



Saints Peter & Paul Byzantine Catholic Church



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YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

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YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

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

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Sunday, September 6th, 2020

Tone 6

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

Sunday	09/13/2020	11:00 AM	Sunday Before the Exaltation of the Cross +Edward Marcej <i>By Ryan, Tyley & Christopher Zikmeend</i> (On-Line)
Monday	09/14/2020	05:30 PM	Liturgy for the Exaltation of the Cross +Joseph Bellock <i>By The Drabik Family</i> (On-Line)
Sunday	09/20/2020	11:00 AM	Sunday After the Exaltation of the Cross +Michael E Fialkovich <i>By wife Anna</i> (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 September 6th was 33.

LIVE STREAM VIEWING

Liturgy on Sunday September 6th was 191.

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 Peolar, 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.**

“Faith is the assurance of things hoped for, the conviction of things not seen.” What do you hope for in the future? 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

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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 APOSTOLIC

The Church is apostolic because she is founded on the apostles, in three ways:

- she was and remains built on "the foundation of the Apostles, The witnesses chosen and sent on mission by Christ himself;

- with the help of the Spirit dwelling in her, the Church keeps and hands on the teaching, The "good deposit," the salutary words she has heard from the apostles;

- she continues to be taught, sanctified, and guided by the apostles until Christ's return, through their successors in pastoral office: the college of bishops, "assisted by priests, in union with the successor of Peter, the Church's supreme pastor": *You are the eternal Shepherd who never leaves his flock untended. Through the apostles you watch over us and protect us always. You made them shepherds of the flock to share in the work of your Son....*

The Apostles' mission

Jesus is the Father's Emissary. From the beginning of his ministry, he "called to him those whom he desired; and he appointed twelve, whom also he named apostles, to be with him, and to be sent out to preach." From then on, they would also be his "emissaries" (Greek apostoloi). In them, Christ continues his own mission: "As the Father has sent me, even so I send you." The apostles' ministry is the continuation of his mission; Jesus said to the Twelve: "he who receives you receives me."

Jesus unites them to the mission he received from the Father. As "the Son can do nothing of his own accord," but receives everything from the Father who sent him, so those whom Jesus sends can do nothing apart from him, from whom they received both the mandate for their mission and the power to carry it out. Christ's apostles knew that they were called by God as "ministers of a new covenant," "servants of God," "ambassadors for Christ," "servants of Christ and stewards of the mysteries of God."

In the office of the apostles there is one aspect that cannot be transmitted: to be the chosen witnesses of the Lord's Resurrection and so the foundation stones of the Church. But their office also has a permanent aspect. Christ promised to remain with them always. the divine mission entrusted by Jesus to them "will continue to the end of time, since the Gospel they handed on is the lasting source of all life for the Church. Therefore, . . . the apostles took care to appoint successors."

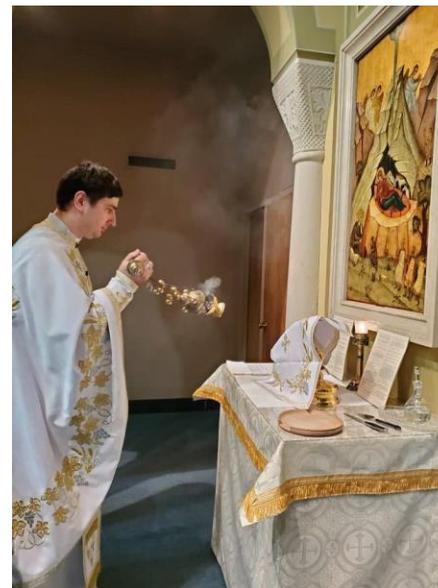
("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

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

OFFERTORY: GREAT ENTRANCE



It is now time for the sacrificial offering to God. There is only one true and acceptable offering with which God is pleased. It is the offering of Jesus Christ, the Lamb of God Who offers Himself eternally to the Father for the sins of the world.

In Christ men can offer themselves and each other and all men and the entire world to God. Christ has united all things in Himself, and has taken all things upon Himself. Thus, in and through Him, men can offer all that they are, and all that they have, to God the Father. They can do this because they are in Christ, and have received the Holy Spirit from Him.

At this moment in the Divine Liturgy the celebrant prays for himself, confessing his personal unworthiness and affirming that the only Priest of the Church is Jesus:

For Thou art the One who offers and the One who is offered, the One who receives and the One who is given, O Christ our God . . .

The altar table, the icons and all of the people are incensed once again as the Cherubic Hymn is sung:

Let us who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-creating Trinity, now lay aside all earthly cares.

The Gifts of bread and wine which stand for Christ, and in him, for all men and the entire world of God's creation—for Life itself—are now offered to God. They are carried in solemn procession from the table of oblation, into the middle of the church, and through the royal doors of the iconostasis to the altar table. This procession is called the Great Entrance as distinct from the Small Entrance that was made earlier with the Book of the Gospels. In some Orthodox Churches the offertory procession of the Great Entrance is made around the entire nave of the church building, and so it is actually of greater length and solemnity than the small procession with the Gospel Book.

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

PROJECTS

COST OF PROJECTS:	\$	3,180.00
All pledged & unpledged Donations received to Date:	\$	2,525.00
Shortfall:	\$	655.00

All MONTHLY envelopes donations are going to pay off our projects

SUNDAY BEFORE THE EXALTATION OF THE CROSS

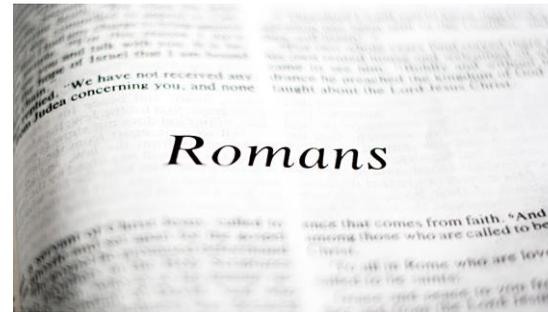
Today's Sunday is also known as the Sunday before the Exaltation and along with the Sunday after the Exaltation of the Cross, it provides an opportunity for the faithful Christians to honor the precious and life-giving Cross and to become immersed in the mystery of our Lord's sacrificial crucifixion. In today's Gospel by John, Christ foretells us about His Crucifixion. He tells us that the same way that Moses raised the snake in the desert, He too must be raised and sacrificed in order for all of those who believe in Him to obtain eternal life. Christ in this gospel reading uses this example from the Old Testament, in order to help his disciples, understand the events that will follow, His passion and ultimately his Crucifixion.

In today's Gospel our Lord emphasizes to us, that everyone who believes in him will not be lost, but instead, will be granted, by the merciful God eternal life. Our Lord's words are clear: "Therefore who ever believes in Him will not be lost, but will have eternal life". He emphasizes this point to show us that in order for us to be saved, His mercy and love are not enough, as we also need our faith in Him. Our faith is the one thing we have control over and is a prerequisite for our salvation.

The Cross, upon which our Lord's immaculate body was crucified, was therefore transformed from a device of torture to the invincible symbol of sacrifice of the God-man for the salvation of all humanity. St. Paul very frequently remembers our Lord's Cross in his epistles and writes: "*But God forbid that I should boast except in the Cross of our Lord Jesus Christ, by whom the world has been crucified to me and I to the world.*". While the Jews are boasting about their circumcision and the Gentiles are boasting about philosophy, Paul is boasting about the mystery of the Cross, which for the Judeans is a scandal and for the Gentiles it is an absurdity, whereas for the Christians it is the joy of salvation.

My brothers and sisters, on Golgotha there were three identical crosses, Christ's Cross and one for each robber. One of the robbers' crosses brought salvation and one brought condemnation. Both robbers had committed similar crimes, however only the one who was blasphemous towards Christ and wanted nothing to do with Him was condemned. Do we confess our love and faith to Him like the other robber, do we repent for all our sins, past, present and future, and do we try to maintain our relationship with Christ? If we do these things, then our Cross too, will be that of Salvation.

INTRODUCTION TO THE OLD TESTAMENT: LETTER TO ROMANS



Author: St. Paul of Tarsus; Date Written: 57 or 58

AD

Paul wrote this letter to the church in Rome probably while he was in Corinth in the winter of 57 or 58. He planned to go from Corinth to Jerusalem and then to Rome, which is in fact what happened, though he was under arrest at the time (Acts 20:33). Phoebe from Corinth's port city of Cenchreae bore the letter to Rome.

Paul begins with a formal introduction (Rom 1:1-7) because he has never personally met the church in Rome. Next he launches into a series of theological arguments, which lasts until chapter 15 in which he relates his travels plans. In the last chapter, Paul greets his friends in Rome and gives a final doxology prayer.

Paul employs the most advanced rhetorical techniques of his day to make a complicated theological argument. He shows the depravity of man apart from God and explains the origin of sin as disobedience to the Torah-God's law given to man through Moses. Without the Torah, there can be no law-breaking, so the law actually reveals our sinfulness. He critiques judgmental Gentiles and Jews, showing that circumcision, which represented obedience to the Torah, "is a matter of the heart" (2:29). Paul explains that God is totally righteous and the unrighteousness of man reveals that fact by way of contrast. He shows how Abraham's faith in God's promise was counted to him as righteousness (4:9) and he makes it clear that we are invited into the fulfillment of that promise (4:24).

Just as Adam and Eve's sin broke our peace with God, Jesus' obedience rebuilds it (5:19). Now that we have died with Christ in baptism, we are "dead to sin and alive to God" (6:11). Thus we are transformed from being slaves of sin to being slaves of righteousness. Paul illustrates the pain of being both a fleshly and spiritual creature. Dramatic contradictions arise in the self because of temptation, but the "law of the Spirit of life has set you free" so that we can have victory over temptation (8:2). We are called to walk according to the Spirit, not according to the flesh and so fully embrace our new identity as sons of God (8:4). The hope that we have because of our adoption surpasses the greatest sufferings we could possibly experience and therefore sustains us in times of trial (8:18).

Paul expresses his concern for the salvation of the Israelites and explains that Jesus brings the "righteousness from God" and the fulfillment of the Law (10:3-4). He laments the fact that many Jews have rejected Jesus, but he warns Gentile Christians against thinking that their salvation through Christ makes them better than the Jews who rejected him. Jews and Gentiles are now on a level playing field because "God has consigned all to disobedience, that he may have mercy on all" (11:32). Paul argues for moral action based on love, submission to governmental authorities, restraint from mutual judgment and a changed attitude toward life by "putting on the Lord Jesus Christ" (cf. 13:14). Paul concludes his letter by mentioning his travel plans and by greeting several members of the Church in Rome.

Flesh, spirit, death, life, law, grace, glory, adoption, sin, the "obedience of faith" and "righteousness from God" are key terms for Romans. Notable passages include 3:23, 5:8, 6:23 and chapter 8. Romans has been at the heart of much Christian theological controversy.

The different faces of human truth

32. In believing, we entrust ourselves to the knowledge acquired by other people. This suggests an important tension. On the one hand, the knowledge acquired through belief can seem an imperfect form of knowledge, to be perfected gradually through personal accumulation of evidence; on the other hand, belief is often humanly richer than mere evidence, because it involves an interpersonal relationship and brings into play not only a person's capacity to know but also the deeper capacity to entrust oneself to others, to enter into a relationship with them which is intimate and enduring.

It should be stressed that the truths sought in this interpersonal relationship are not primarily empirical or philosophical. Rather, what is sought is the truth of the person—what the person is and what the person reveals from deep within. Human perfection, then, consists not simply in acquiring an abstract knowledge of the truth, but in a dynamic relationship of faithful self-giving with others. It is in this faithful self-giving that a person finds a fullness of certainty and security. At the same time, however, knowledge through belief, grounded as it is on trust between persons, is linked to truth: in the act of believing, men and women entrust themselves to the truth which the other declares to them.

Any number of examples could be found to demonstrate this; but I think immediately of the martyrs, who are the most authentic witnesses to the truth about existence. The martyrs know that they have found the truth about life in the encounter with Jesus Christ, and nothing and no-one could ever take this certainty from them. Neither suffering nor violent death could ever lead them to abandon the truth which they have discovered in the encounter with Christ. This is why to this day the witness of the martyrs continues to arouse such interest, to draw agreement, to win such a hearing and to invite emulation. This is why their word inspires such confidence: from the moment they speak to us of what we perceive deep down as the truth we have sought for so long, the martyrs provide evidence of a love that has no need of lengthy arguments in order to convince. The martyrs stir in us a profound trust because they give voice to what we already feel and they declare what we would like to have the strength to express.

33. Step by step, then, we are assembling the terms of the question. It is the nature of the human being to seek the truth. This search looks not only to the attainment of truths which are partial, empirical or scientific; nor is it only in individual acts of decision-making that people seek the true good. Their search looks towards an ulterior truth which would explain the meaning of life. And it is therefore a search which can reach its end only in reaching the absolute.²⁸ Thanks to the inherent capacities of thought, man is able to encounter and recognize a truth of this kind. Such a truth—vital and necessary as it is for life—is attained not only by way of reason but also through trusting acquiescence to other persons who can guarantee the authenticity and certainty of the truth itself. There is no doubt that the capacity to entrust oneself and one's life to another person and the decision to do so are among the most significant and expressive human acts.

It must not be forgotten that reason too needs to be sustained in all its searching by trusting dialogue and sincere friendship. A climate of suspicion and distrust, which can beset speculative research, ignores the teaching of the ancient philosophers who proposed friendship as one of the most appropriate contexts for sound philosophical enquiry.

From all that I have said to this point it emerges that men and women are on a journey of discovery which is humanly unstoppable—a search for the truth and a search for a person to whom they might entrust themselves. Christian faith comes to meet them, offering the concrete possibility of reaching the goal which they seek. Moving beyond the stage of simple believing, Christian faith immerses human beings in the order of grace, which enables them to share in the mystery of Christ, which in turn offers them a true and coherent knowledge of the Triune God. In Jesus Christ, who is the Truth, faith recognizes the ultimate appeal to humanity, an appeal made in order that what we experience as desire and nostalgia may come to its fulfilment.

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

Commemorated on September 14



The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of Milan extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem. During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ.

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

SIGN OF THE CROSS



Making the sign of the cross, or blessing oneself or crossing oneself, is a ritual blessing made by members of some branches of Christianity. This blessing is made by the tracing of an upright cross or + across the body with the right hand, often accompanied by spoken or mental recitation of the trinitarian formula: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The movement is the tracing of the shape of a cross in the air or on one's own body, echoing the traditional shape of the cross of the Christian crucifixion narrative. Where this is done with fingers joined, there are two principal forms: one—three fingers, right to left—is exclusively used by the Eastern Orthodox Church, Church of the East and the Eastern Rite (Catholic) churches in the Byzantine, Assyrian and Chaldean traditions; the other—left to right to middle, other than three fingers—sometimes used in the Latin Rite (Catholic) churches, Lutheranism, Anglicanism and in Oriental Orthodoxy. The sign of the cross is used in some branches of Methodism. The ritual is rare within the Reformed tradition and in other branches of Protestantism.

Many individuals use the expression "cross my heart and hope to die" as an oath, making the sign of the cross, in order to show "truthfulness and sincerity", sworn before God, in both personal and legal situations.

Origins

The sign of the cross was originally made in some parts of the Christian world with the right-hand thumb across the forehead only. In other parts of the early Christian world it was done with the whole hand or with two fingers. Around the year 200 in Carthage (modern Tunisia, Africa), Tertullian wrote: "We Christians wear out our foreheads with the sign of the cross." Vestiges of this early variant of the practice remain: in the Roman Rite of the Mass in the Catholic Church, the celebrant makes this gesture on the Gospel book, on his lips, and on his heart at the proclamation of the Gospel; on Ash Wednesday a cross is traced in ashes on the forehead; chrism is applied, among places on the body, on the forehead for the Holy Mystery of Chrismation in the Eastern Orthodox Church.

Motion

The sign of the cross is made by touching the hand sequentially to the forehead, lower chest or stomach, and both shoulders, accompanied by the Trinitarian formula: at the forehead In the name of the Father; at the stomach or heart and of the Son; across the shoulders and of the Holy Spirit/Ghost; and finally: Amen.

There are several interpretations, according to Church Fathers: the forehead symbolizes Heaven; the solar plexus (or top of stomach), the earth; the shoulders, the place and sign of power. It also recalls both the Trinity and the Incarnation. Pope Innocent III (1198–1216) explained: "The sign of the cross is made with three fingers, because the signing is done together with the invocation of the Trinity. ... This is how it is done: from above to below, and from the right to the left, because Christ descended from the heavens to the earth..."

There are some variations: for example a person may first place the right hand in holy water. After moving the hand from one shoulder to the other, it may be returned to the top of the stomach. It may also be accompanied by the recitation of a prayer (e.g., the Jesus Prayer, or simply "Lord have mercy"). In some Catholic regions, like Spain, Italy and Latin America, it is customary to form a cross with the index finger and thumb and then to kiss one's thumb at the conclusion of the gesture,[12] while in the Philippines, this extra step evolved into the thumb quickly touching the chin or lower lip. Ending the sign of the cross some place the right open hand upon the other (the left open hand), with all the five fingers, like in a prayer, till the height of the face.

"I AM" THE LIGHT OF THE WORLD

John 8:12-30



Across

- The perfect sacrifice of Jesus broke the curse of ____ and death.
- The ____ of Tabernacles had just been concluded when Jesus stood to make His claim as the Light of the world.
- Who convinced Eve to eat the fruit?
- Jesus said, "Whoever ____ me will never walk in darkness, but will have the light of life."
- What creature was Satan posing as in the Garden?

Down

- All those who belong to Jesus are also called to be a ____ in a dark world.
- Salvation is through ____ Christ, alone.
- "And this is the judgment: the light has come into the world, and people loved the ____ rather than the light because their works were evil."
- After Adam and ____ rebelled against God, sin and death entered into the world for the first time.