

THIRTEENTH SUNDAY AFTER PENTECOST



Icon of Saints Irenaeus, Lupus and Callinicus -- August 23rd

Mission Statement

Saints Peter and Paul Byzantine Catholic Parish is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

Mysteries of Initiation (Baptism, Chrismation & Eucharist): Must be a registered, active, supporting member of the Parish Family. Pre-Baptism instructions are required. Contact Father Miron Kerul'-Kmec, Jr. to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the Parish Family. Must meet with Father Miron before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Father Miron. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

Mystery of Reconciliation: Father Miron is always available for confessions 1 hour before each Divine Liturgy, and upon request.

Mystery of Anointing: Celebrated upon request. Ideally, celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

Visitation of the Sick: Parishioners who are hospitalized are visited when Father Miron is notified. It is especially important that a family member contact Father Miron whenever a loved one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Father Miron before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of Saints Peter and Paul Parish. Registration is done only through the Pastor. Only those who are registered are considered members of the Parish. Registered parishioners are those who have received contribution envelopes, and assume the responsibility of rendering stewardship of time, talent and treasure to SS. Peter and Paul Parish. Worship at this parish is always expected. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

Godparent/Sponsor Letters: Must be a registered, active, supporting member of the Parish.

Rectory Office Hours: Lisa Mosko is in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father Miron is available on other days and times by appointment.

Fr. Miron is always available for confessions 1 hour before each Divine Liturgy.

Saturday (Sun. Vigil)	22 Aug. 4:30 PM 5:00 PM	Reciting of Rosary +Richard Pinti – Tom & Anna Marie Klejka & family
Sunday	23 Aug. 9:30 AM 10:00 AM	<i>THIRTEENTH SUNDAY AFTER PENTECOST. Leave-taking (otdanije) of the Feast of the Dormition. The Holy Martyr Lupus. The Holy Martyr Irenaeus, Bishop of Lyons.</i> Reciting of Rosary +Andrew Basista – John & Mary Ann Basista
Monday	24 Aug.	<i>The Holy Bishop-Martyr Eutyches, Disciple of St. John the Theologian. Our Blessed Confessor and Priest-Monk Dominic Methodius Trcka.</i> No Divine Liturgy
Tuesday	25 Aug.	<i>Return of the Relics of the Holy Apostle Bartholomew. The Holy Apostle Titus.</i> No Divine Liturgy
Wednesday	26 Aug. 6:30 PM	<i>The Holy Martyrs Adrian and Natalia. Our Blessed Mother Mariam Bawadi.</i> +Gloria Sipes – Richard & Sandra Fetsko
Thursday	27 Aug.	<i>Our Venerable Father Pimen. Repose of the Blessed Martyr and Secret Bishop Petro Pavlo Oros.</i> No Divine Liturgy
Friday	28 Aug. 6:30 PM	<i>Our Venerable Father Moses the Ethiopian. Our Holy Father Augustine, Bishop of Hippo. The Holy Martyr Gebre Michael, Priest of Ethiopia..</i> Vigil Liturgy for the Beheading of St. John the Baptist +Eugenia Vesa – Mark Kistler
Saturday (Vigil Liturgy)	29 Aug. 5:00 PM	<i>THE BEHEADING OF THE HOLY PROPHET, FORERUNNER AND BAPTIST JOHN (pgs. 355 – 357).</i> +Richard J. Kilbert, Sr. – Mary Anne & Kilbert family
Sunday	30 Aug. 10:00 AM	<i>FOURTEENTH SUNDAY AFTER PENTECOST. Post-festive Day of the Beheading of St. John the Baptist.</i> +Fio & Helen Nuzzi – Janice & Mike



Attentive to the Word THIRTEENTH SUNDAY AFTER PENTECOST

Matthew 21: 33 – 42

*Troparion Res. Tone 4 Page 141 & the rest
from Feast of the Dormition Pgs. 352 – 355*



This morning's parable was told by our Lord in the company of the chief priests and elders in the temple. They've come to Him to demand to know by what authority He performs miracles and teaches the people. But instead of answering their question, He reveals to them by parables that they should know the answer to their own question. Many of the parables that Christ tells the religious leaders of the Jews compare the many graces given to the Jewish people by God with the lot of the Gentiles.

In this parable, Christ shows that though they were given enormous amounts of grace from God for the salvation of the people, the Jewish leaders have failed to properly steward this grace. "There was a certain man who planted a

vineyard, and hedged it about, and dug a winepress in it, and built a tower, and let it out to tenants, and went into a far country." The man is the Lord, who has planted the vineyard of the world. He has then hedged off a certain portion of it—the nation of Israel, the people being prepared to receive the Messiah. The hedge He places about the vineyard is the law, which keeps the chosen flock apart from all other flocks, the Gentiles. The winepress is the altar; where the fruit of the vineyard is to be offered back to the owner. The tower is the temple; the protection of the Lord and His presence, for His people. All that the vineyard needs to grow and be made into the final product is provided.

And left in charge of the people are the tenants—the teachers of the people, the scribes and the Pharisees. And then God goes into a far country. Referring to the long suffering of the Lord, not demanding an immediate account, not pursuing the wrong-doers, but giving the tenants time to prune and grow the flock. "And when the time of fruit drew near, the owner sent servants to the tenants to receive the fruit. But the tenants beat, stoned and killed the servants. So finally the owner sent His son, but the tenants killed the son." The nearing time of the harvest is the constant nearing to the time when the Messiah will

come. So the Lord sent the prophets, to call the tenants to account, and to straighten out the situation in the vineyard. But the prophets were abused and beaten and stoned and even killed. So the Son of God came in the flesh to offer the tenants and the people one last chance to settle accounts with the Lord. But the evil tenants threw Christ out of the vineyard—they carried Him out of the city of Jerusalem and crucified Him outside of the city walls on Golgatha's hill.

"When the lord therefore of the vineyard comes, what will he do to those tenants? He will miserably destroy those wicked men, and will let out his vineyard to other tenants, which shall render him the fruits in their season." The vineyard is violently taken from the scribes and the Pharisees when the Temple is destroyed in 70 AD, an event that Christ prophesies on several occasions. And the vineyard is expanded—it is no longer the Jewish people, but now includes all mankind. And the new tenants are the Apostles, the bishops and the presbyters, called to lead the people to fruition. In the verse immediately after this parable, Christ says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." All of the graces given to Israel to bring the message of God to the world are now transferred to the Christian Church, the Bride of Christ. And now the Church is tasked with the spreading of the Gospel to all of the world, to the tilling of the vineyard to bring forth good fruit to return to the Master.

We as the Christian Church should receive this parable with fear and trembling. If the nation of Israel had been given great riches, what have we as Byzantine Christians been given? We no longer wait for the Messiah, He has come. In fact, we're preparing even now to receive His body and blood. Man's salvation is no longer prophesied, but was fulfilled in Christ. We are no longer slaves of the law, but free in the love of Christ. And we, who are in possession of the fullness of this Mystery, are we caring for it any better than God's first chosen people? The vineyard of the Church is planted. It is hedged from the world by the grace of the Holy Spirit. Our altar is the heavenly altar, and our worship takes place in the heavens. We have been given all we need for the bountiful harvest. But what will our Lord find when He returns? Will we be working diligently in the vineyard—both tilling the soil of our own hearts, as well as calling those outside the vineyard to enter into the joy of the Lord? Or will we just be living, taking advantage of what the Lord has given us, but not doing our part in return?

Christ makes it abundantly clear both in this morning's parable and in other places. If we don't use the gifts we've been given—both as a Church body and as individual Christians—then the gifts will be taken away, and we'll be called to give an account for our failures. In response to the love and mercy of our Savior, let us strive to bring forth fruits worthy of the kingdom of Heaven. Fruits of love, of mercy and compassion. Fruits of a sinless life, of prayer and Christ-likeness. Fruits that we can give to our Master in return for all that He has given us.



- **Sun., Aug. 23** Parish Picnic in Social Hall after 10:00 Liturgy.
- **Mon., Aug. 24** Church Cleaning Party 9 AM – Noon. Come lend a helping hand.
- **Wed., Sept. 2** St. Vincent de Paul Meals Program 9 AM – 2 PM.
Divine Liturgy 6:30 PM.
- **Fri., Sept. 4** Divine Liturgy 9:00 AM.
- **Sat. & Sun., Sept. 5 & 6** Coffee & donuts after Liturgies.
- **Tues., Sept. 8** Divine Liturgy 6:30 PM – **Birth of the Theotokos.**
- **Fri., Sept. 11** Divine Liturgy 9:00 AM.



92ND ANNUAL PILGRIMAGE TO MOUNT SAINT MACRINA

The Annual Pilgrimage in honor of our Lady of Perpetual Help will be held on Labor Day Weekend – **Saturday, Sept. 5th, and Sunday, Sept. 6th**, at Mount St. Macrina, 500 W. Main Street, Uniontown, PA 15401. We encourage you to attend this pilgrimage. The Mount is a beautiful and holy place where you can encounter both God and old friends.

Since 1934, her Shrine at Mount St. Macrina has been a favored destination for the thousands of pilgrims who come to venerate her icon. Praying before this sacred image, they place all their needs, their hopes, their sorrows and their joys into her hands.

Throughout the entire pilgrimage, the Icon of Our Lady of Perpetual Help holds a central place. It is carried in procession with love and devotion to each liturgical service. There it is placed before the altar, so that all may venerate this Beloved Icon of Our Mother of Perpetual Help.

For the schedule and more information, please visit: www.sistersofstbasil.org

Thank You!

I would like to express my sincere gratitude to the ECF teacher and ECF Coordinator, Mrs. Luanne Hite, who supported our parish children with her dedication and support. She guided many young souls and made a significant difference in every child's life. The time and effort that Luanne invested in helping our young ones grow in their faith is truly appreciated!

May God Grant Luanne, many, many, many Blessed Years!

Fr. Miron

CHRISTIAN ONE-LINERS:

Coincidence is when God chooses to remain anonymous.

Don't put a question mark where God put a period.



Happy Birthday to Parishioners with Birthdays this week:
August 27 – Elizabeth Cantelmo & Ethan Estep (Dudt) (17 yrs.)
Missed your birthday? Please let us know!



ETERNAL MEMORY



Grant, O Lord, eternal rest to the souls of Your servants, +**Esther Roule and +Alexis Fusselman**, who have recently fallen asleep in the Lord. Please remember them and their families in your prayers.

BEHEADING OF JOHN THE BAPTIST



On August 29th we celebrate the Feast of the Beheading of St. John the Baptist. He gave his life for the convictions of his faith. His holiness, loyalty and steadfastness make him a spiritual hero for all Christians.

To be a Christian means to be a witness to Christ in the world, that is, to reflect Jesus' own life by our thoughts and actions. It is not sufficient to profess to be Christian. Christianity must be a vital factor in our daily lives. Our faith must be at work. It must be lived.

The following example illustrates this perspective simply and clearly. A soap manufacturer, while walking and conversing with a priest said, "The Gospel you preach hasn't done much good, for there is still a lot of wickedness and wicked people." Shortly afterward, they came to a very dirty child making mud pies. The priest seized this opportunity to answer the manufacturer. "I see," he said, "soap has not done much good in the world, for there is still much dirt and dirty people." "Oh," replied the soap maker, "soap is useful only when it's applied." "Exactly," said the priest, "it is the same with the Gospel message."

Applied Christianity! A living faith! This is the example and lesson St. John's beheading teaches us. It also teaches us applying Christianity and living our faith means sacrifice. We are constantly called upon to make sacrifices – to give up one value in preference to another. Lack of self-denial, lack of sacrifice make a weak and empty soul. Self-denial and sacrifice help to develop a mature Christian.



Divine Liturgy Attendance weekend of August 15:

5:00 PM: **51**; 10:00 AM: **86**

Paraklesis: 19; Dormition Vigil Liturgy: 42

Our return to the Lord for all He has given us: . . . \$3,978.00



SAINTS PETER & PAUL
BYZANTINE CATHOLIC CHURCH



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Glory to Jesus Christ!
Slava Isusu Christu!

Glory Forever!
Slava na viki!

Wisdom from the Bishop of Lyons

One should not seek among others the truth that can be easily gotten from the Church. For in her, as in a rich treasury, the apostles have placed all that pertains to truth, so that everyone can drink this beverage of life. She is the door of life.

He who shall preserve the life bestowed upon him, and give thanks to Him Who imparted it, shall receive also length of days forever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognized Him Who bestowed the gift upon him, deprives himself of the privilege of continuance forever and ever. And, for this reason, the Lord declared to those who showed themselves ungrateful towards Him: 'If you have not been faithful in that which is little, who will give you that which is great?' (cf. Lk. 16:11) in-

dicating that those who, in this brief temporal life, have shown themselves ungrateful to Him Who bestowed it, shall justly not receive from Him length of days forever and ever.

We have learned the plan of our salvation from no one else other than from those through whom the gospel has come down to us. For they did at one time proclaim the gospel in public. And, at a later period, by the will of God, they handed the gospel down to us in the Scriptures—to be the 'ground and pillar of our faith.'

He who was the Son of God became the Son of man, that man ... might become the son of God.

The glory of God is the human person fully alive.

St. Irenaeus of Lyons