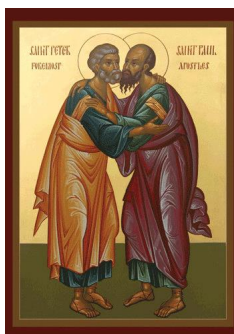




Saints Peter & Paul Byzantine Catholic Church



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, February 7th, 2021

Tone 3

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

Sunday	02/07/2020	11:00 AM	Sunday of Meat Fare	+Pauline Massa By Mary & Dan Joscak (On-Line)
Sunday	02/14/2020	11:00 AM	Sunday of Cheesefare	+Eleanor Simchak By Barbara Martin (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 Friday, January 29th was 6; on Sunday, January 31, 2021 was 14.

LIVE STREAM VIEWING

Liturgy on Friday, January 29th was 82; on Sunday, January 31, 2021 was 139.

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, Robert Crowley, Rose Petruska, Gary Fall, Andrew 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.**

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!

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.

IMPORTANT UPDATES

Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years celebration on September 26th 2021.

Collected so far \$130.00

CATHOLIC TEACHING: Christ's Resurrection and Ours

How do the dead rise?

What is "rising"? In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection.

Who will rise? All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."

How? Christ is raised with his own body: "See my hands and my feet, that it is I myself"; but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body": *But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. and what you sow is not the body which is to be, but a bare kernelWhat is sown is perishable, what is raised is imperishable.... the dead will be raised imperishable.... For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.*

This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies: *Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection.*

When? Definitively "at the last day," "at the end of the world." Indeed, the resurrection of the dead is closely associated with Christ's Parousia: *For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. and the dead in Christ will rise first.*

Risen with Christ

Christ will raise us up "on the last day"; but it is also true that, in a certain way, we have already risen with Christ. For, by virtue of the Holy Spirit, Christian life is already now on earth a participation in the death and Resurrection of Christ: *And you were buried with him in Baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.*

United with Christ by Baptism, believers already truly participate in the heavenly life of the risen Christ, but this life remains "hidden with Christ in God." The Father has already "raised us up with him, and made us sit with him in the heavenly places in Christ Jesus." Nourished with his body in the Eucharist, we already belong to the Body of Christ. When we rise on the last day we "also will appear with him in glory."

In expectation of that day, the believer's body and soul already participate in the dignity of belonging to Christ. This dignity entails the demand that he should treat with respect his own body, but also the body of every other person, especially the suffering: *The body [is meant] for the Lord, and the Lord for the body. and God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? You are not your own; So glorify God in your body.*

(CATECHISM OF THE CATHOLIC CHURCH)

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.

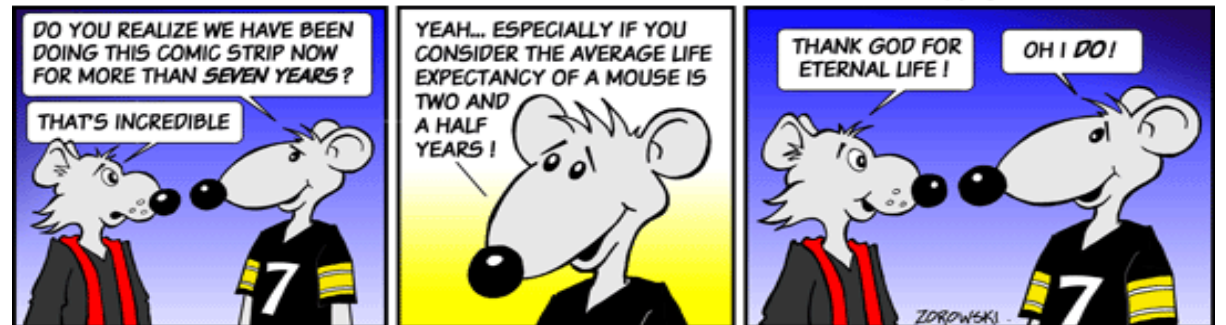
FEBRUARY BIRTHDAYS

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

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 Mice



CHURCH HISTORY



Protecting the Church from Falsehood and Heresy

Near the end of the first century and on into the second century, many false writings about Christ were produced. Some of these were the so-called apocryphal writings (not to be confused with the Old Testament Apocrypha), or pseudepigrapha (see volume one on Scripture). These writings, each one usually bearing the name of an Apostle or another prominent New Testament figure in an attempt to give it more authority, introduced into Christian circles many fanciful, legendary stories about the childhood of Christ, the life of the Virgin Mary, and the activities of the Apostles.

Together with the pseudepigrapha, there also appeared the false teachings of Gnosticism, a group of related heresies which sought to transform Christianity into a kind of spiritualistic, dualistic, and intellectualistic philosophy (see Scripture). The first of the great Church Fathers, Saint Irenaeus, Bishop of Lyons (c. 130–c.

200), wrote a monumental work called *Against Heresies*, which powerfully refuted the various forms of Gnosticism.

In this work, Saint Irenaeus emphasized three crucial ways by which to distinguish heretical groups from true Christian Churches. First, all the true Churches, no matter where they are located, hold the same basic doctrines, known together as the rule of faith. In contrast, the various Gnostic groups disagree among themselves in their beliefs.

Second, all the authentic Churches can trace their origins back to one of the original Apostles, with their bishops coming down in direct descent from that Apostle; this is known as apostolic succession. The Gnostic groups, however, could not claim a similar lineage back to the Apostles.

Third, whereas the various Gnostic groups each had their own writings which they followed, the true Churches only considered the Gospels according to the Evangelists Matthew, Mark, Luke, and John to be divinely inspired. Saint Irenaeus's strong affirmation of these four Gospels helped to solidify the first crucial step in the very long and tremendously important process by which the organized Church selected the 27 books which would eventually comprise the New Testament Scriptures. In this canonization process the Church had to determine which of the many writings circulating among the various Christian communities were to be accepted as Scripture, and which ones were to be rejected.

The canonization process was not completed until the end of the 4th century. In fact, the earliest list of exactly the 27 New Testament books that we have today was not compiled until in 367 A.D. This list, drawn up by Saint Athanasius the Great, was based on the usage of his Church in Alexandria, Egypt.

Another dangerous threat to the stability and integrity of the Church in the 2nd century arose in about the year 160 in central Asia Minor—the sect known as Montanism. This strict, rigorist, fundamentalistic group arose partly in protest to what was perceived as a growing laxity of spiritual fervor and moral purity among the majority of Christians. Like many such groups throughout Christian history, they were overly apocalyptic, being convinced that Christ would return in their own day. And they also had an over-emphasis on supernatural manifestations such as prophecy, and probably also speaking in tongues.

Montanism was founded by a man named Montanus, who claimed that he and his two prophetesses, Priscilla and Maximilla, were the chosen instruments for the dawning of the End Times and a new, purer, more spiritually advanced Age of the Spirit. However, they prophesied in a strange, frenzied way, contrary to Saint Paul's injunctions in 1 Cor 14.32–33 and 40. Also, some of their "prophetic" messages contradicted the Gospels and Saint Paul's epistles—for instance, they forbade fleeing from persecution (violating Christ's words in Mt 24.16); and they strictly prohibited second marriages (superseding Saint Paul's words in 1 Cor 7.9 and 1 Tim 5.14). For these reasons, and also because of the movement's judgmentalism and divisiveness, the Church condemned Montanism in several local councils in Asia Minor by the year 200.

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

The knowledge of faith and the demands of philosophical reason

66. With regard to the *intellectus fidei*, a prime consideration must be that divine Truth "proposed to us in the Sacred Scriptures and rightly interpreted by the Church's teaching" enjoys an innate intelligibility, so logically consistent that it stands as an authentic body of knowledge. The *intellectus fidei* expounds this truth, not only in grasping the logical and conceptual structure of the propositions in which the Church's teaching is framed, but also, indeed primarily, in bringing to light the salvific meaning of these propositions for the individual and for humanity. From the sum of these propositions, the believer comes to know the history of salvation, which culminates in the person of Jesus Christ and in his Paschal Mystery. Believers then share in this mystery by their assent of faith.

For its part, dogmatic theology must be able to articulate the universal meaning of the mystery of the One and Triune God and of the economy of salvation, both as a narrative and, above all, in the form of argument. It must do so, in other words, through concepts formulated in a critical and universally communicable way. Without philosophy's contribution, it would in fact be impossible to discuss theological issues such as, for example, the use of language to speak about God, the personal relations within the Trinity, God's creative activity in the world, the relationship between God and man, or Christ's identity as true God and true man. This is no less true of the different themes of moral theology, which employ concepts such as the moral law, conscience, freedom, personal responsibility and guilt, which are in part defined by philosophical ethics.

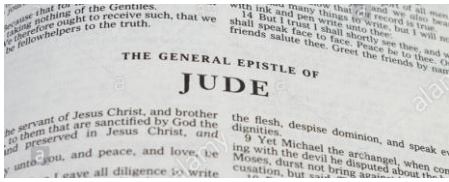
It is necessary therefore that the mind of the believer acquire a natural, consistent and true knowledge of created realities—the world and man himself—which are also the object of divine Revelation. Still more, reason must be able to articulate this knowledge in concept and argument. Speculative dogmatic theology thus presupposes and implies a philosophy of the human being, the world and, more radically, of being, which has objective truth as its foundation.

67. With its specific character as a discipline charged with giving an account of faith (cf. 1 Pet 3:15), the concern of fundamental theology will be to justify and expound the relationship between faith and philosophical thought. Recalling the teaching of Saint Paul (cf. Rom 1:19-20), the First Vatican Council pointed to the existence of truths which are naturally, and thus philosophically, knowable; and an acceptance of God's Revelation necessarily presupposes knowledge of these truths. In studying Revelation and its credibility, as well as the corresponding act of faith, fundamental theology should show how, in the light of the knowledge conferred by faith, there emerge certain truths which reason, from its own independent enquiry, already perceives. Revelation endows these truths with their fullest meaning, directing them towards the richness of the revealed mystery in which they find their ultimate purpose. Consider, for example, the natural knowledge of God, the possibility of distinguishing divine Revelation from other phenomena or the recognition of its credibility, the capacity of human language to speak in a true and meaningful way even of things which transcend all human experience. From all these truths, the mind is led to acknowledge the existence of a truly propaedeutic path to faith, one which can lead to the acceptance of Revelation without in any way compromising the principles and autonomy of the mind itself.

Similarly, fundamental theology should demonstrate the profound compatibility that exists between faith and its need to find expression by way of human reason fully free to give its assent. Faith will thus be able "to show fully the path to reason in a sincere search for the truth. Although faith, a gift of God, is not based on reason, it can certainly not dispense with it. At the same time, it becomes apparent that reason needs to be reinforced by faith, in order to discover horizons it cannot reach on its own".

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

INTRODUCTION TO THE NEW TESTAMENT: JUDE



Author: Jude, the brother of James; Date Written: c. 65-80 AD

Jude is mentioned in Matt 13:55 and Mark 6:3 as a member of Jesus' family. He writes this letter to Jewish Christians, yet the exact destination of the letter is unclear. He identifies himself as the brother of James who is

mentioned several times in the NT and wrote the epistle of James.

As mentioned in the Introduction to 2 Peter, parts of 2 Peter (2:1-18; 3:1-3) are very similar to parts of Jude (4-13, 16-18). Scholars have offered various guesses as to why this is the case. It seems that one of the authors borrowed from the other, but it is not clear which one was the borrower.

Jude tells us that he had intended to write a letter concerning "our common salvation," (3) which would presumably be a more general treatise on Christian teaching. Yet he decides to write a letter to encourage the believers to "contend" for the faith against the false teachers who are deceiving people (4). In this way, Jude is very much like several other New Testament epistles. The early apostles struggled to root out heresy and false teaching from the first years of the Christian faith. The false teachers apparently perverted Christian teaching on grace into an excuse for sin (4).

Jude compares the false teachers to the doubting Israelites (5), the fallen angels (6), Sodom and Gomorrah (7), irrational animals (10), Cain, Balaam and the participants of Korah's rebellion (11). This wide sweep of OT stories helps contextualize Jude's understanding of the false teachers. Every OT personage he cites rebelled against God and rejected his divine authority. Just as God exacted his judgment on each of them so will he judge the false teachers.

Near the end of the short letter, Jude gives instructions to the faithful. He asks them to be mindful of the apostles' predictions about the scoffers who will come before the Second Coming of Jesus (18). Jude equates the false teachers who are disturbing the Church with the predicted scoffers, so their presence has eschatological connotations. He encourages his readers to edify one another, to pray in the Holy Spirit and to stay in the love of God (20-21). He also asks them to reach out to the false teachers and those church members who have been influenced by them (22). Yet the readers of the letter should be wary of getting too involved with the false teachers (23). The letter concludes with a beautiful doxology (24-25)

Jude makes a couple references to non-biblical texts. The story about the archangel Michael and the devil (8-9) is from the Testament of Moses. The quotation in vv. 14-15 is from the Book of Enoch, an apocryphal book written in the first century BC.

Jude helps us understand the problems faced by the early Church so that we can apply the same principles to the situations we confront: to never compromise the truth of the faith (3), yet to always act in love and mercy (22-23). Jude also teaches us to think with a biblical mindset, taking the values we can learn from biblical stories into the whole of human living.

SUNDAY OF MEAT FARE



In these preparatory weeks before Great Lent, we have been exploring the theme of repentance. We prepare for Lent with repentance, so that we could spend this period of fasting gaining spiritual benefits.

Today is called Sunday of the Last Judgment. The Church offers us to contemplate the event that we will all face during the Second Coming of Christ, when everyone will be judged according to our deeds. In today's Gospel reading Christ describes to us how this Last Judgment is going to happen. We will be put before the fact, the verdict will be given to us, and we won't have time to defend ourselves. Some will go to the right and inherit the Kingdom of God, and some will go to the left, to eternal punishment in hell.

The Gospel is very clear that the time to defend ourselves, to make our case, is now, today. What is the connection between repentance and the Last Judgment and today's reading? Part of repentance is love for others. As Christ says, when we feed the hungry, clothe the naked, shelter the homeless, in short – express love, we do those things to Him.

As we prepare for the season of fasting, the Church very wisely gives us the opportunity to fast and to learn to love others. Very often we become obsessed with food as Lent approaches.

Should we fast? How should we fast? If I drink milk is God going to strike me down? What is the point of this Lent anyway? These and other similar questions run through our head, but if we only concentrate on abstaining from certain foods, then we will not fast, we will observe a diet, but not fast.

Christ, through His Church, gives us Lent not only to exercise self-control, but to exercise love for others as well. Our diet during Lent should be very simple, so that the money that we would otherwise have spent on more elaborate foods, we can now use to feed the hungry. Instead of buying another pair of shoes, which can't fit in our closet, we have an opportunity to buy shoes for those who can't afford it. The idea is simple, by abstaining from things that we usually indulge in, we free up some extra resources, which in turn we can use to help others. We deprive ourselves to have more to give to others.

Christ today reminds us that we will be judged by our love – real, practical love – a love that is manifest in deeds and in sacrifices. And as Christ loved us by self-depriving Himself, by sacrificing Himself, in His love for us, to save us, so will He accept our self-deprivation and sacrifice done with love for others, and will say, at the Last Judgment, "Come, blessed of My Father, inherit the Kingdom prepared for you from the beginning of the world." Amen.



The Byzantine Catholic
Metropolitan Archeparchy of Pittsburgh

Office of the Archbishop
 66 Riverview Avenue Pittsburgh PA 15214
 (412)231-4000 Phone 412(231-1697 Fax

REGULATIONS FOR THE SEASON OF THE GREAT FAST - 2021

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church *sui iuris* of Pittsburgh.

simple abstinence

- The law of simple abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe simple abstinence when prescribed. Abstinence is obligatory on all Wednesdays and Fridays of the Great Fast.

strict abstinence

- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fast) **is to be observed in 2021 on Pure Monday, February 15** (the first day of the Great Fast), **and on Great and Holy Friday, April 2.**

dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transferals, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

liturgical services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.

Unto the least of these...

Matthew 25:35-40



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



come	hungry	stranger	prison
blessed	eat	invited	visit
Father	thirsty	clothes	least
kingdom	drink	sick	brothers