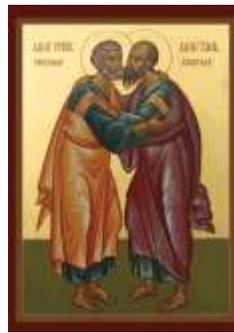




Saints Peter & Paul Byzantine Catholic Church



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 8th, 2021

Tone 2

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

Sunday	08/08/2021	11:00 am	<i>11th Sunday after Pentecost</i>	+ Mr. Benjamin Peticca <i>By Nancy (On-Line)</i>
Sunday	08/15/2021	11:00 am	<i>12th Sunday after Pentecost/ Dormition of the Theotokos</i>	+Mary Charas <i>By The Drabik Family (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 Sunday, August 1st was 36.

LIVE STREAM VIEWING

Liturgy on Sunday, August 1st was 125.

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
Petticca 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 \$3,771.00**

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 8 th 2021	On August 15 th 2021	On August 22 nd 2021	On August 29 th 2021
Team B	Team C	Team D	Team A

CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

CELEBRATING THE CHURCH'S LITURGYII. How is the Liturgy Celebrated?

Signs and symbols

A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ.

Signs of the human world. In human life, signs and symbols occupy an important place. As a being at once body and spirit, man expresses and perceives spiritual realities through physical signs and symbols. As a social being, man needs signs and symbols to communicate with others, through language, gestures, and actions. the same holds true for his relationship with God.

God speaks to man through the visible creation. the material cosmos is so presented to man's intelligence that he can read there traces of its Creator. Light and darkness, wind and fire, water and earth, the tree and its fruit speak of God and symbolize both his greatness and his nearness.

Inasmuch as they are creatures, these perceptible realities can become means of expressing the action of God who sanctifies men, and the action of men who offer worship to God. the same is true of signs and symbols taken from the social life of man: washing and anointing, breaking bread and sharing the cup can express the sanctifying presence of God and man's gratitude toward his Creator.

The great religions of mankind witness, often impressively, to this cosmic and symbolic meaning of religious rites. the liturgy of the Church presupposes, integrates and sanctifies elements from creation and human culture, conferring on them the dignity of signs of grace, of the new creation in Jesus Christ.

Signs of the covenant. the Chosen People received from God distinctive signs and symbols that marked its liturgical life. These are no longer solely celebrations of cosmic cycles and social gestures, but signs of the covenant, symbols of God's mighty deeds for his people. Among these liturgical signs from the Old Covenant are circumcision, anointing and consecration of kings and priests, laying on of hands, sacrifices, and above all the Passover. the Church sees in these signs a prefiguring of the sacraments of the New Covenant.

CATECHISM OF THE CATHOLIC CHURCH)

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.

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

93. The chief purpose of theology is to provide an understanding of Revelation and the content of faith. The very heart of theological enquiry will thus be the contemplation of the mystery of the Triune God. The approach to this mystery begins with reflection upon the mystery of the Incarnation of the Son of God: his coming as man, his going to his Passion and Death, a mystery issuing into his glorious Resurrection and Ascension to the right hand of the Father, whence he would send the Spirit of truth to bring his Church to birth and give her growth. From this vantage-point, the prime commitment of theology is seen to be the understanding of God's kenosis, a grand and mysterious truth for the human mind, which finds it inconceivable that suffering and death can express a love which gives itself and seeks nothing in return. In this light, a careful analysis of texts emerges as a basic and urgent need: first the texts of Scripture, and then those which express the Church's living Tradition. On this score, some problems have emerged in recent times, problems which are only partially new; and a coherent solution to them will not be found without philosophy's contribution.

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

PARISH MEMBERSHIP

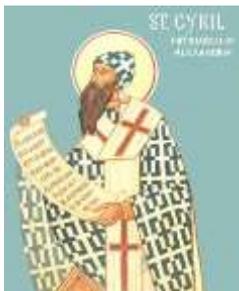
We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only by the pastor.

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 114, 2400 McGinley Rd., Monroeville Pa 15146

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

CHURCH HISTORY; Fifth Century;



In the first decades of the fifth century, when Alexandria and Constantinople were continuing their feud over their respective positions in the Church and in the Empire, Nestorius, the bishop of Constantinople (r. 428–431), made known his refusal to honor Mary, Christ’s mother, with the traditional title of Theotokos. He claimed that the one born from Mary is not the Logos Himself, but merely the “man” in whom the eternal Logos of God came to dwell. Thus, Mary could not properly be called “Theotokos,” which means “the one who gave birth to God,” but only either “Christotokos,” meaning “the one who gave birth to Christ,” or “anthropotokos,” meaning ‘the one who gave birth to a man’—i.e., the man Jesus, to whom the Logos was joined.

Saint Cyril, Bishop of Alexandria (r. 412–444), with the active support of Pope Celestine of Rome, forcefully rejected the teaching of Nestorius, claiming that it is indeed proper to call Mary Theotokos since the one born from her “according to the flesh” is none other than the divine Logos of God. The only-begotten Son of God was “begotten of the Father before all ages”; and He it was “Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man” (The Nicene Creed). Thus, the Son of God and the Son of Mary is one and the same Son.

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.

11TH SUNDAY AFTER PENTECOST

Today the Evangelic parable tells us about the servant who owed the king ten thousand talents. This is a great amount of money. At that time, someone could buy a house with furniture only for one silver talent. The servant had no means of paying and so expected serve punishment. But he threw himself down at his master’s feet, with the words, “*Be patient with me, and I will pay you back in full*”. And the king felt so sorry for him that he let him go and cancelled the debt.

But what is the servant doing? When he went out, he happened to meet a fellow-servant who owed him only one hundred denarii, and he seized him by the throat and began to throttle him, saying, “Pay what you owe me”. His fellow-servant fell at his feet and appealed to him, saying, “*Be patient with me, and I will pay you back*”. But the other didn’t agree; on the contrary, he had him thrown into prison till he should pay the debt. The king learnt about it, got angry and handed him over to the torturers till he should pay all his debt.

We are forever indebted to God. We pray in the Church as brothers and sisters in Christ, praise God in song, receive the Communion together. But very often after leaving the Church we, meeting those who did wrong to us, are uncompromising to them, though their trespasses against us don’t cost even one denarii in comparison with our sins. So God having mercy to us when we confess our sins before Him, and granting us remission of our sins, seeing in future our heartlessness and hard-heartedness towards offenders among friends or our acquaintances, again lead us to new temptation, according to the word of the Savior, “And that is how my heavenly Father will deal with you unless you each forgive you brother from you heart”.

When someone made us angry, grieved or offended us, we must keep ourselves from indignation, must recall our great debt before God; let’s think how great is this debt in comparison with insignificant debts of our offenders towards us. If appealing to God, in prayers to Him and especially in the sacrament of confession about generosity to us, we receive forgiveness, won’t we show generosity towards our offenders, won’t we pray for them to keep our hearts pure.

We fight with a sin, but we have a lot of sins and offence, and if we don’t forgive each other, evil remains and is accumulated in the world, and penetrates the Church which stops being of Christ because of that. Christian people are not the people of force, this is the people who believes Jesus Christ who came to seek and save the perished ones. This is the people who got forgiveness, and because of that they are called to bring the Holy Gospel of God’s forgiveness to all people. The Apostle says, “Don’t be mastered by evil, but master evil with good”, then the Lord will give mercy to us not only in this age but also in future life. Only Merciful ones will be given mercy.

EVENINGS WITH THE THEOTOKOS AT ST. GREGORY'S

As we enter the Dormition Fast, St. Gregory Byzantine Catholic Church in Upper St. Clair (2005 Mohawk Road, 15241) invites you to be part of our upcoming “Evenings with the Theotokos”.

Our first “Evening with the Theotokos” will take place on Wednesday, August 4th, starting at 6:30 p.m. with the Moleben-Prayer Service to the Theotokos. Our speaker for that evening will be Fr. Jason Charron from Holy Trinity Ukrainian Catholic Church in Carnegie, PA.

Fr. Jason Charron is Pastor at Holy Trinity, Carnegie, PA and Administrator at St. Mary’s, Wheeling, WV, in the Eparchy of St. Josaphat. His academic and spiritual formation was at Wadhams Hall Seminary College, (Ogdensburg, NY) and Holy Spirit Ukrainian Catholic Seminary, (Ottawa, Canada). He has been active in the Pro-Life movement for 25 years and, since his ordination in 2008, has been involved as retreat master for various groups. Outside of his parish ministry, he ministers as needed to the imprisoned at Allegheny County Jail.

Our second “Evening with the Theotokos”, will take place on Thursday, August 12th, starting at 6:30 p.m. with the Moleben -Prayer Service to the Theotokos. Our speaker for that evening will be Fr. David Abernethy from the Pittsburgh Oratory of St. Philip Neri.

Fr. David is from Johnstown PA and a convert to Catholicism through the Oratory from the time of his undergraduate studies at the University of Pittsburgh. He has been a member of the Oratory since 1987. Fr. David has done continuing studies in clinical counseling and is currently completing his studies in Psychoanalysis. Fr. David has a particular interest in Eastern Christian spiritual writings, notably the Fathers of the Philokalia.

To conclude the Dormition Fast we will welcome on Sunday, August 15th, the Dormition of the Theotokos, the Most Reverend William J. Waltersheid, auxiliary bishop of the Roman Catholic Diocese of Pittsburgh. Bishop Waltersheid will preside the Divine Liturgy at 9:30 am and be the homilist for this special day.

Plan to join us as we prepare to celebrate the Dormition of our Lady in faith!

DORMITION FAST 2021



August 1 - 14, 2021 in the World

Dormition fast takes place on August 01, 2021. The Feast of the Dormition is preceded by a two-week fast, referred to as the Dormition Fast. From August 1 to August 14 (inclusive) Orthodox and Eastern Catholics fast from red meat, poultry, meat products, dairy products (eggs and milk products), fish, oil, and wine. The Dormition Fast is a stricter fast than either the Nativity Fast (Advent) or the Apostles' Fast, with only wine and oil (but no fish) allowed on weekends.

As with the other Fasts of the Church year, there is a Great Feast that falls during the Fast; in this case, the Transfiguration (August 6), on which fish, wine and oil are allowed. In some places, the services on weekdays during the Fast are similar to the services during Great Lent. Many churches and monasteries in the Russian tradition will perform the Lenten services on at least the first day of the Dormition Fast.

During the Fast, either the Great Paraklesis or the Small Paraklesis are celebrated every evening except Saturday evening and the Eves of the Transfiguration and the Dormition. The first day of the Dormition Fast is a feast day called the Procession of the Cross (August 1), on which day it is customary to have a crucession and perform the Lesser Sanctification of Water. (With material from: Wikipedia)

Where is Dormition fast?

Worldwide

World

When is Dormition fast?

Sunday, the 1st of August 2021 to Saturday, the 14th of August 2021



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HEROD'S BUILDING PROJECTS IN JERUSALEM



At the beginning of the period of Roman rule Jerusalem experienced great expansion, construction, and beautification under the leadership of the Roman client king, Herod the Great (37 – 4 BC). Pride of place must certainly go to Herod's refurbishing of the temple and the Temple Mount, a project that took ten years, though crews were still working on it during Jesus' lifetime (John 2:20, ca. AD 28). Herod especially expanded the courts surrounding the

temple. He doubled the size of the platform area so that it reached its present size of 36 acres. The area is now occupied by Muslim structures and is called the Haram esh-Sharif—the Noble Sanctuary. To the northwest of the temple Herod built the Antonia Fortress, which towered over the temple area and housed a garrison to monitor and control the crowds.

On the western ridge Herod built a magnificent palace for himself. In addition, Herod built a second wall that began near these towers—by the Gennath Gate—and ran to the Antonia Fortress, enclosing the northern “Second Quarter” of the city (Josephus, War 5.4.2 [146]).

The Five Cycles “The Weekly Cycle”

- Each day of the **Weekly Cycle** is devoted to specific individual **memorials**. Sunday is dedicated to Christ's Resurrection. Monday - the Holy Bodiless Powers (Angels, Archangels, etc.). Tuesday - the prophets especially St. John the Forerunner and Baptist of the Lord; Wednesday - the Cross and recalls Judas' betrayal.
- Thursday - the **Holy Apostles and Hierarchs**, especially St. Nicholas, Bishop of Myra in Lycia. Friday is also consecrated to the Cross and recalls the day of the Crucifixion and Saturday is dedicated to All Saints, especially the **Mother of God** (Theotokos), and to the memory of all those who have departed this life in the hope of resurrection and eternal life.
- Each week, of the Weekly Cycle, is centered around the **Eight Tones** (the basis for Byzantine Church music), and each week has its appointed **Tone**. On Saturday Evening of **Bright Week** (the Eve of St. Thomas Sunday), the **cycle of Tones** begins with Tone One, and week by week, the sequence continues through the successive Tones. One to Eight, changing to a new Tone every Saturday Evening, throughout the year.

(Source: St. Melany Byzantine Catholic Church)



D	E	R	O	L	P	M	I	N	D
S	E	V	E	N	I	S	A	E	E
S	P	S	O	L	D	R	R	R	N
E	I	T	S	A	Y	E	V	D	I
R	T	R	A	E	H	R	R	L	I
V	Y	O	S	T	R	U	E	I	R
A	C	C	O	U	N	T	S	H	A
N	A	R	E	H	M	R	S	C	N
T	B	P	R	I	S	O	N	I	E
S	O	R	R	Y	U	T	B	E	D

BROTHER
SEVEN
ACCOUNTS
SERVANTS
CHILDREN
DEBT
DENARII
PRISON
DISTRESSED
PITY
TORTURERS
HEART