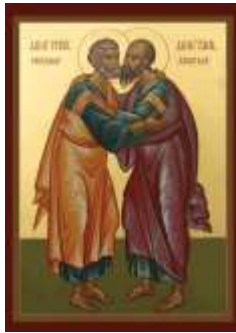




Saints Peter & Paul Byzantine Catholic Church



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 1st, 2021

Tone 1

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

Sunday	08/01/2021	11:00 am	<i>10th Sunday after Pentecost</i>	+August S. Liptak <i>By Don & Lori Downey (On-Line)</i>
Thursday	08/05/2021	06:30 am	<i>Liturgy for Transfiguration</i>	+Margaret Drabik <i>By The Drabik Family (On-Line)</i>
Sunday	08/08/2021	11:00 am	<i>10th Sunday after Pentecost</i>	+ Mr. Benjamin Peticca <i>By Nancy (On-Line)</i>

**On SEPTEMBER 26th 2021 we are going to celebrate
125 Years of the establishment
of Sts Peter and Paul in Braddock.**

**Most Reverend William C. Skurla at 3:00 P.M. will
celebrate Divine Liturgy. All details will be announced.**



DIVINE SERVICES ATTENDANCE

Liturgy on Monday, July 19th was 6; on Sunday, July 25th was 33.

LIVE STREAM VIEWING

Liturgy on Monday, July 19th was 115; on Sunday, July 25th was 139.

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 Downey, 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
Peticca and Family, Paul Peek, Emily Cox, Margaret Torbich, Mary Pat H, Gale
Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich,
Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Virginia
Mehalik-Woods, Gio Savko, Keith Konopka, Connie Leary.*

****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.**

AUGUST BIRTHDAYS

08/01 ANTHONY FIALKOVICH
08/03 OLGA STASHKEVYCH
08/12 MARY ANN BARTAK
08/19 THOMAS FIALKOVICH
08/27 MARLENE INGRAHAM
08/29 NIKOLAI STASHKEVYCH
08/31 STEPHEN SCHAMBURA

AUGUST WEDDING ANNIVERSARIES

08/16 JERRY & PAULA SPYNDA
08/18 MICHAEL & COLEEN FEDOR
08/22 DANIEL & MONICA GAZZO

IMPORTANT UPDATES

**Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our
125 years celebration on September 26th 2021. Collected so far \$3,676.00**

LITURGY STIPEND UPDATED

**BEGINNING 6/18/2021 THE SUGGESTED OFFERING FOR A DIVINE LITURGY WILL
NOW BE \$ 20.00 THROUGHOUT THE METROPOLITAN CHURCH OF PITTSBURGH
(PITTSBURGH, PASSAIC, PARMA AND PHOENIX) AS DECIDED BY THE COUNCIL OF
HIERARCHES**

On August 1 st 2021	On August 8 th 2021	On August 15 th 2021	On August 22 nd 2021
Team A	Team B	Team C	Team D

CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

CELEBRATING THE CHURCH'S LITURGY. I. Who Celebrates?

The celebrants of the sacramental liturgy

It is the whole community, the Body of Christ united with its Head, that celebrates. "Liturgical services are not private functions but are celebrations of the Church which is 'the sacrament of unity,' namely, the holy people united and organized under the authority of the bishops. Therefore, liturgical services pertain to the whole Body of the Church. They manifest it, and have effects upon it. But they touch individual members of the Church in different ways, depending on their orders, their role in the liturgical services, and their actual participation in them." For this reason, "rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an individual and quasi-privately."

The celebrating assembly is the community of the baptized who, "by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that . . . they may offer spiritual sacrifices." This "common priesthood" is that of Christ the sole priest, in which all his members participate:

Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people," have a right and an obligation by reason of their Baptism.

But "the members do not all have the same function." Certain members are called by God, in and through the Church, to a special service of the community. These servants are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church. The ordained minister is, as it were, an "icon" of Christ the priest. Since it is in the Eucharist that the sacrament of the Church is made fully visible, it is in his presiding at the Eucharist that the bishop's ministry is most evident, as well as, in communion with him, the ministry of priests and deacons.

For the purpose of assisting the work of the common priesthood of the faithful, other particular ministries also exist, not consecrated by the sacrament of Holy Orders; their functions are determined by the bishops, in accord with liturgical traditions and pastoral needs. "Servers, readers, commentators, and members of the choir also exercise a genuine liturgical function."

In the celebration of the sacraments it is thus the whole assembly that is leitourgos, each according to his function, but in the "unity of the Spirit" who acts in all. "In liturgical celebrations each person, minister or layman, who has an office to perform, should carry out all and only those parts which pertain to his office by the nature of the rite and the norms of the liturgy."

CATECHISM OF THE CATHOLIC CHURCH)

SISTERS OF ST. BASIL ANNOUNCE PLANS FOR THE 87TH ANNUAL PILGRIMAGE – SUN.,



SEPT. 5

The Sisters of St. Basil the Great are pleased to announce that on Sunday, September 5, 2021, the 87th Annual Pilgrimage in honor of Our Lady of Perpetual Help will be held at Mount St. Macrina. With the theme, "Mother of Perpetual Help, Our Gentle Protectress", the Pilgrimage will be an in-person event and will also be streamed live. Weather permitting, liturgical services will be broadcast at www.sistersofstbasil.org.

Out of an abundance of caution, and in consultation with local county CDC/health department officials, the Pilgrimage will be conducted with guidelines and limitations.

Although we are very happy to warmly welcome Pilgrims to the grounds of Mt. St. Macrina this year, we encourage those with compromised health conditions, unvaccinated Pilgrims, or those who would need to travel great distances to pray with us virtually via the livestream at www.sistersofstbasil.org.

CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

Current tasks for theology

92. As an understanding of Revelation, theology has always had to respond in different historical moments to the demands of different cultures, in order then to mediate the content of faith to those cultures in a coherent and conceptually clear way. Today, too, theology faces a dual task. On the one hand, it must be increasingly committed to the task entrusted to it by the Second Vatican Council, the task of renewing its specific methods in order to serve evangelization more effectively. How can we fail to recall in this regard the words of Pope John XXIII at the opening of the Council? He said then: "In line with the keen expectation of those who sincerely love the Christian, Catholic and apostolic religion, this doctrine must be known more widely and deeply, and souls must be instructed and formed in it more completely; and this certain and unchangeable doctrine, always to be faithfully respected, must be understood more profoundly and presented in a way which meets the needs of our time".

On the other hand, theology must look to the ultimate truth which Revelation entrusts to it, never content to stop short of that goal. Theologians should remember that their work corresponds "to a dynamism found in the faith itself" and that the proper object of their enquiry is "the Truth which is the living God and his plan for salvation revealed in Jesus Christ". 108 This task, which is theology's prime concern, challenges philosophy as well. The array of problems which today need to be tackled demands a joint effort—approached, it is true, with different methods—so that the truth may once again be known and expressed. The Truth, which is Christ, imposes itself as an all-embracing authority which holds out to theology and philosophy alike the prospect of support, stimulation and increase (cf. Eph 4:15).

To believe it possible to know a universally valid truth is in no way to encourage intolerance; on the contrary, it is the essential condition for sincere and authentic dialogue between persons. On this basis alone is it possible to overcome divisions and to journey together towards full truth, walking those paths known only to the Spirit of the Risen Lord. 109 I wish at this point to indicate the specific form which the call to unity now takes, given the current tasks of theology.

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

THANK YOU!!!



We would like to give thanks to all our faithful for all preparation and customizing and cleaning of Sts Peter & Paul. Thank you and God bless all of you.

MARK YOUR CALENDAR

An assembly for all four eparchies in the Metropolia is being planned (in-person event). This event will be held on November 5-6, 2021 at the Cathedral of St. John the Baptist in Munhall, PA. More specific information will be sent out in the near future.

DEI VERBUM:

Dei Verbum
On Divine Revelation

CHAPTER VI; SACRED SCRIPTURE IN THE LIFE OF THE CHURCH

26. In this way, therefore, through the reading and study of the sacred books "the word of God may spread rapidly and be glorified" (2 Thess. 3:1) and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, similar we may hope for a new stimulus for the life of the Spirit from a growing reverence for the word of God, which "lasts forever" (Is. 40:8; see 1 Peter 1:23-25).

Solemnly Promulgated by His Holiness Pope Paul VI on November 18, 1965

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.

WE WELCOME BEVERLY TO STS PETER AND PAUL.

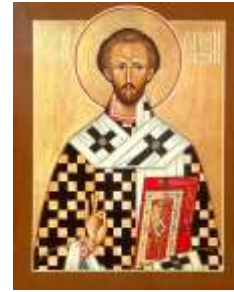
As a community of faithful we welcome BEVERLY to Sts Peter and Paul. May God grant to your servant Beverly many happy blessed years!

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146

Rose Petruska is at Magnolia Place, 100 Bella Court, Saxonburg, PA 16056

CHURCH HISTORY; Fourth Century;



Saint John Chrysostom (c. 347–407) lived for several years as a monk in the caves near his hometown of Antioch. However, he so injured his health through his severe asceticism that he came back into the city to live. Eventually he was ordained as a presbyter and given the major preaching duties in the cathedral in Antioch. Having been trained in rhetoric by Libanius of Antioch, one of the last great pagan rhetoricians of the ancient world, John flourished as a preacher, coming to be known as the Golden-Mouth (this is what "Chrysostom" means).

Many of Saint John's sermons were preached in series as he went through various books of the Bible verse by verse. He eloquently interpreted and explained the texts with great practical wisdom and deeply penetrating spiritual fervor. Hence, he is honored in the Church as not only the greatest preacher who ever lived, but also as the greatest Biblical commentator in the Eastern Church.

In 398 Saint John was made Archbishop of Constantinople. Partly because he alienated Empress Eudoxia, and many others, through his forthright preaching against luxury and ostentation, he was unjustly deposed and exiled to eastern Asia Minor in 404. In his many years of preaching, he had said much about accepting and bearing innocent suffering patiently and nobly. Especially in these years of exile, he practiced what he preached. He wrote many letters from exile, including many to his closest friend and co-worker, the Deaconess Saint Olympias, encouraging her to stand firm in hope.

He died in 407 on a forced march to a place of further exile, near modern Abkhazia. In spite of all his unjust trials and suffering, his last words were "Glory to God for all things!"

In 438 his relics were brought to Constantinople in triumph. When his coffin was brought into the Great Church there, his voice was said to have rung out, "Peace be with you all!"

COVID OBLIGATIONS – RESTRICTIONS LIFTED



We have all known and felt the impact of COVID-19 in so many ways as individuals and families, among friends and at work. It has been a time of hardship and struggle, of separation and isolation. It has also had an impact on our lives of faith. Now, as life returns to normalcy in so many ways, it is also time for us to return to Sunday Divine Liturgy. In our Archeparchy, we will reinstate the obligation to attend the Divine Liturgy in person on Sundays and Holy Days beginning on Sunday, August 15, 2021, the feast of the Dormition of the Theotokos, the Mother of God. As your Archbishop, I had dispensed you from this obligation in the Spring of 2020 as the developing coronavirus pandemic required people not to assemble in group settings. Now, with the impact of the pandemic considerably reduced, it is again possible for the faithful to assemble for the Liturgy.

This obligation, as is always the case, does not apply to those who are seriously ill, have a serious health risk, as well as, those who have significant fear or anxiety of being in a part of large group at this time. Likewise, the obligation does not apply to those who care for those who cannot attend the Divine Liturgy in person. Those excused from participation in the Divine Liturgy are encouraged to spend time in prayer, meditating on the Death and Resurrection of the Lord, reading the Sacred Scriptures, and uniting themselves to Christ in his worship of the Father of us all. Those who are legitimately excused are also encouraged to listen to the radio broadcast of the Divine Liturgy, or to participate through one of the computer or face book live stream offerings from one of our churches. The spacing restrictions and special communion practices are also discontinued as of August 15, 2021.

10TH SUNDAY AFTER PENTECOST (MATTHEW 17: 14-22)

As last Sunday's Gospel told us about a storm on the Tiberian Sea, in the same way today's Gospel also tells us about a storm, only about a storm which is even more terrible. Back then, there were waves on the sea, but here ... the father of the youth said to Christ: "*Lord, have pity on my son, for he is a lunatic and suffers severely; often he falls into fire, and often into water*". There, Peter got out of the boat in which the other Apostles were sailing. Notice that Christ did not send him as He sent all the disciples across the sea. But Peter himself, filled with the rapture of faith at seeing Christ walking upon the waves, asked for permission to do the same. And what happened? He doubted and started to drown. And Christ said to him, "*O you of little faith, wherefore didst thou doubt?*".

And what about today's Gospel? In today's Gospel, the father of the possessed son brought him first to the disciples of Christ. The power to cast out devils and to heal sicknesses had been given to them; this seemed to go along with their obedience. And yet they could not heal him. And when the father in deep grief related this to the Lord, Christ in anger exclaimed: "*O faithless and perverse generation, how long will I be with you? How long will I endure you? Bring him here to me*".

This is what faith means! But where do we find this faith? Only in the Church. The Apostles, sailing in the boat in obedience to Christ, despite the storm, did not doubt. Their boat had sides which protected them from the pressure of the waves; it had a bottom which separated them from the water; it had a rudder which guided it. In the same way the ship of the Church has everything which is needed to sail over the sea of life, through its storms, to the other shore of Eternal Life.

As in the boat the bottom is its foundation, so in the ship of the Church, the foundation is the teaching of Christ which points out the way to life through the Beatitudes. Poverty of spirit, meekness, hunger and thirst for righteousness, mercifulness, purity of heart, peacemaking, suffering for the truth — this is the foundation of the Church ship. And its sides are the Apostolic rules. This is everything which Christ has passed on to His Apostles, which for the most part is again based on Holy Scripture, and partially is kept in the treasury of Church Tradition. And what treasure is being carried by the ship of the Church? These are the seven Sacraments of the Church which all have their foundation in Holy Scripture.

So let us treasure our Churchship. Let us never abandon it. It has everything for us. It also has this wonderful faith which even moves mountains, and with such faith nothing will be impossible. It will lead us through the storms of life and will bring us to the shore of Life Eternal.

FREE OUTDOOR SUMMER CONCERT

The East Wind Symphonic Band will perform an outdoor concert, on St. John Cathedral property, August 1, 2021 from 3:00 - 4:30 pm. All are invited to this free LIVE outdoor concert of band music in celebration of summer. Please bring a lawn chair. The concert will take place weather permitting.

The Five Cycles "The Daily Cycle"

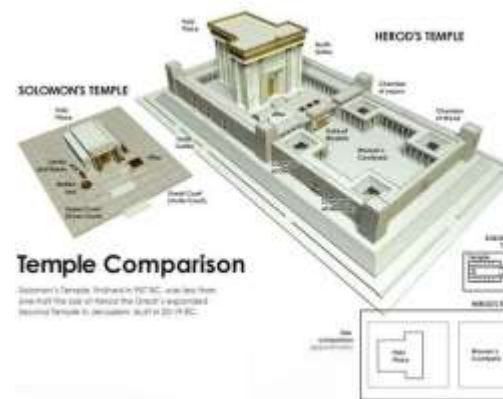
The Daily cycle: also known as the "**divine praises**", are the prayers offered by the Church all day long. These prayers are offered in **monasteries** and in **parishes** where the clergy and Christian faithful gather to pray. In the Byzantine liturgical tradition **the Church's day** begins at evening, following the Jewish customs of counting the days. The daily cycle or divine praises is composed of the following:

- A. **Vespers:** is the solemn **evening prayer** of the Church which begins the liturgical day. We thank God for the blessing of creation, especially for the gift of light both corporal and spiritual, and ask for pardon for our sins and offenses, and protection throughout the night.
- B. **Compline:** is a communal prayer before bedtime.
- C. **The Midnight Office:** is a **nocturnal vigil**, in which we meditate upon the unexpected coming of Christ.
- D. **Matins (Orthros):** is the **solemn morning prayer** of the Church, an office of supplication, repentance and praise.
- E. **The First Hour,** celebrated after Matins, is the first of the **four daytime Hours**; it is followed by:
 - The Third Hour,** celebrated at mid-morning.
 - The Sixth Hour,** celebrated at noon.
 - The Ninth Hour,** celebrated between mid-afternoon and Vespers of the new day.

Typika: is a service of psalms and prayers appointed for the Liturgy of the day, which is held when the Divine Liturgy is not celebrated.

(Source: Metropolitan Cantor Institute)

POSTEXILIC JERUSALEM



But because of the continuing sins of the people and their leaders, God's judgment fell on Jerusalem in 605, in 597, and climactically in 586 BC— the year when Nebuchadnezzar destroyed both the city and the temple. Almost fifty years later, a large-scale return to Jerusalem began in response to the decree issued by Cyrus (539 BC). Led by Sheshbazzar, 49,897 people returned to Jerusalem from Babylon, rebuilt the temple altar, and reinstated sacrificial worship. Not until the days of the Persian Darius, however, were Jews, led by Zerubbabel, able to actually rebuild the temple (520–516 BC; Ezra 6).

The second return from Babylon was led by Ezra the scribe (458 BC) and was noted for its spiritual accomplishments. The actual rebuilding of the walls took place in the days of Nehemiah (445 BC; see Neh 1 – 4; 6; 12:27 –47). From that time until the beginning of the second century BC, not much is known about Jerusalem. Early in the second century the Seleucid king Antiochus III defeated the Ptolemies (198 BC), and the change in rule was welcomed by most of the Jewish population. With Antiochus's support, repairs were made to the temple, and a large pool—possibly the Pool of Bethesda—was constructed (Sir 50:1 –3).

Peter Walks on the Water

Matthew 14:22-33

Read the Scripture passage.

Peter trusted Jesus and the Lord took care of him.

Use the code to find out what we should do.

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23 9 20 8 1 12 12 20 8 9 14 5

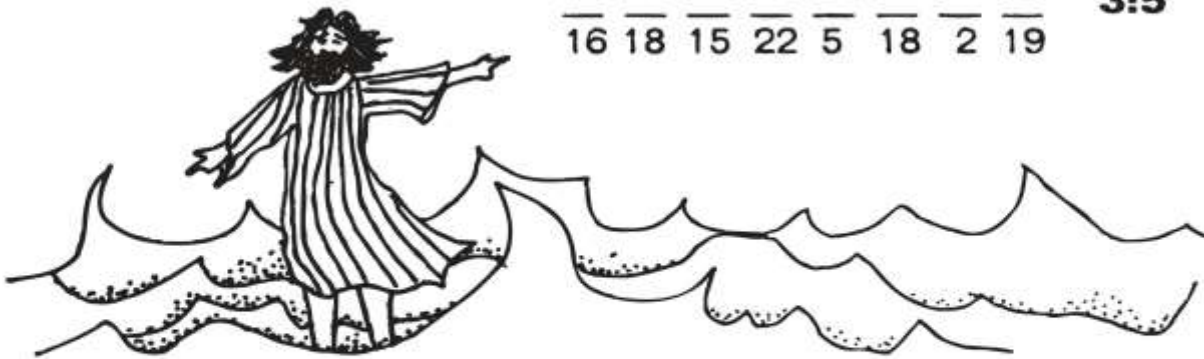
8 5 1 18 20 1 14 4 12 5 1 14

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16 18 15 22 5 18 2 19

3:5



A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	11	12	13
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	15	16	17	18	19	20	21	22	23	24	25	26

TRANSFIGURATION



The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem and suffer many things . . . and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testamental feast in a way similar to the feasts of Passover

and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24.12-18; 33.11-34.8; 1 Kg 19.3-16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5.17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God’s salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final -transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord.