



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, September 12th, 2021

Tone 7

Page:156/247

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

Sunday	09/12/2021	11:00 am	<i>Sunday before Exaltation</i>	+Daniel Horton <i>By Mary & Dan Joscak (On-Line)</i>
Monday	09/13/2021	06:30 pm	<i>Liturgy for Exaltation of the Cross</i>	+John & Anna Queer <i>By Ed & Rick Queer (On-line)</i>
Sunday	09/19/2021	11:00 am	<i>Sunday after Exaltation</i>	+Michael Fialkovich <i>By Wife Anna (On-Line)</i>

**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, September 5th was 40.

LIVE STREAM VIEWING

Liturgy on Sunday, September 5th was 149.

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, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Virginia Mehalik-Woods, Gio Savko, Connie Leary.

****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.**

SEPTEMBER BIRTHDAYS

09/11 COLEEN FEDOR
09/12 MARIE BUMBA
09/12 ANNA FIALKOVICH
09/12 RICHARD PALOCSKO
09/13 ANDREW NOVOTNY
09/18 NANCY LEPSCH

SEPTEMBER WEDDING ANNIVERSARIES

09/05 JOSEPH & MARLENE TORBICH
09/08 GERARD & BETTY JEAN FIALKOVICH
09/08 RONALD & CONSTANCE SCHAMBURA
09/15 FR. VITALII & MARY STASHKEVYCH

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 \$4,311.00

MARK YOUR CALENDAR

An assembly for all four eparchies in the Metropolia is being planned (in-person event). This event will be held on November 5-6, 2021 at the Cathedral of St. John the Baptist in Munhall, PA. More specific information will be sent out in the near future.

On September 12 th 2021	On September 19 th 2021	On September 26 th 2021	On October 3 rd 2021
Team C	Team D		Team B

LITURGY REQUESTS FOR 2022

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 2022 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 or send it to Parish Office.

CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

CELEBRATING THE CHURCH'S LITURGY II. III. When is the Liturgy Celebrated?

The Lord's day

"By a tradition handed down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday." The day of Christ's Resurrection is both the first day of the week, the memorial of the first day of creation, and the "eighth day," on which Christ after his "rest" on the great sabbath inaugurates the "day that the Lord has made," the "day that knows no evening." The Lord's Supper is its center, for there the whole community of the faithful encounters the risen Lord who invites them to his banquet:

The Lord's day, the day of Resurrection, the day of Christians, is our day. It is called the Lord's day because on it the Lord rose victorious to the Father. If pagans call it the "day of the sun," we willingly agree, for today the light of the world is raised, today is revealed the sun of justice with healing in his rays.

Sunday is the pre-eminent day for the liturgical assembly, when the faithful gather "to listen to the word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection, and glory of the Lord Jesus, and giving thanks to God who 'has begotten them again, by the resurrection of Jesus Christ from the dead' unto a living hope":

When we ponder, O Christ, the marvels accomplished on this day, the Sunday of your holy resurrection, we say: "Blessed is Sunday, for on it began creation . . . the world's salvation ... the renewal of the human race On Sunday heaven and earth rejoiced and the whole universe was filled with light. Blessed is Sunday, for on it were opened the gates of paradise so that Adam and all the exiles might enter it without fear.

CATECHISM OF THE CATHOLIC CHURCH

THANK YOU!!!

We would like to give thanks to all our faithful for all preparation and customizing and cleaning of Sts Peter & Paul. Thank you and God bless all of you.



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.

UPDATES

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

Rose Petruska is at Magnolia Place, 100 Bella Court, Saxonburg, PA 16056

CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

Current tasks for theology

97. The interpretation of sources is a vital task for theology; but another still more delicate and demanding task is the understanding of revealed truth, or the articulation of the intellectus fidei. The intellectus fidei, as I have noted, demands the contribution of a philosophy of being which first of all would enable dogmatic theology to perform its functions appropriately. The dogmatic pragmatism of the early years of this century, which viewed the truths of faith as nothing more than rules of conduct, has already been refuted and rejected; 114 but the temptation always remains of understanding these truths in purely functional terms. This leads only to an approach which is inadequate, reductive and superficial at the level of speculation. A Christology, for example, which proceeded solely "from below", as is said nowadays, or an ecclesiology developed solely on the model of civil society, would be hard pressed to avoid the danger of such reductionism.

If the intellectus fidei wishes to integrate all the wealth of the theological tradition, it must turn to the philosophy of being, which should be able to propose anew the problem of being—and this in harmony with the demands and insights of the entire philosophical tradition, including philosophy of more recent times, without lapsing into sterile repetition of antiquated formulas. Set within the Christian metaphysical tradition, the philosophy of being is a dynamic philosophy which views reality in its ontological, causal and communicative structures. It is strong and enduring because it is based upon the very act of being itself, which allows a full and comprehensive openness to reality as a whole, surpassing every limit in order to reach the One who brings all things to fulfilment. 115 In theology, which draws its principles from Revelation as a new source of knowledge, this perspective is confirmed by the intimate relationship which exists between faith and metaphysical reasoning.

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

RAFFLE TICKET SALE TO BENEFIT OUR SEMINARY



GCU is selling raffle tickets to Benefit SS. Cyril & Methodius Byzantine Catholic Seminary and they are asking Sts Peter and Paul parishioners to buy a ticket. We have 17 tickets to sell. You can win \$2,000.00. The tickets cost \$10.00 and number goes off on the PA Daily 3-digit Number at 7:00 p.m. on Monday, December 6, 2021. See Fr. Vitalii for a ticket.

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

CHURCH HISTORY; Fifth Century;

The Henotikon

In 482 Emperor Zeno, with the support of Patriarch Acacius of Constantinople, issued an imperial edict called the Henotikon (coming from the Greek word meaning “unity” or “union”), which was designed to bring reconciliation between those who accepted the Council of Chalcedon and those who rejected it. The Henotikon strongly affirmed the first three Ecumenical Councils, avoided any mention of one or two natures in Christ, and anathematized “anyone who has held or holds any other opinion, either now or at any other time, whether at Chalcedon or at any synod whatsoever.”

The Henotikon mollified the moderate Monophysites, who continued to stay in communion with the Chalcedonian Byzantines—for as yet there had been no actual schism in the Church. But it infuriated the Roman Church, since it certainly did place a question mark over the Council of Chalcedon, at which the Tome of their beloved Saint Leo was so influential. In 484 Pope Felix of Rome (r. 483–492) excommunicated all the Churches of the East on account of their acceptance of the Henotikon. This began the so-called Acacian Schism between Rome and the East, which lasted until 518.

COVID OBLIGATIONS – RESTRICTIONS LIFTED

We have all known and felt the impact of COVID-19 in so many ways as individuals and families, among friends and at work. It has been a time of hardship and struggle, of separation and isolation. It has also had an impact on our lives of faith. Now, as life returns to normalcy in so many ways, it is also time for us to return to Sunday Divine Liturgy. In our Archeparchy, we will reinstate the obligation to attend the Divine Liturgy in person on Sundays and Holy Days beginning on Sunday, August 15, 2021, the feast of the Dormition of the Theotokos, the Mother of God. As your Archbishop, I had dispensed you from this obligation in the Spring of 2020 as the developing coronavirus pandemic required people not to assemble in group settings. Now, with the impact of the pandemic considerably reduced, it is again possible for the faithful to assemble for the Liturgy.

This obligation, as is always the case, does not apply to those who are seriously ill, have a serious health risk, as well as, those who have significant fear or anxiety of being in a part of large group at this time. Likewise, the obligation does not apply to those who care for those who cannot attend the Divine Liturgy in person. Those excused from participation in the Divine Liturgy are encouraged to spend time in prayer, meditating on the Death and Resurrection of the Lord, reading the Sacred Scriptures, and uniting themselves to Christ in his worship of the Father of us all. Those who are legitimately excused are also encouraged to listen to the radio broadcast of the Divine Liturgy, or to participate through one of the computer or face book live stream offerings from one of our churches. The spacing restrictions and special communion practices are also discontinued as of August 15, 2021.



SUNDAY BEFORE THE EXALTATION OF THE CROSS

Today's Gospel lesson, which is for the Sunday before the Feast of the Exaltation of the Cross has an interesting reference to a story in the Old Testament and to Moses, “just as Moses lifted up 5 the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.”

We can see that Jesus Christ is predicting His own crucifixion here; but like with any other story, there is more to it than meets the eye. What exactly was going on with Moses and the serpent? Why did he have to lift it up?

Moses prayed, and the Lord instructed him to “make a fiery serpent, set it on a pole, and everyone who is bitten will look at it and live”. Why wouldn't God just take the snakes away and heal the people? Because our salvation comes from God, but it still requires our participation.

So that's the background to the bronze serpent story. Christ refers back to it in talking about Himself – as the serpent was lifted up, so the Son of Man must be lifted up. Christ will be crucified on the Cross “that whoever believes in Him” will be saved, just as those who looked at the serpent survived the venomous bite.

And what was the serpent on the pole an image of? It was an image of the thing that was afflicting the people. Poisonous snakes killed them; the bronze serpent saved them. When we look to Christ on the Cross, we see death, which is the consequence of our sin. But just as the image of the serpent was the weapon that destroyed the power of serpents, so the instrument of Christ's death, the Cross, becomes the weapon that overthrows death itself.

The reason most churches have a cross, is so that the people can look up at it as they worship. Is it just by looking at the bronze serpent or looking at the Cross that Israelites and Christians are saved? No. This is not magic. The book of Wisdom of Solomon, explains that whoever turned to the bronze serpent was saved, not by what they saw, but by trusting God, by God's mercy that came and healed them.

Likewise, we are saved by trust, but faith, and by seeing Christ as He truly is – the One Who descended from heaven, the Only-begotten Son of the Father Who became incarnate, was crucified, died, was buried, resurrected, and ascended back to heaven for our salvation, and no other reason.

The snakes were afflicting the people by biting and killing them. Therefore, God instructed Moses to lift up a serpent on a pole to be healed by looking at it with faith. Death afflicts us, by biting and killing us; therefore, God, in His love for the world, sent His Son to be lifted up on the Cross, so that those who believe in Him and behold His Cross, would have eternal life, because by hanging on the Cross He defeated that which afflicts us – death – by His own death.

Knowing God's absolute care and love for us, we behold the Cross of Christ and we give all glory, honor, and worship to the Father and to the Son and to the Holy Spirit, One God, always, now and ever and forever.

STUFFED CABBAGE DINNER...AND MORE

St. John Cathedral will be offering a Stuffed Cabbage Dinner on Saturday, September 11 and Sunday September 12 as take-out only. The dinner includes: Stuffed Cabbage, mashed potatoes, vegetables, roll & butter. Price is \$10.00 per dinner. Dinners can be picked up on Saturday, from 4 – 7 PM and on Sunday, from 10 AM – 1 PM. In addition, we are selling stuffed cabbage in 1/2 dozen and dozen packages. We would appreciate as many pre orders for either day for both dinners and individual stuffed cabbage and can be placed by calling 412-461-0944. Also available will be pints and quarts of haluski, kolache and baked goods.

John 3:1-17

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

HEAVEN	SAVED	SON	BELIEVES
WHOEVER	ETERNAL LIFE	PERISH	WORLD
GODS LOVED	ISRAEL	TEACHER	WIND
FLESH	SPIRIT	WATER	WOMB
KINGDOM	JESUS	NICODEMUS	PHARISEES

Did you Know?

- The Byzantine Liturgical year is very different from the **Latin Church's** Liturgical year used by Roman Catholics. The Roman Catholic Liturgical year begins on the First Sunday of Advent, the Byzantine Liturgical year, on the other hand, begins on **September 1/14**.
- The Byzantine Liturgical year does not use the Roman Catholic structure and terminology for certain seasons; Greek Catholics do not have Advent or Ordinary time. In the Byzantine tradition the season prior to Christmas, known in the Latin Church as Advent, is called the **Nativity Fast (Pylypywka)**. There is no ordinary time in the Byzantine tradition, all Sundays are numbered after Pentecost.
- Greek Catholics or Byzantine Catholics like Roman Catholics, consider Pascha (Easter), the most important season of the Church Year. Like Roman Catholics, Byzantines have a Lenten season known as the **Great Fast** or Great Lent. Byzantine Catholics, like Roman Catholics, also celebrate the season of Christmas, known as the **Nativity**.



THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS



The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of Milan extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem. During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (see October 28).

The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

Saint Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. Saint Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

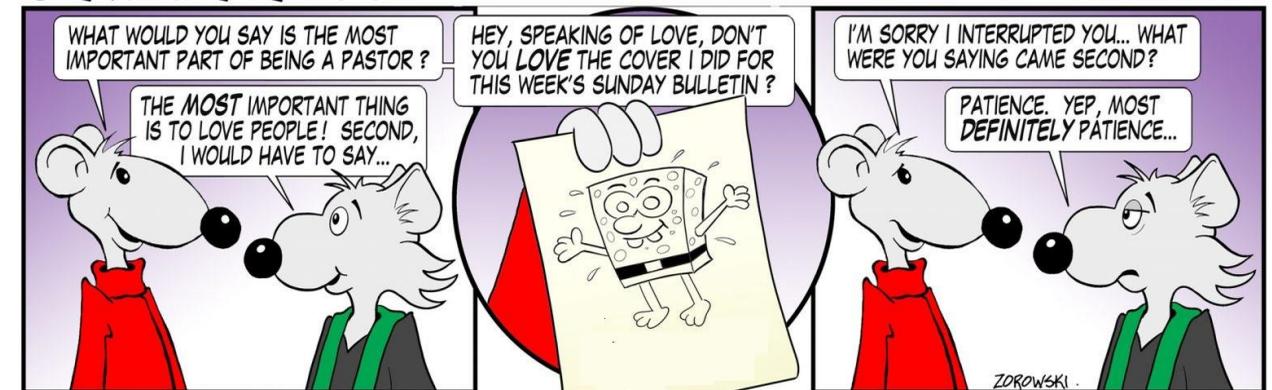
Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khosroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khosroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (July 4) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

Church Mice



Copyright 2021 Karl A. Zorowski. All rights reserved. Used with permission. Visit us online at www.churchmice.net.