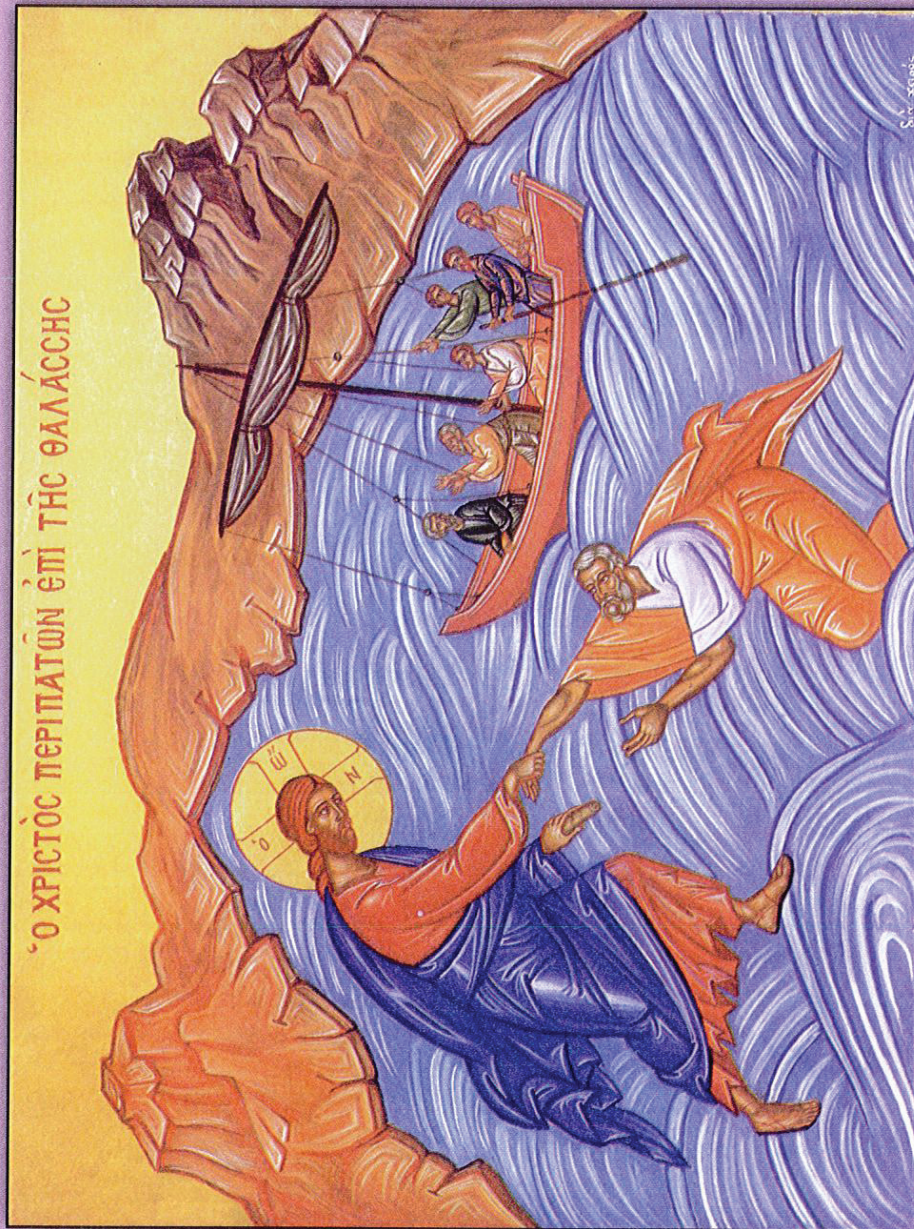


NINTH SUNDAY AFTER PENTECOST



Icon of Christ Walking on the Water

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 Father Miron Kerul’-Kmec, Jr. to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the Parish Family. Must meet with Father Miron before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Father Miron. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

Mystery of Reconciliation: Father Miron is always available for confessions 1 hour before each Divine Liturgy, 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: Parishioners who are hospitalized are visited when Father Miron is notified. It is especially important that a family member contact Father Miron whenever a loved one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Father Miron 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. Registration is done only through the Pastor. Only those who are registered are considered members of the Parish. Registered parishioners are those who have received contribution envelopes, and assume the responsibility of rendering stewardship of time, talent and treasure to SS. Peter and Paul Parish. Worship at this parish is always expected. 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 Miron is available on other days and times by appointment.

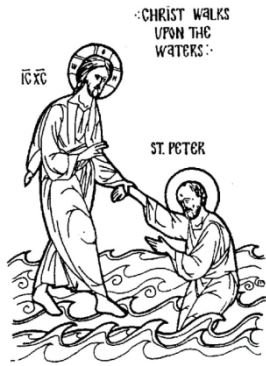
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Saturday (Sun. Vigil)	25 July 4:30 PM 5:00 PM	Reciting of Rosary Health & Welfare of Elaine Vislosky – Rick & Debbie Taylor
Sunday	26 July 9:30 AM 10:00 AM	NINTH SUNDAY AFTER PENTECOST. The Holy Priest-Martyr Hermolaus and His Companions. The Holy Venerable Martyr Paraskevia. Our Venerable Father Moses the Carpathian of the Monastery of the Caves. Reciting of Rosary +Nicholas Santucci – Janet Vesa
Monday	27 July	The Holy Great-Martyr Panteleimon. Memory of our Holy Father Clement, the Wonder-worker, Archbishop of Ohrid. No Divine Liturgy
Tuesday	28 July	The Holy Apostles and Deacons Prochorus, Nicanor, Timon and Parmenas. No Divine Liturgy
Wednesday	29 July 6:30 PM	The Holy Martyr Callinicus. +Sr. M. Martha Kacmarek, O.S.B. – Mr. & Mrs. Bernard Paul
Thursday	30 July	The Holy Apostles Silas and Silvanus and Their Companions. No Divine Liturgy
Friday	31 July 9:00 AM	Pre-festive Day of the Procession of the Venerable and Life-creating Cross. The Holy and Righteous Eudocimus. The Holy Joseph of Arimathea. +Michael Stemock, Sr. & +Stella Stemock – son, Mark
Saturday (Vigil Liturgy)	1 Aug. 5:00 PM	The Procession of the Wood of the Venerable and Life-creating Cross. The Holy Seven Maccabees, their Mother Solome and the Elder Eleazar. +Fr. Simeon Sibenik – Tom Sarsany
Sunday	2 Aug. 10:00 AM	TENTH SUNDAY AFTER PENTECOST. Translation of the Relics of the Holy Proto-Martyr and Archdeacon Stephen. Our Venerable Father Basil, Fool for Christ. +Mary Lash – Mary Anne Karchut & Bob Fejko



Attentive to the Word NINTH SUNDAY AFTER PENTECOST

Matthew 14: 22 – 34
Tone 8 Pages 161 – 163



In the story of creation found in the Book of Genesis, we read where Adam and Eve had partaken of the forbidden fruit, something which had been specifically denied them. Knowing that God is searching for them, they attempt to hide. It is a scene perhaps reminiscent of many of our childhoods when we had done something that we were not supposed to and we literally hid from our searching parents. Finally God finds them, as we know that He will, for, after all, where can we go to hide from God? God asks them why they are hiding. Do you remember the response that Adam gave: "Because, I was afraid."

I think this very poignant story reminds us that fear is so basic to who we are as humans, it goes all the way back to the beginning of time. To be human is to experience fear. There seems to be no limit to our fears. In a Peanuts cartoon strip Charlie Brown goes to Lucy for a nickel's worth of psychiatric help. She proceeds to pinpoint his particular fear. Perhaps, she says, you have ypengyophobia, which is the fear of responsibility. Charlie Brown says no. Well, perhaps you have ailurophobia, which is the fear of cats. No. No. Exasperated, Lucy says well, maybe you have pantophobia, which is the fear of everything. Yes, says Charlie, that is the one!

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 their own fears. Even Paul, the sturdy Christian warrior, had to do so. Paul had fallen flat on his face in Athens. He did exactly what he intended not to do, and in his own eyes he had failed. He wrote of his arrival in Corinth: "For when we came into Macedonia we had not rest, but we were troubled on every side; without were fightings; within were

fears." Paul was full of fears, just like you and me – the fear of inadequacy, the fear of failing.

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.

It is not a new idea. One of the great fears of the ancient people was that God would fall asleep. Can you imagine such a thing? When the prophets of Baal could not get their Gods to rain down fire on the top of Mt. Carmel, Elijah taunted them: Maybe your God is asleep, he said.

On the other hand, the Jews took great comfort in the fact that the God of Israel neither slumbered nor slept. 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 spoke to him: Fear not Abram, I am your shield and your reward will be great.

When the Jews stood at the Red Sea and could see Pharaoh's chariots coming on the horizon, they cried out that they would all be slaughtered. Moses said to them: Stand still, fear not, and see the salvation of the Lord.

When the angel of the Lord came to Mary and said that she would bear a child, she trembled with fear. What would become of her? Said the angel: Fear not Mary, for you found favor with God.

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 always be with us.

FEAR NOT!

UPCOMING EVENTS:

- **Mon., July 27** Church Cleaning Party 9 AM – Noon. Come lend a helping hand.
- **Wed., Aug. 5** St. Vincent de Paul Meals Program 9 AM – 2 PM.
- **Thurs., Aug. 6** **Transfiguration of our Lord with Blessing of Fruit 6:30 PM.**
Come and bring your fruit to be blessed.
- **Tues., Aug. 11** Parish Guild Meeting 6 PM. All are welcome.
- **Wed., Aug. 12** Divine Liturgy 6:30 PM.
- **Fri., Aug. 14** Divine Liturgy 9:00 AM.
- **Fri., August 14** **Holy Day of Obligation – Vigil Liturgy for Dormition of the Theotokos with Blessing of Flowers 6:30 PM.** Come and bring your flowers to be blessed.



The Feast of the Dormition (falling asleep) of the Blessed Mother and her Assumption, body and soul into heaven, is celebrated on August 15th. The Dormition Fast, to help us prepare for this Feast, is from August 1 – 14. Our Church recommends abstinence from meat on Wednesdays and Fridays during this period of preparation.



PLEASE MARK YOUR CALENDARS

Saturday, August 1st - 3:30-4:15; Divine Liturgy at 4:30

The statue of our Blessed Mother Mary will be at St. Mary Church (in the church)

Guest speaker: Catherine Moran

**The Forgotten and Abandoned Request - the 5 first Saturdays of Reparation –
100th Anniversary**

Brief history of the United Nations Pilgrim Virgin Statue of Our Lady of Fatima (UNPVS):

The UNPVS is one of 4 statues carved by Jose Thedim, known as the Michelangelo of Portugal, because he could breathe life into his sculptures just as Michelangelo breathed life into his marble sculptures. The UNPVS was carved to reside in the chapel of the United Nations in New York City. The statue was not allowed to stay in the chapel. The statue was secretly taken into the chapel where several bishops, people and John Haffert, founder of the Our Lady's Blue Army, prayed for an end to the Korean War. The statue in the 1990's was once again briefly at the United Nations chapel. The statue traveled around the world for almost 70 years. The statue now permanently resides in the chapel at the Blue Army Shrine, headquarters for the Blue Army Apostolate, in Washington, NJ.

The UNPVS came into the United States sometime early 1953. This statue was blessed by the Bishop of Fatima in Fatima, Portugal on October 13, 1952.

This statue was present at the First Fatima Congress on July 12, 1953. The congress was at the church of St. Mary's in the archdiocese of Newark, NJ.

stspeterpaulbyz.com



Happy Birthday to Parishioners with Birthdays this week:

July 28 – Reagan Valenta

July 31 – Betty Zombar; August 1 – Terry Taylor

Missed your birthday? Please let us know!



THE DORMITION FAST

During the first 14 days of August each year, the Byzantine Church enters into a fast period in honor of the Mother of God, the Virgin Mary. Our Church has the highest regard for the Blessed Virgin Mary, the Mother of God, for her special role in the salvation of mankind. We call the Virgin Mary “Theotokos”, from the Greek, which means “The Birth-Giver or the Bearer of God.” This is the highest title that can be bestowed upon any member of the human race.

Knowing that she holds such a high place in the Kingdom of Heaven and that she is eternally present at the throne of God interceding for us, we should pray for her love, guidance, and protection.

Every year the Byzantine Church sets aside the first 14 days of August in honor of the Virgin Mary. This fast period is climaxed on August 15th, when the Church gathers to celebrate the Great Feast of the Dormition (Falling-Asleep) of the Theotokos. During this fourteen day fast period, the Church encourages that the Paraklis Service be held in honor of the Mother of God.

The word “paraklis” has two different meanings: the first is “consolation,” from which the Holy Spirit is called the “Paraclete,” or “Consoler”; the second is “supplication” or “petition”. The Service of the Paraklis to the Theotokos consists of hymns of supplication to obtain consolation and courage. It should be prayed in times of temptation, discouragement or sickness. It is used more particularly during the two weeks before the Dormition of the Theotokos, from August 1 to August 14. The theme of the Paraklis Service centers around the petition. . “Most Holy Mother of God, save us.”

61st ANNUAL ASSUMPTION PILGRIMAGE

This will be held at the Basilica & National Shrine of Our Lady of Lebanon, 2759 N. Lipkey Rd., North Jackson, Ohio, on **August 13 – 15**. The Pilgrimage is “Jubilee Year of Saint Francis.” Our Byzantine Liturgy will be held on **Friday, August 14th, at 7:00 PM**. The Celebrant will be Bishop Robert M. Pipta, Byzantine Eparchy of Parma. Dormition of the Virgin Procession follows the Liturgy. For more information, check the website at www.OurLadyOfLebanonShrine.com.



Divine Liturgy Attendance weekend of July 18:

5:00 PM: 53; 10:00 AM: 90

Our return to the Lord for all He has given us: . . . \$2,280.00

stspeterpaulbyz.com





Saints Peter and Paul
Byzantine Catholic Parish
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Metropolitan William Skurla
Metropolitan Archbishop of Pittsburgh

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Father's Cell Phone: **216-538-0418**
FAX: **330-372-1896**
New Parish Webpage: stspeterpaulbyz.com
Email: sppbyzchurch@gmail.com
Infant of Prague Manor: 330-372-4700



Glory to Jesus Christ!
Slava Isusu Christu!

Glory Forever!
Slava na viki!

Christ and Fear

For what purpose does He go up into the mountain? To teach us, that loneliness and retirement is good, when we are to pray to God. With this view, you see, He is continually withdrawing into the wilderness, and there often spends the whole night in prayer, teaching us earnestly to seek such quietness in our prayers, as the time and place may confer. For the wilderness is the mother of quiet; it is a calm and a harbor, delivering us from all turmoils.

He Himself then went up there with this object, but the disciples are tossed with the waves again, and undergo a storm, equal even to the former. But whereas before they had Him in the ship when this befell them, now they were alone by themselves. Thus gently and by degrees He excites and urges them on for the better, even to the bearing all no-

bly. Accordingly we see, that when they were first near that danger, He was present, though asleep, so as readily to give them relief; but now leading them to a greater degree of endurance, He does not even this, but departs, and in mid sea permits the storm to arise, so that they might not so much as look for a hope of preservation from any quarter; and He lets them be tempest-tossed all the night, thoroughly to awaken, as I suppose, their hardened heart.

For such is the nature of the fear, which the time concurs with the rough weather in producing. And together with the compunction, He cast them also into a greater longing for Himself, and a continual remembrance of Him.

Saint John Chrysostom