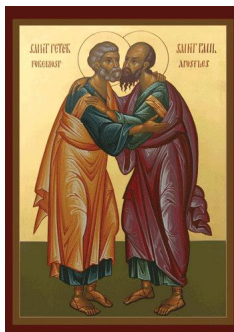




Saints Peter & Paul Byzantine Catholic Church



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 26th, 2021

Tone 1

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

Sunday 09/26/2021 03:00 pm *18th Sunday after Pentecost*

Thursday 09/30/2021 06:30 pm *Liturgy for Protection of the Theotokos*

+Shirley Torbich

By Her brothers and Sisters

(On-line)

Sunday 10/03/2021 11:00 am *19th Sunday after Pentecost*

+Helen Drabik

By The Bradik Family

(On-line)

Most Reverend William C. Skurla

at 3:00 P.M. will celebrate Divine Liturgy

DIVINE SERVICES ATTENDANCE

Liturgy on Monday, September 13th was 7; on Sunday, September 19th was 27.

LIVE STREAM VIEWING

Liturgy on Monday, September 13th was 121; on Sunday, September 19th was 129.

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.*

OCTOBER BIRTHDAYS

10/09 WILLIAM FEDOR

10/10 MARK FIALKOVICH

10/11 JOCLYN DRABIK

10/18 DAN GAZZO

10/27 SUSAN KENNEDY

OCTOBER WEDDING ANNIVERSARIES

10/09/82 DON AND LORI DOWNEY

10/15/93 DAN AND MARY BETH JOSCAK

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 \$4,626.00

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.

On September 26 th 2021	On October 3 rd 2021	On October 10 th 2021	On October 17 th 2021
	Team B	Team C	Team D

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 sanctoral in the liturgical year

"In celebrating this annual cycle of the mysteries of Christ, Holy Church honors the Blessed Mary, Mother of God, with a special love. She is inseparably linked with the saving work of her Son. In her the Church admires and exalts the most excellent fruit of redemption and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be."

When the Church keeps the memorials of martyrs and other saints during the annual cycle, she proclaims the Paschal mystery in those "who have suffered and have been glorified with Christ. She proposes them to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God's favors."

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 Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

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.



CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

Current tasks for theology

99. Theological work in the Church is first of all at the service of the proclamation of the faith and of catechesis. Proclamation or kerygma is a call to conversion, announcing the truth of Christ, which reaches its summit in his Paschal Mystery: for only in Christ is it possible to know the fullness of the truth which saves (cf. Acts 4:12; 1 Tm 2:4-6).

In this respect, it is easy to see why, in addition to theology, reference to catechesis is also important, since catechesis has philosophical implications which must be explored more deeply in the light of faith. The teaching imparted in catechesis helps to form the person. As a mode of linguistic communication, catechesis must present the Church's doctrine in its integrity, demonstrating its link with the life of the faithful. The result is a unique bond between teaching and living which is otherwise unattainable, since what is communicated in catechesis is not a body of conceptual truths, but the mystery of the living God.

Philosophical enquiry can help greatly to clarify the relationship between truth and life, between event and doctrinal truth, and above all between transcendent truth and humanly comprehensible language. This involves a reciprocity between the theological disciplines and the insights drawn from the various strands of philosophy; and such a reciprocity can prove genuinely fruitful for the communication and deeper understanding of the faith.

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

Church Mice

Karl Zorowski



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The West; Saint Augustine

The Western Church was dominated intellectually and spiritually by the towering figure of Saint Augustine, Bishop of Hippo (r. 386–430), near Carthage in western North Africa. Living in a kind of communal monasticism with friends on his estate, Augustine wrote massively in Latin. His *City of God* was the most extensive Christian reflection on human history and its ultimate destiny ever written up to that point. His Scriptural commentaries and his many letters have provided practical guidance for many generations of Western Christians. And his remarkably intimate *Confessions* became a model for many more such introspective spiritual analyses.

Many of his writings were taken up with fighting three virulent heresies—Donatism, the rigorist sect of western North Africa similar to Novatianism; Manicheanism, a strictly dualist movement from Asia Minor; and Pelagianism, promoted by a British monk named Pelagius, who asserted that man could be saved by his own virtue, without the assistance of divine grace. In the heat of the polemics with these heterodox movements, Augustine did not always avoid the temptation of taking his position to the opposite extreme.

This happened most conspicuously in his anti-Pelagian writings, in which he said that man, due to the grievous calamity of Adam’s Fall, so far from being able to save himself, cannot even do anything good. Because his free will has become totally depraved due to this “original sin” of Adam, man cannot participate in his own salvation, so God must do everything.

These presuppositions led with inexorable logic to what would become known as the doctrine of double predestination. As stated many years later in the Westminster Confession (1646) of the Presbyterian Church, “By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.” Such a view is in stark contrast to the Orthodox understanding of synergism, in which God and man—whose free will, though damaged, was not totally corrupted at the Fall—cooperate together in the work of salvation, which God longingly desires for every human being (cf. 1 Tim 2.4).

Another problematic side to Augustine, from the Orthodox point of view, is his philosophical speculation about the Holy Trinity, in which he suggests that the Holy Spirit is the love that binds the Father and the Son. Such speculation creates some of the philosophical underpinning for the filioque, which appeared in Spain in the next century.

In addition, his claim that marital relations can never occur without the sin of concupiscence darkened in the West the traditional understanding of the full goodness of human sexuality and marriage (as seen at the Council of Nicea). This skepticism/pessimism regarding sexuality is reflected in the mandatory clerical celibacy practiced in the Roman Catholic Church to this day.

HOMILY FOR THE FIRST SUNDAY OF LUKE (LUKE 5:1-11)

What should be praised first from what the Evangelist Luke told us today? The people of Galilee, who thirsted to hear the words of Jesus? They filled the shore of Lake as soon as they learned that Jesus was there, and they longed to see Him and hear Him. His word sweetened their hearts and gave peace, strength and enlightenment.

Or the obedience of Peter to Jesus, who told him to go out fishing around noon time? An experienced fisherman like Peter knew that fish were not caught in the day time! The other fishermen would laugh when they see them throw their nets out for fishing at that time. After all, last night he could not catch any fish. But Peter willingly obeyed Christ!

Peter’s reaction was remarkable when he saw so many fish, as it was something he had never seen before. Instead of expressing his thanks to the Lord for such a great blessing, he says to Him: Please get out of my boat. What kind of strange behavior is that? Why does Peter do this? It becomes clear in his words: “*Depart from me, Lord, for I am a sinful man*”. He felt his sinfulness, and in humility declared that he was not worthy to have on his simple boat the great honor of the Lord’s presence. As the Evangelist Luke explains: “*For Peter and all who were with him were astonished at the catch of fish which they had taken*”.

All of this is admirable, and among other things, they teach us something very important for our lives. Peter and his associates, when they struggled alone all night, thought they were experienced fishermen, working under the best conditions for fishing and yet had no profit. But when they had Christ with them and obeyed His words, despite all of the unfavorable conditions for fishing, they earned more than they ever had in their lives! Does that say something to us too?

Unfortunately, Christians influenced by the materialist spirit of the time do not respect the spiritual and moral values of the Gospel. Many say: You cannot survive in today’s world with the Gospel, You have to compete with others using the same means that they do. What are these means? We know it includes lies, fraud, stealing, deception, unfulfilled promises and so many others that have brought humanity to such a terrible situation! We see the downfall of so many of them!

My brothers and sisters, let us always have in front of our eyes the image of Jesus with Peter and the two boats full of fish, and remember this: If we have Christ near us and we will work according to His words, we will enjoy blessings that no one else can give us.

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

GENNESARET BOATS FISHERMEN

NETS CROWD SHORE

WATER SINKING KNEES

OVERCOME BANK FELL



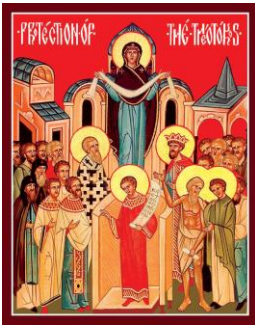
Did you Know?

- The **Triodion** is a three week period prior to the beginning of Great Lent named after the liturgical book used for this pre-Lenten period, Great Lent and Holy Week.
- The **Sunday of the Publican and the Pharisee** is the first Sunday of this three week period. It marks the beginning of a time of preparation for the spiritual journey of Lent. In the Byzantine Tradition this period is marked by worship, prayer, fasting, and acts of charity.

The Sundays of the Triodion are:

1. **Sunday of the Publican and Pharisee**
(Luke 18:9-14)
2. **Sunday of the Prodigal Son**
(Luke 15:11-32)
3. **Sunday of the Last Judgment**
(aka Meatfare Sunday; Matt. 25:31-46)
4. **Sunday of Forgiveness**
(aka Cheese fare Sunday; Matt. 6:14-21)





THE PROTECTION OF OUR MOST HOLY LADY THE MOTHER OF GOD AND EVER-VIRGIN MARY

The Protection of the Most Holy Theotokos: *“Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!”*

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth

century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop’s Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed *“more than the rays of the sun.”* Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, *“Do you see, brother, the Holy Theotokos, praying for all the world?”* Epiphanius answered, *“I do see, holy Father, and I am in awe.”*

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, *“O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard.”*

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and *“for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation.”*

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, *“Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you.”*

TORAH



The Torah (/ˈtɔːrə, ˈtɔʊrə/; Hebrew: תּוֹרָה, "Instruction", "Teaching" or "Law") includes the first five books of the Hebrew Bible, namely: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. When used in that sense, Torah means the same as Pentateuch or the Five Books of Moses. It is also known in the Jewish tradition as the Written Torah. If meant for liturgic purposes, it takes the form of a Torah scroll.

However, the word Torah can also be used as a synonym for Tanakh or Hebrew Bible, in which sense it includes not only the five first but all 24 books of the Hebrew Bible. If in bound book form, it is called Chumash, and is usually printed with the rabbinic commentaries (perushim).

Finally, Torah can even mean the totality of Jewish teaching, culture, and practice, whether derived from biblical texts or later rabbinic writings. The latter is often known as the Oral Torah.

Common to all these meanings, Torah consists of the origin of Jewish peoplehood: their call into being by God, their trials and tribulations, and their covenant with their God, which involves following a way of life embodied in a set of moral and religious obligations and civil laws (halakha).

In rabbinic literature the word Torah denotes both the five books (Hebrew: תּוֹרָה שֶׁבִּכְתָב, romanized: torah shebichtav "Torah that is written") and the Oral Torah (Hebrew: תּוֹרָה שֶׁבֶּעַל פֶּה, romanized: torah shebe'al peh, "Torah that is spoken"). The Oral Torah consists of interpretations and amplifications which according to rabbinic tradition have been handed down from generation to generation and are now embodied in the Talmud and Midrash. Rabbinic tradition's understanding is that all of the teachings found in the Torah (both written and oral) were given by God through the prophet Moses, some at Mount Sinai and others at the Tabernacle, and all the teachings were written down by Moses, which resulted in the Torah that exists today. According to the Midrash, the Torah was created prior to the creation of the world, and was used as the blueprint for Creation. The majority of Biblical scholars believe that the written books were a product of the Babylonian captivity, based on earlier written sources and oral traditions, and that it was completed with final revisions during the post-Exilic period.

Traditionally, the words of the Torah are written on a scroll by a scribe (sofer) in Hebrew. A Torah portion is read publicly at least once every three days in the presence of a congregation. Reading the Torah publicly is one of the bases of Jewish communal life.

The Torah starts from the beginning of God's creating the world, through the beginnings of the people of Israel, their descent into Egypt, and the giving of the Torah at biblical Mount Sinai. It ends with the death of Moses, just before the people of Israel cross to the promised land of Canaan. Interspersed in the narrative are the specific teachings (religious obligations and civil laws) given explicitly (i.e. Ten Commandments) or implicitly embedded in the narrative (as in Exodus 12 and 13 laws of the celebration of Passover).

In Hebrew, the five books of the Torah are identified by the incipits in each book; and the common English names for the books are derived from the Greek Septuagint[citation needed] and reflect the essential theme of each book:

- Bəreshit (בְּרֵאשִׁית, literally "In the beginning")—Genesis, from Γένεσις (Génesis, "Creation")
- Shəmot (שְׁמוֹת, literally "Names")—Exodus, from Ἔξοδος (Éxodos, "Exit")
- Vayikra (וַיִּקְרָא, literally "And He called")—Leviticus, from Λευιτικόν (Leuitikón, "Relating to the Levites")
- Bəmidbar (בְּמִדְבָּר, literally "In the desert [of]")—Numbers, from Ἀριθμοί (Arithmoí, "Numbers")
- Dəvarim (דְּבָרִים, literally "Things" or "Words")—Deuteronomy, from Δευτερονόμιον (Deuteronómion, "Second-Law")