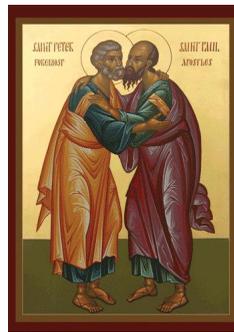




Saints Peter & Paul Byzantine Catholic Church



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, September 6th, 2020

Tone 5

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

Sunday	09/06/2020	11:00 AM	14th Sunday after Pentecost For Health Paul Peek <i>By Arleen Jama</i> <i>(On-Line)</i>
Monday	09/07/2020	06:30 PM	Liturgy for the Birth of the Theotokos For Health for Silvia Kopay <i>By Barbara Martin</i> <i>(On-Line)</i>
Sunday	09/13/2020	11:00 AM	Sunday Before the Exaltation of the Cross +Edward Marcej <i>By Ryan, Tyley & Christopher Zikmeend</i> <i>(On-Line)</i>

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 Friday August 28th was 4; on Sunday August 30th was 27.

LIVE STREAM VIEWING

Liturgy on Friday August 28th was 153; on Sunday August 30th was 134.

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, Rosemary Rynn, Paul Peek, Emily Cox, Margaret Torbich.

****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.**

“Be on your guard against all kinds of greed.” Grow rich in the sight of the Lord. Pray to know God's Will, especially if you think He's calling you to a Church vocation. If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.



PRAY FOR VOCATIONS

The Byzantine Catholic Serra Club of Pittsburgh is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com Join the Serrans in their work to ensure the future of our Church.

Church Mice

Copyright Karl A. Zorowski



CONTRIBUTIONS

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

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.

CATHOLIC TEACHING:

THE CHURCH IS CATHOLIC; *Mission - a requirement of the Church's catholicity*

The missionary mandate. "Having been divinely sent to the nations that she might be 'the universal sacrament of salvation,' the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men": "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and Lo, I am with you always, until the close of the age."

The origin and purpose of mission. the Lord's missionary mandate is ultimately grounded in the eternal love of the Most Holy Trinity: "The Church on earth is by her nature missionary since, according to the plan of the Father, she has as her origin the mission of the Son and the Holy Spirit." The ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love.

Missionary motivation. It is from God's love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, "for the love of Christ urges us on." Indeed, God "desires all men to be saved and to come to the knowledge of the truth"; that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary. Missionary paths. the Holy Spirit is the protagonist, "the principal agent of the whole of the Church's mission." It is he who leads the Church on her missionary paths. "This mission continues and, in the course of history, unfolds the mission of Christ, who was sent to evangelize the poor; so the Church, urged on by the Spirit of Christ, must walk the road Christ himself walked, a way of poverty and obedience, of service and self-sacrifice even to death, a death from which he emerged victorious by his resurrection." So it is that "the blood of martyrs is the seed of Christians."

On her pilgrimage, the Church has also experienced the "discrepancy existing between the message she proclaims and the human weakness of those to whom the Gospel has been entrusted." Only by taking the "way of penance and renewal," the "narrow way of the cross," can the People of God extend Christ's reign. For "just as Christ carried out the work of redemption in poverty and oppression, so the Church is called to follow the same path if she is to communicate the fruits of salvation to men."

By her very mission, "the Church . . . travels the same journey as all humanity and shares the same earthly lot with the world: she is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God." Missionary endeavor requires patience. It begins with the proclamation of the Gospel to peoples and groups who do not yet believe in Christ, continues with the establishment of Christian communities that are "a sign of God's presence in the world," and leads to the foundation of local churches. It must involve a process of inculturation if the Gospel is to take flesh in each people's culture. There will be times of defeat. "With regard to individuals, groups, and peoples it is only by degrees that [the Church] touches and penetrates them and so receives them into a fullness which is Catholic."

The Church's mission stimulates efforts towards Christian unity. Indeed, "divisions among Christians prevent the Church from realizing in practice the fullness of catholicity proper to her in those of her sons who, though joined to her by Baptism, are yet separated from full communion with her. Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all its aspects."The missionary task implies a respectful dialogue with those who do not yet accept the Gospel. Believers can profit from this dialogue by learning to appreciate better "those elements of truth and grace which are found among peoples, and which are, as it were, a secret presence of God." They proclaim the Good News to those who do not know it, in order to consolidate, complete, and raise up the truth and the goodness that God has distributed among men and nations, and to purify them from error and evil "for the glory of God, the confusion of the demon, and the happiness of man."

"I BELIEVE IN THE HOLY CATHOLIC CHURCH"

UPDATES

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

Mary Ozimok; Room 216 is at Golden Heights Personal Care; 3522 PA-130, Irwin, PA 15642

FERVENT SUPPLICATION



Following the readings from the holy scriptures and the liturgical sermon, the Liturgy of the Word, also called the Liturgy of the Catechumens, comes to an end with the so-called Litany of Fervent Supplication. This litany is the one through which the people pray for their own particular needs, as well as those of the entire Church, their neighbors, their country and the entire world.

At this time the intercessions are not made generally, as in the Great Litany, but very specifically on behalf of all persons in need of God's blessings, strength and guidance. Thus prayers are made for the sick, the suffering, the needy, the afflicted and the departed by name; as well as for such specific things as national guidance, deliverance from some particular threat, etc. Also at this time special prayers of thanksgiving and praise may be offered in response to some particular blessing of God. Because the offertory will follow, prayers are also made at the end of the litany "for those who bring offerings and do good work" in the particular community.

After the completion of the Litany of Fervent Supplication, the catechumens are prayed for and dismissed from the Divine Liturgy since, as not yet baptized, they are not competent to offer and to receive the eucharistic gifts. In the early Church all those under penance for their sins, and all who for one reason or another were not receiving Holy Communion, also left the liturgical gathering at this time.

At present the dismissal of the catechumens has become only theoretically significant since it is not the case that non-communicants, or even the non-baptized, leave the gathering for the eucharistic part of the service which, we have noted, is still officially called the Liturgy of the Faithful.

After the prayer that God would illumine the catechumens with the Gospel of Truth and unite them to his Holy Church, granting them "in due time the laver of regeneration, the remission of sins and the robe of incorruption" in baptism; and after their theoretical dismissal from the liturgy, two prayers are read for the faithful who are already members of the Church, that God would hear their prayers and would make them worthy to offer and to receive the gifts of Holy Communion: *And enable us also whom Thou hast placed in this Thy service by the power of the Holy Spirit, blamelessly and without offence, in the pure witness of our conscience to call upon Thee . . . to worship Thee blamelessly with fear and with love, and to partake without condemnation of Thy Holy Mysteries, and to be accounted worthy of Thy Heavenly Kingdom. . . .*

ETERNAL MEMORY!



Edward M. Marcej Of North Versailles, age 82, died peacefully at his home on Friday, August 28, 2020.

Ed is survived by his wife Elizabeth (Koval) Marcej, daughter Kim (Paul) Zikmund, son Kevin (Becky) Marcej, grandchildren Ryan and Tyler Zikmund; Andrew & Rachel Marcej. He was preceded in death by his mother, Anna and his father, John, his brothers Mike and John, his sister Anne Lydon and grandson Christopher Zikmund.

Ed was born in Braddock on October 17, 1937 and graduated from Braddock High School in 1955. He was a veteran of both the Navy and the Army. Ed was a retired crane operator from Mesta Machine Co. and worked as a self-employed contractor for many years. Ed also loved to garden and was known as a person who could fix almost anything. He was a loving husband and father and held a special place in his heart for all his grandchildren. He will be dearly missed by his family.

In blessed repose, grant, O Lord, eternal rest to your departed servant, Edward and remember him forever.

PROJECTS

After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

All walls and floor of our Social hall was fixed and paint. Total cost for materials (2 Five gallons of paint for walls; 2 Five gallons of paint for floor, paint brushes and all stuff for painting and fixing walls and floor etc.) and labor was \$ 2,100.00

	<u>PROJECTS</u>	
COST OF PROJECTS:	\$	3,180.00
All pledged & unpledged Donations received to Date:	\$	2,395.00
Shortfall:	\$	785.00

All MONTHLY envelopes donations are going to pay off our projects

14TH SUNDAY AFTER PENTECOST

Today's Gospel provides us with a parable of the call of God, illustrated by the wedding feast. A king arranged a marriage for his son. He prepared a great feast and sent his servants out to invite all of their friends and family. But what happened? Those invited were too busy and had endless excuses to not attend.

God calls out to us, but do we hear Him? Do we respond as we should? The parable of the wedding feast emphasizes to us that God will not force His Kingdom upon us, if we are negligent, if we prefer our selfish interests above the things of Heaven, our will shall not be overruled, we will be passed by. This is a sobering consequence of the freedom that God bestows to us.

And yet, perhaps we may hear the invitation of God our King. We see that among those invited and attending the wedding feast, there was a man who was not properly clothed in the wedding garment. The host called him on it and said "Friend, how did you come in here without a wedding garment?" And the man was speechless... The king then had him 'bound hand and foot, taken away, and cast into the outer darkness where there is weeping and gnashing of teeth. For many are called, but few are chosen'.

This passage should cause us to stop and think seriously about what it means to us. The thing is, every encounter with God is a moment of crisis and judgment for the soul. But that does not need to be a cause for despair!

What does Christ's Gospel parable tell us today? What was the difference between the one who was cast out and those who were invited into the feast? It was the wedding garment... those who were clothed in the wedding garment celebrated in joy with their king, while he who was not clothed with this garment was sent out.

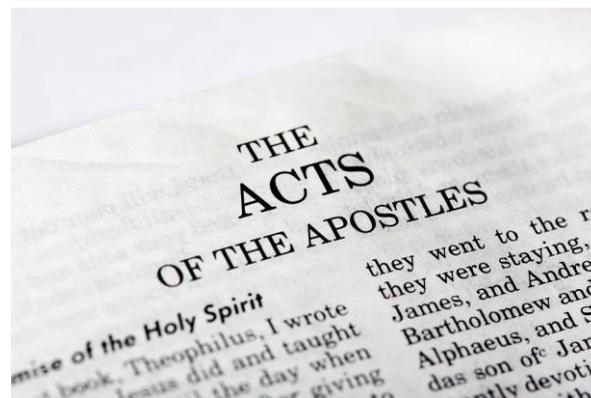
What is this wedding garment that we are to be wearing when we come to the feast of Christ?

At our baptism we were anointed with oil and the Holy Spirit was sealed upon with holy chrism and we were donned in a white robe which symbolized the purity of our new birth in Christ. This is the wedding garment of the Heavenly Banquet and it is a garment that we are called to put on daily through prayer, repentance, and selfless love. Every day we are to clothe ourselves with Christ's compassion, His kindness, His lowliness, His meekness, His patience, His forgiveness, and above all His love, which binds everything in perfect harmony.

Our great need today is to wrap ourselves up in the grace of God regularly through faith, prayer, reading the Holy Scriptures, the Sacraments and the total relinquishment of our life into God's hands. The person who daily wraps himself up in the grace of God covers the nakedness of his soul and is 'clothed' with a hope that fears neither illness nor death.

May this be our prayer! May we be good stewards of the blessings given to us by God. May we hear and heed the generous invitation of God to come to His feast, taking care to wrap ourselves in the garment of salvation through heartfelt prayer, sincere repentance, and selfless love. And may the peace and joy that God gives so generously, dwell in our heart all the days of our lives!

INTRODUCTION TO THE OLD TESTAMENT: ACT OF THE APOSTLES



Author: Luke the Beloved Physician; Date Written: 60's or 80's AD; Date of Narrative: 30-50 AD

Acts is the second volume of the two-volume work, Luke-Acts. Written by Luke the beloved physician (Col 4:14), Luke-Acts seamlessly connects the life of Jesus to the lives of the early Apostles after the resurrection. The gospel of Luke is about what Jesus "began to do and teach." (Acts 1:1) But Acts is about what Jesus continued to do and teach through the lives of his followers. Acts highlights the fulfillment of Old Testament prophecy and illustrates that Christianity is not an offense to Roman law or custom.

Acts begins with a recapitulation of Jesus' ascension mentioned at the end of Luke. Jesus tells the apostles that they will bring his message to Jerusalem, Judea and Samaria, and to the ends of the earth (1:8). Luke uses this prophetic statement as an outline for Acts. Once the apostles are "baptized with the Holy Spirit" (1:5) at Pentecost (2), they evangelize the people in Jerusalem (1-7). Soon they are suppressed in the city and begin to evangelize in the surrounding territory of Judea and Samaria (8-12). Eventually, the Church accepts Gentile believers and promotes the gospel throughout the whole known world (13-28).

The apostles, the first bishops of the Church, appoint deacons to assist them (6). Stephen, one of these deacons, is executed for his faith and so becomes the proto-martyr of the Church. The persecutor Saul encounters Jesus in a dramatic vision and becomes a Christian (9). His name is changed to Paul and Acts follows his life. He is also the author of many of the letters in the New Testament.

Church authority becomes a key issue when debate is raging over the inclusion of the Gentiles in the Church. Peter's vision of unclean animals (10) and his speech before the apostles (15) constitute the deciding factors in favor of the Gentiles. Peter and Paul figure as the central apostles in Acts. They each give seven speeches and each plays a particular role: Peter as the central authority of the Church; Paul as the chief evangelist. In fact, to this day their skulls are in adjacent reliquaries in St. John Lateran and statues of the two flank St. Peter's Basilica in Rome.

The Holy Spirit's action is central to the movement of the plot. He descends on the apostles with power, inspires their preaching, tells them where to go and aids them in making doctrinal decisions. The Holy Spirit fills Stephen when he testifies before the Sanhedrin and the Spirit comes upon the Gentiles to indicate God's desire for their salvation.

Twice the issue of Paul's Roman citizenship is brought up. Luke carefully shows that his practices were not contrary to Roman law and that each time he was imprisoned or beaten there was no legal justification. In the last few chapters, Paul gets entangled in an inefficient legal system. The Jews in the Temple are about to kill him for supposedly bringing Gentiles into the part of the Temple where they were not allowed. He is arrested by Roman authorities because they think he started a riot. The tribune who arrested him hands him over to the governor in Caesarea, Felix, who never decides his case as a favor to the Jewish authorities (24:27). Felix's successor, Festus, takes a similar approach and suggests that Paul be tried before the Jews in Jerusalem which would have meant sure death (25:9). Paul then appeals to Caesar, which was his right to do as a citizen. He is thus taken to Rome and Acts ends with him under house arrest in Rome. From piecing together the evidence we have, historians posit that Paul's case was eventually dismissed. He proceeded to travel and evangelize, but finally is brought back to Rome and martyred there about six years after the end of Acts' narrative.

The different faces of human truth

29. It is unthinkable that a search so deeply rooted in human nature would be completely vain and useless. The capacity to search for truth and to pose questions itself implies the rudiments of a response. Human beings would not even begin to search for something of which they knew nothing or for something which they thought was wholly beyond them. Only the sense that they can arrive at an answer leads them to take the first step. This is what normally happens in scientific research. When scientists, following their intuition, set out in search of the logical and verifiable explanation of a phenomenon, they are confident from the first that they will find an answer, and they do not give up in the face of setbacks. They do not judge their original intuition useless simply because they have not reached their goal; rightly enough they will say that they have not yet found a satisfactory answer.

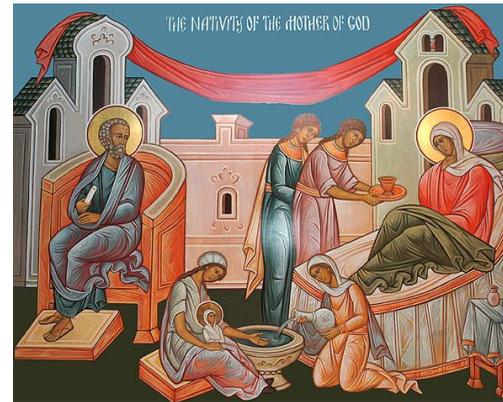
The same must be equally true of the search for truth when it comes to the ultimate questions. The thirst for truth is so rooted in the human heart that to be obliged to ignore it would cast our existence into jeopardy. Everyday life shows well enough how each one of us is preoccupied by the pressure of a few fundamental questions and how in the soul of each of us there is at least an outline of the answers. One reason why the truth of these answers convinces is that they are no different in substance from the answers to which many others have come. To be sure, not every truth to which we come has the same value. But the sum of the results achieved confirms that in principle the human being can arrive at the truth.

30. It may help, then, to turn briefly to the different modes of truth. Most of them depend upon immediate evidence or are confirmed by experimentation. This is the mode of truth proper to everyday life and to scientific research. At another level we find philosophical truth, attained by means of the speculative powers of the human intellect. Finally, there are religious truths which are to some degree grounded in philosophy, and which we find in the answers which the different religious traditions offer to the ultimate questions.

The truths of philosophy, it should be said, are not restricted only to the sometimes ephemeral teachings of professional philosophers. All men and women, as I have noted, are in some sense philosophers and have their own philosophical conceptions with which they direct their lives. In one way or other, they shape a comprehensive vision and an answer to the question of life's meaning; and in the light of this they interpret their own life's course and regulate their behaviour. At this point, we may pose the question of the link between, on the one hand, the truths of philosophy and religion and, on the other, the truth revealed in Jesus Christ. But before tackling that question, one last datum of philosophy needs to be weighed.

31. Human beings are not made to live alone. They are born into a family and in a family they grow, eventually entering society through their activity. From birth, therefore, they are immersed in traditions which give them not only a language and a cultural formation but also a range of truths in which they believe almost instinctively. Yet personal growth and maturity imply that these same truths can be cast into doubt and evaluated through a process of critical enquiry. It may be that, after this time of transition, these truths are “recovered” as a result of the experience of life or by dint of further reasoning. Nonetheless, there are in the life of a human being many more truths which are simply believed than truths which are acquired by way of personal verification. Who, for instance, could assess critically the countless scientific findings upon which modern life is based? Who could personally examine the flow of information which comes day after day from all parts of the world and which is generally accepted as true? Who in the end could forge anew the paths of experience and thought which have yielded the treasures of human wisdom and religion? This means that the human being—the one who seeks the truth—is also the one who lives by belief.

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



The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary: The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most

Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: “the East Gate... bringing Christ into the world for the salvation of our souls” (2nd Stikhera on “Lord, I Have Cried”, Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.



Word Search

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

Created by Sue Lindlauf
Grand Forks Herald 2012

See how many of these newspaper related words you can find in the puzzle. The words can be forward, backward or diagonal.

- | | | | |
|--------------|------------|--------------|--------------|
| 1. LABOR | 5. WORK | 9. SUMMER | 13. AMERICAN |
| 2. DAY | 6. LONG | 10. NATIONAL | 14. MONDAY |
| 3. HOLIDAY | 7. WEEKEND | 11. USA | 15. DAY |
| 4. SEPTEMBER | 8. ENDING | 12. TRAVEL | 16. OFF |

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 Anniversaries

09/05/1998 Joseph & Marlene Torbich
 09/08/1984 Gerard & Betty Jean Fialkovich
 09/08/1973 Ronald & Constance Schambura
 09/08/1984 Gerard & Betty Jean Fialkovich
 09/15/2017 Fr. Vitalii and Mary Stashkevych

WHAT WE CELEBRATE ON LABOR DAY

For over a century, Americans have celebrated Labor Day on the first Monday in September. This national holiday was established in the 1880s for two reasons: to mark the irreplaceable role of the American worker in making this country prosperous and strong; and to have time to attend speeches and events on the spiritual and educational aspects of work, the worker and the good that comes from work.

While in many places, the spiritual and educational aspects of this holiday have been underemphasized — displaced, ironically, by a day off from doing what precisely the nation is celebrating: work — Labor Day remains an opportunity for all of us to reflect on the meaning of human work, and specifically our work, not only for the good of our country but also in God’s divine plan. In the first command in the Bible, the Lord gave the human person the mission to co-operate (work together) with him in bringing His work of creation to fulfillment: “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish ... the birds ... and every living thing that moves on the earth” (Gen 1:28). God, who worked for the “six days” of creation and whom Jesus says “is still working” (Jn 5:17), made man and woman in his own image and likeness and called them to share in this work.

The first way we do so is through pro-creation, when in the image of the Trinitarian communion-of-persons-in-love we “increase and multiply” that part of creation God deemed “very good.” The second way we cooperate in bringing creation to perfection is through “subduing the earth” and exercising “dominion” over all living things.

Right from the beginning, before the Fall, the human person had received this mission, which shows not only the goodness of human work but how central it is for man’s dignity, vocation and mission.

After the Fall, both aspects of man’s work became toilsome — procreation now would bring with it the “pangs of childbirth” for the woman and the work of subduing and having dominion would now bring “sweat” to one’s brow (Gen 3:16-19) — but work would remain fundamentally good, and in fact redemptive.

But the most important part of work was not its “transitive” function of perfecting God’s material universe, in cultivating the land, raising animals, and even, in modern times, making computer chips out of sand and life-saving medicines out of bacteria. It was the “intransitive” purpose of bringing God’s greatest work — the human person — to perfection. Work done well gives the human person the opportunity to cultivate all the various hidden talents and potentials God has implanted in him — physical, intellectual, and spiritual — which are far greater than those He has inscribed in the earth.

So great was Jesus’ appreciation for human work in God’s divine plan that he could not stop using it as the proper analogy for his preaching. In his teaching, he favorably mentions shepherds, farmers, doctors, sowers, householders, servants, stewards, merchants, laborers, soldiers, cooks, tax collectors and scholars and many more. He compares the work of the apostolate to the manual work of harvesters and fishermen.

Jesus did not merely praise ordinary human work but shared in it. He spent the vast majority of his life in Nazareth as a manual laborer. His fellow Nazarenes knew him as a “construction worker” (the Greek word teknon, in Mk 6:3, means is broader than “carpenter”). Following his foster-father, Jesus entered into the world of human work, not as a “cover” until his “real work” would begin, but precisely to redeem noble human work in his process of redeeming the human person

He called all his listeners, of whatever noble profession, to be saints. A few he called to leave their fishing boats or tax-charts behind to proclaim the Gospel. The vast majority he called to proclaim the Gospel by living that good news right where they were. That’s still what Jesus does today.

Most of his followers are called to live out their discipleship and apostolate, their vocation and their mission, in the family and in the workplace. There they are called to become saints and bring others to sanctity through this “increasing and multiplying” and “subduing” and “dominion.”

One’s desk, or sewing machine, or kitchen, or chalkboard, or operating room, or workbench or boat, is meant to become an altar which sanctifies not only what is given to God in work, but the giver as well. It is there that the vast majority of men and women are called to be sanctified and sanctify others through showing the original dignity and meaning of human work.

Work is not principally about earning a paycheck, but about serving and loving others. When work takes on this meaning, the perfection of the human person continues, the work-place is evangelized, and God’s work is advanced.

On this Labor Day weekend, a diligent construction worker from Nazareth waves to each of us with calloused hands and says, “Come, follow me!”