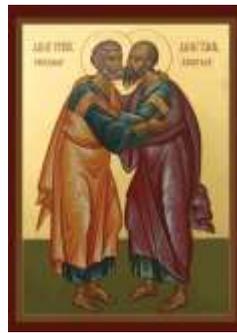




Saints Peter & Paul Byzantine Catholic Church



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 22nd, 2021

Tone 4

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

Sunday 08/22/2021 11:00 am *13th Sunday after Pentecost/* +Will Kennedy
By Grandson Rob Kennedy
(On-Line)

Sunday 08/29/2021 11:00 am *14th Sunday after Pentecost* +Edward Marcej
By The Marcej Family;
(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 Sunday, August 15th was 31.

LIVE STREAM VIEWING

Liturgy on Sunday, August 15th was 105.

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 \$4,041.00**

Church Mice

Karl Zorowski



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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?

Singing and music

"The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. the main reason for this pre-eminence is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy." The composition and singing of inspired psalms, often accompanied by musical instruments, were already closely linked to the liturgical celebrations of the Old Covenant. the Church continues and develops this tradition: "Address . . . one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." "He who sings prays twice."

Song and music fulfill their function as signs in a manner all the more significant when they are "more closely connected . . . with the liturgical action," according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful:

How I wept, deeply moved by your hymns, songs, and the voices that echoed through your Church! What emotion I experienced in them! Those sounds flowed into my ears distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face - tears that did me good.

The harmony of signs (song, music, words, and actions) is all the more expressive and fruitful when expressed in the cultural richness of the People of God who celebrate.²⁵ Hence "religious singing by the faithful is to be intelligently fostered so that in devotions and sacred exercises as well as in liturgical services," in conformity with the Church's norms, "the voices of the faithful may be heard." But "the texts intended to be sung must always be in conformity with Catholic doctrine. Indeed they should be drawn chiefly from the Sacred Scripture and from liturgical sources."²⁶

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.

87TH ANNUAL PILGRIMAGE SCHEDULE

SUNDAY, SEPTEMBER 5



9:30 am	Confessions
9:30 am	Matins (TBD)
11:00 am	Divine Liturgy for Vocations
1:30 pm	Children's Procession
2:30 pm	Bereavement Session
4:30 pm	Hierarchical Divine Liturgy
7:00 pm	Parastas

Services will be live streamed on website: www.sistersofstbasil.org

CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

Current tasks for theology

95. The word of God is not addressed to any one people or to any one period of history. Similarly, dogmatic statements, while reflecting at times the culture of the period in which they were defined, formulate an unchanging and ultimate truth. This prompts the question of how one can reconcile the absoluteness and the universality of truth with the unavoidable historical and cultural conditioning of the formulas which express that truth. The claims of historicism, I noted earlier, are untenable; but the use of a hermeneutic open to the appeal of metaphysics can show how it is possible to move from the historical and contingent circumstances in which the texts developed to the truth which they express, a truth transcending those circumstances.

Human language may be conditioned by history and constricted in other ways, but the human being can still express truths which surpass the phenomenon of language. Truth can never be confined to time and culture; in history it is known, but it also reaches beyond history.

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



The Robber Council

Unfortunately, not everyone was satisfied with the results of the Third Ecumenical Council and the Formulary of Peace. In particular, Saint Cyril's more extreme followers resented the fact that he had not insisted on one particular phrase concerning Christ: the "one nature of the Word of God Incarnate." Saint Cyril occasionally had used this phrase, but he had never insisted upon it, perhaps realizing that the term "one nature"

could imply that Christ does not have a full human nature. The more extreme Alexandrians, however, feared that by not using it, the Nestorian tendency to overemphasize Christ's two natures, and especially His humanity—to the point of giving it an independent existence (a personal center of being, or hypostasis)—which would make Jesus two different persons (the Son of God and the Son of Mary), would not be fully rejected.

An uneasy peace was maintained until Saint Cyril's death in 444. But he was succeeded as bishop of Alexandria by Dioscorus, another fiery Alexandrian, who wished to attain full recognition of the phrase "one nature of the Word of God Incarnate." His associate, Eutyches, even went so far as to say "Christ's humanity is different from ours."

With the support of Emperor Theodosius II, Dioscorus arranged a major council to be held in Ephesus in 449, which affirmed the extreme Alexandrian position that the divinity of Christ virtually eclipsed or even destroyed His humanity. Pope Saint Leo of Rome (r. 440–461) had sent to the council a doctrinal statement, called Leo's Tome, which strongly affirmed the ongoing reality of the two natures of Christ—one fully divine, and one fully human. But Dioscorus was so much in control of the council that Leo's Tome was not even allowed to be read there, and bishops suspected of Nestorian tendencies were deposed. When Leo heard later what had happened, he exclaimed that it was a "latrocinium," a Council of Robbers.

There was widespread resistance to this council, and yet it was the law for the Church and the Empire as long as Emperor Theodosius lived and did not change his mind. Providentially for the Orthodox, in July of the very next year (450), he fell from his horse and died. This brought his distinguished and extremely pious elder sister, Saint -Pulcheria, to the throne, along with her distinguished consort, a retired military general who would become Saint Marcian. This Pulcheria had been a champion of the Theotokos during the controversy with Nestorius; it was partly due to her efforts that popular devotion to the Theotokos increased in the first half of the fifth century.

13TH SUNDAY AFTER PENTECOST

"It will be hard for a rich man to enter the Kingdom of Heaven," said Christ to His disciples. If we recall, last Sunday these same words appeared at the end of the Gospel reading. A young man approached Christ and asked, What should I do in order to inherit the Kingdom of Heaven? Then the Lord answered him: Fulfill the commandments. Here Christ said to His disciples: "Truly I say you, it will be hard for a rich man to enter the Kingdom of Heaven".

How is this? Why? If we take today's Gospel reading, then we will see why. The parable for today tells us how the Lord planted a vineyard and sent his servants to work in this vineyard. And he gave them everything needed for their lives. But the servants enjoyed living in this vineyard so much that they began to feel that the place belonged to them. More and more they began to consider as their own all the prosperity which they were able to get from the grapes which grew so abundantly in the vineyard that did not belong to them; and they gradually began to forget the owner of the vineyard. The Lord gave them everything necessary for their maintenance, for their life, but they began to take it for granted. They had a different understanding: they had the opportunity to use the vineyard and all the beauty of these earthly goods which God gives to man. This captivated them so much, that they completely forgot, or better to say, they did not give a thought to the fact that all this was temporary; and those years would pass, and the hour would come when they would have to leave; and everything in the vineyard would remain here, but they would depart. We see, something different was required of them: while cultivating the vineyard, they should have cultivated also that which was given to man.

And what was actually given to man? A human being has a body which requires food, drink, motion, rest - the things that we call the life of the body. But man, also has a spirit which always strives for the ideal. And no matter how good our earthly life might be - and it can be so good that it couldn't be better, as if nothing else existed - in a human heart will always stir that which cannot be satisfied by things surrounding us. And sadness will appear, and the conscience will say that he did not do the right thing, because the image of God is in every human being, in his spirit; and the spirit also requires life.

Today's Gospel in a way supplements last week's Gospel and says to us: Brothers, take care that this doesn't happen to you, that the earthly beauty in which we live does not change into this vineyard of the parable! What do we need this vineyard for, if our heart is being torn apart? Let us start to live according to the Beatitudes, and then our heart will be filled with peace, love, the breath of paradise. And with this fullness of heart, we will pass over into Eternal Life.

WE WELCOME STEVEN & CATHERINE SAVKO

As a community of faithful we welcome STEVEN & CATHERINE SAVKO to Sts Peter and Paul. May God grant to your servants Steven & Catherine many happy blessed years!

PERSIA IN THE OLD TESTAMENT



The Persian Empire plays a prominent role in a few Old Testament books. The ruler called Ahasuerus (Strong's Concordance #H325), which many Bible commentaries believe is referring to King Xerxes I of Persia, is mentioned thirty times. Although found only once in the books of Daniel and Ezra, Ahasuerus appears twenty-eight times in the book of Esther.

The focus of Esther's book (one of only two named after a woman) revolves around the story of how the Jews in Persia escape total extermination.

The main characters are Esther, a young Jewess who marries the Persian king, Haman, the prime minister who convinces the king to exterminate the Jews, and Mordecai, a low-level Jewish official who solicits Esther's help in saving the people. The events in the book and the ultimate saving of the Jewish race, which occurred around 483 B.C., are celebrated every year in the festival known as Purim.

Prophecied a World Power

The Persians were the second world empire represented in several dreams God gave to King Nebuchadnezzar of Babylon. These dreams so troubled the king that it kept him awake all night. He sought their interpretation amongst his magicians, astrologers and sorcerers - his wise men.

There was, however, one catch. These 'wise men' had to first state what the king dreamed before they gave its meaning! The king was so serious about the matter that he declared if his counselors could not tell him his dream they, and their entire households, would receive the death penalty (Daniel 2:1 - 5, 10, 12)!

Four of the king's wise men were the prophet Daniel and his three friends. Just before they were also to be killed, Daniel told the king that he could tell him what he wanted. After Daniel and his friends prayed to God the secret of the dream, that He was foretelling all the Gentile kingdoms to rule the earth from Babylon to the Beast, was revealed (Daniel 2:27 - 31, 36 - 39).

In 539 B.C., more than sixty years after Nebuchadnezzar's prophetic dream, the Persian King Cyrus invaded Babylonia and defeated the Babylonians at Opis. They quickly surrendered to the empire and Cyrus' soldiers entered the capital city of Babylon without a fight.

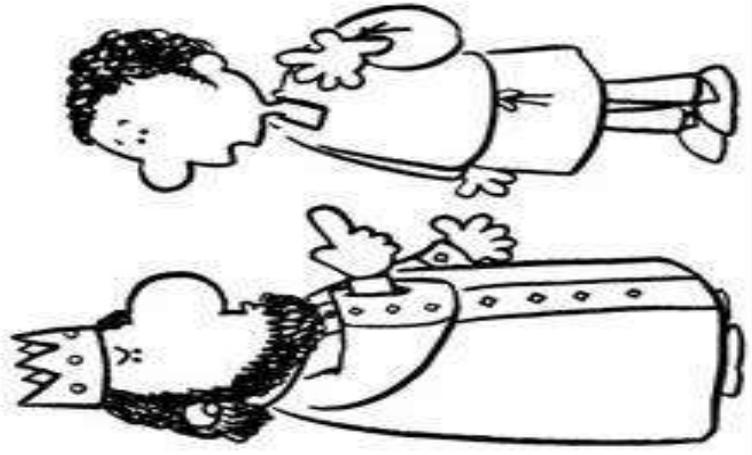
The Five Cycles The Annual cycle of Fixed Feast

- The **fixed annual cycle** is composed of memorials celebrated each year on the same date.
- Each day of the year is dedicated to the memory of particular Christian events or Saints, their particular feast or memorial is celebrated always on the same calendar date each year.
- Thus, in honor of each event or Saint(s), special hymns have been composed which are added to the usual hymns and prayers of the day.
- May 13/27, for instance, is the feast of **St. Cyril and Methodious**, Apostles to the Slavs.

(Source: St. Tikhon's Seminary Press)



KING FEAST WEDDING
 BANQUET OXEN BUSINESS
 FURIOUS UNWORTHY GARMENT
 SILENT FEW CHOSEN



D	E	S	I	L	E	N	T	E	D
G	A	R	M	E	N	T	E	O	E
N	S	S	E	N	I	S	U	B	T
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COVID OBLIGATIONS – RESTRICTIONS LIFTED

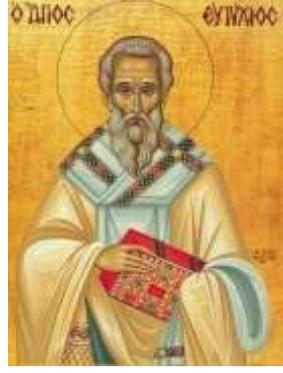


We have all known and felt the impact of COVID-19 in so many ways as individuals and families, among friends and at work. It has been a time of hardship and struggle, of separation and isolation. It has also had an impact on our lives of faith. Now, as life returns to normalcy in so many ways, it is 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.

HIEROMARTYR EUTYCHES, DISCIPLE OF SAINT JOHN THE THEOLOGIAN



The Hieromartyr Eutyches, a disciple of the holy Apostles John the Theologian and Paul, lived from the first century into the beginning of the second century, and was from the Palestinian city of Sebastea.

Although Saint Eutyches is not one of the 70 Apostles, he is called an Apostle because of his labors with the older Apostles, by whom he was made bishop. After hearing about Christ the Savior, Saint Eutyches first became a disciple of the Apostle John the Theologian. Later he met the Apostle Paul, and preached together with him on the early journeys.

Saint Eutyches underwent many sufferings: they starved him with hunger, beat him with iron rods, they threw him into the fire, and then to be devoured by wild beasts. Once, a lion was let loose upon the saint, which astonished everyone because it praised the Creator with a human voice. The hieromartyr Eutyches completed his labors in his native city, where he was beheaded with a sword at the beginning of the second century.