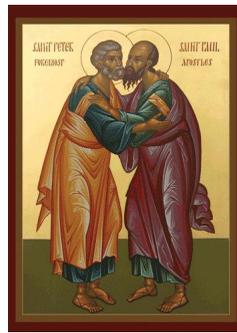




Saints Peter & Paul Byzantine Catholic Church



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 11th, 2020

Tone 2

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

Sunday	10/11/2020	11:00 AM	Sunday of the Fathers of the 7th Ecumenical council +Kenneth Schell By His Wife & Children (On-Line)
Sunday	10/18/2020	11:00 AM	20th Sunday after Pentecost +Edward Marcej By Arleen Jama (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 Wednesday, September 30th was 7; on Sunday, October 4th was 24.

LIVE STREAM VIEWING

Liturgy on Wednesday, September 30th was 145; on Sunday, October 4th was 112.

SICK AND SHUT-INS

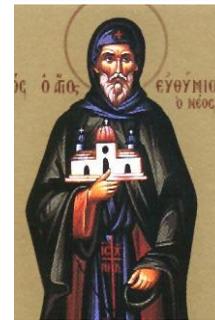
Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



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.**

VENERABLE EUTHYMIUS; COMMEMORATED ON OCTOBER 15



Saint Euthymius the New of Thessalonica and Mt Athos, in the world was named Nicetas, and he was a native of the city of Ancyra in Galatia. His parents, Epiphanius and Anna, led virtuous Christian lives, and from childhood their son was meek, pious and obedient. At age seven he was left fatherless and he soon became the sole support of his mother in all matters. Having entered military service, Nicetas married, on the insistence of his mother. After the birth of a daughter, he secretly left home in order to enter a monastery. For fifteen years the venerable Euthymius lived the ascetic life on Mount Olympus, where he learned monastic deeds from the Elders.

The monk went to resettle on Mount Athos. On the way he learned that his mother and wife were in good health. He informed them that he had become a monk, and he sent them a cross, calling on them to follow his example. On Mt Athos he was tonsured into the Great Schema and lived for three years in a cave in total silence, struggling with temptations. Saint Euthymius also lived for a long time as a stylite, not far from Thessalonica, instructing those coming to him for advice and healing the sick.

The monk cleansed his mind and heart to such an extent that he was granted divine visions and revelations. At the command of the Lord, Saint Euthymius founded two monasteries in 863 on Mount Peristeros, not far from Thessalonica, which he guided for 14 years, with the rank of deacon. In one of these his wife and mother received monastic tonsure. Before his death he settled on Hiera, an island of Mt Athos, where he reposed in 898. His relics were transferred to Thessalonica. Saint Euthymius is called “the New” to distinguish him from Saint Euthymius the Great (January 20).

2021 ENVELOPES

Please pick up your box of 2021 envelopes in the social hall. If you know someone who will be unable to pick up their 2021 envelopes, please take their box to them. If you would like your envelopes be send to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.

CATHOLIC TEACHING:

THE HIERARCHICAL CONSTITUTION OF THE CHURCH

The episcopal college and its head, the Pope

When Christ instituted the Twelve, "he constituted [them] in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them." Just as "by the Lord's institution, St. Peter and the rest of the apostles constitute a single apostolic college, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successors of the apostles, are related with and united to one another."

The Lord made Simon alone, whom he named Peter, the "rock" of his Church. He gave him the keys of his Church and instituted him shepherd of the whole flock. "The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head." This pastoral office of Peter and the other apostles belongs to the Church's very foundation and is continued by the bishops under the primacy of the Pope.

The Pope, Bishop of Rome and Peter's successor, "is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful." "For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered."

"The college or body of bishops has no authority unless united with the Roman Pontiff, Peter's successor, as its head." As such, this college has "supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff."

"The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council." But "there never is an ecumenical council which is not confirmed or at least recognized as such by Peter's successor."

"This college, in so far as it is composed of many members, is the expression of the variety and universality of the People of God; and of the unity of the flock of Christ, in so far as it is assembled under one head."

"The individual bishops are the visible source and foundation of unity in their own particular Churches." As such, they "exercise their pastoral office over the portion of the People of God assigned to them," assisted by priests and deacons. But, as a member of the episcopal college, each bishop shares in the concern for all the Churches. The bishops exercise this care first "by ruling well their own Churches as portions of the universal Church," and so contributing "to the welfare of the whole Mystical Body, which, from another point of view, is a corporate body of Churches." They extend it especially to the poor, to those persecuted for the faith, as well as to missionaries who are working throughout the world.

Neighboring particular Churches who share the same culture form ecclesiastical provinces or larger groupings called patriarchates or regions. The bishops of these groupings can meet in synods or provincial councils. "In a like fashion, the episcopal conferences at the present time are in a position to contribute in many and fruitful ways to the concrete realization of the collegiate spirit."

("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

19TH SUNDAY AFTER PENTECOST (LUKE 7:11-18)

In today's Gospel's reading, we see before our very eyes a mother who accompanies her only begotten son to its tomb. The whole picture moves our hearts. The mother with great pain in her soul accompanies the fruit of her womb to its final resting place. The situation is dramatic. During this hopeless time, the moment, when she preceded towards the tomb, unexpectedly Christ meets with her. Christ meets with the dead young man and changes the course of life. The Source of Life confronts with the death of His creation, and with authority He commands saying: "Young man, I say to you, rise". Immediately, "the dead sat up rise".

The young man was dead, and yet Christ came to him. The young man was speechless, and yet Christ speaks to him. With a simple command Christ grants life to the dead. The Word of Christ is a Word of Life, it is Life giving, it is a Word which is not empty and useless. The Word of Christ is addressed to every person and bears the Fruit of its purpose, to save man. The Word of Christ is not addressed only to the dead young man of today's Gospel reading, but to all the youth of our time. It is addressed to all those who are spiritually dead. Christ speaks to all and every one of us, who under the bondage of sin, have been captured and enslaved in its mortal nets and are led to our moral catastrophe and death.

Many times, we hear people saying, that "we live in difficult times and it is impossible to practice Christ's Commandments, to live a virtuous and Christ-like way of life". But this opinion is completely wrong and it is a deception of Satan. All periods of time have their difficulties and problems. But, in all times Christ is present and alive. He offers true Life to all those who want to follow Him. But Christ never forces anyone to follow Him. One must follow Christ by his own free will and not by force.

In our time, Christ approaches the youth and commands them saying: "Young man, rise". Rise from your falling. Rise from the dirt of sin. Rise from the spiritual death, which led you to death. The world and the worldly pleasures are with enmity with God, because Satan uses them as his instruments to destroy the image of God, who is man.

When one meets with Christ and listens to His voice, then his soul is filled with Life. When one opens his heart to Christ, Who is always standing next to you, then, no matter how many sins one has, through true repentance and holy confession, they will be forgiven. Man's soul is cleansed from every stain and filth, both of soul and body. As long as we walk in the path of life, we have the opportunity and hope to meet with Christ. We must never be discouraged. But, again, we must never delay our repentance and our return to Christ our God.

Today's Gospel reading reveals Christ's Love and compassion towards the youth. Christ loves all youth and wants to offer them the true Life. The Way of Life one should follow. Christ wants to raise you from spiritual death. He wants you to become His. Let us, therefore, all together approach Christ and become Christ bearers and not bearers of death.

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:	\$	3,135.00
Shortfall:	\$	45.00

All MONTHLY envelopes donations are going to pay off our projects

EUCCHARISTIC CANON: ANAPHORA

The celebrant now addresses the congregation with the Trinitarian blessing of the Apostle Paul (2 Cor 13.14). This is the more -elaborate Christian salutation than the simple Peace (Shalom) of the Old Testament: *The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.* And the people respond: *And with your spirit.*

The grace of Christ comes first. In this grace is contained the fullness of the love of God and the communion of the Holy Spirit. The celebrant offers this entire abundant outpouring of the inner life of the Holy Trinity to the People of God. And they in turn respond with the prayer that this “fullness of God” would be with his spirit as well.

The eucharistic dialogue continues: *Let us lift up our hearts! We lift them up unto the Lord! Let us give thanks unto the Lord! It is meet and right to worship the Father and the Son and the Holy Spirit; the Trinity one in essence and undivided.*

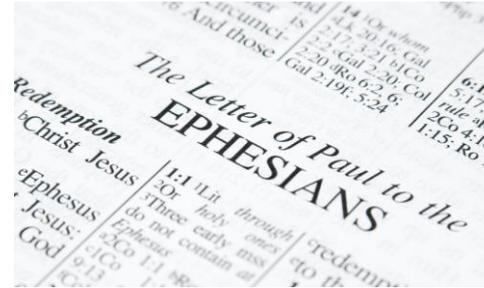
As men in Christ lift up the eucharistic gifts, they lift up their hearts as well. In the Bible the heart of man stands for his whole being and life. Thus in the anaphora, as the Apostle Paul has stated, the whole man is taken up into that realm where Christ is now seated at the right hand of God.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God (Col 3.1–3).

The manner of lifting up oneself to God is through thanksgiving. The word eucharist in Greek means thanksgiving. The eucharistic Divine Liturgy is preeminently the action of lifting up one’s heart and giving thanks to God for all that He has done for man and the world in Christ and the Holy Spirit: creation, salvation and eternal glorification.

The original sin of man, the origin of all of his trouble, corruption and ultimate death, is his failure to give thanks to God. The restoration of communion with God, and with all creation in him, is through thanksgiving in Christ. Jesus is the only man truly grateful, humble and obedient to God. In him, as the only Beloved Son of God and the only perfect Adam, all men can lift up their hearts and give thanks to the Lord: *“For there is ... one mediator between God and men, the Man Christ Jesus, who gave himself as a ransom for all.”* (1 Tim 2.5).

INTRODUCTION TO THE OLD TESTAMENT: EPHESIANS



Author: Paul of Tarsus; Date Written: 60 A.D.

Paul wrote this letter to the Church at Ephesus, which by this time was much more mature than some of the other churches. The Apostle John and the Virgin Mary had lived there and helped the congregation grow spiritually. Paul himself had spent about three years there preaching and teaching. Notice that Paul does not accuse the Ephesians of anything specific, nor does he treat them as beginners. Rather

he writes this letter to encourage their faith, which is already strong.

Paul reaffirms the Ephesians' adoption by God. It is not we who chose God, but God who chose us (1:4). We are predestined by God, not that God forces us to make certain choices, but he has called us from all eternity to be his own children (1:5). No one is predestined to evil. Paul prays for the Ephesians and gives thanks to God for their faith (1:15-16).

In our sins, we were spiritually dead, but just as Christ was raised from physical death, we have been raised from spiritual death by his power (2:1-6). God's grace saves us. Fundamentally, we cannot earn our salvation by works because it is a free gift (2:8-9). For more on justification read CCC 1987-2009.

The Gentiles before Christ were "separated from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world" (2:12). But the death and resurrection of Jesus have enabled the Gentiles to obtain salvation for the first time. In Christ, both Jews and Gentiles are being "built together" (2:22) as a "holy temple" (2:21). Paul relates some of his personal testimony and his calling to proclaim the gospel of Jesus. He offers a powerful prayer for the Ephesians, that their faith might increase (3:14-21).

He issues a call that we be a unified people who keep "the unity of the Spirit through the bond of peace" (4:3). Though each member of the "household of God"(2:19) has different gifts, we are not to be blown about by every "wind of doctrine," (4:14) but we are to work together "until we all reach the unity in the faith and in the knowledge of the Son of God" (3:13). Unity is the central theme of the whole epistle.

Paul calls us to put off the "old man" and to put on the "new man,"(4:22-24) to shun the "unfruitful works of darkness" (5:11) and to walk as "children of the light" (5:8). Paul gives very straightforward directions about moral and immoral behaviors, emphasizing purity of mind and speech (5:3-8). He presents important principles regarding marriage, children and master-slave relationships (5:21-6:9). In the last section of Ephesians, Paul highlights the reality of the spiritual battle we are fighting. He paints a profound image of the "armor of God" that we must wear to "stand firm" (6:14).

Ephesians is deeply theological and provokes profound meditation on the mysteries of God. The themes of God's providence, resurrection, unity, spiritual warfare, family and the moral life are key points for study and prayer.

CHAPTER III - INTELLEGO UT CREDAM

CHAPTER IV - THE RELATIONSHIP BETWEEN FAITH AND REASON

Important moments in the encounter of faith and reason

41. The ways in which the Fathers of East and West engaged the philosophical schools were, therefore, quite different. This does not mean that they identified the content of their message with the systems to which they referred. Consider Tertullian's question: "What does Athens have in common with Jerusalem? The Academy with the Church?". This clearly indicates the critical consciousness with which Christian thinkers from the first confronted the problem of the relationship between faith and philosophy, viewing it comprehensively with both its positive aspects and its limitations. They were not naive thinkers. Precisely because they were intense in living faith's content they were able to reach the deepest forms of speculation. It is therefore minimalizing and mistaken to restrict their work simply to the transposition of the truths of faith into philosophical categories. They did much more. In fact they succeeded in disclosing completely all that remained implicit and preliminary in the thinking of the great philosophers of antiquity.¹ As I have noted, theirs was the task of showing how reason, freed from external constraints, could find its way out of the blind alley of myth and open itself to the transcendent in a more appropriate way. Purified and rightly tuned, therefore, reason could rise to the higher planes of thought, providing a solid foundation for the perception of being, of the transcendent and of the absolute.

It is here that we see the originality of what the Fathers accomplished. They fully welcomed reason which was open to the absolute, and they infused it with the richness drawn from Revelation. This was more than a meeting of cultures, with one culture perhaps succumbing to the fascination of the other. It happened rather in the depths of human souls, and it was a meeting of creature and Creator. Surpassing the goal towards which it unwittingly tended by dint of its nature, reason attained the supreme good and ultimate truth in the person of the Word made flesh. Faced with the various philosophies, the Fathers were not afraid to acknowledge those elements in them that were consonant with Revelation and those that were not. Recognition of the points of convergence did not blind them to the points of divergence.

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

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.

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

EVANGELIUM VITAE

This year marks the 25th anniversary of Pope St. John Paul's encyclical "The Gospel of Life" (Evangelium Vitae). To commemorate this pivotal document, Birthright of Pittsburgh each month will offer excerpts that can be used in your parish bulletin. Here are the quotes for October 2020.

From the "Gospel of Life" #46

46. In old age, how should one face the inevitable decline of life? How should one act in the face of death? The believer knows that his life is in the hands of God: "You, O Lord, hold my lot" (cf. Ps 16:5), and he accepts from God the need to die: "This is the decree from the Lord for all flesh, and how can you reject the good pleasure of the Most High?" (Sir 41:3-4). Man is not the master of life, nor is he the master of death. In life and in death, he has to entrust himself completely to the "good pleasure of the Most High", to his loving plan.

From the "Gospel of Life" #47

No one can arbitrarily choose whether to live or die; the absolute master of such a decision is the Creator alone, in whom "we live and move and have our being" (Acts 17:28).

From the "Gospel of Life" #52

God's commandment is never detached from his love: it is always a gift meant for man's growth and joy. ... In giving life to man, God demands that he love, respect and promote life. The gift thus becomes a commandment, and the commandment is itself a gift.

From the "Gospel of Life" #52

Man, as the living image of God, is willed by his Creator to be ruler and lord. ... Man's lordship however is not absolute, but ministerial. ... With regard to things, but even more with regard to life, man is not the absolute master and final judge, but rather—and this is where his incomparable greatness lies—he is the "minister of God's plan."

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"The Lord is calling people from the East and West and from North and South as priests and deacons, sisters and brothers. Are you one of them?" If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.



PRAY FOR VOCATIONS

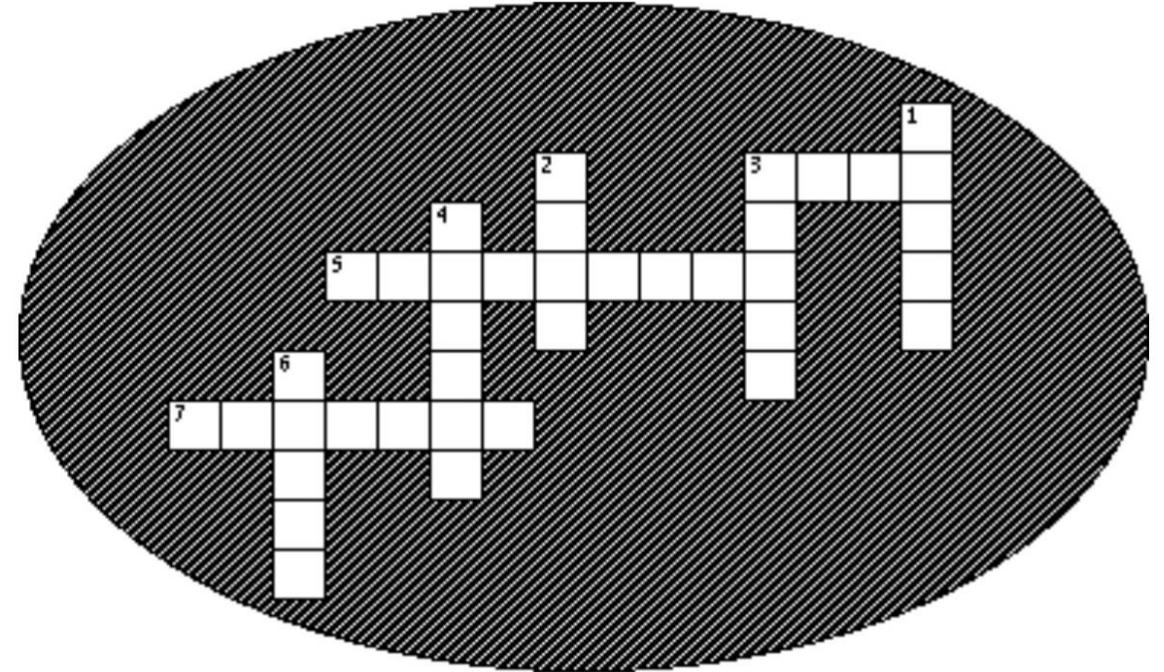
The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would 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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THE SON OF THE WIDOW OF NAIN (LUKE 7:11-17)



- 2 DOWN "He went into a city called ____; and many of His disciples went with Him, and a large crowd." **LUKE 7:11**
- 3 DOWN "And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a ____..." **LUKE 7:12**
- 3 ACROSS "When the Lord saw her, He had compassion on her and said to her, 'Do not ____.'" **LUKE 7:13**
- 7 ACROSS "Then He came and ____ the open coffin, and those who carried him stood still. And He said, 'Young man, I say to you, arise.'" **LUKE 7:14**
- 1 DOWN "And he who was dead sat up and began to ____..." **LUKE 7:15**
- 4 DOWN "...And He presented him to his ____." **LUKE 7:15**
- 5 ACROSS "Then fear came upon all, and they ____ God, saying, 'A great prophet has risen up among us'; and, 'God has visited His people.'" **LUKE 7:16**
- 6 DOWN "And this report about Him went throughout all ____ and all the surrounding region." **LUKE 7:17**