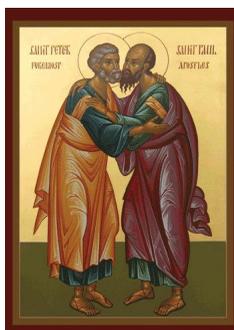




Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

TELEPHONE: 412-461-1712

Sunday, August 30th, 2020

Tone 4

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SCHEDULE OF DIVINE SERVICES FOR THIS WEEK: (COULD BE CHANGED)

Sunday	08/30/2020	11:00 AM	13th Sunday after Pentecost +Emil Petruska (10th Year Memorial); +Joseph Petruska (35th Year Memorial) <i>By Mary & Dan Joscak</i> <i>(On-Line)</i>
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Sunday	09/06/2020	11:00 AM	14th Sunday after Pentecost For Health Paul Peek <i>By Arleen Jama</i> <i>(On-Line)</i>
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CONTRIBUTIONS

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday August 23rd was 26.

LIVE STREAM VIEWING

Liturgy on Sunday August 23rd was 168.

SICK AND SHUT-INS Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:

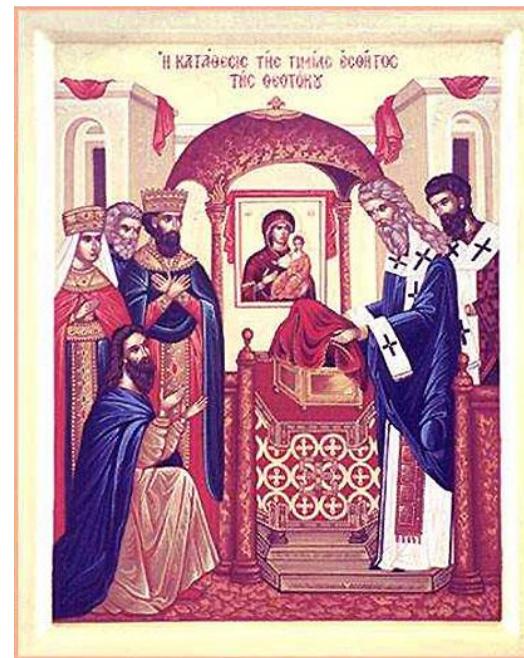


Andrew Cencarik, Don Downeyl, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Rosemary Rynn, Edward Marcej, Paul Peek, Emily Cox, Margaret Torbich.

****If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.**

THE PLACING OF THE CINCTURE (SASH) OF THE MOTHER OF GOD

COMMEMORATED ON AUGUST 31



The Placing of the Venerable Belt of the Most Holy Theotokos in a church of Constantinople's Chalcostrateia district took place during the reign of the emperor Theodosius the Younger. Before this the holy relic, entrusted to the Apostle Thomas by the Mother of God Herself, was kept by pious Christians at Jerusalem after Her Dormition. During the reign of Emperor Leo the Wise (886-911), his wife Zoe was afflicted with an unclean spirit, and he prayed that God would heal her.

The empress had a vision that she would be healed of her infirmity if the Belt of the Mother of God were placed upon her. The emperor then asked the Patriarch to open the coffer. The Patriarch removed the seal and opened the coffer in which the relic was kept, and the Belt of the Mother of God appeared completely whole

and undamaged by time. The Patriarch placed the Belt on the sick empress, and immediately she was freed from her infirmity. They sang hymns of thanksgiving to the Most Holy Theotokos, then they placed the venerable Belt back into the coffer and resealed it.

In commemoration of the miraculous occurrence and the twofold Placing of the venerable Belt, the Feast of the Placing of the Venerable Belt of the Most Holy Theotokos was established. Parts of the holy Belt are in the Vatopedi monastery on Mt. Athos, in Trier monastery, and in Georgia.

CATHOLIC TEACHING:

THE CHURCH IS CATHOLIC;

"Outside the Church there is no salvation"

How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body:

Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.

This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church:

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation.

"Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

"Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you." Try it! Then listen, look, and enter. Perhaps priesthood or consecrated life awaits you. If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.

GOSPEL



A reading from one or more of the four Christian Gospels follows the reading of the epistle at the Divine Liturgy. In between these two proclamations of the Word of God, Alleluia is solemnly chanted, once more interspersed by verses from the Psalms. At this time incense is also offered, with the incensing of the Gospel Book, the icons, the reader and all of the people.

The Alleluia and the incensing at this moment in the Divine Liturgy signify the very presence of God with his People, teaching them himself through Christ the Word and the Holy Spirit (Jn 6.45). God is with men in the Church, revealing himself and his Holy Will to the world. The Gospel is God's glad tidings of salvation, his official good news to mankind. It contains and proclaims his presence and his power among men.

The proclamation of the Gospel in the Church is a sacramental act. It is a form of man's communion with God. It is an element of the liturgical mystery in and through which God is united with his People, and his People with him.

Just as for the epistle readings, there are prescribed readings from the Gospels for each liturgical day of the year, as well as special readings for particular Church celebrations. Thus, once more, there may be several different readings from the Gospels at any given Divine Liturgy.

Following the proclamation of the Word of God through the words of the Holy Gospel, a liturgical sermon or homily is preached. The sermon normally proclaims, and not seldom explains, the significance of the Divine Word received at the particular liturgy for the life of the People of God and the destiny of the world. In Byzantine Tradition, the sermon is an essential part of the eucharistic liturgy and participates in its general sacramental



PARISH MEMBERSHIP

We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. 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 by the pastor.

PROJECTS

After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

All walls and floor of our Social hall was fixed and painted. Total cost for materials (2 Five gallons of paint for walls; 2 Five gallons of paint for floor, paint brushes and all stuff for painting and fixing walls and floor etc.) and labor was \$ 2,100.00

PROJECTS

COST OF PROJECTS:	\$	3,180.00
All pledged & unpledged Donations received to Date:	\$	2,255.00
Shortfall:	\$	925.00

All MONTHLY envelopes donations are going to pay off our projects

13TH SUNDAY AFTER PENTECOST

Most of us today buy our food in supermarkets and rarely think about the soil from which it grows. Things were very different in biblical times, when abundant crops, milk, honey, wine, and oil were signs of God's blessing to people who knew how dependent they were on the fruits of the earth. This is the case from the beginning of Genesis, when God planted the garden of Eden and gave Adam the responsibility to care for it. But the soil became cursed when he and Eve disobeyed; full of thorns and thistles, it would sustain them only through the hard and frustrating work that farmers have known all too well across generations.

In today's gospel lesson, the Lord told a parable about a landowner who had workers take care of the vineyard he had carefully planted. When the grapes were ready, he wanted the fruit and sent servants to get it. But the workers beat and killed whomever he sent. Even when the landowner sent his own son, they killed him also. These wicked servants brought destruction upon themselves, and the landowner then found new tenants who would give him his fruit in due season.

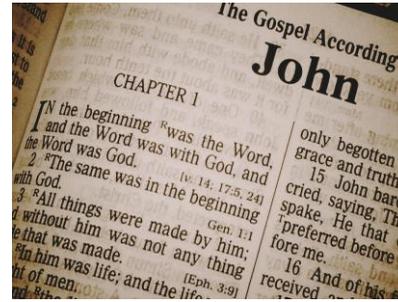
This story is not simply about agriculture, but ultimately about our relationship with God. St. Matthew tells us that the chief priests and Pharisees knew that Christ was speaking this and other parables against them. The parable of the vineyard reminds us that religious and political leaders so often rejected and killed the prophets whom God had sent them in the Old Testament. And that is also how they responded to the Son of God, their own Messiah, refusing to accept His teachings and handing him over to the pagan Romans for death on a cross.

The Lord concludes this parable with a quotation from the Psalms about a stone, rejected by builders, that became the chief cornerstone, the most crucial part of the foundation of a building. He shifts the imagery here from a vineyard, the people of Israel, to a temple that includes all who are members of the Body of Christ.

We are also the new workers in today's parable who have taken over stewardship of the vineyard. With this good news comes great responsibility, for we have to ask ourselves whether we are being good stewards of the vineyard of the Lord. Are we offering our fruit to Him? We are not talking simply about grapes, but about our lives in this world, especially what we value and treasure the most, our most cherished abilities and strengths, and the habits and routines most familiar to us. Our calling is not to escape the world, but to offer our little pieces of it for the healing and fulfillment of the Kingdom. It is through making our life in this world holy that we participate already in the world to come.

There is no upward limit to the holiness to which our deep personal union with Christ calls us. He planted the vineyard to begin with and is the cornerstone of our life. We must live as those in organic union with Him if we are to enter into the blessedness to which He calls us, for His life really is ours.

INTRODUCTION TO THE OLD TESTAMENT: GOSPEL OF JOHN



Author: St. John, Son of Zebedee; Date Written: 90 AD; Date of Narrative: 26-30 AD

The gospel of John is dramatically different than the synoptic gospels (Matthew, Mark and Luke). Instead of organizing historical events into a chronology, John presents Jesus in all of his theological grandeur. He gives us fewer stories than the other gospels, but those he does present are rich with detail. Scenes in John that are not in the synoptics include the discussion with Nicodemus, the conversation with the woman at the well, the raising of Lazarus.

John begins with a poetic prologue (1:1-18) that many have dubbed the "overture" to the whole work. From chapters one to twelve the narrative crescendos to the climax of the Last Supper, the passion, death and resurrection of Jesus in Ch. 13-20. Chapter 21 is like an addendum or afterword in which Jesus appears again to the apostles and has the memorable "Do you love me?" discussion with Peter over a fish breakfast.

John weaves a couple helpful threads into his gospel which help the reader follow the narrative. First, John presents seven signs (semeia in Greek) to show Jesus' divinity. The seven signs precede and foreshadow the great "Eighth Sign" of Jesus' death and resurrection. Next, we find seven "I AM" sayings in which Jesus declares his divinity and Messiahship. The instances of each thread are presented in the following chart:

The Seven Signs	The Seven "I AM" Sayings
Ch. 2 - Cana: water into wine	6:35 - I am the bread of life
Ch. 4 - Raising the son of the royal official	8:12 - I am the light of the world
Ch. 5 - Paralyzed man at the pool of Bethesda	10:7 - I am the gate for the sheep
Ch. 6 - Multiplication of the loaves	10:11 - I am the good shepherd
Ch. 6 - Walking on the water	11:25 - I am the resurrection and the life
Ch. 9 - Healing of the man born blind	14:6 - I am the way, and the truth and the life
Ch. 11 - Raising of Lazarus	15:1 - I am the true vine

Unlike the authors of the synoptic gospels, John steeped his gospel in abundant symbolism, both theological and sacramental. Images like bread, light, sheep, water and world suffuse the text providing rich food for meditation. John presents no parables and relatively few stories of healings. Instead, Jesus gives several long discourses which are teeming with theological content.

In the synoptics, Jesus only makes one visit to Jerusalem, but in John he makes at least four visits to Jerusalem for Jewish feasts. John thus places the life of Jesus in the context of ancient Jewish worship and emphasizes the length of his ministry.

The gospel of John is a delightful book, full of theological insight and spiritual life. While intense scholarly debate surrounds the book, Christians can benefit immensely from a prayerful reading led by the Holy Spirit. John, more than any of the evangelists, leads his readers to the deep waters of the mystery of God. Thus the Johannine Jesus cries, "If anyone thirsts, let him come to me and drink!" (7:37)

26. The truth comes initially to the human being as a question: Does life have a meaning? Where is it going? At first sight, personal existence may seem completely meaningless. It is not necessary to turn to the philosophers of the absurd or to the provocative questioning found in the Book of Job in order to have doubts about life's meaning. The daily experience of suffering—in one's own life and in the lives of others—and the array of facts which seem inexplicable to reason are enough to ensure that a question as dramatic as the question of meaning cannot be evaded.²⁶ Moreover, the first absolutely certain truth of our life, beyond the fact that we exist, is the inevitability of our death. Given this unsettling fact, the search for a full answer is inescapable. Each of us has both the desire and the duty to know the truth of our own destiny. We want to know if death will be the definitive end of our life or if there is something beyond—if it is possible to hope for an after-life or not. It is not insignificant that the death of Socrates gave philosophy one of its decisive orientations, no less decisive now than it was more than two thousand years ago. It is not by chance, then, that faced with the fact of death philosophers have again and again posed this question, together with the question of the meaning of life and immortality.

27. No-one can avoid this questioning, neither the philosopher nor the ordinary person. The answer we give will determine whether or not we think it possible to attain universal and absolute truth; and this is a decisive moment of the search. Every truth—if it really is truth—presents itself as universal, even if it is not the whole truth. If something is true, then it must be true for all people and at all times. Beyond this universality, however, people seek an absolute which might give to all their searching a meaning and an answer—something ultimate, which might serve as the ground of all things. In other words, they seek a final explanation, a supreme value, which refers to nothing beyond itself and which puts an end to all questioning. Hypotheses may fascinate, but they do not satisfy. Whether we admit it or not, there comes for everyone the moment when personal existence must be anchored to a truth recognized as final, a truth which confers a certitude no longer open to doubt.

Through the centuries, philosophers have sought to discover and articulate such a truth, giving rise to various systems and schools of thought. But beyond philosophical systems, people seek in different ways to shape a “philosophy” of their own—in personal convictions and experiences, in traditions of family and culture, or in journeys in search of life's meaning under the guidance of a master. What inspires all of these is the desire to reach the certitude of truth and the certitude of its absolute value.

The different faces of human truth

28. The search for truth, of course, is not always so transparent nor does it always produce such results. The natural limitation of reason and the inconstancy of the heart often obscure and distort a person's search. Truth can also drown in a welter of other concerns. People can even run from the truth as soon as they glimpse it because they are afraid of its demands. Yet, for all that they may evade it, the truth still influences life. Life in fact can never be grounded upon doubt, uncertainty or deceit; such an existence would be threatened constantly by fear and anxiety. One may define the human being, therefore, as the one who seeks the truth.

To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II

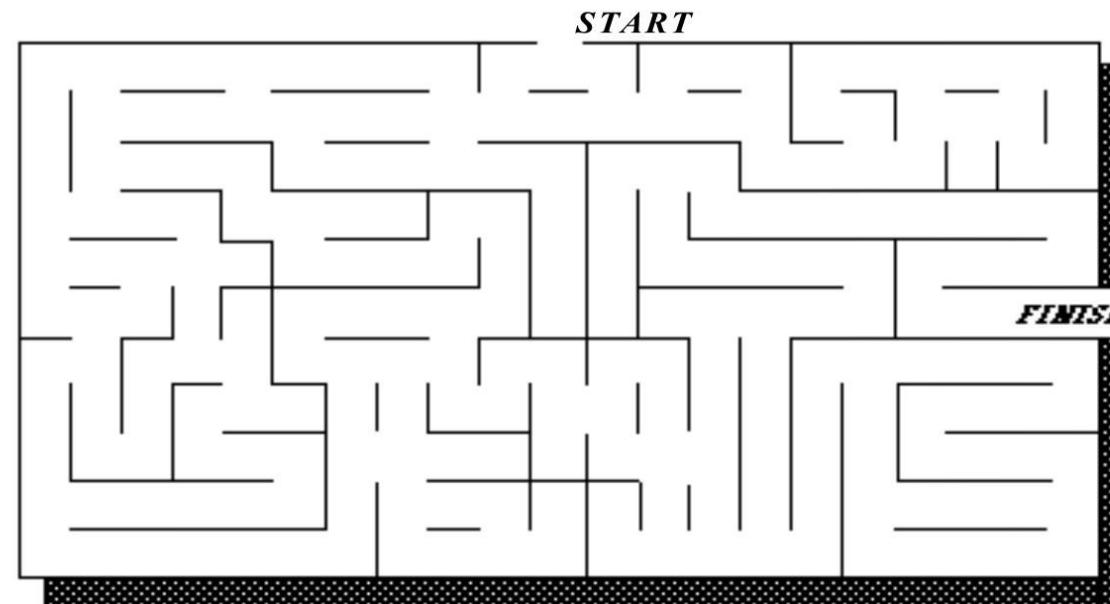
THE PARABLE OF THE EVIL VINEDRESSERS

(MATTHEW 21:33-46)

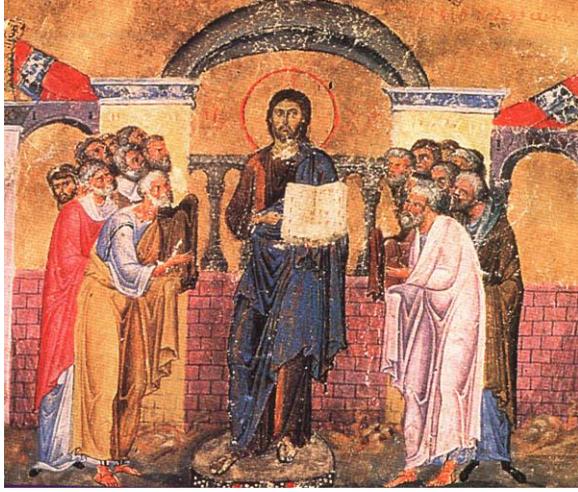
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FIND THE WORDS FROM THE SCRIPTURE BELOW IN THE PUZZLE ABOVE

"The kingdom of God will be taken from you and given to a nation bearing the fruits of it." MATTHEW 21:43



CHURCH NEW YEAR
COMMEMORATED ON SEPTEMBER 1



The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, “to impose.” It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2), the Savior proclaimed, “The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord...” This scene is depicted in a Vatican manuscript (Vatican, Biblioteca. Cod. Gr. 1613, p.1).

Tradition says that the Hebrews entered the Promised Land in September.

QUOTES FROM EVANGELIUM VITAE

This year marks the 25th anniversary of Pope St. John Paul’s encyclical “The Gospel of Life” (*Evangelium Vitae*). To commemorate this pivotal document, Birthright of Pittsburgh each month will offer excerpts that can be used in your parish bulletin.

From the “Gospel of Life” 42. To defend and promote life, to show reverence and love for it, is a task which God entrusts to every man, calling him as his living image to share in his own lordship over the world.

From the “Gospel of Life” 44. Human life finds itself most vulnerable when it enters the world and when it leaves the realm of time to embark upon eternity. ... The mere possibility of harming, attacking, or actually denying life in these circumstances is completely foreign to the religious and cultural way of thinking of the People of God.

From the “Gospel of Life” 44. The life which parents transmit has its origins in God. We see this attested in the many biblical passages which respectfully and lovingly speak of conception, of the forming of life in the mother's womb, of giving birth and of the intimate connection between the initial moment of life and the action of God the Creator. "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer 1:5): the life of every individual, from its very beginning, is part of God's plan.

From the “Gospel of Life” 45. The New Testament revelation confirms the indisputable recognition of the value of life from its very beginning. The exaltation of fruitfulness and the eager expectation of life resound in the words with which Elizabeth rejoices in her pregnancy: "The Lord has looked on me ... to take away my reproach among men" (Lk 1:25). And even more so, the value of the person from the moment of conception is celebrated in the meeting between the Virgin Mary and Elizabeth, and between the two children whom they are carrying in the womb.

Church Mice

