

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 scription 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.

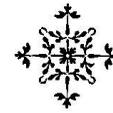
Funerals: Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of Saints 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: Lisa Mosko is in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father Simeon is available on other days and times by appointment.

ETERNAL MEMORY



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



CLARIFICATION OF PROCEDURES TO BE FOLLOWED IN FR. SIMEON'S ABSENCE:

Fr. Miron has been seeing to our Liturgical needs on weekends and on Holy Days while Fr. Simeon is recuperating. *Any other needs required by parishioners are to be arranged through the church office.*

If a priest is needed for emergency anointing of parishioners who are seriously ill, please call the office and we will do our best to take care of your request. If a parishioner is hospitalized at St. Joseph's, St. Elizabeth's or Trumbull Memorial, there is a Catholic Chaplain who is on call for emergency anointing, confession, "last rites," etc., and they will be able to take care of these needs at this time.

In case of the death of a parishioner, the Funeral Home will call the office and we will arrange for a priest to work with the funeral director and the family for the funeral service and burial.

Divine Liturgy Attendance weekend of August 7:

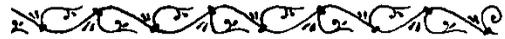
5:00 PM: **60**; 9:00 AM: **42**; 11:00 AM: **51**

Transfiguration of our Lord: **30**

Our return to the Lord for all He has given us: \$3,334.60

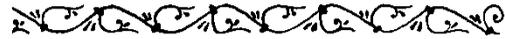


- **Sun., Aug. 15** *TODAY IS THE DAY!! Hope you signed up for our Parish Picnic in the Social Hall after 11:00 Liturgy. Come for the good food, lots of fun, and the camaraderie.*
- **Mon., Aug. 23** Church Cleaning Party 9 AM – Noon. Come lend a helping hand.
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Coming Soon: September Rummage Sale

Get your “Good Superfluous Items” ready.
More information coming next week!



FOR QUIETING THE MIND AND BODY

I needed to stop and reflect, so I worked faster.
I needed to think, so I took a class.
I needed to pray, so I read a book.
I needed a retreat, so I called some friends.

O God, Creator of silence and solitude,
refuse me the escapes from myself and from You.
Let me heed Your call to retreat, to quiet my mind and body.
Help me find peace in Your gifts of nature and creation.
Help me to be an example of peace and harmony to my family,
friends, co-workers . . . and to the world. Amen.

AUGUST 15, 2021
SCHEDULE OF DIVINE SERVICES

Sunday	15 August	<i>TWELFTH SUNDAY AFTER PENTECOST. THE DORMITION OF OUR MOST HOLY LADY, THE MOTHER OF GOD AND EVER-VIRGIN MARY.</i>
(Sun. Vigil)	5:00 PM 9:00 AM 11:00 AM	+Edward Smith (40 th day) – mom, Dianna Koza +John Enasko – wife, Stephanie +Michael & +Gerald Lickwar – sister & brother
Monday	16 August	<i>Post-festive 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 (944). The Holy Martyr Diomedes.</i> No Divine Liturgy
Tuesday	17 August	<i>Post-festive Day of the Dormition. The Holy Martyr Myron.</i> No Divine Liturgy
Wednesday	18 August	<i>Post-festive Day of the Dormition. The Holy Martyrs Florus and Laurus.</i> No Divine Liturgy
Thursday	19 August	<i>Post-festive Day of the Dormition. The Holy Martyr Andrew the Tribune and His Companions.</i> No Divine Liturgy
Friday	20 August	<i>Post-festive Day of the Dormition. The Holy Prophet Samuel. The Holy King Stephen of Hungary.</i> No Divine Liturgy
Saturday	21 August	<i>Post-festive Day of the Dormition. The Holy Apostle Thaddeus. The Holy Martyr Bassa.</i>
(Vigil Liturgy)	5:00 PM	+Wilma Taylor – Albert & Maria Butch
Sunday	22 August	<i>THIRTEENTH SUNDAY AFTER PENTECOST. Post-festive Day of the Dormition. The Holy Martyr Agathonicus and His Companions. The Passing of the Blessed Confessor Simeon Lukac, secret Bishop (1964).</i> 9:00 AM Health of Father Simeon – Marjorie Reynolds 11:00 AM +Fio & +Helen Nuzzi – Janice & Mike Clark



Attentive to the Word
TWELFTH SUNDAY AFTER PENTECOST
DORMITION OF THE THEOTOKOS
Tone 3 Matt. 19: 16 - 26;
Troparion from Pg. 135 & the rest
from Feast of the Dormition Pgs. 352 - 355



The smallest words can carry a mighty impact on an event or situation. In today's gospel story, the small word "*more*" underlies a young man's quest for a better spiritual life: "What *more* do I need to do?" Not content with only observing the Ten Commandments, this individual sought from Jesus the secret of becoming perfect, that is, the possession of eternal life. The answer greatly disappointed the young man because it required detachment and renunciation.

The masters of spiritual life state without exception that the test of true detachment is the willingness either to keep or to put away any object or creature to which a person has become unduly attached. Why? Detachment frees the soul from the love of earthly goods so that it may tend more freely to God. Because of his inordinate attachment to the goods he owned, this individual could not accept the challenge to sell and give to the poor all he had. His tragedy was that he loved things more than he loved people: he loved himself more than he loved others. Any person who puts things before people and self before others surely turns his back on Jesus Christ, and the spiritual life stagnates.

The compelling truth of this story lies in the way it explains the meaning of eternal life. Eternal life is such as God Himself lives, such as is characteristic of God. The great characteristic of God is that He loves and gives. The essence of eternal life for us is based on an attitude of loving and sacrificial generosity to our fellow man. This was the call of Jesus to the young man in today's gospel which records his reluctant and unfortunate reaction, "He went away sad, for he was a man of great wealth".

Jesus used the occasion of the departure of the rich young man to warn about the dangers of wealth in respect to the kingdom of God. For us, it is a clear admonition to place no obstacle to the impetus of grace and the invitation to eternal life by remaining inordinately attached to the things of the earth in detriment to the affairs of the spirit. We can all do *more* - a little word with mighty ramifications. Indeed, we should often ask that intense question, "Lord, what *more* must I do?" and be willing to accept His call 'to progress and advance in spiritual life' by a solid attitude of detachment and renunciation in the hope of life eternal in heaven.

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.

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.**