

## 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 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:** Sister Barbara and Lisa Mosko are 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.

## RECEPTION OF HOLY COMMUNION

**PLEASE ENTER THE CENTER AISLE ONE ROW AT A TIME FROM EITHER SIDE. USE SOCIAL DISTANCING BY FORMING A SINGLE LINE WHERE THE "X'S" ARE MARKED. SEPARATE AT THE ICON TABLE TO FORM TWO LINES.**

## ETERNAL MEMORY



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



- **Fri., Aug. 14** Celebration of the Feast of the Dormition of Mary - 6:00 PM Divine Liturgy with Blessing of Flowers. Come and bring your flowers to be blessed.

## PARISH PICNIC – TODAY IS THE DEADLINE TO SIGN-UP!



Our Annual Parish Picnic is on **Sunday, August 16th**, approximately **12:15 PM in the Social Hall**. Due to the Covid-19 Pandemic, our usual picnic procedure will change. The picnic will be open to parishioners only. The parish will provide picnic foods for the picnic. **No other food may be brought in.** We will have both carry-out and dine-in as we did for our patronal feast. We will observe the mandates set by our governor for Trumbull County. Right now, masks and social distancing are mandatory. **Many games and the wheel will be eliminated due to necessary social distancing. However, we can play Bingo while social distancing, so you might want to come and try your luck. Please put your name on the list if you plan to attend, so that we can plan for the purchase of food and supplies. A sign-up sheet is on the bulletin board in the Social Hall. Next year will be better!!!**



**Divine Liturgy Attendance weekend of August 1:**

5:00 PM: **47**; 9:00 AM: **30**; 11:00 AM: **34**

**Our return to the Lord for all He has given us: . . . . \$3,003.50**

## A MEDICAL OPINION:

### Germes and the Reception of Holy Communion...unto the Healing of soul and body

Contrary to popular opinion, wines and other beverages of antiquity produced through fermentation, were probably more important in providing disease-free drinking fluids than in their tendency to intoxicate. Ancient Greeks drank their water mixed with wine, and also used wine to cleanse wounds and soak dressings. More recently, military physicians of the last century observed that during epidemics of cholera, wine drinkers were relatively spared by the disease, and troops were advised to mix wine into the water.

Wine has been shown to be an effective antiseptic even when the alcohol is removed. In fact, 10% alcohol is a poor antiseptic, and alcohol only becomes optimally effective at concentrations of 70%. The antiseptic substances in wine are inactive in fresh grapes because these molecules are bound to complex sugars. During fermentation, these antiseptic substances are split off from the sugars and in this way become active. These molecules are polyphenol, a class of substances used in hospitals to disinfect surfaces and instruments. The polyphenol of wine has been shown to be some 33 times more powerful than the phenol used by Lister when he pioneered antiseptic surgery.

Same year wines can be diluted up to 10 times before beginning to show a decrease in their antiseptic effect. The better wines gradually improve with age over the first 10 years and can be diluted 20 times without a decrease of the antiseptic effect. This effect then remains more or less constant over the next 20 years and becomes equivalent to a new wine after another 25 years. (Modern antiseptics and antibiotics for disinfecting wounds have surpassed wine effectiveness because the active ingredients in wine are rapidly bound and inactivated by proteins in body tissues.)

In preparing communion, the hot water that is added to the wine will increase greatly the antiseptic effect of the polyphenol. Disinfection occurs more rapidly and more effectively at 45° centigrade than at room temperature (22-25°). Another contribution to the antiseptic effect comes from the silver, copper, and zinc that makes up the chalice itself, ensuring that microbes are unable to survive on its surface.

Throughout the centuries no disease has been transmitted by the taking of Holy Communion. Diseases, such as Influenza and Hepatitis B, known to be transmitted by shared eating utensils, have never been acquired from the communion spoon. HIV is known not to be transmitted through shared eating utensils and considering the antiseptic qualities of the Holy Communion received by the faithful, there is no likelihood of acquiring HIV infection through the Common Cup.

(By Edanual Kolyvas, M.D., Doctor of Infectious Diseases and Clinical Microbiology)

## AUGUST 9, 2020 SCHEDULE OF DIVINE SERVICES

Sunday (Sun. Vigil)	9 Aug. 5:00 PM 9:00 AM 11:00 AM	<i>TENTH SUNDAY AFTER PENTECOST. Postfestive Day of Transfiguration. The Holy Apostle Matthias.</i> +Charles Wilkes – Joe & Nancy Tomko +MaryAnn Yenchocic – Mr. and Mrs. Michael Johnson +Doris Mosko – Ron Mosko
Monday	10 Aug.	<i>Postfestive Day of Transfiguration. The Holy Martyr and Archdeacon Lawrence of Rome.</i> <b>No Divine Liturgy</b>
Tuesday (SPP)	11 Aug. 8:30 AM	<i>Postfestive Day of Transfiguration. The Holy Martyr Euplus.</i> +Sarah Hoostal - family
Wednesday (SPP)	12 Aug. 8:30 AM	<i>The Holy Martyrs Photius and Anicetus.</i> +Sister Ann Fedyszak – Fedyszak family
Thursday	13 Aug.	<i>Leave-taking (Otdanije) of the Feast of the Transfiguration. Our Venerable Father Maximos the Confessor.</i> <b>No Divine Liturgy</b>
Friday (Vigil Liturgy)	14 Aug. 6:00 PM	<i>Feast of the Dormition. (pgs. 352 – 355)</i> +Charles Hite – Lena Opalka
Saturday (Sun. Vigil Lit.)	15 Aug. 5:00 PM	<i>THE DORMITION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY.</i> +Wilma Taylor – Larry & Charlotte Adams
Sunday	16 Aug. 9:00 AM 11:00 AM	<i>ELEVENTH SUNDAY AFTER PENTECOST. Postfestive Day of the Dormition. Translation of the Icon of our Lord, the icon not made by human hands, from Edessa to Constantinople (944). The Holy Martyr Diomedes.</i> +John Winland, Sr. – Elsie & Dick Fowler +Helen Sekula – Thomas R. Marco



## Attentive to the Word

### TENTH SUNDAY AFTER PENTECOST

*Tone 1 Matt. 17: 14 - 23*

*Troparion from Page 125 and the rest  
from Feast of Dormition Pages 352 - 355*

The famous story of the Old Testament involving a small, shepherd boy by the name of David and a towering giant by the name of Goliath is well-known. The Israelites were fighting a losing battle against their enemies, the Philistines. The Jews were overwhelmed by the size of this towering enemy warrior. When they saw him, they reacted by noticing only how *big* he was. But David saw how much *smaller he was than God*.

In today's gospel (Matt. 17:14-23) Jesus helps us put into perspective the giants that intimidate and try to control our lives. He tells His disciples and us, "If you have faith as small as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible to you."

The gospel is telling us that there is no difficulty bigger than God. He is bigger than any temptation, any sin, any failure, any problem. When we place our lives in His hands, through a personal act of faith, He gives us the power to become bigger than we ever dreamed we could be – bigger than an illness, bigger than our weaknesses, bigger than our hatred, bigger than our prejudices, bigger than our defeats. With Christ we can have a giant within us. Saint John writes in his first epistle: "He who is in you (that is Christ) is greater than he who is in the world (that is Satan)" (1 John 4:4).

In today's gospel, Jesus Himself restores a boy to his right mind after His own disciples fail because they doubted the powers He had given them. In those disciples we easily see ourselves when we confront the giants and mountains of life. The secret to understanding and undoing them is to believe that no person, no situation, no set of circumstances is bigger than God.

A man whose life was guided by that kind of belief was Saint Paul. He was afflicted with a serious physical infirmity which he talks about in his second letter to the Corinthians. He calls it his "thorn in the flesh". Even though he prayed to be delivered from it, *God instead gave Him the power to live with it*. That thorn in the flesh did not make Paul an invalid; it drove him to greater dependence on Christ and to greater power.

Today's gospel helps us to face the mountains in our own lives; the conviction that faith can **and will** move them.

*By Rev. John T. Sekellick, J.C.L.*

## 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 on Friday evening.**