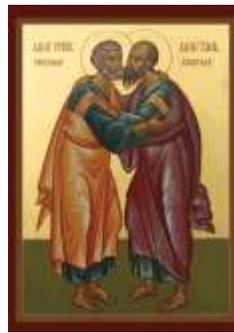




Saints Peter & Paul Byzantine Catholic Church



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 29th, 2021

Tone 5

Page:146

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

Sunday 08/29/2021 11:00 am *14th Sunday after Pentecost* +Edward Marcej
By The Marcej Family
(On-Line)

Sunday 09/05/2021 11:00 am *15th Sunday after Pentecost* +Robert Angel
By Gerard & Betty Fialkovich
(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 22nd was 38.

LIVE STREAM VIEWING

Liturgy on Sunday, August 22nd was 164.

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, 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.**

SEPTEMBER BIRTHDAYS

09/11 COLEEN FEDOR
09/12 MARIE BUMBA
09/12 ANNA FIALKOVICH
09/12 RICHARD PALOCSKO
09/13 ANDREW NOVOTNY
09/18 NANCY LEPSCH

SEPTEMBER WEDDING ANNIVERSARIES

09/05 JOSEPH & MARLENE TORBICH
09/08 GERARD & BETTY JEAN FIALKOVICH
09/08 RONALD & CONSTANCE SCHAMBURA
09/15 FR. VITALII & MARY STASHKEVYCH

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**



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

On August 29 th 2021	On September 5 th 2021	On September 12 th 2021	On September 19 th 2021
Team A	Team B	Team C	Team D

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?

Holy images

The sacred image, the liturgical icon, principally represents Christ. It cannot represent the invisible and incomprehensible God, but the incarnation of the Son of God has ushered in a new "economy" of images:

Previously God, who has neither a body nor a face, absolutely could not be represented by an image. But now that he has made himself visible in the flesh and has lived with men, I can make an image of what I have seen of God . . . and contemplate the glory of the Lord, his face unveiled.

Christian iconography expresses in images the same Gospel message that Scripture communicates by words. Image and word illuminate each other:

We declare that we preserve intact all the written and unwritten traditions of the Church which have been entrusted to us. One of these traditions consists in the production of representational artwork, which accords with the history of the preaching of the Gospel. For it confirms that the incarnation of the Word of God was real and not imaginary, and to our benefit as well, for realities that illustrate each other undoubtedly reflect each other's meaning.

All the signs in the liturgical celebrations are related to Christ: as are sacred images of the holy Mother of God and of the saints as well. They truly signify Christ, who is glorified in them. They make manifest the "cloud of witnesses" who continue to participate in the salvation of the world and to whom we are united, above all in sacramental celebrations. Through their icons, it is man "in the image of God," finally transfigured "into his likeness," who is revealed to our faith. So too are the angels, who also are recapitulated in Christ:

Following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic Church (for we know that this tradition comes from the Holy Spirit who dwells in her) we rightly define with full certainty and correctness that, like the figure of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls and panels, in houses and on streets.

"The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God." Similarly, the contemplation of sacred icons, united with meditation on the Word of God and the singing of liturgical hymns, enters into the harmony of the signs of celebration so that the mystery celebrated is imprinted in the heart's memory and is then expressed in the new life of the faithful.

CATECHISM OF THE CATHOLIC CHURCH)

ETERNAL MEMORY TO ROBERT JAMES ANGEL

In blessed repose grant O Lord, eternal rest to the soul of your departed servant Robert, and remember her forever!

Robert J Angel is relative of *Gerard & Betty Fialkovich*



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

96. To see this is to glimpse the solution of another problem: the problem of the enduring validity of the conceptual language used in Conciliar definitions. This is a question which my revered predecessor Pius XII addressed in his Encyclical Letter *Humani Generis*. 112

This is a complex theme to ponder, since one must reckon seriously with the meaning which words assume in different times and cultures. Nonetheless, the history of thought shows that across the range of cultures and their development certain basic concepts retain their universal epistemological value and thus retain the truth of the propositions in which they are expressed. 113 Were this not the case, philosophy and the sciences could not communicate with each other, nor could they find a place in cultures different from those in which they were conceived and developed. The hermeneutical problem exists, to be sure; but it is not insoluble. Moreover, the objective value of many concepts does not exclude that their meaning is often imperfect. This is where philosophical speculation can be very helpful. We may hope, then, that philosophy will be especially concerned to deepen the understanding of the relationship between conceptual language and truth, and to propose ways which will lead to a right understanding of that relationship.

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

PARISH MEMBERSHIP

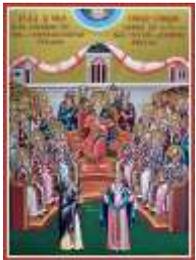
We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish 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;



The Fourth Ecumenical Council

Together, in 451, Emperor Marcian and Empress Pulcheria called another general council, this time on a far broader scale, to give the Church the opportunity to resolve the differences while still being completely faithful to the Nicene Creed. This illustrious council became known as the Fourth Ecumenical Council. With 630 bishops in attendance, it was the largest of all seven of the Ecumenical Councils. It was held in Chalcedon, not far from Constantinople, in Asia Minor.

This council defended the teaching of Saint Cyril on the “hypostatic union” of Christ’s divine and human natures as expressed at the Council of Ephesus of 431. It also expressed the Antiochian emphasis on the genuine humanity of Jesus as expressed in the Formulary of Peace, as well as the Roman emphasis on the ongoing distinctiveness of the fully divine and fully human natures of Christ, as expressed in the language of Leo’s Tome. Indeed, when Leo’s Tome was read, all the bishops were reported to have cried out, “Peter has spoken through Leo!” But the Pope’s statement was not the last word. It also was subjected to scrutiny by the fathers at the Council, who decided to select parts of it to be woven into the Council’s final doctrinal definition.

The Chalcedonian Definition states that Jesus Christ is indeed the Logos incarnate, the very Son of God “begotten of the Father before all ages” (Nicene Creed). It reaffirms that the Virgin Mary is truly Theotokos, since the one born from her “according to the flesh” in Bethlehem is the uncreated, divine Son of God, one of the Holy Trinity. In His human birth, the Council declared, the Word of God took to Himself the whole of humanity, becoming a real man in every way, but without sin. Thus, according to the Chalcedonian Definition, Jesus of Nazareth is one person or hypostasis in two natures—human and divine—united “without change, without confusion, without division, without separation.” He is fully human. He is fully divine. He is perfect God and perfect man. As God, He is “of one essence” (homoousios) with God the Father and the Holy Spirit. And as man, He is “of one essence” (homoousios) with all human beings, as the Formulary of Peace had declared.

The union of divinity and humanity in Christ is called the hypostatic union. This expression means that in the one, unique person, or divine hypostasis, of Christ, divine nature and human nature are united in such a way that they are neither changed, nor confused, nor separated, nor divided. Christ is one Person Who is both human and divine. One and the same divine person (or hypostasis) is the Son of God and the Son of Mary.

14TH SUNDAY AFTER PENTECOST

This is Christ’s call to each one of us. He calls us to His heavenly banquet. God calls out to us... but do we hear Him? Do we respond as we should?

The parable of the wedding feast which we heard in today’s Gospel emphasizes to us that God will not force His Kingdom upon us ... If we are irresponsible, if we prefer our selfish interests above the things of Heaven, we shall be passed by. This is the beauty and the tragedy of the gift of true freedom, which God in His love bestows upon us.

True love cannot be pressured, it cannot be forced upon another. In order for real love to occur and blossom, there must be freedom. And this is one of the hardest and most heart-wrenching things about love. If we hope to love another person, we must allow them the freedom to respond from their own heart. And that means we run the risk of not being loved in return.

Like the king in today’s Gospel, God opens His doors and His arms to us, calling us to dine and to be with Him. God’s love shines upon us and yet He will not compel us to respond in turn. He grants us this freedom so that, should we reach out to Him with our love in return, it may indeed be a true and real love ... coming from the abundance of our gratitude and admiration and reverence for Him.

And therein lies all the beauty and tragedy of this world! For, as we read in the opening passages of the Gospel of St John: *‘All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.’* God shines the light of His love upon mankind, and we prefer the darkness.

Let us open our hearts and our minds to understand, even if only in the smallest possible way, the heartbreaking reality of the love of God. A love which is offered to us freely and unceasingly. A love which we are invited to respond \ and participate in ... which grants unto us all the richness of the Kingdom of Heaven. A love which, so sadly, is ignored by too many ... and is ignored by us in too many moments of our lives.

Let us listen to the words of the Apostle Paul who writes: *‘Consequently, you too must think of yourselves as (being) dead to sin and living for God in Christ Jesus.’* God’s love is offered to us freely and unceasingly ... let us respond in kind, by offering our love to Him both freely and unceasingly.

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

The Great Feasts of the Church

- Pascha (Easter) is the “Feast of feasts” having a central and unique place in the Byzantine liturgical year. Next in importance come the “Twelve Great Feasts” of the Church. These feasts can be divided into two groups. **Feasts of the Lord** and **Feasts of the Mother of God** (Theotokos).

- These feasts are: (according to the Gregorian calendar)

Great Feasts of the Lord

1. The Universal Exaltation (or Elevation) of the Life-creating Cross
2. The Nativity of Our Lord God and Savior Jesus Christ
3. The Theophany (or Epiphany) of Our Lord God and Savior Jesus Christ
4. The Entrance of Our Lord Jesus Christ into Jerusalem (Palm Sunday before Pascha)
5. The Ascension of Our Lord and Savior Jesus Christ
6. The Descent of the Holy Spirit
7. The Transfiguration of Our Lord God and Savior Jesus Christ

Great Feasts of the Mother of God:

8. The Nativity of the Most-Holy Theotokos
9. The Entrance (or Presentation) of the Theotokos into the Temple
10. The Meeting of Our Lord Jesus Christ in the Temple
11. The Annunciation to the Most-Holy Theotokos
12. The Falling-Asleep (or Dormition) of the Most-Holy Theotokos

- All of the Feasts listed above, with the exception of Palm Sunday and Holy Pentecost are preceded by a period of preparation known as the **Forefast** or pre-feast. In addition, **The Nativity of Christ** and the **Dormition** are preceded by a special fasting period.

(Source: Tikhon's Seminary Press)

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.

HOMOIOUSION

Homoousion (/ˌhɒmouːˈsɪən/; Greek: ὁμοούσιον, Literal translation. 'same in being, same in essence', from ὁμός, homós, "same" and οὐσία, ousía, "being" or "essence") is a Christian theological term, most notably used in the Nicene Creed for describing Jesus (God the Son) as "same in being" or "same in essence" with God the Father (ὁμοούσιον τῷ Πατρὶ). The same term was later also applied to the Holy Spirit in order to designate him as being "same in essence" with the Father and the Son. Those notions became cornerstones of theology in Nicene Christianity, and also represent one of the most important theological concepts within the Trinitarian doctrinal understanding of God.

Terminology

The term ὁμοούσιον, the accusative case form of ὁμοούσιος homoousios "consubstantial", was adopted at the First Council of Nicaea (325) in order to clarify the ontology of Christ. From its Greek original, the term was translated into other languages. In Latin, which is lacking a present participle of the verb 'to be', two main corresponding variants occurred. Since the Aristotelian term ousia was commonly translated in Latin as essentia (essence) or substantia (substance), the Greek term homoousios was consequently translated into Latin as coessentialis or consubstantialis. Hence the English terms coessential and consubstantial. Some modern scholars say that homoousios is properly translated as coessential, while consubstantial has a much wider spectrum of meanings. The Book of Common Prayer renders the term as "being of one substance with the Father."

From ὁμοούσιος (coessential), the theological term ὁμοουσιότης (coessentiality) was also derived. It was used by Greek-speaking authors, like Didymus of Alexandria and other theologians.



Saints Alexander, John and Paul, Patriarchs of Constantinople, lived at different times, but each of them happened to clash with the activities of heretics who sought to distort the teachings of the Church. Saint Alexander (325-340) was a vicar bishop during the time of Saint Metrophanes (June 4), the first Patriarch of Constantinople.

Because of the patriarch's extreme age, Alexander substituted for him at the First Ecumenical Synod at Nicea (325). Upon his death, Saint Metrophanes left instructions in his will to elect his vicar to the throne of Constantinople. During these times His Holiness Patriarch Alexander had to contend with the Arians and with pagans. Once, in a dispute with a pagan philosopher the saint said to him, "In the Name of our Lord Jesus Christ I command you to be quiet!" and the pagan suddenly became mute. When he gestured with signs to acknowledge his errors and affirm the correctness of the Christian teaching, then his speech returned to him and he believed in

Christ together with many other pagan philosophers. The faithful rejoiced at this, glorifying God Who had given such power to His saint.

The heretic Arius was punished through the prayer of Saint Alexander. Arius had apparently agreed to enter into communion with the Orthodox. When the Emperor asked him if he believed as the Fathers of Nicea taught, he placed his hand upon his breast (where he had cunningly concealed beneath his clothes a document with his own false creed written upon it) and said, "This is what I believe!" Saint Constantine (May 21), unaware of the deceitful wickedness of Arius, set a day for receiving him into the Church. All night long Saint Alexander prayed, imploring the Lord not to permit this heretic to be received into communion with the Church.

In the morning, Arius set out triumphantly for the church, surrounded by imperial counselors and soldiers, but divine judgment overtook him. Stopping to take care of a physical necessity, his bowels burst forth and he perished in his own blood and filth, as did Judas (Acts 1:18).

His Holiness Patriarch Alexander, having toiled much, died in the year 340 at the age of 98. Saint Gregory the Theologian (January 25) mentioned him afterwards in an encomium to the people of Constantinople.

The Service to Saint Alexander was printed in Venice in 1771. According to some ancient manuscripts, Saint Alexander ought to be commemorated on June 2. Today he is remembered together with the holy Patriarchs John the Faster (September 2) and Paul the New (eighth century).



CONGRATULATIONS

We extend Congratulations to MASON STERN who was Baptised today. He is the son of Brandi and Derek, grandson of Judy Kopay and great grandson of Sylvia Kopay.

May God grant to Mason Stern, peace, health, and happiness for many blessed years!

Matthew 22:1-14



Find the following words in the puzzle.
Words are hidden → ↓ and ↘ .

BUSINESS
CHIEF
DESTROYED
DISPATCHED
ELDERS
ENRAGED
FARM
FEAST

GUESTS
HEAVEN
IGNORED
INVITATION
KILLED
KING
KINGDOM
MISTREATED

PARABLES
PRIESTS
SERVANTS
SUMMON
TROOPS
WEDDING