

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.



- **Mon. July 20** Feast of the Great Prophet Elijah - 9 AM Divine Liturgy followed by Blessing of vehicles.
- **Thurs. July 23** Byzantine Catholic Family Day at Kennywood Park.
- **Mon. July 27** Church Cleaning Party 9AM – Noon



DATES TO REMEMBER:

August 30 – Our Parish Picnic. **PLEASE TAKE NOTE OF CHANGE OF DATE**

A CELEBRATION OF MARRIAGE

Metropolitan William and the Archeparchy of Pittsburgh will honor all those couples celebrating their milestone wedding anniversary of 10, 25, 40, 50, 55, 60, 65 or beyond years during this calendar year of 2015. Please inform the Parish Office by 19 July 2015 if you are celebrating one of these milestone anniversaries, so that your names can be submitted to the Chancery. The Archieparchial celebration will take place at St. Elias Church, Munhall on Sunday, 13 September 2015 at 3 PM. Thank you in advance for your prompt attention to this.

48th ANNUAL GRECIAN FESTIVAL

July 22 – 26, 2015, St. Demetrios Center, 3223 Atlantic St. NE. Wednesday & Thursday: 4-11; Friday & Saturday: 4 – 12; Sunday: 1 – 10. Free Admission & Free Parking. FUN FOR ALL! Greek Food – Gyros – Loukoumathes – Souvlaki – Greek Pastries – Dining Facilities – Ethnic Music – Ethnic Dancers – Rides and Much More!



Divine Liturgy Attendance weekend of 12 July:

5:00 PM: **89**; 11:00 AM: **109**

Our return to the Lord for all He has given us: \$3,241.50

HOLY PROPHET ELIAS

The Old Testament prophets are renowned for their ceaseless work of reconciling God's people with God's abundant Mercy. This priestly role of the prophets is exhibited preeminently in the life of Prophet Elijah who is annually commemorated on July 20th. Prophet Elijah was called by God to invite the corrupt King Ahab and Queen Jezebel to repentance for the sins of murder and theft. After extending this invitation to the royal pair, Elijah retreats into the wilderness and becomes a monk, fasting and praying for the deliverance of these leaders. Ravens are shown in his icon bearing food, which sustains him during this period. Another priestly act of Elijah occurs when he dramatically teaches his brother priests, who had fallen into apostasy by worship of Baal. On Mount Carmel, Elijah's sin offering is consumed entirely by the fire of God, which even dries up the abundant puddles of water which Elijah had poured over the offering. Additionally, Elijah raised the widow's son from the dead. In another miracle, Elijah provides food for the widow and himself despite the famine. All of these powerful priestly intercessions are depicted in his countenance as viewed in this icon. Typically, the Prophet is shown seated before a cave entrance, the location of his heavenly encounter with cool breeze, reminiscent of God's presence in Eden at the cool hour as he searches out the sinners Adam and Eve. Here, in this holy spot in the desert, ravens visit and carry provision to the fasting holy man. This is in direct contradiction of Jezebel and Ahab who both make a mockery of fasting by imposing a fast, not begging for God's mercy, but so that they could falsely obtain further increase in riches. The countenance of Elijah is shown as the Ancient of Days, a man beyond physical aging, with long flowing white hair and beard. He resembles depictions of God the Father, described by Prophet Daniel and portrayed as a mercy-giver, seated on a throne. Furthermore, the eyes of the prophet shimmer with God's abundant mercy readily dispensed to those who seek repentance. His long and slender nose reflects the long-suffering nature of God, who allows abundant opportunities for sinners to repent. Elijah's tiny mouth is closed reflecting his interior peaceful disposition, indicating serenity in the obedience to the ways of God. His ears are attentive to the word of God, whispered to him in the breeze of the afternoon. His hands point towards the heavenly kingdom, the ultimate destination of those who follow holiness. Sometimes the fiery chariot of Elijah's ascension into heaven is depicted. This is the manner in which the priestly Elijah purifies sins and reaches heaven through the ascetic life. Fire is abundantly shown, the flames represent the purification from transgressions which God manifests on several occasions during the lifetime of the holy prophet. Let us remind ourselves of Prophet Elijah's great priestly intercession as we view his icon. Appealing to his confidence and obedience in God, let us continue to invite sinners to reconcile with God through his great and abundant purification and cleansing from sin, offered at multiple opportunities available here on earth, in order to be directed to the heavenly kingdom.

By Fr. Joseph Bertha

19 JULY 2015

SCHEDULE OF DIVINE SERVICES

Sunday,	19 July	<i>EIGHTH SUNDAY AFTER PENTECOST. MEMORY OF THE FATHERS AT THE FIRST SIX ECUMENICAL COUNCILS. Venerable Mother Macrina, Sister of St. Basil the Great. Venerable Father Dios..</i>
(Vigil Liturgy) (SM) (PP)	5:00 PM 8:30 AM 11:00 AM	+Betty Jane Ross – Al & Madeline DeBonis +Fr. Andrew Kolitsos – Mike & Sue Johnson +Betty Sasala – John & Kathy Shinosky
Monday,	20 July	<i>FEAST OF THE HOLY AND GLORIOUS PROPHET ELIAS</i>
(PP)	9:00 AM	+Sophie Nowak – Benedictine Sisters
Tuesday,	21 July	<i>Venerable Father Simeon, Fool for Christ and His Fellow Ascetic John. Holy Prophet Ezekiel.</i>
		No Divine Liturgy
Wednesday,	22 July	<i>Holy Myrrh-bearer Mary Magdalene, Equal to the Apostles. Translation of the Relics of the Holy Bishop-Martyr Phocas.</i>
		No Divine Liturgy
Thursday,	23 July	<i>Holy Martyrs Trophimus and Theophilus and their Companions. Holy Martyrs Appolinaris and Vitalis, Bishops of Ravenna. Repose of our Holy Father Basil Hopko, Bishop of Midila. Holy Father Sharbel Makhluf.</i>
		No Divine Liturgy
Friday,	24 July	<i>Holy Great Martyr Christine. Holy Martyrs Boris and Gleb, baptized Roman and David.</i>
		No Divine Liturgy
Saturday	25 July	<i>Dormition of St. Ann, Mother of the Theotokos. Memory of the Holy Women Olympiada and Euphraxia. Commemoration of the Fifth Ecumenical Council.</i>
(PP)	5:00 PM	+Dorothy Byers – Byers Family
Sunday,	26 July	<i>NINTH SUNDAY AFTER PENTECOST. Holy Priest-Martyr Hermolaus and His Companions. Holy Venerable Martyr Paraskevia. Venerable Father Moses the Carpathian of the Monastery of the Caves.</i>
(SM) (PP)	8:30 AM 11:00 AM	+Virginia Stempak – Phyllis Sheehan +Ann Sasala – Thomas R. Marco



Attentive to the Word

Eighth Sunday After Pentecost

Sun. of Fathers of the 6 Ecumenical Councils

Mt. 14: 14 – 22 & Jn. 17: 1 – 13

Pages 156 – 158 & 341 – 342

or Use the papers provided

The Epistle reading today is from St. Paul to the Corinthians. He right from the beginning states a problem that is taking place in the Church there. People are comparing the leaders of the Church. They are comparing and taking sides between Paul and Apollos. They are choosing between Paul and Cephas and the fourth says "I belong to Christ." Then Paul asks the questions: Has Christ been divided? Was it Paul who was crucified for you? Was it in Paul's name you were baptized?

The life of the Church, the life of our Parish, Christian life is about Christ living in us. That's what the Church is all about; that's what being a Christian is all about. It's about conforming our life to Christ! It is sharing in the life of the Son of God who has come to share and give us life, His Life. We hear this in the Gospels and in the Scriptures we discover God's Plan of Salvation. Preaching is about what God has done and is doing in our lives. And that is Paul's point – It's about Jesus Christ, who died for us and is raised from the dead by the power of the Father. It's about eternal life coming to us, filling us with gratitude and praise.

In our worship we hear this mystery proclaimed. Listen carefully to the words of the Offering Prayer, the anaphora. After the priest says: "Let us lift up our hearts!" "Let us give thanks to the Lord!" That is what we hear over and over again in the Liturgy – everything that Christ has done for us – He gave us His Body and Blood, He died on the cross for us! He rose from the dead on the third day for us! He ascended into heaven and took us with Him and He will come again. That's what we offer back, that's what we come to hear, to offer, to receive, to live out in our day to day living of faith.

In the Gospel today, Jesus feeds and nourishes the people following Him. In the Liturgy today, Jesus feeds and nourishes *us* so we can continue on our journey, even in the most desolate times in our lives. What we hear in the Scriptures becomes present for us in the Liturgy. It is God who is doing it, it is God who is saving us in His Son Jesus, and our response is: "we praise you, we bless you, and we thank you O Lord!" It is because we remember and make present all that Jesus has done, we ask, pray and implore the Father to send down upon us the Gift of the Holy Spirit - Christ's gift to the world, His Spirit, His life filling ours.

Each time we receive the Precious Holy Body and Blood – remember all that Jesus is doing for you here and now. It is Jesus who is with us in our journey of life. The Church is about Jesus *here and now* leading us, directing us by His Spirit to know and love the Father and be filled with divine life.

By Fr. John Zeyack

FATHERS OF THE SIX ECUMENICAL COUNCILS

The Sunday which falls between July 13th and 19th is dedicated to the memory of the Fathers who participated in the first Six Ecumenical Councils. An Ecumenical Council is a meeting of the bishops of the whole Church. The participants are primarily bishops because they are the successors of the apostles, and have authority to govern the whole Church. At an Ecumenical Council, the bishops meet to discuss and declare the Church's teaching on matters of doctrine and discipline. They do not meet to define new doctrines. They do not come together to express their own views on important doctrinal matters, but to bear witness to the ancient and traditional Christian Faith that they have received. They declare this Faith as they understand it.

Only those councils are called "Ecumenical" whose decrees have been acknowledged and accepted by the whole Church. There have been seven such councils: the first held in the year 325, and the last in the year 787.

Why does our Church honor the "Fathers" of the councils? There are several reasons. For one, the council members served to define and preserve through the ages the purity of our Faith. These men bore witness to the traditional apostolic doctrines of the Church. It is because of their steadfastness, integrity, and loyalty to the ancient deposit of Christian belief that we today can confess the ancient, apostolic, unadulterated Christian Faith. We also honor the Fathers of the Councils because many of them suffered persecution and peril for their Faith, especially in the dreadful persecutions of early Christianity. They had laid their lives on the line for their faith in Jesus Christ. We honor them, too, because they are our spiritual forefathers, and the link that carries us back to Christ. And they point to the *obligation that we have* to so witness to the Christian Faith that it will be passed on to our children and to the generations to come. Today, we are the link in the long chain of Christianity.

The councils concerned themselves with many vital issues. The Creed we confess was composed by the Fathers of the First and Second Ecumenical Councils. The fierce heresies of the Church, which tried to pervert the Faith, were fought at the Council sessions. Today, we honor and thank the Fathers of the Councils. God grant us the grace to be worthy children of these spiritual Fathers of ours.