



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 STASHKEYVCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120



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:

Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Connie Leary, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M, Dennis Saccomano, Dan & Nancy Pratkano, James Engleson, David Mall, Sharon Connelly, Monica Gazzo.

***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.*

CATHOLIC TEACHING, THE SACRAMENTS OF HEALING

X. Indulgences

The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin." Indulgences may be applied to the living or the dead.

The punishments of sin

To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."

CATECHISM OF THE CATHOLIC CHURCH

Sunday, September 18th 2022

Tone 6

Page:151/

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

Sunday	09/18/2022	11:00 AM	<i>Sunday after the Exaltation of the Holy Cross</i> +Michael Fialkovich – Wife Anna
Sunday	09/25/2022	11:00 AM	<i>16th Sunday after Pentecost</i> +Paul Drabik – Myron Drabik Family

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

On September 11 th 2022	On September 18 th 2022	On September 25 th 2022	On October 2 nd 2022
Team C	Team D	Team A	Team B

DIVINE SERVICES ATTENDANCE

On Wednesday September 7th was 12; Sunday September 11th was 35.

LIVE STREAM VIEWING

On Wednesday September 7th was 105; Sunday September 11th was 129.

DEANERY PASTA DINNER

The Pittsburgh Protopresbyterate (Deanery) invites ALL our faithful to a Deanery Pasta Dinner which will take place at St. Elias parish, 4200 Homestead-Duquesne Road, Munhall, on Sunday, October 23rd, from 2:00 p.m. until 5:00 p.m. This pasta dinner will be prepared and served by the priests and deacons in our Pittsburgh deanery. This is a free/free will offering event. **If you are planning to attend, please use the sign-up sheet in the church vestibule. Deadline to sign up is on October 16th, 2022.**

SEPTEMBER BIRTHDAYS

09/11 COLEEN FEDOR
09/12 MARIE BUMBA
09/12 ANNA FIALKOVICH
09/13 ANDREW NOVOTNY
09/18 NANCY LEPSCH
9/28 GERARD FIALKOVICH

SEPTEMBER WEDDING ANNIVERSARIES

09/05 JOSEPH AND MARLENE TORBICH
09/08 GERARD AND BETTY JEAN FIALKOVICH
09/08 RONALD AND CONSTANCE SCHAMBURA
09/15 FATHER VITALLI AND MARY STASHKEVYCH

SUNDAY AFTER THE EXALTATION

In some ways, people today are too familiar with the image of the cross. Some wear it as just another a piece of jewelry or otherwise use it to symbolize values or organizations that have nothing to do with the cross through which our Lord conquered death. Celebrating the Exaltation of the Cross with integrity requires that we confess truthfully with St. Paul: *“I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.”*

The Lord’s command to take up our crosses, deny ourselves, and lose our lives has nothing to do with appeasing an angry Father by our suffering. It is not concerned with the pointless task of trying to earn forgiveness by paying a debt or meeting a legal obligation. Instead, it is about doing what is necessary to find healing. In order to regain physical health, we may have to do some painful and difficult things at times, like having surgery, going to physical therapy, or changing our diet. Those are not punishments, but simply what is necessary for us to regain our health in light of our particular physical condition. If we want to get better, we will put aside our preferences and accept the inconvenience.

The same thing is true for us spiritually. Offering ourselves to the Lord for the healing of our souls in whatever circumstances we face is how we take up our crosses. From the origins of the Church to this very day, that has meant literal martyrdom for those who refuse to deny Christ when the powerful of this world kill them as a result. If we do not take up our crosses in the challenges that we face daily, whatever they may be, then we show that we are ashamed of Christ and of His Cross. We show that we want no part of Him and prefer to gratify our own desires instead of offering ourselves for the service of His Kingdom.

Like Peter before He denied the Savior three times, we may well believe that we would never do such a thing. Like Peter, however, we may have such a poor understanding of the Messiah we serve that we will be unprepared when our eyes are opened to the truth.

Thankfully, there is hope for us through our Lord’s great victory over sin and death on His Cross. Let us celebrate the Exaltation of the Holy Cross by showing that we are not ashamed of His Self-Offering for our salvation. No matter the circumstances of our lives, let us deny ourselves as we embrace the crosses of our lives. That is how we may all enter into the joy of the Kingdom.

CANDLES FOR SOMEONE SPECIAL SEPTEMBER 11th 2022

Ron C Salada Good Health
Special Favor
Myron Drabik For Good Health
For Special Favor
Lori Downey For Good Health
Rich Trankocy Special
Connie Leary For Good Health
Bobbi Vaccaro For Good health
Barbara Martin Special
Brian Salada Special
Ron C Salada Good health
Jack B Salada Good Health
Father Vitalii & Mary Happy Marriage
Jan Ferrence Good Health
Matt Roberts Special Favor

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.

ADVISORY COMMITEE MEETINGS:

October 24th 2022 at 6:30 pm at Church Social Hal

THE HOLY CROSS

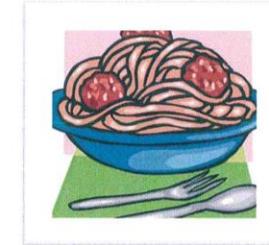
The True Cross is the cross upon which Jesus was said to have been crucified, particularly as an object of religious veneration. There are no early accounts that the apostles or early Christians preserved the physical cross themselves, although protective use of the sign of the cross was common by at least the 2nd century. Post-Nicene historians such as Socrates of Constantinople relate that Helena, the mother of the Roman emperor Constantine I, travelled to the Holy Land in the years 326–328, founding churches and establishing relief agencies for the poor. The late 4th-century historians Gelasius of Caesarea and Tyrannius Rufinus claimed that while there she discovered the hiding place of three crosses that were believed to have been used at the crucifixion of Jesus and the two thieves, St. Dismas and Gestas, executed with him. To one cross was affixed the titulus bearing Jesus's name, but according to Rufinus, Helena was not sure until a miracle revealed that this was the True Cross.

Many churches possess fragmentary remains that are by tradition alleged to be those of this True Cross. The acceptance of these relics is generally restricted to the Catholic Church, Eastern Orthodox Church, Oriental Orthodox Church, and the Church of the East, while Protestants and other Christians dispute their authenticity. The medieval legends that developed concerning the provenance of the True Cross differ between Catholic and Orthodox tradition, as do the exact dates of the religious festivals celebrating its rediscovery. A supposed fragment of True Cross held by Waterford Cathedral was tested by Oxford University radiocarbon experts in 2016 and found to date from the 11th century. Forging of relics for sale or to promote religious tourism (pilgrimage) was common during the medieval period but so was the creation of third-class relics by touching mundane items to those believed to be holy, in the belief some of its spiritual power would be transferred by the process. Over time, many such third-class relics came to be taken as the original articles they had once touched.

According to the sacred tradition of the Eastern Orthodox Church the True Cross was made from three different types of wood: cedar, pine and cypress. This is an allusion to Isaiah 60:13: *"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box [cypress] together to beautify the place of my sanctuary, and I will make the place of my feet glorious."* The link between this verse and the crucifixion lies in the words *"the place of my feet"*, which is interpreted as referring to the footrest (Latin: *suppedaneum*) on which Jesus' feet were nailed and which appears on the Orthodox cross.[citation needed] (Compare with the Jewish concepts of the Ark of the Covenant or the Jerusalem Temple as being God's footstool, and the prescribed Three Pilgrimage Festivals, in Hebrew *aliya la-regel*, lit. ascending to the foot)

The Catholic Church, the Eastern Orthodox Church, Oriental Orthodox Church, the Anglican Communion, and a number of Protestant denominations, celebrate the Feast of the Exaltation of the Cross on September 14, the anniversary of the dedication of the Church of the Holy Sepulchre. In later centuries, these celebrations also included commemoration of the rescue of the True Cross from the Persians in 628. In the Galician usage, beginning about the seventh century, the Feast of the Cross was celebrated on May 3. According to the Catholic Encyclopedia, when the Galician and Roman practices were combined, the September date, for which the Vatican adopted the official name "Triumph of the Cross" in 1963, was used to commemorate the rescue from the Persians and the May date was kept as the "Invention of the True Cross" to commemorate the finding. The September date is often referred to in the West as Holy Cross Day; the May date was dropped from the liturgical calendar of the Catholic Church in 1960 when the Roman Breviary was reformed by Pope John XXIII. The Orthodox still commemorate both events on September 14, one of the Twelve Great Feasts of the liturgical year, and the Procession of the Venerable Wood of the Cross on 1 August, the day on which the relics of the True Cross would be carried through the streets of Constantinople to bless the city.

SS PETER & PAUL CHURCH
701 Foster Ave, Duquesne, PA 15110



SPAGHETTI DINNER

Sunday, September 25, 2022

1 PM to 5 PM

ADULTS - \$11.00

CHILDREN 6-10 Yrs. - \$6.00

CHILDREN 5 & Under - FREE

***Dinner includes: Spaghetti, Meatballs,
Salad, Breadsticks, Dessert and Drink.***



THE THIRD COMMANDMENT

"Thou shalt not take the name of the Lord thy God in vain."

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Ex. 20:7.

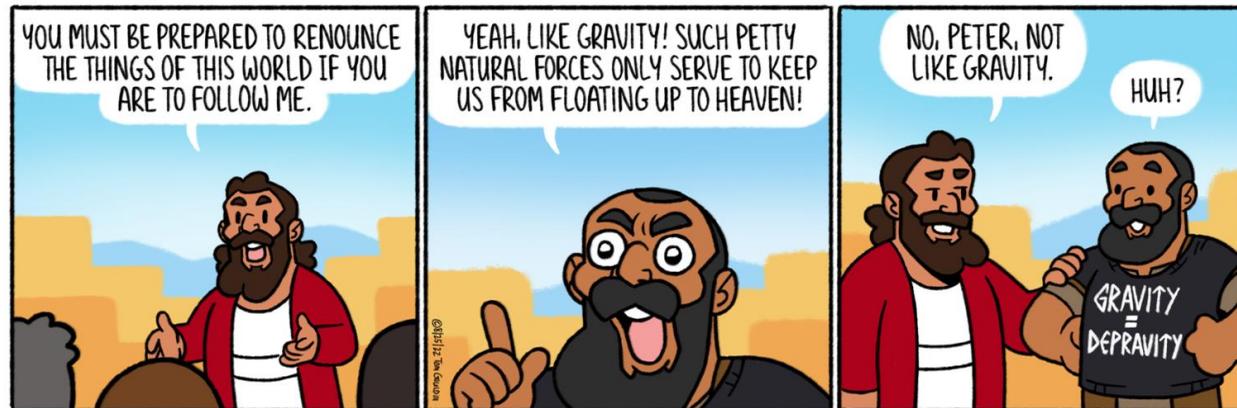
The Third Commandment urges the faithful to use the name of the Lord With reverence and fear, but never in vain. In prayers, meditation, hymns, in teaching the Christian Truths, the faithful always use the name of God with deep devotion and respect. The faithful are instructed not to use the name of the Lord in vain. The hypocrite uses the name of the Lord in vain because he is dressing his evil thoughts with the mantle of God's name. The Pharisee of the parable, for instance, used the name of God with a loud voice and raised his hands and eyes, but in vain. His intent was to gain arrogant personal satisfaction rather than to present a devoted prayer in repentance and humbleness.

The person who does not accept seriously the majesty of divinity, or who confesses lightly his belief and uses the name of the Lord carelessly and not with reverence and fear, uses the name of God in vain. People in high position in society who pretend they are Christians but ignore God's commandments in their business transactions or in their homes among relatives and friends use the name of the Lord in vain. This commandment does not forbid one to take a good oath in order to establish a truth "to put an end to all strife" (Heb. 6:16). This commandment forbids the false oath and perjury.

The evangelical law prohibits the faithful from taking an oath, as it is recorded in Matthew 5:34, "swear not at all", and in Romans 12:14, "bless, and curse not." This commandment does not allow the use of the name of the Lord in vain, but it does not mean that one cannot use the, name of the Lord faithfully and humbly for repentance and guidance.

†OMICS by Tom Gould

Luke 14:33



Name: _____ Date: _____

3 Commandment

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

learn hear gladly sacred it
hold but Word His preaching
despise not do we that
so God love and fear
should holy keeping by day
sabbath the remember

THE THIRD COMMANDMENT

"Thou shalt not take the name of the Lord thy God in vain."

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Ex. 20:7.

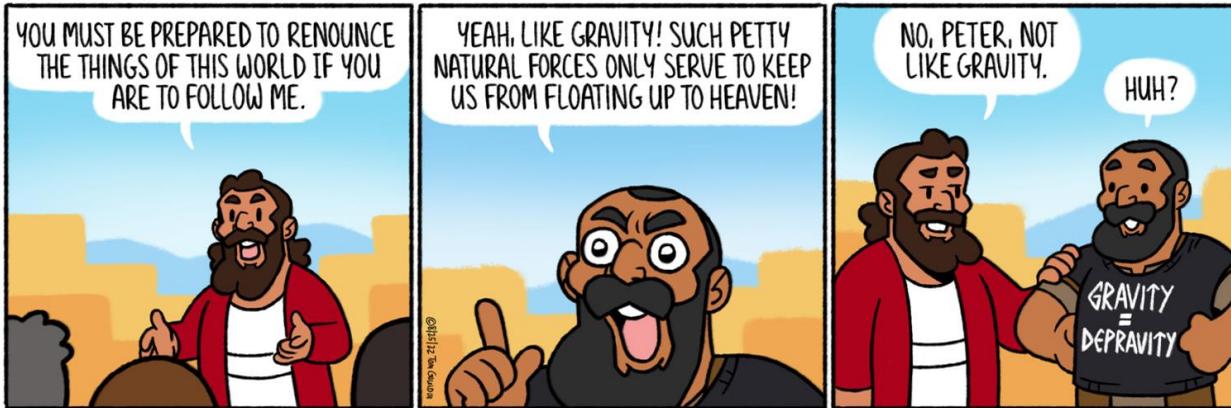
The Third Commandment urges the faithful to use the name of the Lord With reverence and fear, but never in vain. In prayers, meditation, hymns, in teaching the Christian Truths, the faithful always use the name of God with deep devotion and respect. The faithful are instructed not to use the name of the Lord in vain. The hypocrite uses the name of the Lord in vain because he is dressing his evil thoughts with the mantle of God's name. The Pharisee of the parable, for instance, used the name of God with a loud voice and raised his hands and eyes, but in vain. His intent was to gain arrogant personal satisfaction rather than to present a devoted prayer in repentance and humbleness.

The person who does not accept seriously the majesty of divinity, or who confesses lightly his belief and uses the name of the Lord carelessly and not with reverence and fear, uses the name of God in vain. People in high position in society who pretend they are Christians but ignore God's commandments in their business transactions or in their homes among relatives and friends use the name of the Lord in vain. This commandment does not forbid one to take a good oath in order to establish a truth "to put an end to all strife" (Heb. 6:16). This commandment forbids the false oath and perjury.

The evangelical law prohibits the faithful from taking an oath, as it is recorded in Matthew 5:34, "swear not at all", and in Romans 12:14, "bless, and curse not." This commandment does not allow the use of the name of the Lord in vain, but it does not mean that one cannot use the, name of the Lord faithfully and humbly for repentance and guidance.

†OMICS by Tom Gould

Luke 14:33



Name: _____ Date: _____

3 Commandment

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

learn	hear	gladly	sacred	it
hold	but	Word	His	preaching
despise	not	do	we	that
so	God	love	and	fear
should	holy	keeping	by	day
sabbath	the	remember		