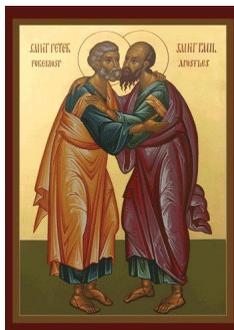




Saints Peter & Paul Byzantine Catholic Church



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.

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, October 4th, 2020

Tone 1

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

Sunday	10/04/2020	11:00 AM	18 th Sunday after Pentecost	+Stephen Drabik By the Drabik family (On-Line)
Sunday	10/11/2020	11:00 AM	Sunday of the Fathers of the 7 th Ecumenical council	+Kenneth Schell By His Wife & Children (On-Line)

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!

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, September 27th was 25.

LIVE STREAM VIEWING

Liturgy on Sunday, September 27th was 145.

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 Downeyl, 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.**

MARTYR CHARITINA OF AMISUS; COMMEMORATED ON OCTOBER 5



The Martyr Charitina of Rome was orphaned in childhood and raised like a daughter by the pious Christian Claudius. The young woman was very pretty, very sensible, kind and fervent in faith. She imparted to other people her love for Christ, and she converted many to the way of salvation.

During a time of persecution under the emperor Diocletian (284-305), Saint Charitina was subjected to horrible torments for her strong confession of the Lord Jesus Christ, and she died in the year 304.

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Church Mice

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The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.
~ Genesis 6:5

GOOD LORD! LOOK AT SOME OF THIS GARBAGE ON THE INTERNET!

I'd rather not.



CATHOLIC TEACHING:

THE HIERARCHICAL CONSTITUTION OF THE CHURCH

Why the ecclesial ministry?

Christ is himself the source of ministry in the Church. He instituted the Church. He gave her authority and mission, orientation and goal:

In order to shepherd the People of God and to increase its numbers without cease, Christ the Lord set up in his Church a variety of offices which aim at the good of the whole body. the holders of office, who are invested with a sacred power, are, in fact, dedicated to promoting the interests of their brethren, so that all who belong to the People of God ... may attain to salvation.

"How are they to believe in him of whom they have never heard? and how are they to hear without a preacher? and how can men preach unless they are sent?" No one - no individual and no community - can proclaim the Gospel to himself: "Faith comes from what is heard." No one can give himself the mandate and the mission to proclaim the Gospel. the one sent by the Lord does not speak and act on his own authority, but by virtue of Christ's authority; not as a member of the community, but speaking to it in the name of Christ. No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace, authorized and empowered by Christ. From him, they receive the mission and faculty ("the sacred power") to act in persona Christi Capitis. the ministry in which Christ's emissaries do and give by God's grace what they cannot do and give by their own powers, is called a "sacrament" by the Church's tradition. Indeed, the ministry of the Church is conferred by a special sacrament.

Intrinsically linked to the sacramental nature of ecclesial ministry is its character as service. Entirely dependent on Christ who gives mission and authority, ministers are truly "slaves of Christ," in the image of him who freely took "the form of a slave" for us. Because the word and grace of which they are ministers are not their own, but are given to them by Christ for the sake of others, they must freely become the slaves of all.

Likewise, it belongs to the sacramental nature of ecclesial ministry that it have a collegial character. In fact, from the beginning of his ministry, the Lord Jesus instituted the Twelve as "the seeds of the new Israel and the beginning of the sacred hierarchy." Chosen together, they were also sent out together, and their fraternal unity would be at the service of the fraternal communion of all the faithful: they would reflect and witness to the communion of the divine persons. For this reason every bishop exercises his ministry from within the episcopal college, in communion with the bishop of Rome, the successor of St. Peter and head of the college. So also priests exercise their ministry from within the presbyterium of the diocese, under the direction of their bishop.

Finally, it belongs to the sacramental nature of ecclesial ministry that it have a personal character. Although Christ's ministers act in communion with one another, they also always act in a personal way. Each one is called personally: "You, follow me" in order to be a personal witness within the common mission, to bear personal responsibility before him who gives the mission, acting "in his person" and for other persons: "I baptize you in the name of the Father and of the Son and of the Holy Spirit ..."; "I absolve you...."

Sacramental ministry in the Church, then, is at once a collegial and a personal service, exercised in the name of Christ. This is evidenced by the bonds between the episcopal college and its head, the successor of St. Peter, and in the relationship between the bishop's pastoral responsibility for his particular church and the common solicitude of the episcopal college for the universal Church.

("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

18TH SUNDAY AFTER PENTECOST

Our Lord Jesus Christ has revealed many wonderful truths, which until then were unknown. Many of these, concern our relations with other people, either inside our homes or outside in society. Perhaps there is difficulty in remembering everything one has to observe in dealing with other people. For this reason, Jesus, as a wise Teacher, has today given us a Life Rule, named for its great value, "The Golden Rule." What does this Rule say?

"Do to others as you would have them do to you". Words that are simple, easy, understandable, short and something everyone can remember.

What often happens, though, is this: If this person in need is a relative or a friend, someone we love, then we are interested in helping in every way. For others, however, we are indifferent, because we do not feel any love towards them. We consider them strangers. This is what the Lord is correcting when He tells us: "if you love those who love you, what credit is that to you?". What is more, we also hear "love your enemies". The Lord wants us to love not only those unrelated to us and outside of our personal circle of family and friends, but also our enemies. This is the basic difference between the Christian and non-Christian. The non-Christian will not love his enemy. But the Christian is called upon to apply Christ's new command of love, which no one has ever imagined: To love the whole world without distinction as to whether he is a friend or an enemy; whether he loves or hates you. And not just a sentimental show of words, but actual works: "do good," even to enemies!

Of course, being this way towards those who are troubled is not at all easy. This God-like model is given to us by Jesus: "He is kind to the unthankful and evil people." If we imitate God in love, Jesus said, "your reward will be great and you will be children of the Most High".

If we could imagine how the practical love for all people will raise us to such a high position. If we do that, we will certainly do our best to deserve this greatest honor, to become children of the Most High God!

My beloved brothers and sisters, let us base our lives everyday on the Golden Rule of our Lord, to deserve to be recognized by God the Father as His children.

"...let us run with perseverance the race that is set before us..." 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.

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:	\$	2,875.00
Shortfall:	\$	305.00

All MONTHLY envelopes donations are going to pay off our projects

EUCCHARISTIC CANON: ANAPHORA



Now begins the part of the Divine Liturgy called the eucharistic canon. It is also called the anaphora, which means the lifting-up or the elevation. At this time the gifts of bread and wine which have been offered on the altar are lifted up from the altar to God the Father, and receive divine sanctification by the Holy Spirit who comes to change them into the very Body and Blood of Christ.

The general form of the eucharistic canon is that of the Old Testament Passover ritual, now fulfilled and perfected in the new and everlasting covenant of God with men in the person and work of Jesus Christ the Messiah, "our Paschal Lamb Who has been sacrificed" (1 Cor 4.7; See also Heb 5–10). Thus the eucharistic anaphora begins:

Let us stand aright! Let us stand with fear! Let us attend! That we may offer the Holy Oblation in peace.

The people respond: A mercy of peace! A sacrifice of praise!

The Holy Oblation is Christ, the Son of God who has become the Son of Man in order to offer Himself to His Father for the life of the world. In His own person Jesus is the perfect peace offering which alone brings God's reconciling mercy. This is undoubtedly the meaning of the expression a mercy of peace, which has been a source of confusion for people over the years in all liturgical languages.

In addition to being the perfect peace offering, Jesus is also the only adequate sacrifice of praise which men can offer to God. There is nothing comparable in men to the graciousness of God. There is nothing with which men can worthily thank and praise the Creator. This is so even if men would not be sinners. Thus God himself provides men with their own most perfect sacrifice of praise. The Son of God becomes genuinely human so that human persons could have one of their own nature sufficiently adequate to the holiness and graciousness of God. Again this is Christ, the sacrifice of praise.

Thus, in Christ, all is fulfilled and accomplished. In Him the entire sacrificial system of the Old Testament, which is itself the image of the universal striving of men to be worthy of God, is fulfilled. All possible offerings are embodied and perfected in the offering of Christ on the Cross. He is the offering for peace and reconciliation and forgiveness. He is the sacrifice for supplication, thanksgiving and praise. In Him all of men's sins and impurities are forgiven. In Him all of men's positive aspirations are fulfilled. In Him, and in him alone, are all of men's ways to God, and God's ways to men, brought into one Holy Communion. Through Him alone do men have access to the Father in one Holy Spirit (Eph 2.18; Also Jn 14, 2 Cor 5, Col 1).

INTRODUCTION TO THE OLD TESTAMENT: GALATIANS



Author: Paul of Tarsus; Date Written: 53 or 54 AD

Paul wrote this circular letter to churches in the Roman province of Galatia where he had ministered. The letter was meant to be read aloud in each congregation, so it is helpful to think of it as a speech rather than simply a letter.

Paul's authority in these churches was being challenged by a certain set of teachers. These teachers were Jewish Christians who insisted that Gentiles would have to be circumcised and practice the whole Mosaic law in order to be full members of the Christian church.

Scholars debate the origin of these teachers and their exact views. The Galatian Christians are mostly Gentile and on hearing the letter they must decide whether to follow the corrupt teachers or return to the authentic Christian understanding which Paul presents.

Paul begins by establishing his authority as an apostle. Apparently, his opponents had accused him of not being a true apostle or of being inferior to the other apostles. Paul explains from his life story how God called him to be an apostle and gave him the revelation of Jesus (1:16). He consulted with Peter (Cephas) and James in Jerusalem and then proclaimed the gospel for 14 years without seeing the other apostles. When he did see them again, they approved of the message he had been preaching to the Gentiles (cf. Acts 15).

But Paul confronted Peter in Antioch because Peter had stopped eating with the Gentiles out of fear of the false Jewish teachers-the "circumcision party." Paul challenged Peter's hypocritical behavior. It is significant that Peter and Paul did not have an intellectual or doctrinal dispute, but only an argument about Peter's actions.

The central theological question of Galatians is justification: How is a person saved? If we forget the original context of the letter and do not read it as a whole, we are bound to get confused by the arguments Paul sets forward. He confronts the false teachers insisting that "all who rely on works of the law are under a curse" (3:10). When he uses the word "law" he is referring to the Torah, the first five books of the Bible, the Law of Moses. So the phrase "works of the law" primarily refers to doing things that the Law of Moses proscribed like circumcision and dietary restrictions. Paul makes it very clear that "a person is not justified by works of the law but through faith in Jesus Christ" (2:16). We cannot earn our salvation. Jesus won our salvation by his death on the cross. We obtain this salvation by faith, which is a free gift of God.

Though the Law cannot save us (3:11), it does serve a specific function as a schoolmaster or guardian which prepares us for Christ (3:24). The Law prepared the people of Israel for the coming of the Son of God, so that they may be transformed from slaves of the Law to sons of God. Paul announces the great freedom we have in Christ as sons of God. He regards the Law of Moses as a "yoke of slavery" (5:1). Thus if a Gentile Christian accepts circumcision, he is obliged to keep the whole Law because he is trying to justify himself by works of the Law, not by the grace of Christ. He reverts from sonship to slavery.

Galatians introduces a very helpful piece of spiritual wisdom, that we are to walk in the Spirit, not in the flesh (5:16-26). When we become Christians, the desires of the sinful nature (the flesh) are supplanted by the desires of the Spirit. The struggle for holiness is the working out of these opposing desires.

Finally, though Paul emphasizes the free gift of salvation in Christ by faith, he also mentions the importance of doing good (6:9) and constantly acting in love. We are called to accept salvation through faith in Jesus and to pursue holiness by walking in Spirit and doing good.

CHAPTER III - INTELLEGO UT CREDAM

CHAPTER IV - THE RELATIONSHIP BETWEEN FAITH AND REASON

Important moments in the encounter of faith and reason

39. It is clear from history, then, that Christian thinkers were critical in adopting philosophical thought. Among the early examples of this, Origen is certainly outstanding. In countering the attacks launched by the philosopher Celsus, Origen adopts Platonic philosophy to shape his argument and mount his reply. Assuming many elements of Platonic thought, he begins to construct an early form of Christian theology. The name “theology” itself, together with the idea of theology as rational discourse about God, had to this point been tied to its Greek origins. In Aristotelian philosophy, for example, the name signified the noblest part and the true summit of philosophical discourse. But in the light of Christian Revelation what had signified a generic doctrine about the gods assumed a wholly new meaning, signifying now the reflection undertaken by the believer in order to express the true doctrine about God. As it developed, this new Christian thought made use of philosophy, but at the same time tended to distinguish itself clearly from philosophy. History shows how Platonic thought, once adopted by theology, underwent profound changes, especially with regard to concepts such as the immortality of the soul, the divinization of man and the origin of evil.

40. In this work of christianizing Platonic and Neo-Platonic thought, the Cappadocian Fathers, Dionysius called the Areopagite and especially Saint Augustine were important. The great Doctor of the West had come into contact with different philosophical schools, but all of them left him disappointed. It was when he encountered the truth of Christian faith that he found strength to undergo the radical conversion to which the philosophers he had known had been powerless to lead him. He himself reveals his motive: “From this time on, I gave my preference to the Catholic faith. I thought it more modest and not in the least misleading to be told by the Church to believe what could not be demonstrated—whether that was because a demonstration existed but could not be understood by all or whether the matter was not one open to rational proof—rather than from the Manichees to have a rash promise of knowledge with mockery of mere belief, and then afterwards to be ordered to believe many fabulous and absurd myths impossible to prove true”.³⁸ Though he accorded the Platonists a place of privilege, Augustine rebuked them because, knowing the goal to seek, they had ignored the path which leads to it: the Word made flesh.³⁹ The Bishop of Hippo succeeded in producing the first great synthesis of philosophy and theology, embracing currents of thought both Greek and Latin. In him too the great unity of knowledge, grounded in the thought of the Bible, was both confirmed and sustained by a depth of speculative thinking. The synthesis devised by Saint Augustine remained for centuries the most exalted form of philosophical and theological speculation known to the West. Reinforced by his personal story and sustained by a wonderful holiness of life, he could also introduce into his works a range of material which, drawing on experience, was a prelude to future developments in different currents of philosophy.

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

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October Birthdays

- 09 William Fedor
- 10 Mark Fialkovich
- 11 Joslyn Drabik
- 18 Daniel Gazzo
- 27 Susan Kennedy

October Anniversaries

- 10/09/1982 Donald & Lori Downey
- 10/15/1993 Daniel & Mary Beth Joscak

Love Your Enemy

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

choices	disciples	Enemy	evil
friend	God	good	Jesus
kindness	love	neighbour	persecute
pray	Sacrifice	Saviour	