

## 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.

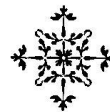
**Funerals:** Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

**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.

## ETERNAL MEMORY



Grant, O Lord, eternal rest to the soul of Your servant +**James Danko** who has recently fallen asleep in the Lord. Please remember him and his family members in your prayers.



## MARIAPOCH PILGRIMAGE

The Byzantine Catholic Eparchy of Parma invites you to its annual eparchial pilgrimage to the Shrine of Our Lady of Mariapoch, 17486 Mumford Road, Burton, OH on Saturday 18 August and Sunday 19 August. See complete pilgrimage schedule at [www.shrineofmariapoch.com](http://www.shrineofmariapoch.com).

## SHRINE OF OUR LADY OF LEBANON

The 53<sup>rd</sup> annual pilgrimage will be held from Monday, 13 August through Wednesday 15 August. Bishop Milan Lach will celebrate the Divine Liturgy on Tuesday at 7 PM. He will be joined by the Byzantine priests of the Parma Eparchy for the concelebrated Divine Liturgy. See the bulletin board in the Social Hall for further details and schedules.



## DATES TO REMEMBER:

August 9 – 12 Warren Italian Heritage Festival. See Bulletin board for details.  
August 19 – Our Parish Picnic at SS. Peter & Paul Social Hall & grounds.



## Divine Liturgy Attendance weekend of 5 August:

5:00 PM: 61; 9:00 AM: 41 11:00 AM: 75

Feast of Transfiguration: 45

**Our return to the Lord for all He has given us: . . . . . \$3,428.75**



12 AUGUST 2018

SCHEDULE OF DIVINE SERVICES

- **Wed. Aug.1** The Dormition Fast – Aug. 1 – 14 in preparation for the Feast of the Falling Asleep of Mary and her Assumption Body and Soul into Heaven.
- **Mon. Aug. 13** *Very Important Ladies Guild Meeting – 7:00 PM in the Social Hall.* Please note: Meeting was changed to Mon. due to the Liturgy schedule for the Feast of the Dormition.
- **Wed. Aug. 15** *Holy Day of Obligation. Liturgies are: (Vigil) 6:00 PM Tuesday evening(14<sup>th</sup>) and 6:00 PM Wednesday evening (15<sup>th</sup>). Remember to bring some flowers for blessing .*
- **Mon. Aug. 27** Church Cleaning Party – 9:00 AM to Noon. We can use your help! Many hands make light work!



Please mark your calendars for the afternoon of Sunday, **August 19<sup>th</sup>** at **Ss. Peter and Paul Social Hall, following the 11:00 AM Divine Liturgy.** For our picnic, our parish will provide the hamburgers, hot dogs and beverages. **You provide your “specialty” to share with everyone else. Please bring a serving utensil and don’t forget to mark your container and utensil.** If you plan to attend, please sign your name and the number attending to the sign-up sheet located in the social hall so that we can properly prepare. P.S. Get your quarters ready! The “Wheel” awaits, and of course “Bingo” and Raffles and “50/50”. (Maybe even some dancing??). Come for an afternoon of Fun and camaraderie!

**DOES ANYONE HAVE A “CORN HOLE” GAME ?**



**BLESSING OF FLOWERS**



In the Byzantine Church we bless flowers on this festival, not simply because they were found in the tomb of the Virgin Mary, but because they are the seeds of next year's plantings. What we see in any bloom now is the seed of another one to come, and therefore a strong symbol of resurrection. Besides seeds, we also bless herbs on this day. The prayers speak of all these things, flowers, herbs and seeds, as medicine. There is a *healing that comes from death*, as contradictory as that might sound. St. Gregory Nyssa once referred to death as "the final remedy." Things which cannot be set right in this world can be made right in the next. **Bring your flowers to the Church for blessing. Flowers will be blessed after each Divine Liturgy.**

Sunday	12 August	<i>TWELFTH SUNDAY AFTER PENTECOST. The Holy Martyrs Photius and Anicetus. St. Maximus the Confessor is also remembered due to the Otdanije (Leave-taking) of the Transfiguration tomorrow.</i>
(Sun. Vigil)	<b>5:00 PM 9:00 AM 11:00 AM</b>	<b>+Donald Sutyak – Andy &amp; Pat Kostraba Prayer Intention of the Rosary Society +John Hrop, Jr. – Lisa Clark &amp; Jim Begalla</b>
Monday	13 August	<i>Leave-taking of the Feast of Transfiguration. Our Venerable Father Maximos the Confessor.</i> <b>No Divine Liturgy</b>
Tuesday	14 August	<i>Prefestive Day of the Dormition. Holy Prophet Micah. Translation of the Relics of our Father Theodosius, Hegumen of the Pecherskaja Lavra.</i>
(PP)(Vigil)	<b>6:00 PM</b>	<b>+Steve Zumerling – M/M Donald Kovac</b>
Wednesday	15 August	<i>THE DORMITION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER VIRGIN MARY.</i>
(PP)	<b>6:00 PM</b>	<b>+John Vazur – Ron and Anne Whitfield</b>
Thursday	16 August	<i>Postfestive Day of the Dormition. Translation of the Icon of Our Lord, God and Savior Jesus Christ, the Icon not made by human hands, from Edessa to Constantinople. Holy Martyr Diomedes.</i>
(Chapel)	<b>8:30 AM</b>	<b>+Carl Verney – Robert Fejko</b>
Friday	17 August	<i>Postfestive Day of the Dormition. Holy Martyr Myron.</i> <b>No Divine Liturgy</b>
Saturday	18 August	<i>Postfestive Day of the Dormition. Holy Martyrs Florus and Laurus.</i>
(Sun. Vigil)	<b>5:00 PM</b>	<b>Blessing for John &amp; Jennifer Welch – Steve &amp; Betty Zombar</b>
Sunday	19 August	<i>THIRTEENTH SUNDAY AFTER PENTECOST. Postfestive Day of the Dormition. Holy Martyr Andrew the Tribune and His Companions.</i>
	<b>9:00 AM 11:00 AM</b>	<b>+Mildred Simko (40<sup>th</sup> day) – Gertrude Vasco +Fio &amp; +Helen Nuzzi – Janice &amp; Mike</b>



*Attentive to the Word*  
*Twelfth Sunday after Pentecost*  
*Postfestive of Transfiguration*  
*Mt. 19:16-26*  
*Tone 3 Pg. 135 (3<sup>rd</sup> Antiphon, Pg. 350)*  
*Rest from Transfiguration Pg. 347 - 350*

One of the chief obstacles to the gospel is the possession of riches. Jesus made the strong point that "it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God" (Mt. 19:24). In the present age, the love of possessions has received a particular form in what we call the consumer society. The consumer mentality turns in on ourselves, and makes us think of our own needs first. It is directly opposed to the spread of the gospel.

There are many ways to defend consumerism. We say that it is necessary for the health of the economy. Our purchases keep businesses going and people employed. We fear economic disaster less, when there are record sales every year. Of course, it is obviously true that it is not wrong to use the goods of the earth and the works of our hands. God created humanity to "fill the earth and subdue it" (Gn. 1:28). It is our God-given destiny to use what is created to the best of our ability and to realize all its potential. Our intelligence, our artistry, and our craftsmanship are parts of human creativity by which God has made us coworkers with Himself in the establishment of His kingdom. By consumerism, however, we mean a disposition towards goods that bring luxury and comfort, that can even become addictive.

The Fathers warned consistently against the vice of avarice, which means the *excessive* love of possessions. The ownership and use of property should not be a passion; it is good when it is governed by reason and charity. St. Basil pointed out graphically the evil of excessive consumerism, "The bread in your cupboard belongs to the hungry man; the coat hanging unused in your closet belongs to the man who needs it; the shoes rotting in your closet belong to the man who has no shoes; You do wrong to everyone you could help, but fail to help."

We live in a consumer society. Statistics vary, certainly, but there is one estimate that the average American watches television seven hours a day. This exposes us to over an hour daily of sales pitches that appeal to the selfish part of our nature and indulge us like children. It is difficult for the good news of Jesus to compete with these more immediate rewards. However, we cannot label advertising as a conspiracy against the faith, for its motive is only to create successful businesses that provide a living to their

owners, managers and workers. The consumer mentality (*absorption with our own needs*) becomes a kind of spiral, fed by our own desires.

We finally even approach the church with a consumer mentality. Rather than seek community, we want Liturgies to be scheduled at an hour convenient for us. Rather than commit ourselves to a community, we will "shop around" for a variety of religion that we feel tailor-made for us. We participate in church activities only if there's nothing better to do. The common phrase, "we want to be catered to," betrays a consumer mentality. The life of the church should not close in on itself, but should expand outward. To understand how important evangelization is, one need only read the last discourse of Jesus to His followers as found in the Gospel of John (chapters 13-17). The counter force to the desire for consumer goods is the joy that knowledge of the gospel brings, as Jesus explained, "I have told you this so that my joy might be in you and your joy might be complete .... It was not you that chose me...but I who chose you, and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another "(Jn. 15:11. 16-17).

*by the Very Rev. David M. Petras, S.E.O.D.*

## THE DORMITION OF THE THEOTOKOS



The celebration of Mary's passage into heaven at the end of her life has been celebrated in the Church of Rome since the 7th century, and in the Eastern Churches even before that! There is no direct Biblical description of this event, and the imagery we use is taken from one of the apocryphal gospels so popular in the earlier eras of the Church. These sources describe the event this way. When Mary realized her earthly life was coming to an end, she asked for the company of the twelve apostles, who had now dispersed all over the world on their various missions. By God's miraculous intervention, they were all gathered to her bedside, except Thomas. When she passed away, they buried her in a tomb near the Mount of Olives. When Thomas finally arrived, he asked to see her mortal remains, so they took him to the tomb and opened it, only to find a profusion of flowers inside and the body gone. As they returned to Jerusalem, the story says they heard singing and--looking back over their shoulders--they saw her in the sky being lifted up into heaven.

The story is theologically rich, and says more about the Church perhaps than it does about Mary herself. If we celebrate Pentecost as the birthday of the Church, this present feast tells us about the "ascension" of the Church, how it moves in each of us -- you and me--into the realm of heaven. The presence of the twelve apostles and their involvement in the funeral of the Virgin is symbolic of the ministry of the Church in ferrying her children from this world to the next.