



Saints Peter & Paul Byzantine Catholic Church



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

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

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

on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

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

TELEPHONE: 412-461-1712

Sunday, January 31st, 2021

Tone 2

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

Sunday	01/31/2020	11:00 AM	Sunday of the Prodigal Son	+Nancy Jama By Arleen Jama (On-Line)
Monday	02/01/2021	06:00 PM	Liturgy for Meeting of Our Lord with Simeon and Anna	+Maria Torbich By Donna Torbich (On-Line)
Sunday	02/07/2020	11:00 AM	Sunday of Meat Fare	+Pauline Massa By Mary & Dan Joscak (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, January 24th was 32.

LIVE STREAM VIEWING

Liturgy on Sunday, January 24th was 305.

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, Paul Peek, Emily Cox, Margaret Torbich, Mary Pat H, Gale Joscak, Mary Ann Badar, Bill Leary, Robert Crowley, Rose Petruska.

****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.**

YEAR END CONTRIBUTIONS



It's that time of year to think about filing our taxes. Our Sts Peter and Paul wishes to credit you whatever you contribute in 2020. The final day to submit any contribution for this tax year is today, Sunday, December 27, 2020. Anything collected after that date will roll-over to the New Year 2021. For example, any of this year's Christmas Donations that arrive following this date will be accredited to 2020 for the following year's record. Please keep this in mind. Thank you for remembering your Church throughout 2020! May God bless your sacrificial generosity so that our Sts Peter and

Paul Church may continue to proclaim the Gospel and administer the Holy Mysteries (Sacraments). — END OF THE YEAR INDIVIDUAL CONTRIBUTION RECORDS CAN BE SENT VIA E-MAIL OR MAIL IN JANUARY! PLEASE REQUEST IT NOW BY SUBMITTING YOUR E-MAIL ADDRESS!

IMPORTANT UPDATES

If you wish your bulletin to be sent to you, please inform parish office (via phone, email or mail), otherwise you can pick up bulletins in church's vestibule or see on parish web-site.

BCW



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2021. The cost is \$15.00 and the deadline is end of February 6th 2021. Only those who submit and pay for subscription will receive. Any questions please call the office number.

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 6th. The remaining Saturdays will be February 27, March 6, 13 and May 22. We will celebrate a Divine Liturgy with a Panahida on each of the Saturdays at 11:00 a.m. If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

If you wish to remember loved ones, write them on a piece of paper and enclose in the envelope provided in your box of envelopes (*first names only*). You **MUST** make up a new list. **Please submit your list by Saturday, February 6th.**

CATHOLIC TEACHING:

Christ's Resurrection and Ours

The progressive revelation of the Resurrection

God revealed the resurrection of the dead to his people progressively. Hope in the bodily resurrection of the dead established itself as a consequence intrinsic to faith in God as creator of the whole man, soul and body. the creator of heaven and earth is also the one who faithfully maintains his covenant with Abraham and his posterity. It was in this double perspective that faith in the resurrection came to be expressed. In their trials, the Maccabean martyrs confessed:

The King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws. One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him.

The Pharisees and many of the Lord's contemporaries hoped for the resurrection. Jesus teaches it firmly. To the Sadducees who deny it he answers, "Is not this why you are wrong, that you know neither the scriptures nor the power of God?" Faith in the resurrection rests on faith in God who "is not God of the dead, but of the living."

But there is more. Jesus links faith in the resurrection to his own person: "I am the Resurrection and the life." It is Jesus himself who on the last day will raise up those who have believed in him, who have eaten his body and drunk his blood. Already now in this present life he gives a sign and pledge of this by restoring some of the dead to life, announcing thereby his own Resurrection, though it was to be of another order. He speaks of this unique event as the "sign of Jonah," The sign of the temple: he announces that he will be put to death but rise thereafter on the third day.

To be a witness to Christ is to be a "witness to his Resurrection," to "[have eaten and drunk] with him after he rose from the dead." Encounters with the risen Christ characterize the Christian hope of resurrection. We shall rise like Christ, with him, and through him.

From the beginning, Christian faith in the resurrection has met with incomprehension and opposition. "On no point does the Christian faith encounter more opposition than on the resurrection of the body." It is very commonly accepted that the life of the human person continues in a spiritual fashion after death. But how can we believe that this body, so clearly mortal, could rise to everlasting life?

(CATECHISM OF THE CATHOLIC CHURCH)

PROTECTION WINDOW ON THE CHURCH

A couple months ago, we found out that one of the protection windows on our church is broken. The *Unique Services & Applications* on July 7th 2020 fixed the protection window. Total cost for material and labor is \$ 1,800.00. This amount will be added to our project price.

PROJECTS

COST OF PROJECTS:	\$	1,800.00
All pledged & unpledged Donations received to Date:	\$	1,815.00
<i>Shortfall:</i>	\$	<i>00.00</i>

All MONTHLY envelopes donations are going to pay off our projects

UPDATES

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

Rose Petruska is at Vincentian Home, Room 2-237, 111 Perrymont Road, Pittsburgh PA 15237

LITURGY REQUESTS FOR 2021

It is a beautiful part of our Byzantine Catholic tradition to have the Divine Liturgy celebrated for the repose of the soul of a departed one, or for the health and personal intentions of an individual. The Liturgy request calendar book for 2021 is now in. If you would like to request a specific date, please do so now. Please know that we will work to provide the dates requested, but we cannot guarantee it. The dates are assigned on a first come first served basis and are reserved upon receipt of the offering. To make your request, please fill out your request and drop it in the collection basket.

FEBRUARY BIRTHDAYS

02/11 TIFFANY LEISER
02/12 MARTHA PETRUSKA
02/18 LUCA DRABIK
02/20 DONALD DOWNEY
02/24 ROSE PETRUSKA
02/25 CONSTANCE SHAMBURA
02/26 DANIEL TORBICH
02/28 MARY ANN SCHAMBURA
02/29 DONNA TORBICH

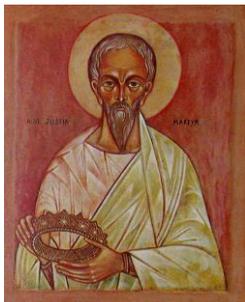
Serra's objectives and purposes

- To foster and promote vocations to the ministerial priesthood in the Catholic Church as a particular vocation to service, and to support priests in their sacred ministry.**
- To encourage and affirm vocations to consecrated religious life in the Catholic Church.**
- To assist its members to recognize and respond in their own lives to God's call to holiness in Jesus Christ and through the Holy Spirit.**

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.

CHURCH HISTORY



The Apologists

While the literature of the Apostolic Fathers was addressed to Christians for their instruction and edification, other Church leaders of the second century were writing to the outside world, explaining and defending Christianity—especially to those who were persecuting Christians out of misunderstanding and ignorance. These writings are called Apologies, or Defenses of the Faith, and their authors are called Apologists. The leading Apologists were the philosopher Saint Justin Martyr (d.c. 165); Saint Quadratus of Athens; Athenagoras of Athens; Saint Melito, Bishop of Sardis (d.c. 190); Saint Theophilus, Bishop of Antioch (d.c. 190); and Minucius Felix of western North Africa (d.c. 235). Often writing directly to the Roman emperor, the Apologists did much to help Christianity gain intellectual and social “respectability” in the greater Roman society.

Many of the Apologists also wrote essays and other things for the Church. Saint Melito of Sardis, for example, wrote a magnificent and long liturgical poem called “On Pascha.” In it we find wording almost identical to some of the language in the hymns for Great and Holy Friday. He writes about the Lord’s crucifixion:

He who hung the earth is hanging. He who fixed the heavens in place has been fixed in place. He who laid the foundations of the universe has been laid on a tree. The Master has been profaned. God has been murdered (ch. 96).

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

The knowledge of faith and the demands of philosophical reason

64. The word of God is addressed to all people, in every age and in every part of the world; and the human being is by nature a philosopher. As a reflective and scientific elaboration of the understanding of God’s word in the light of faith, theology for its part must relate, in some of its procedures and in the performance of its specific tasks, to the philosophies which have been developed through the ages. I have no wish to direct theologians to particular methods, since that is not the competence of the Magisterium. I wish instead to recall some specific tasks of theology which, by the very nature of the revealed word, demand recourse to philosophical enquiry.

65. Theology is structured as an understanding of faith in the light of a twofold methodological principle: the *auditus fidei* and the *intellectus fidei*. With the first, theology makes its own the content of Revelation as this has been gradually expounded in Sacred Tradition, Sacred Scripture and the Church’s living Magisterium.⁸⁸ With the second, theology seeks to respond through speculative enquiry to the specific demands of disciplined thought.

Philosophy contributes specifically to theology in preparing for a correct *auditus fidei* with its study of the structure of knowledge and personal communication, especially the various forms and functions of language. No less important is philosophy’s contribution to a more coherent understanding of Church Tradition, the pronouncements of the Magisterium and the teaching of the great masters of theology, who often adopt concepts and thought-forms drawn from a particular philosophical tradition. In this case, the theologian is summoned not only to explain the concepts and terms used by the Church in her thinking and the development of her teaching, but also to know in depth the philosophical systems which may have influenced those concepts and terms, in order to formulate correct and consistent interpretations of them.

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

INTRODUCTION TO THE NEW TESTAMENT: III JOHN



Author: St. John, son of Zebedee; Date: Written: 70-100 AD

John addresses this letter to Gaius, a wealthy Christian in one of the communities under John’s care. 3 John is one of two NT letters that are written to specific person (the other is Philemon). It gives a poignant yet brief glimpse into the daily workings of the early Church. On authorship, see Introduction to 1 John.

John commends Gaius for his continuous hospitality to traveling missionaries. He asks Gaius to continue hosting missionaries and helping them on their way (3-6). In contrast to 2 John, where the apostle warns against hosting certain people, 3 John encourages Gaius to play host. Yet the apostle defines the type of people Gaius should host as those who have gone out from John’s community, who have received nothing from non-believers and who have potential to be “fellow workers for the truth” (5-8). John notes that Gaius’ hospitality is an act of faith and love, a true expression of his genuine commitment to Christ (5-6).

A tone of Christian love pervades the letter. John states his love for Gaius and addresses him as “beloved” three times (1, 2, 5, 11). He expresses his joy and concern for Gaius and his desire to see him soon (2-4, 14). The letter is sent from the context of one community of “friends” to another (15).

John warns Gaius about the activities of Diotrephes, who has claimed authority over a church for himself and spurned John’s teaching (9). Illustrating the importance of hospitality in the early Church, John notes Diotrephes’ refusal to host Christian missionaries as an obvious example of his disobedience (10). John may be turning to Gaius for help in providing for the needs of missionaries where Diotrephes used to help.

By “putting himself first” Diotrephes has apparently claimed some sort of authority for himself without the apostle’s permission (9). He rejected John’s initial letter and refuses to acknowledge his authority. In addition to this, Diotrephes has been publicly speaking against John (10).

John only gives one exhortation in the whole letter: to imitate good, not evil (11). He points his readers away from the example of Diotrephes and toward the good. Additionally, John gives a commendation of Demetrius who may have been the letter-bearer of 3 John. In harmony with the letter-writing traditions of the first century, John expresses his wish to come visit Gaius (13-14). He also imparts a greeting from “the friends” in his community (15).

3 John illustrates how Christian faith translates into concrete actions. Gaius fulfills his obligation to receive missionaries as guests because of his faith. Diotrephes exposes his illegitimacy by refusing missionary guests. Also, John’s apostolic authority comes to the fore. He evaluates Christian teachers and makes it his personal responsibility to visit Diotrephes’ congregation and confront him (10). Yet in the face of controversy, John communicates with the warmth of Christian love.

SUNDAY OF THE PRODIGAL SON

The story of the prodigal son should inform all the repentance that we do throughout our lives. It shows us that there are no limits to our Lord's mercy, no restraints on His compassion or forgiveness in response to truly repentant sinners. Our Lord, God, and Savior Jesus Christ was born, was baptized, taught, worked miracles, was crucified and resurrected, and ascended into heaven for our salvation. He came as the Second Adam to restore us as the children of the Father, to put us in our proper place in the family of heaven as those created in the divine image and likeness.

If we have any spiritual vision at all, we will see ourselves in the parable of the prodigal son, for like him we have foolishly rejected our true identity and dignity as the beloved children of the Father. We have chosen our own pride, our own self-centered desires, and our addiction to pleasure over a healthy relationship with the One Who has given us life itself. And we have born the consequences of our foolish decisions and actions by making ourselves and others miserable in ways that often cannot be easily remedied.

Lent is the time set aside in the church calendar to come to our senses, to recognize how we have diminished ourselves, and begin the journey back to the Lord. If you need inspiration to take the journey this year, remember that we have an advantage over the prodigal son because we already know that our Heavenly Father wants nothing more than to restore us to His family. He wants nothing more than to forgive, heal, and bless us; to return us to our proper dignity as sons and daughters of the Most High. That is why the Father gave His only begotten Son that whoever believes in Him will not perish, but have everlasting life.

Lent is not about getting God to change His mind about us; it is about us changing our minds and lives in order to return to Him. No amount of prayer, fasting, and almsgiving will alter anything about the Lord; but these tools are useful in helping us see the truth about our sinfulness and in opening our lives to the mercy that Jesus Christ always extends to repentant sinners.

No matter what others say or what our own thoughts may tell us, our Heavenly Father is not a harsh, unforgiving God out to punish us. We do not deny ourselves and take up our crosses because He is somehow appeased by our suffering or wants us to become miserable. Instead, He simply wants us to do what we must in order to return home and become participants in the great celebration of the Kingdom of Heaven. He wants those who are spiritually dead to return to life.

At the end of the day, that is the blessed opportunity provided by Great Lent: to come to our senses and begin the journey back to a Father Who loves us more than we can possibly imagine. He runs out to welcome us, but we must decide to start walking toward Him. Let us remember this: He is not the one who needs to change.

Our Countdown to Great Lent Calendar 2021

Pre-Lenten Weeks of Preparation						
Get ready! Here comes the Great Fast!						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>January 17: Zacchaeus Sunday: Establish your plan and get ready to climb! Review your eparchy's rules for fasting and discuss what this will look like in your home. Ask your parents what they expect from you this lent.</p> <p>Make a Zacchaeus Tree Cinnamon Roll! See the recipe and instructions at ByziMom.com!</p>	<p>18 Zacchaeus worked hard to see Jesus. Pray for the grace to make a good effort this Lent!</p>	<p>19 Make a plan for fasting and discuss it with your family. Try to do one more thing than you did last year!</p>	<p>20 When you climb YOUR tree this lent, will others try to pull you down? Surround yourself with supportive friends.</p>	<p>21 Don't fall out of your tree! Make sure your plan is practical and safe. Discuss it with your parents and/or your Spiritual Father first.</p>	<p>22 It's not just about food! Prepare your prayer plan too! Will you attend Presanctified Liturgy? Say the Jesus Prayer? etc?</p>	<p>23 Remember to make a plan to give alms to those who are less fortunate! How will your family do that this lent?</p>
<p>January 24: Sunday of the Publican and Pharisee: Work on humility and feast! Did you know that we are expected NOT to fast at all this week? Even on Friday! It's true! We need to practice humility by doing so, and also get rid of all the goodies in our pantries this week.</p> <p>Make Publican and Pharisee Cookies! See the recipe and instructions at ByziMom.com!</p>	<p>25 FEAST! Begin to eat up the treats you have stored in your pantry and refrigerator so they won't tempt you.</p>	<p>26 FEAST! Discuss with your family which foods are allowed and which are not during the fast, and why.</p>	<p>27 FEAST! Which activities will you fast from and which will you begin to do during the fast?</p>	<p>28 FEAST! Humility is also simplicity. Will you simplify your environment by taking down any decorations in your house, or your room, for the fast?</p>	<p>29 FEAST! The Pharisee boasted while the Publican humbled himself. Practice the Jesus Prayer today.</p>	<p>30 FEAST! We all need to cultivate the virtue of humility, which means seeing ourselves as God does. Pray for this grace today.</p>
<p>January 31: Sunday of the Prodigal Son: Work on mercy and forgive your neighbor. Remember, the son returned and fell prostrate before his father to beg forgiveness. We do this before our Heavenly Father too, when we make prostrations in prayer.</p>	<p>1 Do you know how to make prostrations like the Prodigal Son? You may want to practice them!</p>	<p>2 Is there someone who has made you angry? Show them forgiveness today to prepare for the fast.</p>	<p>3 The Prodigal son took his father for granted. Go to your parents today and tell them how much they mean to you.</p>	<p>4 The Prodigal Son was so hungry he longed to eat animal food. Make a plan to donate some food to those who are in need.</p>	<p>5 The Father rushed to greet his son when he repented. Be eager to forgive those when they ask you to do so.</p>	<p>6 Today is the first All Souls Saturday: Pray for the Departed! Make a list of those departed of your family for whom you will pray this lent,</p>
<p>February 7: Sunday of Meatfare/Last Judgment: What can you do for the least of your brethren? Listen carefully to this Gospel reading because it contains the answers to the very final, Final Exam of life! This is how we will be judged before God and it's important that we get it right.</p> <p>Make Lamb Cupcakes! See the recipe and instructions at ByziMom.com!</p>	<p>8 People hunger and thirst for all sorts of things like love, patience, or understanding. How can you satisfy them?</p>	<p>9 Are there any strangers in your church, school group, or neighborhood whom you can welcome?</p>	<p>10 People who are ashamed often can't forgive themselves. Be quick to forget the shame of others and never bring it to anyone's attention.</p>	<p>11 Bad habits imprison those who cultivate them. Do you have any bad habits that you want to be free from? Make a plan to work on those during the fast.</p>	<p>12 Make a card or say a prayer for those you know who are ill. Sometimes just knowing someone cares can help them heal and feel better.</p>	<p>13 Whatever you do for the least of your friends, you do for Jesus! Do a good deed for someone today.</p>
<p>Cheesefare/Forgiveness Sunday: The Great Fast begins tomorrow! Ask forgiveness of everyone in your household so that you may begin the fast tomorrow with a clean and humble heart!</p>						

THE MEETING OF OUR LORD AND SAVIOR JESUS CHRIST IN THE TEMPLE; COMMEMORATED ON FEBRUARY 2



Today the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when Saint Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the seventh century; Saint Cosmas Bishop of Maium, Saint John of Damascus, and Saint Germanus Patriarch of Constantinople in the eighth century; and Saint Joseph, Archbishop of Thessalonica in the ninth century.

On this day we also commemorate the icon of the Most Holy Theotokos known as "the Softening of Evil Hearts" or "Simeon's Prophecy." The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, "Of the Seven Swords" (August 13) shows three swords on the left side and four from the right.

The icon "Simeon's Prophecy" symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: "a sword shall pierce through your own soul" (Luke 2:35).

COMPLAINED
FATHER
DEAD
DEBAUCHERY

SONS
LIFE
PIGS
BELLY
HUSKS
KISSED
CALF
FEAST
ELDER
ANGRY
BROTHER

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