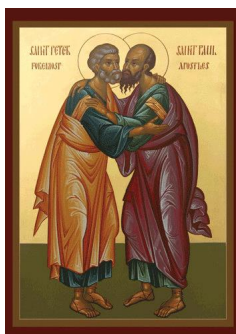




Saints Peter & Paul Byzantine Catholic Church



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, October 3rd, 2021

Tone 2

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

Sunday	10/03/2021	11:00 am	<i>19th Sunday after Pentecost</i>	+Helen Drabik <i>By The Drabik Family (On-line)</i>
Sunday	10/10/2021	11:00 am	<i>20th Sunday after Pentecost</i>	+Kenneth Schell <i>By wife and children (On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, September 26th was 264.

LIVE STREAM VIEWING

Liturgy on Sunday, September 26th was around 1800.

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

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

DONATIONS IN MEMORY (FROM 7-01-2021 TO 9-26-2021)

In Remembrance of Andy Repasky and John & Louise Repasky – <i>by Michele (Repasky) Leech \$</i>	125.00
In Loving Memory of John & Elizabeth Koczur – <i>by Mr & Mrs Nicholas S. Havrilla Sr.</i>	100.00
In memory of the Gerchak & Gorka Families – <i>by Kathleen Handza</i>	100.00
In memory of deceased father, Stephen Ference – <i>by Cynthia K Ference-Kelly</i>	125.00
In memory of Martin & Simchak Family – <i>by Barbara Martin</i>	500.00
In memory of father Richard Martin – <i>by Kristin Martin</i>	100.00
In memory of John Jama, Mildred Jama, Nancy Jama Tornasic, Mary Dzama, <i>Andy Dzama – by Arleen Jama</i>	500.00

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 October 3 rd 2021	On October 10 th 2021	On October 17 th 2021	On October 24 th 2021
Team B	Team C	Team D	Team A

CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

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

The Liturgy of the Hours

The mystery of Christ, his Incarnation and Passover, which we celebrate in the Eucharist especially at the Sunday assembly, permeates and transfigures the time of each day, through the celebration of the Liturgy of the Hours, "the divine office." This celebration, faithful to the apostolic exhortations to "pray constantly," is "so devised that the whole course of the day and night is made holy by the praise of God." In this "public prayer of the Church," The faithful (clergy, religious, and lay people) exercise the royal priesthood of the baptized. Celebrated in "the form approved" by the Church, the Liturgy of the Hours "is truly the voice of the Bride herself addressed to her Bridegroom. It is the very prayer which Christ himself together with his Body addresses to the Father.

The Liturgy of the Hours is intended to become the prayer of the whole People of God. In it Christ himself "continues his priestly work through his Church." His members participate according to their own place in the Church and the circumstances of their lives: priests devoted to the pastoral ministry, because they are called to remain diligent in prayer and the service of the word; religious, by the charism of their consecrated lives; all the faithful as much as possible: "Pastors of souls should see to it that the principal hours, especially Vespers, are celebrated in common in church on Sundays and on the more solemn feasts. the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually."

The celebration of the Liturgy of the Hours demands not only harmonizing the voice with the praying heart, but also a deeper "understanding of the liturgy and of the Bible, especially of the Psalms."

The hymns and litanies of the Liturgy of the Hours integrate the prayer of the psalms into the age of the Church, expressing the symbolism of the time of day, the liturgical season, or the feast being celebrated. Moreover, the reading from the Word of God at each Hour (with the subsequent responses or troparia) and readings from the Fathers and spiritual masters at certain Hours, reveal more deeply the meaning of the mystery being celebrated, assist in understanding the psalms, and prepare for silent prayer. the lectio divina, where the Word of God is so read and meditated that it becomes prayer, is thus rooted in the liturgical celebration.

The Liturgy of the Hours, which is like an extension of the Eucharistic celebration, does not exclude but rather in a complementary way calls forth the various devotions of the People of God, especially adoration and worship of the Blessed Sacrament.

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

CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

CONCLUSION

100. More than a hundred years after the appearance of Pope Leo XIII's Encyclical *Æterni Patris*, to which I have often referred in these pages, I have sensed the need to revisit in a more systematic way the issue of the relationship between faith and philosophy. The importance of philosophical thought in the development of culture and its influence on patterns of personal and social behaviour is there for all to see. In addition, philosophy exercises a powerful, though not always obvious, influence on theology and its disciplines. For these reasons, I have judged it appropriate and necessary to emphasize the value of philosophy for the understanding of the faith, as well as the limits which philosophy faces when it neglects or rejects the truths of Revelation. The Church remains profoundly convinced that faith and reason "mutually support each other"; each influences the other, as they offer to each other a purifying critique and a stimulus to pursue the search for deeper understanding.

101. A survey of the history of thought, especially in the West, shows clearly that the encounter between philosophy and theology and the exchange of their respective insights have contributed richly to the progress of humanity. Endowed as it is with an openness and originality which allow it to stand as the science of faith, theology has certainly challenged reason to remain open to the radical newness found in God's Revelation; and this has been an undoubted boon for philosophy which has thus glimpsed new vistas of further meanings which reason is summoned to penetrate.

Precisely in the light of this consideration, and just as I have reaffirmed theology's duty to recover its true relationship with philosophy, I feel equally bound to stress how right it is that, for the benefit and development of human thought, philosophy too should recover its relationship with theology. In theology, philosophy will find not the thinking of a single person which, however rich and profound, still entails the limited perspective of an individual, but the wealth of a communal reflection. For by its very nature, theology is sustained in the search for truth by its ecclesial context and by the tradition of the People of God, with its harmony of many different fields of learning and culture within the unity of faith.

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

CHURCH HISTORY; Fifth Century;

The West; Saint John Cassian

In southern France, Saint John Cassian (c. 360–c. 435) established two monasteries based on the pattern of the Egyptian monasticism of the Desert Fathers and Mothers, with whom he had spent much time earlier in his life. In his most highly acclaimed works, *The Conferences* and *The Institutes*, he conveys the wisdom he learned from the monastics of Egypt, including their understanding of the mystery of synergism.

Saint John Cassian writing on synergism

And therefore it is laid down by all the catholic fathers who have taught perfection of heart not by empty disputes of words, but in deed and act, that the first stage in the Divine gift is for each man to be inflamed with the desire for everything that is good, but in such a way that the choice of free will is open to either side. The second stage in Divine grace is for the aforesaid practices of virtue to be able to be performed, but in such a way that the possibilities of the will are not destroyed. The third stage also belongs to the gifts of God, so that it may be held by the persistence of the goodness already acquired, and in such a way that the liberty may not be surrendered and experience bondage. For the God of all must be held to work in all, so as to incite, protect, and strengthen, but not to take away the freedom of the will which He Himself has once given.

If, however, any more subtle further human argumentation and reasoning seems opposed to this interpretation, it should be avoided, rather than brought forward to the destruction of the faith (for we do not gain faith from understanding, but understanding from faith, as it is written, “Except ye believe, ye will not understand” [Is 7.9]). For how God works all things in us and yet everything can be ascribed to free will, cannot be fully grasped by the mind and reason of man.

(The Conferences, XIII.18)

Many monasteries, sketes, and hermitages based on the Egyptian model sprang up and flourished in the mountains and valleys of eastern and southern France in the 5th and 6th centuries. The lives of nearly thirty saints in this setting were compiled near the end of the 6th century by Saint Gregory of Tours.

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.

2ND LUKE SUNDAY. LUKE 6 31-36

If it is hard for us to live faithfully as Christians in our time and place. We may wonder why the Lord gave us such difficult teachings to follow as those as we find in today’s gospel lesson. Be merciful even as your Father in heaven is merciful. Love your enemies. Do good to everyone; lend expecting nothing in return. Treat others as you wish to be treated. Christ Himself tells us that this is the difficult path of true holiness.

No matter where we live in, we all struggle against the spiritual diseases that make it so hard to forgive, love, and serve those who have violated our pride by offending us or who will probably not respond in kind. We have these struggles because we have turned away from the truth that we are made for a common life in the image and likeness of God. We have forgotten that it is our very nature as persons to be united with one another in love as are the members of the Holy Trinity. When St. Paul wrote of Christians as the temple and people of God, he was pointing to the fulfillment of our calling as human beings by the power of the Holy Spirit in our hearts and our collective life.

Jesus Christ is the hope of the Church and the world. He is our hope because He brought a new, blessed, and saving way for human beings to relate to others and to God. He died and rose again for those who rejected Him, who nailed Him to a cross and thought that He was demon-possessed. He not only healed His own people, but showed the same mercy to. He was at times very frustrated with the disciples for their lack of faith; they largely abandoned Him at His arrest and crucifixion, but Christ still appeared to them after His resurrection and blessed them as the leaders of the Church.

Our Savior is the embodiment of mercy to everyone, for He came to save and transform the entire world and especially every human being. Even more amazing is the truth that we are able to participate in Him, to be nourished by His Body and Blood, the medicine of immortality and holiness in Holy Mystery of the Eucharist. We really are able to become merciful as our Father in heaven is merciful. By being filled and transformed by His grace, we may become living icons of the divine love and light even in our most difficult relationships.

In other words, what we do in this temple today is a crucial dimension of being His temple and people, of receiving the strength and power to turn away from all the sins that frustrate our growth in holiness and personal union with the Lord and one another. We are enabled to become like the Father by receiving the Son in the power of the Holy Spirit. And then let us live as we have received, “cleansing ourselves from every defilement of body and spirit, and making holiness perfect in the fear of God.”

What is the Divine Liturgy?

In the Byzantine Catholic Tradition, **Divine Liturgy** is the name used to refer to the celebration of the **Eucharist**. The Byzantine Tradition has several liturgies for the celebration of the Divine Liturgy. The most common are:

A. The Divine Liturgy of St. John Chrysostom (5th Century A.D.), used on most days of the year.

B. The Divine Liturgy of St. Basil the Great (4th Century A.D.), used on the 5 Sundays of Great Lent, and on Saint Basil's feast day. On the eves of the Nativity and Theophany, and on Holy Thursday and Holy Saturday. All together, St. Basil's liturgy is celebrated 10 or 11 days out of the liturgical year.

C. The Liturgy of the Presanctified Gifts (6th Century A.D.), celebrated on Wednesdays and Fridays during Great Lent and on the first three days of Holy Week. It is essentially the office of vespers with a communion service added, the Holy Gifts having been consecrated and reserved the previous Sunday.

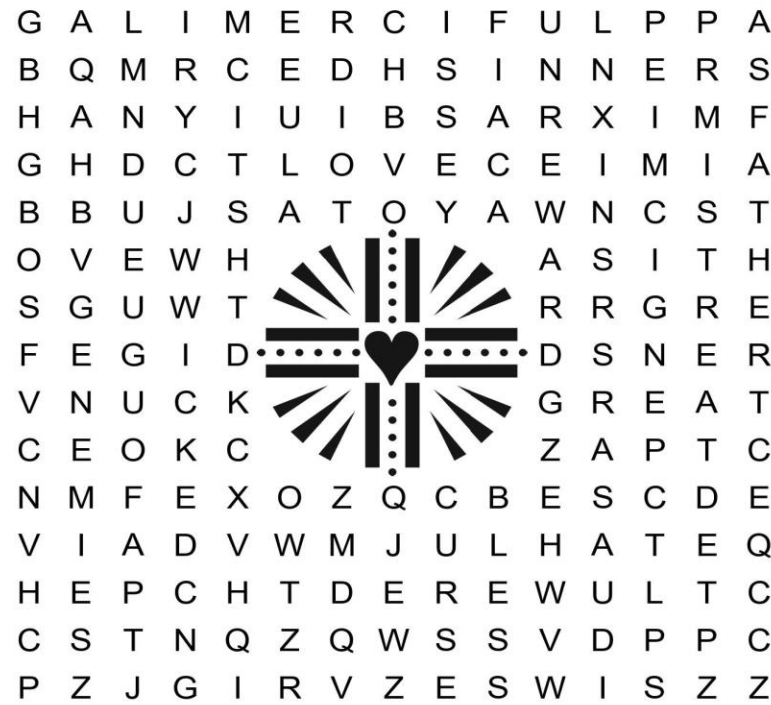


The Golden Rule

Do to others as you would have them do to you. Luke 6:31 (NIV)

The activity is based on words found in Luke 6:27-38

Find the hidden words. The words have been placed horizontally, vertically, or diagonally. When you locate a word, draw a circle around it.



- | | | | |
|---------|---------|----------|----------|
| FATHER | BLESS | WICKED | GREAT |
| ENEMIES | SINNERS | HATE | LOVE |
| REWARD | CURSE | MISTREAT | MERCIFUL |



MOSAIC AUTHORSHIP



Mosaic authorship is the traditional Judeo-Christian belief that the Torah, the first five books of the Hebrew Bible/Old Testament, were dictated to Moses by the Abrahamic God. The books do not name any author, as authorship was not considered important by the society that produced them, and it was only after Jews came into intense contact with author-centric Hellenistic culture in the late Second Temple period that the rabbis began to find authors for their scriptures. The tradition that Moses was this author probably began with the legalistic code of the Book of Deuteronomy and was then gradually extended until Moses, as the central character, came to be regarded not just as the mediator of law but as author of both laws and narrative.

By the 1st century CE it was already common practice to refer to the five books as the "Law of Moses", but the first unequivocal expression of the idea that this meant authorship appears in the Babylonian Talmud, an encyclopedia of Jewish tradition and scholarship composed between 200 and 500 CE. There the rabbis noticed and addressed such issues as how Moses had received the divine revelation, how it was curated and transmitted to later generations, and how difficult passages such as the last verses of Deuteronomy, which describe his death, were to be explained. This culminated in the 8th of Maimonides' 13 Principles of Faith, establishing belief in Mosaic authorship as an article of Jewish belief.

Mosaic authorship of the Torah was unquestioned by both Jews and Christians until the European Enlightenment, when the systematic study of the five books led the majority of scholars to conclude that they are the product of multiple authors throughout many centuries. Despite this, the role of Moses is an article of faith in traditional Jewish circles and for some Christian Evangelical scholars, for whom it remains crucial to their understanding of the unity and authority of the Bible

THANK YOU

I would like to thank all parishioners of Saints Peter & Paul Church for your continued faithfulness and hard work in making this Anniversary such a success. This event has been months in the making. We have worked so hard for so long to make this anniversary so special.

I'm sure you have done things to help that I am not even aware of and I know it hasn't always been easy. For your dedication and attention to make this day so special, thank you so very much.

God can do so much more than we can possibly imagine. Think of our church founders, coming across the ocean to a foreign land, not knowing the language and the customs. It must have been so hard for them to survive.

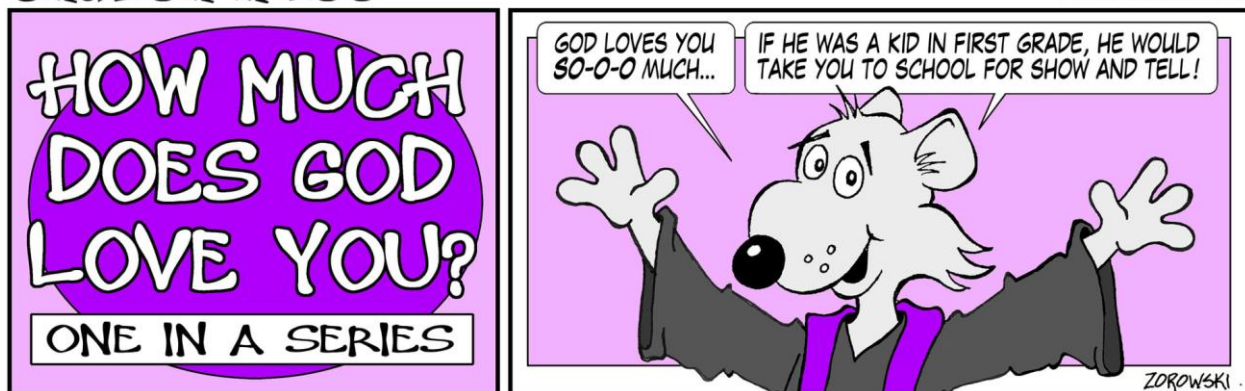
And yet, what they wanted more than anything was to have their own Byzantine Catholic Church to worship God. So they made it happen, with great sacrifice and devotion to God. Later, they built from the ground up a beautiful new church, like a cathedral, and a school for the parish children. Our founders could have never imagined the great history that would develop from their first efforts in 1896. Saints Peter and Paul Church became a pillar of the Braddock community and an important part of the Byzantine Catholic Archeparchy. Their legacy of faith has lasted 125 years and is now carried forward by each one of us.

Let us look back with gratitude to our past history and the legacy of our church founders. Then let us look forward and promise to continue their legacy as God continues to work His wonders.

Thank you and God bless you all and God bless Saints Peter and Paul Byzantine Catholic Church! May God grant us many years!

Church Mice

Karl Zorowski



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Thank You