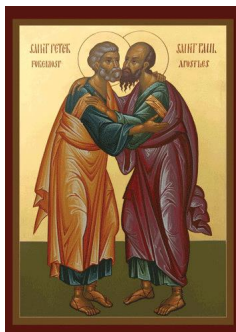




Saints Peter & Paul Byzantine Catholic Church



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 19th, 2021

Tone 8

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

Sunday	09/19/2021	11:00 am	<i>Sunday after Exaltation</i>	+Michael Fialkovich By Wife Anna (On-line)
Sunday	09/26/2021	03:00 pm	<i>18th Sunday after Pentecost</i>	

***Most Reverend William C. Skurla
at 3:00 P.M. will celebrate Divine Liturgy***

DIVINE SERVICES ATTENDANCE

Liturgy on Tuesday, September 7th was 8; on Sunday, September 12th was 29.

LIVE STREAM VIEWING

Liturgy on Tuesday, September 7th was 124; on Sunday, September 12th was 119.

On September 19 th 2021	On September 26 th 2021	On October 3 rd 2021	On October 10 th 2021
Team D		Team B	Team C

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 \$4,556.00

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.

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.

NOVEMBER 5TH – 6TH: ASSEMBLY OF THE BYZANTINE RUTHENIAN METROPOLITAN CATHOLIC CHURCH: «ONE BODY IN CHRIST: RE-EMERGING FROM THE PANDEMIC», ST. JOHN THE BAPTIST CATHEDRAL, MUNHALL, PA, SPONSORED BY THE ARCHEPARCHIAL OFFICE OF RELIGIOUS EDUCATION. REGISTRATION FEE IS \$125 PER PERSON (THE PARISH WILL COVER THE COST OF THIS FEE). DEADLINE TO REGISTER IS OCTOBER 15TH – NO REFUNDS. IF YOU ARE INTERESTING, PLEASE CONTACT FATHER VITALII

CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

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

The liturgical year

Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. Gradually, on either side of this source, the year is transfigured by the liturgy. It really is a "year of the Lord's favor." The economy of salvation is at work within the framework of time, but since its fulfillment in the Passover of Jesus and the outpouring of the Holy Spirit, the culmination of history is anticipated "as a foretaste," and the kingdom of God enters into our time.

Therefore Easter is not simply one feast among others, but the "Feast of feasts," the "Solemnity of solemnities," just as the Eucharist is the "Sacrament of sacraments" (the Great Sacrament). St. Athanasius calls Easter "the Great Sunday" and the Eastern Churches call Holy Week "the Great Week." the mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him.

At the Council of Nicaea in 325, all the Churches agreed that Easter, the Christian Passover, should be celebrated on the Sunday following the first full moon (14 Nisan) after the vernal equinox. the reform of the Western calendar, called "Gregorian" after Pope Gregory XIII (1582), caused a discrepancy of several days with the Eastern calendar. Today, the Western and Eastern Churches are seeking an agreement in order once again to celebrate the day of the Lord's Resurrection on a common date.

In the liturgical year the various aspects of the one Paschal mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the incarnation (Annunciation, Christmas, Epiphany). They commemorate the beginning of our salvation and communicate to us the first fruits of the Paschal mystery.

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 Center, 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

98. These considerations apply equally to moral theology. It is no less urgent that philosophy be recovered at the point where the understanding of faith is linked to the moral life of believers. Faced with contemporary challenges in the social, economic, political and scientific fields, the ethical conscience of people is disoriented. In the Encyclical Letter Veritatis Splendor, I wrote that many of the problems of the contemporary world stem from a crisis of truth. I noted that "once the idea of a universal truth about the good, knowable by human reason, is lost, inevitably the notion of conscience also changes. Conscience is no longer considered in its prime reality as an act of a person's intelligence, the function of which is to apply the universal knowledge of the good in a specific situation and thus to express a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly. Such an outlook is quite congenial to an individualist ethic, wherein each individual is faced with his own truth different from the truth of others".

Throughout the Encyclical I underscored clearly the fundamental role of truth in the moral field. In the case of the more pressing ethical problems, this truth demands of moral theology a careful enquiry rooted unambiguously in the word of God. In order to fulfil its mission, moral theology must turn to a philosophical ethics which looks to the truth of the good, to an ethics which is neither subjectivist nor utilitarian. Such an ethics implies and presupposes a philosophical anthropology and a metaphysics of the good. Drawing on this organic vision, linked necessarily to Christian holiness and to the practice of the human and supernatural virtues, moral theology will be able to tackle the various problems in its competence, such as peace, social justice, the family, the defence of life and the natural environment, in a more appropriate and effective way.

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;

Canons of the Councils

The Third and Fourth Ecumenical Councils adopted a number of canons of a disciplinary and practical nature. The Council of Ephesus forbade the composition of a “different faith” from that of the first two councils (Canon 7). This canon has been used by the Orthodox in opposition to the addition of the word filioque to the Creed as it came to be used in the Western Churches. This Council also reaffirmed the ancient independent jurisdictional status of the Church of Cyprus against attempts by the Church of Antioch to hold ordinations there (Canon 8). The Council of Chalcedon, in basically repeating Canon 3 from the Second Ecumenical Council, gave to Constantinople, the New Rome, “equal privileges with the old imperial Rome” because the new capital city was “honored with the emperor and the senate” (Canon 28). The Roman Church, however, fearing that this canon would interfere with her growing aspirations to have universal authority over the whole Church, did not accept this canon of the Council of Chalcedon.

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 AFTER THE EXALTATION OF THE CROSS

Today we continue to celebrate the Feast of the Exaltation of the Cross. It may seem strange that we devote certain periods of the Church year especially to the Cross because it is so characteristic of our entire life in Christ. No matter what else is going on in the Church or in our own lives, we are never done with the Cross, for our Savior calls us, just as He did His disciples, to take up our crosses and follow Him each and every day. That is not a command limited to certain days or periods, for it is a calling that permeates the Christian life.

Our Lord’s disciples had apparently expected a Messiah who would have had nothing to do with a cross. They wanted a successful ruler, who would destroy their enemies and give them privileged positions of power in a new political order. So they could not accept His clear word that He would be rejected, suffer, die, and rise again. When St. Peter actually tried to correct Him on this point, Christ called him “Satan” and said that he was thinking in human terms, not God’s.

The Savior told the disciples what they did not want to hear: that they too must take up their crosses and lose their lives in order to enter the Kingdom of Heaven. The same is true for us, for whatever false gods we are tempted to serve cannot conquer sin and death or bring healing to our souls. To serve them is to become their slaves and to receive nothing in return but weakness and despair.

Christ calls us all to live as those who are not ashamed of His Cross. That means that we must take practical, tangible steps every day in order to die to the corrupting influence of sin so that we may participate more fully in the new life that our Savior has brought to the world. If we do not, then we deny our Lord and His Cross. If we do not, we worship the false god of self because we refuse to place obedience to the way of the Savior over obedience to our own self-centered desires. Our ultimate choice is not between this or that opinion or idea, but between uniting ourselves to our Lord in His great Self-Offering and simply serving ourselves. One is a path to life, while the other leads only to the grave.

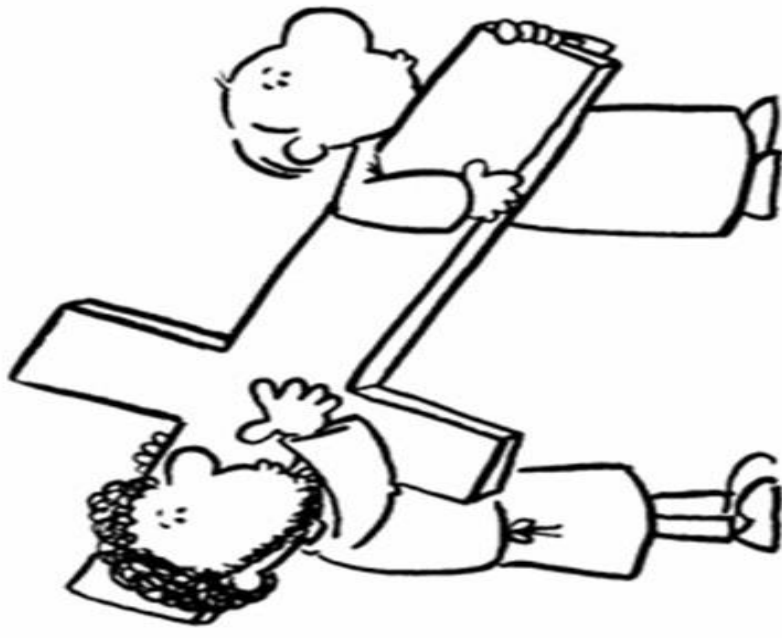
If we ever think that we are serving the Lord faithfully when we are not sacrificing to bear our crosses, then we should think again. We must not commemorate the Cross only in certain periods of the Church year, but every day of our lives in how we live, how we treat others, and how we respond to our temptations, weaknesses, and chronic challenges. The Savior offered Himself in free obedience on the Cross for the salvation of the world, and it is only by taking up the cross of dying to sin’s corruption in our lives that we will share in the great victory that He worked through it. He conquered death in His glorious resurrection on the third day. We will participate personally in His great triumph only if we deny ourselves, take up our crosses, and follow Him. That is what it means to be one of His disciples.

Great Lent or The Great Fast

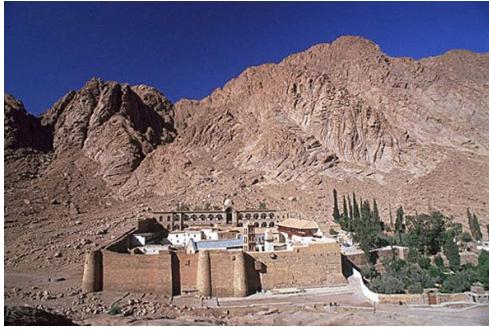
- In the Byzantine Catholic Tradition or Greek Catholic tradition, Great Lent or the Great Fast begins seven weeks prior to Pascha (Easter) on **Clean Monday** also known as **Pure or Bright Monday**. Byzantines Catholics or Greek Catholics unlike Roman Catholics do not observe Ash Wednesday. The Great Fast or Great Lent lasts 40 days, unlike the Roman Catholic season of Lent, the Byzantine Great fast includes Sundays.
- The Great Fast comes to an end on Friday of the sixth week, before **Lazarus Saturday**, which is the Saturday before **Palm/Willow Sunday**. On Palm Sunday the Great entrance of our Lord into Jerusalem is celebrated, this is one of the major feasts of the Byzantine liturgical year.
- Each day during Holy Week has a theme. The theme for Monday is Joseph's virtue, and the **withering of the fig tree**; Tuesday is the **Ten Virgins**; Wednesday is the anointing of Jesus at Bethany, Thursday is the **Mystical Supper**, Great Friday is the **Passion**, and Holy Saturday also known as the **Great Sabbath** is the burial of our Lord. On Holy Wednesday the sacrament of anointing (Holy Unction) takes place, healing is intimately connected with repentance in Byzantine spirituality.

S	E	T	G	E	L	D	E	R	S
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B	I	B	O	W	D	N	I	W	T
I	L	S	R	A	O	A	G	N	A
R	E	T	Y	U	N	R	A	L	S
C	L	A	N	G	H	T	L	S	U
S	W	C	E	T	A	S	O	D	F
M	E	L	A	S	U	R	E	J	F
B	S	E	I	R	C	S	D	L	E
E	D	E	S	T	I	N	E	D	R

DESTINED JERUSALEM ELDERS
 SCRIBES SATAN OBSTACLE
 RENOUNCE CROSS LIFE
 WORLD GLORY ANGELS



MOUNT SINAI



In the Bible, Mount Sinai (Hebrew: הַר סִינַי, Har Sinai) is the mountain at which the Ten Commandments were given to Moses by God. In the Book of Deuteronomy, these events are described as having transpired at Mount Horeb. "Sinai" and "Horeb" are generally considered to refer to the same place by scholars.

The location of the Mount Sinai described in the Bible remains disputed. The high point of the dispute was in the mid-nineteenth century. Hebrew Bible texts describe the

theophany at Mount Sinai in terms which a minority of scholars, following Charles Beke (1873), have suggested may literally describe the mountain as a volcano.

Mount Sinai is one of the most sacred locations in Judaism, Christianity and Islam.

Biblical description

The biblical account of the giving of the instructions and teachings of the Ten Commandments was given in the Book of Exodus, primarily between chapters 19–24, during which Sinai is mentioned by name twice, in Exodus 19:2; 24:16. In the story Sinai was enveloped in a cloud, it quaked and was filled with smoke, while lightning-flashes shot forth, and the roar of thunder mingled with the blasts of a trumpet; the account later adds that fire was seen burning at the summit of the mountain. In the biblical account, the fire and clouds are a direct consequence of the arrival of God upon the mountain. According to the biblical story, Moses departed to the mountain and stayed there for 40 days and nights in order to receive the Ten Commandments and he did so twice because he broke the first set of the tablets of stone after returning from the mountain for the first time.

The biblical description of God's descent seems to be in conflict with the statement shortly after that God spoke to the Israelites from Heaven. While biblical scholars argue that these passages are from different sources, the Mekhilta argues that God had lowered the heavens and spread them over Sinai, and the Pirke De-Rabbi Eliezer argues that a hole was torn in the heavens, and Sinai was torn away from the earth and the summit pushed through the hole. 'The heavens' could be a metaphor for clouds and the 'lake of fire' could be a metaphor for the lava-filled crater. Several bible critics[who?] have indicated that the smoke and fire reference from the Bible suggests that Mount Sinai was a volcano; despite the absence of ash. Other bible scholars have suggested that the description fits a storm especially as the Song of Deborah seems to allude to rain having occurred at the time. According to the biblical account, God spoke directly to the Israelite nation as a whole.

Sinai is mentioned by name in ten other locations in the Torah: Exodus 31:18; 34:2, Leviticus 7:38; 25:1; 26:46; 27:34, Numbers 1:1; 3:1; 9:1 and Deuteronomy 33:2. Sinai was also mentioned once by name in the rest of the Hebrew Bible in Nehemiah 9:13. In the New Testament, Paul the Apostle referred directly to Sinai in Galatians 4:24; 4:25.

CONCEPTION OF THE HONORABLE GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN; Commemorated on September 23

The Conception of the Venerable Prophet, Forerunner and Baptist of the Lord, John: The holy Prophet Malachi prophesied that before the Messiah's birth His Forerunner would appear, and would indicate His coming. The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner.

In a city of the hills of Judea in the land of Palestine lived the righteous priest Saint Zachariah and his wife Saint Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child.

Once, when Saint Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

Saint Zachariah was astonished and halted in fear, but the angel said to him, "Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John." But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words...."

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

Church Mice

