

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.

9th SUNDAY AFTER PENTECOST

In the story of Creation Adam & Eve try to hide from God after they had sinned. God finds them and asks why they are hiding. The response that Adam gave was: "Because, I was afraid." To be afraid goes back to the beginning of time. To be human is to experience fear. Sometimes we feel like we are afraid of everything. We are afraid of ourselves. We are afraid of people. We are afraid of the future. We are afraid of the past. We are afraid of life. We are afraid of death. Every person, every Christian, must fight his own fears. But perhaps the most surprising fear of many people, and one that we do not like to address is the fear of God. It is the fear that God is not really on our side. It is the fear that God will put us out on a limb and leave us.

Over and over again the message of the Bible is fear not. When Abram took his family to the Promised Land he feared that he was turning his back on everything he knew, his security for the unknown. God told him to "Fear not." When the angel of the Lord came to Mary and said that she would bear a child, she trembled with fear. What did the angel say to her? "Fear not, Mary." Fear not! Fear Not! It is how we would like to live. How do you do it?

First, we must confront our fears.

Second, we must understand that too much doubt can sink us.

Third, we must remember that regardless of what happens, God will be with us.



(PP) Divine Liturgy Attendance weekend of 30 July:

5:00 PM: 69; 11:00 AM: 85

Our return to the Lord for all He has given us: \$3,127.00

Contributions received in memory of Marge Sudimack: . . . \$1,250.00

(SM) Divine Liturgy Attendance weekend of 30 July:

21 from St. Michael; 12 from St. Peter & Paul

Our return to the Lord for all He has given us: \$298.00



- **Aug. 1 thru Aug.14** The fast in preparation for the Feast of the Dormition begins Tuesday, August 1st. We recommend meatless Wednesdays and Fridays to help you prepare for this Major Feast.
- **Tues. Aug. 8** *Very Important Ladies Guild Meeting* – 7:00 PM in the Social Hall.
- **Sat. & Sun. Sept. 2 &3** 83rd Annual Pilgrimage at Mt. St. Macrina – Uniontown, PA. Mark the date. More info. will be forthcoming. If there is enough interest, we will inquire about transportation.



COMBINED PARISH PICNIC – (JUST 2 MORE WEEKS TO WAIT!)



Please mark your calendars for the afternoon of Sunday, August 20th at St. Demetrios Center Grounds at 3223 Atlantic, NE. We are planning a combined parish picnic with St. Michael Parish. Keep the date open and plan to have a fun afternoon with your fellow parishioners. Last year we had a wonderful time! We hope to see all of you there! **Please put your name on the list if you plan to attend, so that we can plan for the purchase of food and supplies.**

P.S. *Don't forget your quarters! "The wheel" is waiting!*
And...please remember to sign up!

BLESSING OF FRUIT



As is customary in the Eastern Church on the Feast of the Transfiguration, **GRAPES AND FRUITS** will be blessed following the Divine Liturgies on Saturday and Sunday. Don't forget to bring a basket of grapes and fruits to be blessed. Just as you share your blessings with others – so will God share His with you.

6 AUGUST 2017

SCHEDULE OF DIVINE SERVICES

Sunday,	6 August	<i>THE TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST.</i>
(Vigil Liturgy)	5:00 PM	+Barbara Natale – Suzanne Susko
(SM)	8:30 AM	+Michael Uhlin – M/M Michael Johnson
(PP)	11:00 AM	+Todd Zumerling – John Senoyuit
Monday,	7 August	<i>Postfestive Day of the Transfiguration. The Holy Venerable Martyr Dometius.</i>
		No Divine Liturgy
Tuesday,	8 August	<i>Postfestive Day of the Transfiguration. The Holy Confessor Emilian, Bishop of Cyzice.</i>
(Chapel)	8:30 AM	+John Slovinsky, Sr. – Juart Brothers Excavating
Wednesday,	9 August	<i>Postfestive Day of the Transfiguration. The Holy Apostle Matthias.</i>
(Chapel)	8:30 AM	+Sandra Slyk – Dom Machese family
Thursday	10 August	<i>Postfestive Day of the Transfiguration. The Holy Martyr and Archdeacon Lawrence of Rome.</i>
(Chapel)	8:30 AM	+Carl Verney – Suzanne Susko
Friday,	11 August	<i>Postfestive Day of the Transfiguration. The Holy Martyr Euplus.</i>
		No Divine Liturgy
Saturday,	12 August	<i>The Holy Martyr Photius and Anicetus.</i>
(PP)	5:00 PM	+Anna Sudik – Ann Wassel
Sunday,	13 August	<i>TENTH SUNDAY AFTER PENTECOST. Otdanije (Leave-taking) of the Feast of the Transfiguration. Our Venerable Father Maximos the Confessor.</i>
(SM)	8:30 AM	+William Surin – Fred & Barbara Liberatore
(PP)	11:00 AM	+Fio & +Helen Nuzzi – Janice & Mike Clark



Attentive to the Word Transfiguration of Our Lord Ninth Sunday After Pentecost

Mt. 17: 1 – 9

All from pages 346 - 350 (Sun. tone is omitted)



THERE ARE SOME events and stories in the New Testament which appear at first reading to be crystal clear. They do not appear to be difficult to understand no matter what is included. The story of the Prodigal Son is one such story. The story of the publican praying for forgiveness while a Pharisee proudly stands before is another such story. There are other stories and events which on first reading seem to be confusing, difficult to imagine, or impossible to understand. The story of the Transfiguration from Luke 9 is such a story.

Earlier in Chapter 9, Luke writes of the feeding of the 5,000 and followed it with the events surrounding a question that Jesus directs to his disciples, "Who do men say that I am?" Peter answers, "The Christ of God." Jesus then speaks with his disciples about the demands of discipleship. He talks about the need to deny one's self, to take up one's cross daily, and the necessity of following him.

Then, some eight days later, Jesus takes Peter and James and John and goes up to the mountain to pray. The disciples have trouble staying awake, but awake they did finally stay because of what happens. There is a dramatic transformation of the appearance of Jesus. His clothing becomes dazzling white. He is shining. Two visitors appear—Moses and Elijah—and they talk with Jesus and Jesus talks with them. These two from the past were also shining, filled with light. According to Luke, Moses and Elijah talk with Jesus about what he is to accomplish in Jerusalem in the coming weeks.

Peter speaks first. "Lord, this is just wonderful. This is the most exhilarating experience. Let's build three booths here - one for Moses, one for Elijah, and one for you. And let us just stay here." A cloud moves over the mountain and covers them.

All three disciples are frightened. Then a voice speaks out of the misty clouds, a voice confirming that Jesus is the Messiah, the Chosen One, The Christ. No sooner has the voice spoken than the cloud dissipates, the visitors from the past are no longer seen, and Jesus is standing alone.

What a strange event! What a most unusual occurrence! How can we possibly understand such a thing? The disciples chose to remain silent and did not tell others about it. Perhaps they were silent because they couldn't explain what happened and what it meant.

What we do know is that throughout the Scriptures, Moses represents the Law and Elijah represents the Prophets. Here the two foundations of the Hebrew faith are, talking to Jesus, confirming the work he is to accomplish in Jerusalem through his suffering, death, and resurrection. We also know that throughout the Scriptures, particularly in the Old Testament, the cloud is a sign or symbol of the presence of God. When Moses went up on the mountain to receive the two tablets of stone, he went up into a cloud. Here the cloud is again, enveloping Moses, Elijah, Jesus, and the three disciples. And that voice saying, "This is my Son, my Chosen, listen to him." It is not broadcast to everyone, only the three disciples, Peter, James and John. Whatever else this story in Luke may mean, it does mean that Jesus is the Son of God, the Messiah, and that reality is announced to the inner circle of disciples. Jesus is portrayed as the fulfillment of the Law and the Prophets.

The story does not end there. Peter wants to build three booths, stay on the mountain, stay in that close and intimate relationship with the past history and the future fulfillment of the faith of his forefathers. But that is not possible. The light which shone on the mountain, in the midst of the cloud, was not just to be the prerogative of a few. The reflection of God is to shine not just on Jesus, not just on the inner circles of disciples, but on *all disciples*. The light on the face and clothing of Jesus is to be reflected from him to *all his followers, then and now*. That light which shone on Jesus, shines on us and in us. That glory which animated Jesus can also animate us. That light which is the presence of God, that reflection of the glory of God, shines in our hearts.

Like Peter and James and John, it is not enough simply to witness the light on the countenance of Jesus. It is not enough to come and enjoy the gifts of God. We, like them, must go down from the mountain to the valleys of life to continue our life and work. We must go through our day-to-day experiences, but live them with the light of God shining within us.