



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 15th, 2021

Tone 3

Page:135/352

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

Sunday	08/15/2021	11:00 am	<i>12th Sunday after Pentecost/ Dormition of the Theotokos</i>	+Mary Charas By The Drabik Family (On-Line)
Sunday	08/22/2021	11:00 am	<i>13th Sunday after Pentecost/</i>	+Will Kennedy By Grandson Rob Kennedy (On-Line)



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 Thursday, August 5th was 7; on Sunday, August 7th was 35.

LIVE STREAM VIEWING

Liturgy on Thursday, August 5th was 103; on Sunday, August 7th was 142.

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 \$3,981.00

Church Mice



Copyright 2021 Karl A. Zorowski. All rights reserved. Used with permission. Visit us online at www.churchmice.net.

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

FINANCIAL & ADVISORY BOARD MEETING

The Financial and Advisory meeting is scheduled on **Monday August 30th, 2021 at 6:30 pm** in our Social Hall.

CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

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

Signs and symbols

Signs taken up by Christ. In his preaching the Lord Jesus often makes use of the signs of creation to make known the mysteries of the Kingdom of God. He performs healings and illustrates his preaching with physical signs or symbolic gestures. He gives new meaning to the deeds and signs of the Old Covenant, above all to the Exodus and the Passover, for he himself is the meaning of all these signs.

Sacramental signs. Since Pentecost, it is through the sacramental signs of his Church that the Holy Spirit carries on the work of sanctification. the sacraments of the Church do not abolish but purify and integrate all the richness of the signs and symbols of the cosmos and of social life. Further, they fulfill the types and figures of the Old Covenant, signify and make actively present the salvation wrought by Christ, and prefigure and anticipate the glory of heaven. Words and actions

A sacramental celebration is a meeting of God's children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words. Admittedly, the symbolic actions are already a language, but the Word of God and the response of faith have to accompany and give life to them, so that the seed of the Kingdom can bear its fruit in good soil. the liturgical actions signify what the Word of God expresses: both his free initiative and his people's response of faith.

The liturgy of the Word is an integral part of sacramental celebrations. To nourish the faith of believers, the signs which accompany the Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith).

The liturgical word and action are inseparable both insofar as they are signs and instruction and insofar as they accomplish what they signify. When the Holy Spirit awakens faith, he not only gives an understanding of the Word of God, but through the sacraments also makes present the "wonders" of God which it proclaims. the Spirit makes present and communicates the Father's work, fulfilled by the beloved Son.

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 eparhies 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

94. An initial problem is that of the relationship between meaning and truth. Like every other text, the sources which the theologian interprets primarily transmit a meaning which needs to be grasped and explained. This meaning presents itself as the truth about God which God himself communicates through the sacred text. Human language thus embodies the language of God, who communicates his own truth with that wonderful “condescension” which mirrors the logic of the Incarnation. 110 In interpreting the sources of Revelation, then, the theologian needs to ask what is the deep and authentic truth which the texts wish to communicate, even within the limits of language.

The truth of the biblical texts, and of the Gospels in particular, is certainly not restricted to the narration of simple historical events or the statement of neutral facts, as historicist positivism would claim. 111 Beyond simple historical occurrence, the truth of the events which these texts relate lies rather in the meaning they have in and for the history of salvation. This truth is elaborated fully in the Church's constant reading of these texts over the centuries, a reading which preserves intact their original meaning. There is a pressing need, therefore, that the relationship between fact and meaning, a relationship which constitutes the specific sense of history, be examined also from the philosophical point of view.

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 107, 2400 McGinley Rd., Monroeville Pa 15146

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

CHURCH HISTORY; Fifth Century;



Nestorius and his followers refused to yield to Saint Cyril's appeals for repentance. Thus, in 431, in the city of Ephesus, a Church council was summoned by Emperor Theodosius II (r. 408–450) to resolve the issue. On the first day, Nestorius, supported by only ten bishops, still refused to change his mind, so he was condemned by Saint Cyril and his group of 57 bishops, and by Bishop Memnon of Ephesus and his group of 52 bishops. This decision, however, was not accepted by Bishop John of Antioch and his group of 30 bishops, who arrived at the council four days after it started—having been delayed in their travels. They maintained their support for Nestorius, who had previously been an outstanding preacher in Antioch.

The controversy was not resolved until two years later, when Bishop John and Saint Cyril signed the Formulary of Peace of 433, in which the condemnation of Nestorius was reaffirmed, but with language that more clearly honored the typically Antiochian emphasis on the full reality of Christ's humanity. The Council of 431 (along with the Formulary of Peace of 433) subsequently became known as the Third Ecumenical Council.

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.

12TH SUNDAY AFTER PENTECOST

Happiness, – what is it, and how to reach it? Happiness is in justification of life. Happiness isn't momentary pleasure, isn't temporary transient satisfaction. Happiness is permanent joyful state of spirit which a person takes with him crossing the border of a new life.

A young man asked Christ about happiness. *“Teacher, what good must I do to gain eternal life?”* *“Keep the commandments”*, Christ said to him. What does it mean, *“keep commandments”*? The commandments show us the way of our ascension to God, the way leading to spiritual maturity, getting the power of the Holy Spirit by means of free, voluntary merging of a person's heart and will with God's will. And this way ends by confirmation of a person in love: *“Love you neighbor as yourself”*. This is the way to happiness.

“If you wish to be perfect, go and sell your possessions, then come, follow me”. *“But when the young man heard these words, he went away sad, for he was a man of great wealth”*. Would he had gone away sad if, having got an answer to his question, he had kept hope to inherit eternal life? No, this young man refused not only his perfection, but the eternal life itself because he wasn't able to sell his possessions and didn't show proper resolution. Of course, the Saviour knew how the young man would act, and so He showed what prevented him from inheriting the eternal life – his attachment to possessions. He exposed not possession itself, but the attachment to it.

Possession is great temptation, but it can't be means to Christian deed, perhaps one of the most difficult one. A rich man who was able with God's help to kill in himself the attachment to temporary wealth for the sake of brotherly love and love of God, becomes as if the Lord's steward converting possessions given to him by God for the good of people.

Jesus said to his disciples, *“Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven”*. This means that a person having attachment to something earthly one, practically can't enter the eternal life. Perfection is when we, having some earthly possessions, don't have any attachment to them – To get rid of attachment to all earthly things, maybe even to something beautiful and kind, but less than love to God, is possible only with God's help.

Who can be saved then? The one who is conscious of his weakness, his incapability to anything kind and sacred; the one who feels that he himself can't be saved, and being conscious of it, asks for God's help, prays to God for having mercy upon him. Consciousness of our weakness and impossibility to be saved mustn't lead us to idleness but to harder resort to the help of God and hope of His boundless mercy. Amen.

JERUSALEM IN THE TIME OF JESUS

The Jerusalem Jesus knew was basically the same as Herodian Jerusalem. On one of his visits to the city, Jesus healed a paralyzed invalid at the Pool of Bethesda, north of the Temple Mount near the Sheep Gate (John 5:1–14). Portions of a double pool that could have been surrounded by “five covered colonnades”—one on each side and one in the middle separating the two pools—have been discovered just north of the Temple Mount. On another occasion Jesus healed a blind man whom he sent to the Pool of Siloam to wash (John 9).

Most of the information about Jesus in Jerusalem comes from the last week of his earthly ministry. Jesus evidently spent his nights with his friends in Bethany, 1.5 miles from Jerusalem on the east side of the Mount of Olives. He made his triumphal entry into Jerusalem on a donkey that he had mounted in the Bethphage area. After crossing the Mount of Olives, he descended into the Kidron Valley to shouts of “Hosanna”; after entering Jerusalem, he took a look around the temple area.

On Monday he entered the temple area again, and this time he drove out the moneychangers who were possibly operating in the Royal Colonnade along the southern perimeter of the Court of the Gentiles. On Tuesday Jesus once again entered the temple complex and later in the day spent time teaching his disciples on the Mount of Olives.

After resting in Bethany on Wednesday, Jesus sent “two of his disciples” (Mark 14:13) into the city to secure a room and prepare a meal so that he could celebrate the Passover with his disciples. In spite of the fact that the structure on the traditional site of the Last Supper (the Cenacle) dates from the Crusader period (at least 1,100 years after the event), it is probable that the site itself, located on the southern portion of the western ridge in a well-to-do section of town, is close to where the meal took place. Then Jesus and his disciples went down to the Garden of Gethsemane, at the western foot of the Mount of Olives, near the Kidron Valley. There, after praying for a while, he was taken prisoner.

That night he appeared before Caiaphas the high priest, Pilate the procurator, and Herod Antipas, the ruler of Galilee, who was in Jerusalem for the festival. The exact site of each interrogation is not known, but most likely the residence of Caiaphas was somewhere on the southern or eastern portion of the western ridge, and Herod Antipas was probably staying in the old Hasmonean palace on the eastern slope of the western ridge, overlooking the temple. Although Jesus may have appeared before Pilate at the Antonia Fortress, it is more probable that as ruler of the country, he was residing in Herod’s palace and Jesus was interrogated, humiliated, and condemned there.

According to the gospel accounts, Jesus was led outside the city, crucified, and buried in a nearby tomb belonging to Joseph of Arimathea. In Jerusalem today two localities lay claim to these events. The first of these is Gordon’s Calvary, to the north of the present-day Damascus Gate, with the nearby Garden Tomb. Although this site lies outside the ancient as well as the present-day city wall and is quite amenable to certain types of piety, there is no compelling reason to think that this is either Calvary and/or the tomb; in fact, the tomb may date back to the Iron Age (1000 –586 BC) and thus would not have been a tomb “in which no one had yet been laid” (Luke 23:53).

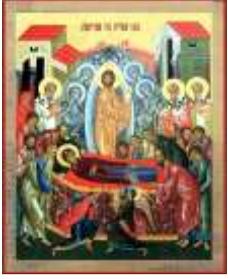
More compelling is the suggestion that the Church of the Holy Sepulcher marks the spot of these dramatic events. This more traditional site was probably outside the walled city of Jesus’ day and was in fact a burial ground. After his resurrection Jesus appeared to his disciples for forty days and then, on the Mount of Olives, he ascended into heaven.

The Five Cycles “The Annual Cycle of Movable Feasts”

- The annual cycle or liturgical year brings to our attention the principal events in the life of Our Lord Jesus, and his Mother, the Holy Theotokos, the accomplishments of the Saints, and the theological doctrines of the Faith through special feasts, fasts and commemorations.
- The annual cycle is divided into movable and fixed feasts. The movable feasts are also known as the Paschal cycle because the date of their celebration is dependant on the central feast of the liturgical cycle which is Pascha (Easter). The liturgical year or annual cycle begins in the Byzantine Catholic tradition on September 1/September 14.
- The feasts associated with the annual cycle of movable feasts are: Palm/Willow Sunday, Holy Ascension (the fortieth day after Pascha) and Holy Pentecost (the Descent of the Holy Spirit the fiftieth day after Pascha).



THE DORMITION OF OUR MOST HOLY LADY THE MOTHER OF GOD



The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was on Cyprus with Saint Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. Saint Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of ancient Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of the Hieromartyrs Dionysius the Areopagite (October 3) and Ignatius the God-Bearer (December 20), Saint Ambrose of Milan (December 7) had occasion to write in his work "On Virgins" concerning the Mother of God: "She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue.

Today flowers are blessed in church, and people keep them in their homes. During times of family strife or illness, the flower petals are placed in the censer with the incense, and the whole house is censured. See the Prayer at the Sanctification of any Fragrant Herbage.

A Rich Man's Question

Spring Unit 3:
Jesus Heals and Teaches

Bible Verse:
"Be kind to one another
for this is right in the Lord." Ephesians 4:32

God's Word & Me (Bottom Line):
Jesus teaches me to do good things for others.



Matthew 19:16-26



One day Jesus was walking with His friends. A rich young man **ran up** to Him.

"Teacher, what should I do so that I can live forever?" the young man asked Jesus.

Jesus looked at the man. Jesus said, "You must obey God's rules. Do not kill. Do not take things that do not belong to you. Do not say things that are not true. Show love to your father and mother. Be kind to people."



The rich young man **knew** these rules. He had learned them when he was a young boy.

"Teacher, I have obeyed God's rules since I was a boy," the man said.

Jesus loved this man. Jesus was glad the man had obeyed God's rules. But Jesus knew the man loved his money more than he loved God. So Jesus told him, "You must do one more thing: Sell everything you have. Share the money with others who do not have food and clothes. Then follow Me."



The young man's face suddenly became sad. He **looked down** at the ground. He was very rich. He had lots of money and good things. But he did not want to share. He did not want to do what Jesus said. So the rich young man slowly walked away.



Jesus turned to His friends and said, "It is hard for people who love money to love and obey God."

"You need **God's** help to love and obey Him," Jesus told His friends. "With God's help, anyone can live with Me forever."

