you who boast of that saving renewal, show me, after the sacramental grace, the resulting change in your ways. ... There surely must be some outward proof by which we may recognize the newborn person, something that clearly set the new apart from the old.

As darkness is dispelled by light, so the old nature disappears when clothed with the works of righteousness. Notice now Zachaeus, after the change of his life, put to death the tax collector that he was, made fourfold restitution to those whom he had unjustly damaged, and the rest he divided with the poor – the treasure that he had extorted from the poor (Lk 19:1-10). The

evangelist Matthew, a tax collector like Zachaeus, after his call changed his life as if it had been a mask. Paul was a persecutor, but after the grace given to him he became an apostle, bearing the weight of his chains for Christ's sake.

So you should be in your rebirth. So you should blot out your habits that lead you to sin. Just so the sons of God should live, because after the grace He has given us, we are called His children. And so we need to carefully study our Father's characteristics, so that by fashioning and framing ourselves to the likeness of our Father, we may seem true children of Him who calls us to adoption through grace.

St. Gregory of Nyssa