



Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

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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 20th, 2020

Tone 7

Page:156/249

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

Sunday	09/20/2020	11:00 AM	Sunday After the Exaltation of the Cross +Michael E Fialkovich By wife Anna (On-Line)
Sunday	09/27/2020	11:00 AM	17th Sunday after Pentecost For health of Margaret Torbich By Donna Torbich (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 Tuesday September 8th was 8; on Sunday September 13th was 24.

LIVE STREAM VIEWING

Liturgy on Tuesday September 8th was 166; on Sunday September 13th was 115.

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.**

RAFFLE TICKET SALE TO BENEFIT OUR SEMINARY



GCU is selling raffle tickets to Benefit SS. Cyril & Methodius Byzantine Catholic Seminary and they are asking Sts Peter and Paul parishioners to buy a ticket. We have 8 tickets to sell. You can win \$2,000.00. The tickets cost \$10.00 and number goes off on the PA Daily Lottery at 7:00 p.m. on Sunday, December 6, 2019. See Fr. Vitalii for a ticket.

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!

CATHOLIC TEACHING:

THE CHURCH IS APOSTOLIC

The bishops - successors of the apostles

"In order that the mission entrusted to them might be continued after their death, [the apostles] consigned, by will and testament, as it were, to their immediate collaborators the duty of completing and consolidating the work they had begun, urging them to tend to the whole flock, in which the Holy Spirit had appointed them to shepherd the Church of God. They accordingly designated such men and then made the ruling that likewise on their death other proven men should take over their ministry."

"Just as the office which the Lord confided to Peter alone, as first of the apostles, destined to be transmitted to his successors, is a permanent one, so also endures the office, which the apostles received, of shepherding the Church, a charge destined to be exercised without interruption by the sacred order of bishops." Hence the Church teaches that "the bishops have by divine institution taken the place of the apostles as pastors of the Church, in such wise that whoever listens to them is listening to Christ and whoever despises them despises Christ and him who sent Christ."

The apostolate

The whole Church is apostolic, in that she remains, through the successors of St. Peter and the other apostles, in communion of faith and life with her origin: and in that she is "sent out" into the whole world. All members of the Church share in this mission, though in various ways. "The Christian vocation is, of its nature, a vocation to the apostolate as well." Indeed, we call an apostolate "every activity of the Mystical Body" that aims "to spread the Kingdom of Christ over all the earth."

"Christ, sent by the Father, is the source of the Church's whole apostolate"; thus the fruitfulness of apostolate for ordained ministers as well as for lay people clearly depends on their vital union with Christ.³⁷⁸ In keeping with their vocations, the demands of the times and the various gifts of the Holy Spirit, the apostolate assumes the most varied forms. But charity, drawn from the Eucharist above all, is always "as it were, the soul of the whole apostolate."

The Church is ultimately one, holy, catholic, and apostolic in her deepest and ultimate identity, because it is in her that "the Kingdom of heaven," the "Reign of God," already exists and will be fulfilled at the end of time. the kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love," will be gathered together as the one People of God, the

"Bride of the Lamb," "the holy city Jerusalem coming down out of heaven from God, having the glory of God." For "the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb."

("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

LOVE AND FAITH

Before the Divine Liturgy can proceed further, there are two conditions which must be fulfilled by the faithful. These are the solemn expressions of love and of faith which are essential to the Christian life, and without which there can be no self-offering and no communion with God. Therefore at this time the proclamation is made from the altar: "*Let us love one another that with one mind we may confess*" ... the faithful people continue ... "*Father, Son and Holy Spirit, the Trinity, one in essence and undivided.*"

Love is the foundation of life. This is the fundamental Christian truth. Without love there can be no life, no truth and no communion with God, for God is Love (1 Jn 4.8,16). Thus Jesus Christ has taught that the whole Old Testament Law and the Prophets depend on the two great commandments of love for God and men, and He has given his own "*new commandment*" that His disciples should love "*even as I have loved you*" (Jn 13.34).

Thus at the Divine Liturgy the Christians are continually called to love. The outward expression of this love in the liturgy today is the kiss of peace exchanged by the celebrating clergy, which in times past was certainly exchanged among the faithful people as well. Without this love, the liturgy cannot go on.

Following the call to love, the Symbol of Faith, also called the Creed, is chanted. The traditional introduction to the recitation of the creed in the liturgy is the exclamation: "*The Doors! The Doors! In wisdom, let us attend!*" The doors referred to here are the doors of the church building, and not the doors of the iconostasis as some have been known to think, since this is a call to assure that all catechumens and non-communicants have left, and that now no one may enter or leave the liturgical assembly. The historical reason for such an exclamation in the Divine Liturgy was not only that order might be kept in the church, but that the Creed might be pronounced only by those who had already officially pronounced it at baptism, and continued to confess it within the life of the Church.

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:	\$	2,680.00
Shortfall:	\$	500.00

All MONTHLY envelopes donations are going to pay off our projects

SUNDAY AFTER THE EXALTATION OF THE CROSS

Today, we have heard the Gospel in the clearest terms. It is a call to live and to die; to be buried with Christ and to be born again in Him. This call is summed up in the image of the Cross.

The Gospel calls for us to die to this dying world. Christ teaches us to renounce vain desires and empty ambition. We put aside pride and greed, envy and anger. We seek instead to acquire humility and patience, purity and self-control. "Put to death what is earthly in you," says Saint Paul in his Letter to the Colossians. We crucify in ourselves every deed and desire that is opposed to God. This is what it means to take up our cross. To follow Christ, to imitate His love and His mercy—this requires a struggle within ourselves, and with the forces of darkness around us.

The Christian Faith is not an easy faith. If we lack a sense of daily struggle, we are missing something. Human nature wants to reduce the spiritual life to a simple formula, to rules and routines. For this reason, we heard Saint Paul today saying: "a man is not justified by deeds of the law, but through faith in Jesus Christ". "I died to the law," Saint Paul says, "so that I might live to God".

This, my brothers and sisters, is the Gospel: a call to die, and also to live a new life. That new life is one in which Christ Himself lives in us. His strength becomes our strength. His joy becomes our joy. His endless and encompassing love becomes our love. The more fully that we die to this world, the more fully Christ lives in us.

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me." If we live according to this world and its ways, we are already dying. If we live according to Christ, we enter an existence in which death is no longer an ending, but a beginning to a greater and higher life with God.

Let us Make firm our commitment to die daily to this sinful world, and to live anew by following Christ and His commandments. Let His Holy Cross be our beacon, your guidepost, your spiritual weapon, and your ladder to heaven. May the Lord grant us this grace, through the intercessions of the most holy Theotokos and of all the saints.

INTRODUCTION TO THE OLD TESTAMENT: I CORINTHIANS



Author: Paul of Tarsus; Date Written: 55 or 56 AD

Paul wrote this letter in response to problems at the church in Corinth while he was staying in Ephesus. He had originally evangelized people in Corinth in 51 and 52 while staying with Priscilla and Aquila (see Acts 18). A few years later, a contingent from the Corinthian church brought him news of divisions and difficulties so Paul speaks to his own spiritual children in I Corinthians (4:14). This is the second of four letters that Paul wrote to the Corinthian Church. Unfortunately, only two have been preserved.

Knowing a little about Corinth's history is key for understanding the letter. Corinth had been a major Greek city until the Romans destroyed it in 146 BC. They rebuilt it in 44 BC as a Roman colony for freed slaves and military veterans. It became the capitol of the province of Achaia (modern-day Greece) and a major trade city because of its control of two ports on opposite sides of the Greek peninsula. It was famous for its licentiousness and social ladder-climbing. Many pagan temples filled the city, being dedicated to gods and goddesses such as Aphrodite, Asclepius, Poseidon and even the Roman Emperor. Every two years, Corinth hosted a mini-olympics called the Isthmian Games. At the time that Paul wrote I Corinthians, Corinth was a booming metropolis, filled with mariners, merchants, tradesmen and tourists.

Paul makes four main points in the letter. He rebukes the Corinthians for their divisiveness and sin (1-6). Next he addresses specific questions they had about marriage and food offered to idols (7-10). Then Paul takes up issues regarding the Mass, charismatic gifts, the centrality of love and the importance of prophecy (11-14). Lastly, he focuses on the victory of the resurrection of the dead and gives his final greetings (15-16).

I Corinthians contains some core Christian teachings. God has revealed his secrets to us (2:9-10) but he will test our works by fire in Purgatory (3:13-15). We are obliged to avoid all sexual immorality and some of us are called to take vows of celibacy to serve the Church (5-7, 10). Paul tells us not to cause our brother or sister to "stumble" through careless actions offensive to his or her conscience (8:13). The words of institution for the Eucharist appear in 11:24-25 and we learn not to receive the Eucharist in a state of mortal sin because by so doing we bring judgment upon ourselves (11:29, CCC 1415). Each Christian has special giftings which must be put to use for the upbuilding of the whole Church. Our gifts are unique, but must work together for the good (12). Love is the center of the Christian life. Everything we do as Christians flows from God's love and leads back to his love (13). Also, Paul teaches us that just as Jesus was raised on Easter Sunday, we will be raised from the dead at the end of time (15). Ultimately, we are recipients of the greatest gift because God "gives us the victory through our Lord Jesus Christ" (15:56).

CHAPTER III - INTELLEGO UT CREDAM

The different faces of human truth

34. This truth, which God reveals to us in Jesus Christ, is not opposed to the truths which philosophy perceives. On the contrary, the two modes of knowledge lead to truth in all its fullness. The unity of truth is a fundamental premise of human reasoning, as the principle of non-contradiction makes clear. Revelation renders this unity certain, showing that the God of creation is also the God of salvation history. It is the one and the same God who establishes and guarantees the intelligibility and reasonableness of the natural order of things upon which scientists confidently depend, and who reveals himself as the Father of our Lord Jesus Christ. This unity of truth, natural and revealed, is embodied in a living and personal way in Christ, as the Apostle reminds us: "Truth is in Jesus" (cf. Eph 4:21; Col 1:15-20). He is the eternal Word in whom all things were created, and he is the incarnate Word who in his entire person 30 reveals the Father (cf. Jn 1:14, 18). What human reason seeks "without knowing it" (cf. Acts 17:23) can be found only through Christ: what is revealed in him is "the full truth" (cf. Jn 1:14-16) of everything which was created in him and through him and which therefore in him finds its fulfilment (cf. Col 1:17).

35. On the basis of these broad considerations, we must now explore more directly the relationship between revealed truth and philosophy. This relationship imposes a twofold consideration, since the truth conferred by Revelation is a truth to be understood in the light of reason. It is this duality alone which allows us to specify correctly the relationship between revealed truth and philosophical learning. First, then, let us consider the links between faith and philosophy in the course of history. From this, certain principles will emerge as useful reference-points in the attempt to establish the correct link between the two orders of knowledge.

CHAPTER IV - THE RELATIONSHIP BETWEEN FAITH AND REASON

Important moments in the encounter of faith and reason

36. The Acts of the Apostles provides evidence that Christian proclamation was engaged from the very first with the philosophical currents of the time. In Athens, we read, Saint Paul entered into discussion with "certain Epicurean and Stoic philosophers" (17:18); and exegetical analysis of his speech at the Areopagus has revealed frequent allusions to popular beliefs deriving for the most part from Stoicism. This is by no means accidental. If pagans were to understand them, the first Christians could not refer only to "Moses and the prophets" when they spoke. They had to point as well to natural knowledge of God and to the voice of conscience in every human being (cf. Rom 1:19-21; 2:14-15; Acts 14:16-17). Since in pagan religion this natural knowledge had lapsed into idolatry (cf. Rom 1:21-32), the Apostle judged it wiser in his speech to make the link with the thinking of the philosophers, who had always set in opposition to the myths and mystery cults notions more respectful of divine transcendence.

One of the major concerns of classical philosophy was to purify human notions of God of mythological elements. We know that Greek religion, like most cosmic religions, was polytheistic, even to the point of divinizing natural things and phenomena. Human attempts to understand the origin of the gods and hence the origin of the universe find their earliest expression in poetry; and the theogonies remain the first evidence of this human search. But it was the task of the fathers of philosophy to bring to light the link between reason and religion. As they broadened their view to include universal principles, they no longer rested content with the ancient myths, but wanted to provide a rational foundation for their belief in the divinity. This opened a path which took its rise from ancient traditions but allowed a development satisfying the demands of universal reason. This development sought to acquire a critical awareness of what they believed in, and the concept of divinity was the prime beneficiary of this. Superstitions were recognized for what they were and religion was, at least in part, purified by rational analysis. It was on this basis that the Fathers of the Church entered into fruitful dialogue with ancient philosophy, which offered new ways of proclaiming and understanding the God of Jesus Christ.

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

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

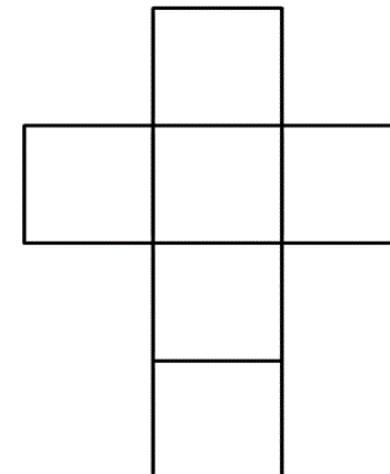
September Anniversaries

- 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

1) Write the numbers 10, 20, 30, 40, 50 and 60 in the correct place so that each line of the cross adds up to 130.

10 20 30 40 50 60

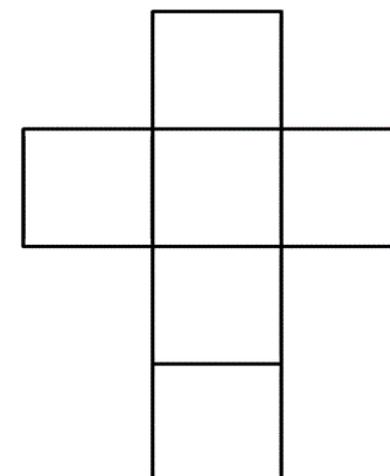
Total must be 130



2) Write the numbers 5, 10, 15, 20, 25 and 30 in the squares so that each line of the cross adds up to 60.

5 10 15 20 25 30

Total must be 60



CONCEPTION OF THE HONORABLE GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN

COMMEMORATED ON SEPTEMBER 23



The Conception of the Venerable Prophet, Forerunner and Baptist of the Lord, John: The holy Prophet Malachi prophesied that before the Messiah's birth His Forerunner would appear, and would indicate His coming. The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner.

In a city of the hills of Judea in the land of Palestine lived the righteous priest Saint Zachariah and his wife Saint Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child.

Once, when Saint Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

Saint Zachariah was astonished and halted in fear, but the angel said to him, "Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John." But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words..."

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

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.

Mount Saint Macrina House of Prayer

510 West Main Street P.O. Box 878 Uniontown PA 15401 Phone: 724-438-7149 Email: hpmsm@verizon.net

Mount Saint Macrina House of Prayer Announces the Following Virtual Online Zoom Programs:

October 10, 2020

Saturday Morning of Reflection
"Prophetesses of the Old Testament"
10:00 – 11:30 a.m. With Helenanne Hochendoner
Offering: \$10.00 Registration Due: October 3

October 17, 2020

Saturday Morning Grief Support
To Grieve Is To Have Loved"
10:00 – 11:00 a.m. With Patricia Clemmer, Hospice Nurse
Offering: \$10.00 Registration Due: October 10

October 28, 2020

Wednesday Morning Self-Help Program
"Coping With Covid"
11:00 – 12:00 noon With Christine Freeman, MDiv LSW Psychotherapist
Offering: \$10.00 Registration Due: October 21

**November 3, 10,
17, 24, 2020**

Tuesday Morning Reading Series
"Fly While You Still Have Wings: And Other Lessons My Resilient Mother Taught Me" By Sister Joyce Rupp
10:00-11:30 a.m. With Sr. Barbara Jean, OSBM Register by October 27
Offering: \$5.00 per session or \$15.00 for all 4 sessions

November 7, 2020

Saturday Morning of Reflection
"Parables in the Gospel of Matthew"
10:00 – 11:30 a.m. With Helenanne Hochendoner
Offering: \$10.00 Registration Due: October 31

December 13, 2020

Sunday Christmas Preparation Afternoon of Reflection
Conference, Question and Answer Session, Reflection
Time: 1:30 – 2:30 With Deacon Stephen Russo
Offering: \$10.00 Registration Due: December 6

**February 18, 25
March 4, 11, 2021**

Tuesday Evening Reading Series
"Crossing the Desert: Learning to Let Go, See Clearly, and Live Simply"
6:30-8:00 p.m. With Sr. Barbara Jean, OSBM Register by February 11
Offering: \$5.00 per session or \$15.00 for all 4 sessions

**February 25,
March 4, 11, 18, 25
2021**

Lenten Bible Study Thursdays
9:30-11:30 a.m. With Sr. Melita Marie, OSBM Register by February 18
Offering: \$5.00 per session or \$20.00 for all 5 sessions

CALL TO REGISTER: 724-438-7149. PLEASE PROVIDE YOUR EMAIL TO RECEIVE YOUR LINK AS THE PROGRAMS WILL BE CONDUCTED THROUGH ZOOM.

Please share this information with anyone who may be interested.