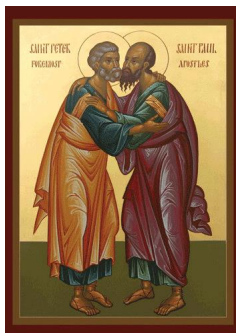




Saints Peter & Paul Byzantine Catholic Church



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 STASHKEYVCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	05/21/2023	11:00 AM	Sunday of the Fathers of the 1 st Ecumenical Council +John Jama – Arleen Jama
Friday	05/26/2023	06:30 PM	Liturgy for 5th All Souls Saturday
Sunday	05/28/2023	11:00 AM	Pentecost Sunday +John Holub, Jr – Jim & Marie Fitzgerald

UPDATES

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

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

On May 21 st	On May 28 th	On June 4 th	On June 11 th
Team C	Team D	Team A	Team B

DIVINE SERVICES ATTENDANCE

Sunday 05/14/23 was 54.

LIVE STREAM VIEWING

Sunday 05/14/23 was 112.

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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:

Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., Sylvia Kopay, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Connie Leary, Mary Anne Ference Mistick, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M, Dennis Saccomano, Dan & Nancy Pratko, James Engleson, David Mall, Karen Perkins, subdeacon Iyrii Holiba, Joan Kovalycsik, David Lydon, and Those serving in the Armed Forces

***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.*

Please check the name on prayer list, if you have any updates let Fr V know about it.

THE BLESSED VIRGIN MARY: HER PRIVILEGES AND RELATION TO CHRIST AND HIS CHURCH

Immaculate Conception

As a result of this Divine Motherhood, because it was fitting for Her Son, she obtained the great grace of the Immaculate Conception, defined by Pius IX in 1854. This means that from the first instant of conception her soul had sanctifying grace, a share in God's own life, given in anticipation of the future merits of her Son.

The angel's greeting to Mary is traditionally translated "Hail, full of grace," but this has been disputed in modern times. Vatican II, Pope John Paul II and others understand the Greek of Luke 1:28, kecharitomene, to mean "full of grace". The word is a perfect participle, a very strong form. The root verb, charitoo, means to put someone into the state of grace/favor. And especially, the word is used instead of her name, in direct address. This is like saying someone is Mr. Tennis--the ultimate in tennis. So she is Miss Grace, the ultimate in grace. Pius IX, in defining the Immaculate Conception, said that even at the start, her holiness was so great that "none greater under God can be thought of, and no one but God can comprehend it"!

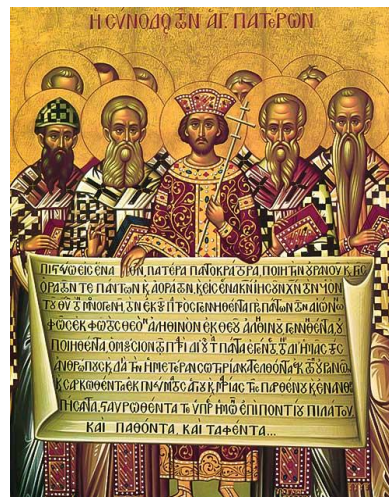
MAY BIRTHDAYS

- 03 MARY ANNE MISTICK
- 08 SHARI FIALKOVICH
- 10 TALIN DRABIK
- 11 SYLVIA KOPAY
- 16 PATTI WYPYCH
- 26 MARCIA SALADA

WEDDING ANNIVERSARIES

- 05/05 LINDA & MARK FIALKOVICH
- 05/13 SHARON & EDWARD LEISER
- 05/18 DEE & GERRY PETICCA

SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL



The seventh Sunday after the Feast of Holy Pascha is observed by the Church as the Sunday of the Fathers of the First Ecumenical Council. This day commemorates the 318 God-bearing Fathers who gathered in Nicaea in 325 at the request of the Emperor, Saint Constantine the Great, to address the heresy of Arianism together with other issues that concerned the unity of the Church.

Commemoration of The Great and Holy Feast of Pascha

Arius was a protopresbyter of the Church of Alexandria, and in 315, he began to blaspheme against the Son of God saying that He was not the true God, consubstantial with the Father, but rather a work or creation of God and different from the essence and glory of the Father. He also taught that the Son of God had a beginning. These teachings shook the faithful at Alexandria. The Bishop of Alexandria, Alexander, attempted to correct Arius

through admonitions, cut him off from communion, and finally deposed him in 321 through a local council. Arius continued with his heretical teachings, creating controversy and division in the churches of other cities, which led to a theological and ecclesiastical crisis throughout the Christian Church.

Moved with divine zeal and concern for unity, the Emperor Constantine the Great, equal to the Apostles, summoned the First Ecumenical Council in Nicaea, a city of Bithynia. It was in this place that the bishops of the Church gathered in 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God. The Fathers composed the holy symbol of Faith, the Nicene Creed:

"We believe in one God. The Father Almighty. Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten not made; of one essence with the Father, by whom all things were made; 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. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose Kingdom shall have no end."

The Fathers also anathematized Arius for his heretical beliefs and teachings, cutting him off from the Church.

Recognizing the divine Fathers of the First Ecumenical Council as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honor, and unto the strengthening of the true Faith.

CANDLES FOR SOMEONE SPECIAL MAY 14TH 2023

- Myron Drabik For Good Health
For Special Favor
- Rich Trankocy +Lee
- Bobbi Vaccaro For Good Health
- Mario Peticca For Good Health
- John Skinta For Peace in Family
For Thanksgiving
For Special Favor
- Anonymous Special

Tetrapod candle:

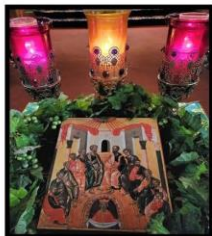
- May 14th; 21st; 28th and June 4th - Karen Pernick for Grandparent's Pernick and Ragan**
- June 11th; 18th; 25th and July 2nd Arleen Kama (special)**

Tetrapod Candles

One of the Church's earliest traditions is to burn candles to offer prayers to God. The 3 Tetrapod Candles are an important part of Sts. Peter & Paul. These candles are to remain lit everyday. We are starting a special "Candle Offering" program where we will light the tetrapod candles for you starting on each Sunday before Liturgy so that your candle will burn for one week or one month. Your name will be listed as Tetrapod Candles, Special Intentions.

Please provide your name and your request on the Candle Envelopes already available in the church (vestibule and side altars)

- Name
- One Week \$9.00
- One Month \$30.00



Sunday of the Holy Fathers

John 17:1-13

W O R L D G U A R D E D E I F
C S J D S F A T H E R W D B R
W Z G Q R W M N M B U Y E D P
B F T T B E L I E V E D M J E
D H N S H C M G U T W W X I W
Q X Q R M K D F D T Q T R H I
L O M N C E D Z F L G O A Y J
S E I E G L O R I F I E D U C
S C R I P T U R E C S Z U H J
H O L Y R A I S E D O D J G P
L Z B P N A M E N G N D B T L
I Y B K T X X B D B U W G Z X
F K D Y Z O X B D W N W I R R
E J E S U S E G E M Y F V I Z
H A C C O M P L I S H I N G C

JESUS	RAISED	FATHER
SON	LIFE	GLORIFIED
ACCOMPLISHING	NAME	BELIEVED
WORLD	HOLY	GUARDED
SCRIPTURE		

SUNDAY OF THE HOLY FATHERS OF THE FIRST UNIVERSAL COUNCIL

It is so easy to diminish ourselves by serving the gods of pleasure, power, and pride. It is so tempting to allow our pursuit of these passions to obscure the holy calling that we have as those created in the image and likeness of God. Our Lord's Ascension into heaven, forty days after His resurrection, makes clear that we find true fulfillment as human beings by participating in His blessed, eternal life. Anything else falls well short.

Jesus Christ has fulfilled our calling to grow in the likeness of God, for in Him humanity and divinity are united in one Person. In His Ascension, He goes up into heaven as the God-Man, sharing in the glory that He had with the Father and the Holy Spirit from eternity. Rising with His body and bearing the wounds of His crucifixion, He brings us with Him into the divine glory. Here is an icon of our salvation that makes clear that our Lord has raised us, not only from the grave and Hades, but into the eternal life of the Holy Trinity. Here is a clear sign of the completion of our vocation to become partakers of the divine nature by grace.

Today we commemorate the Holy Fathers of the First Ecumenical Council of Nicaea, who proclaimed that the One Who brings human beings into the eternal life of God is Himself truly divine and eternal: the only begotten Son of the Father. They recognized that even the best angel, prophet, or teacher could not do that, for only One Who is divine and eternal can bring us into the divine, eternal life of the Holy Trinity. That is a key reason why the Council of Nicaea rejected the teaching of the heretic Arius, who did not think that the Son was fully or eternally God. That is why the Church has always disagreed with those who seek to reduce Christ to a great religious teacher or moral example. Our salvation comes not merely through instruction or social change, but through the New Adam Who conquers death and ascends to heavenly glory as the God-Man.

Even if we know the words of the Nicene Creed, we may still be tempted to turn Christ into a Savior who fits with our preconceived notions about what we would like from a religion. After all, it is much easier to follow a Lord Who serves our own pursuit of pleasure, power, and pride than it is to embrace One Who calls us to holiness in every dimension of our existence. Even as He is fully divine, He is also fully human. He went up into heaven with a glorified human body. To share in His life is to share in His holiness in ways that make us shine with the divine glory in body, soul, and spirit in the world. That does not mean becoming less human, but becoming more truly ourselves in God's image and likeness.

To ascend in holiness in Him is the fulfillment of what it means to be a human being. It not to escape the world, but to enter into the holy glory for which He made us by turning away from evil and corruption. An angel, a prophet, a political leader, or any mere creature could not do that for us. That is something only God can do, and something that we can participate in only if we offer ourselves to the Lord in humble obedience amidst the pains and challenges of life in the world as we know it, including our own personal brokenness. That is how we may ascend in Christ to heavenly glory, not by escaping the world, but by opening our weakness to His strength.



MARK YOUR CALENDAR

Sunday, June 25, 2023 - Sts. Peter & Paul Annual Picnic

"FOR THIS HOLY HOUSE..."



The Deacon, continuing the *"Litany of Peace"* in the Divine Liturgy, exclaims: *"For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord"*. We learn from the Bible that the Holy Spirit not only dwells in the physical body of every baptized Christian (which is called *"the temple of God"* and the *"house of the Lord"* see 1 Corinthians 3:16 and 6:19), but also the particular house or building that is dedicated to the worship of the Lord. It is the place where believers gather to pray and be sanctified by the Holy Mysteries, worshipping the Most High *"in Spirit and in truth"* (John 4:24). The Church is also called *"the house of prayer"* and the *"temple of God"* (1 Corinthians 11:22).

A new church is declared holy from the day it is established, as it is set aside only for the worship of God, and no other purpose. The Holy Altar is also there, on which the Divine Eucharist is offered. From the Liturgy of Holy Thursday the Sacred Bread, which is the Body and Blood of the Lord, is kept in the Tabernacle on the Holy Table. This is so Christians can have access to the Divine Eucharist in exceptional circumstances. In this way, the presence of God in every Byzantine church is continuous, and this holy House is the center of our sanctification, through which we also become holy. With the prayer of the Deacon, *"For this holy house..."*, we ask the Lord to safeguard our holy church always, and to fulfill the righteous requests of the faithful, who enter with faith and deep reverence for God. But why is a distinction made in this prayerful request? Why is the Lord not asked to accept the requests and prayers of all who come to the temple, but only from those who enter with faith and reverence?

The Church prayerfully guides its children. It is the Fountain of Divine Grace, and not some kind of magic that people can draw from whenever it suits them. There are some who think that they can just stop into the Church on Sunday morning, light a few candles, venerate the sacred icons and leave. They think that by doing this, they have somehow fulfilled a "duty" before God! But, in that very moment, Jesus Christ Himself offers the mystery of the Eucharist, prepares a Mysterious Table for us and invites us to attend with His

Disciples: "Take, eat", "drink of this, all of you..." He is saying this, and yet some turn their backs and leave. Do they even think about how they approach God? If you believed that Christ Himself was presiding in front of you, would you leave?

Let us all enter the holy House of God not only with reverence but also with faith. To understand, without hesitation, that what is most important is not the act of lighting of candles or the veneration of the sacred images, but rather keeping our focus on why we do those things in the first place. For example, remembering that in venerating the image of the Lord, our worship goes to the Lord Himself.

Christians who enter the church must believe in two things: First, that whatever they pray for in faith (if it is for their spiritual benefit), they will receive it (see Mark 11:24). And second, that the church in which they pray is the holy House of God. The latter belief must also regulate all of our behaviors within the church. I confess that with a lot of grief our priests are forced - especially during the summer months - to remind churchgoers to enter the temple in modest clothing. Men or women, dressed for swimming in the sea, can not enter the church like that. Let them pack a simple dress or whatever else and get dressed before coming to the entrance of the church. It has been observed that some churchgoers follow the tradition of wearing a headscarf, ignoring the fact that the other parts of their body are left uncovered. This, if it is not done due to ignorance, reveals hypocrisy. The spirit of the Apostle Paul, which recommends women, while praying, to wear a veil on her head (1 Corinthians 11: 6), is related to the social conventions of his time, which he invests with theological meaning. Those who think that merely covering their heads is enough, while leaving the rest of their body exposed will not find support for this in the Apostle Paul. It would be beneficial for them to read his admonition concerning worship: "That the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing" (1 Timothy 2:9).

Byzantine churches around the world are often compared to peaceful harbors where the seafarers of this life often take refuge from hurricanes and storms. These safe havens soothe the soul from injustices, heal various wounds, and provide spiritual nourishment by the power of the Sacred Mysteries. This is in order to successfully continue the voyage to the port of Heaven, which is our final destination. Let us therefore ask, with all our hearts, the Lord to listen and fulfill the just requests of "those who believe, worship and fear God" entering our holy temples around the world. It is a debt of love. Amen.



METROPOLITAN ASSEMBLY

Art | History | Presentations | Prayer | Dancing

NOVEMBER 2 - 5, 2023

LIVING OUR FAITH
Moving Forward
Appreciating Our Past



- \$250 per person
- \$400 per family
- Young Adult (18-35)*
*registration underwritten by The Maria Theresa Foundation



St. Mary Byzantine Catholic Church, Hillsborough, NJ

Assembly Coordinators

Fr. Edward Cimbala 212-677-0516 | Fr. Yuriy Oros 609-394-5004

Email: byzantineassembly2023@gmail.com | Web: byzantineassembly2023.org



2023 GCU Byzantine Family Day at Kennywood Park-101 Years!!



LOCATION

Kennywood Amusement Park
4800 Kennywood Blvd,
West Mifflin, PA 15122

DATE

July 27, 2023

TIME

11:00 AM to 9:00 PM

CONTACT US

Fraternal Communications
Department
1-800-722-4428 x 3927 or
mikullen@GCUusa.com