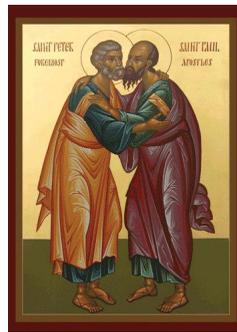




Saints Peter & Paul Byzantine Catholic Church



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, August 9th, 2020

Tone 1

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

Sunday	08/09/2020	11:00 AM	10th Sunday after Pentecost	+Zuzanna Drabik <i>By the Drabik Family</i> (On-Line)
Friday	08/14/2020	06:30 PM	Liturgy for Feast of Dormition of the Theotokos	+ Mary and Andy Kovelchek <i>By Margaret Getsy</i> (On-Line)
Sunday	08/16/2020	11:00 AM	11th Sunday after Pentecost for Jerome & Paula in their wedding anniversary	(On-Line)

CONTRIBUTIONS

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday August 2nd was 19.

LIVE STREAM VIEWING

Liturgy on Sunday August 2nd was 176.

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, Rosemary Rynn, Edward Marcej, Trudy Ragen, Paul Peek.

****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.**

MARTYRS ANICETUS AND PHOTIUS OF NICOMEDIA, AND THOSE WITH THEM. COMMEMORATED ON AUGUST 12



The Martyrs Anicetus and Photius (his nephew) were natives of Nicomedia. Anicetus, a military official, denounced the emperor Diocletian (284-305) for setting up in the city square an implement of execution for frightening Christians. The enraged emperor ordered Saint Anicetus to be tortured, and later condemned him to be devoured by wild beasts. But the lions they set loose became gentle and fawned at his feet.

Suddenly there was a strong earthquake, resulting in the collapse of the pagan temple of Hercules, and many pagans perished beneath the demolished city walls. The executioner took up a sword to cut off the saint's head, but he fell down insensible. They tried to break Saint Anicetus on the wheel and burn him with fire, but the wheel stopped and the fire went out. They threw the martyr into a furnace with boiling tin, but the tin became cold. Thus the Lord preserved His servant for the edification of many.

The martyr's nephew, Saint Photius, saluted the sufferer and turned to the emperor, saying, "O idol-worshipper, your gods are nothing!" The sword, held over the new confessor, struck the executioner instead. Then the martyrs were thrown into prison.

After three days Diocletian urged them, "Worship our gods, and I shall give you glory and riches." The martyrs answered, "May you perish with your honor and riches!" Then they tied them by the legs to wild horses. Though the saints were dragged along the ground, they remained unharmed. They did not suffer in the heated bath house, which fell apart. Finally, Diocletian ordered a great furnace to be fired up, and many Christians, inspired by the deeds of Saints Anicetus and Photius, went in themselves saying, "We are Christians!" They all died with a prayer on their lips. The bodies of Saints Anicetus and Photius were not harmed by the fire, and even their hair remained whole. Seeing this, many of the pagans came to believe in Christ. This occurred in the year 305. Saints Anicetus and Photius are mentioned in the prayers for the Blessing of Oil and the Lesser Blessing of Water

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.

CATHOLIC TEACHING

THE CHURCH IS CATHOLIC

What does "catholic" mean?

The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." the Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church." In her subsists the fullness of Christ's body united with its head; this implies that she receives from him "the fullness of the means of salvation" which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. the Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia.

Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race:

All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: he made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one.... the character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit.

Each particular Church is "catholic"

"The Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament.... In them the faithful are gathered together through the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated.... In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present, through whose power and influence the One, Holy, Catholic, and Apostolic Church is constituted."

The phrase "particular church," which is the diocese (or eparchy), refers to a community of the Christian faithful in communion of faith and sacraments with their bishop ordained in apostolic succession. These particular Churches "are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists."

Particular Churches are fully catholic through their communion with one of them, the Church of Rome "which presides in charity." "For with this church, by reason of its pre-eminence, the whole Church, that is the faithful everywhere, must necessarily be in accord." Indeed, "from the incarnate Word's descent to us, all Christian churches everywhere have held and hold the great Church that is here [at Rome] to be their only basis and foundation since, according to the Savior's promise, the gates of hell have never prevailed against her."

"Let us be very careful not to conceive of the universal Church as the simple sum, or . . . the more or less anomalous federation of essentially different particular churches. In the mind of the Lord the Church is universal by vocation and mission, but when she put down her roots in a variety of cultural, social, and human terrains, she takes on different external expressions and appearances in each part of the world." The rich variety of ecclesiastical disciplines, liturgical rites, and theological and spiritual heritages proper to the local churches "unified in a common effort, shows all the more resplendently the catholicity of the undivided Church."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

ANTIPHONS

After the Great Litany, psalm verses are chanted proper to the particular occasion. These psalm verses are called the antiphons because they were, and sometimes still are sung by the people in two choirs, each responding antiphonally to the other. There are three sets of antiphons at each Divine Liturgy.

Historically the antiphons were chanted by the people in solemn procession to the church where the Divine Liturgy of the day was to be celebrated. Today, although they are now part of the service itself, they still form the joyful preparation for entrance into the worship of Christ through the Word of the Gospel and the offering and receiving of Holy Communion.

The psalms normally sung as the antiphons at the Divine Liturgy of the Lord's Day are Psalms 103 and 146. On feast days other psalms are used with particular relevance to the special celebration. To these psalm verses, refrains are added proper to the occasion.

Following the second antiphon, a hymn by the Emperor Justinian, Only-begotten Son, is always sung. It is a hymn of faith in the divinity of Christ and his incarnation, crucifixion, and resurrection as "one of the Holy Trinity" for the salvation of men.

In addition to the two sets of antiphons and the singing of Only-begotten Son, which belong to every Divine Liturgy, a third antiphon is chanted which on normal Sundays in most Byzantine Churches is the Beatitudes of Christ's Sermon on the Mount according to the Gospel of Saint Matthew (Mt 5.3-12). The Beatitudes are sung with the refrain taken from the words of the Good Thief on the Cross: Remember us, O Lord, when Thou comest in Thy Kingdom (Lk 23.42). On festal occasions special psalm verses with the singing of the Troparion of the day constitute the third antiphon at the Divine Liturgy.

It's a simple concept: love God with your whole being and put that love into practice. How is God calling you to love? Have you considered the way of loving called 'priesthood' or 'religious life'? If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call

William Kress 412-761-1499 or email kb.kress@gmail.com

Join the Serrans in their work to ensure the future of our Church.

PROJECTS

After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

All walls and floor of our Social hall was fixed and painted. Total cost for materials (2 Five gallons of paint for walls; 2 Five gallons of paint for floor, paint brushes and all stuff for painting and fixing walls and floor etc.) and labor was \$ 2,100.00

	<u>PROJECTS</u>	
COST OF PROJECTS:	\$	2,600.00+580.00
All pledged & unpledged Donations received to Date:	\$	1,845.00
Shortfall:	\$	755.00+580.00

All MONTHLY envelopes donations are going to pay off our projects

10TH SUNDAY AFTER PENTECOST

It is always easier to identify other people's weaknesses than to take a close look at our own. That is primarily because of our pride, our addiction to self-centeredness that makes us not want to give up whatever exalted illusions about ourselves have taken root in our souls. It is perhaps the most subtle of temptations, for we can become proud even of how well we think that we confess and repent of our sins.

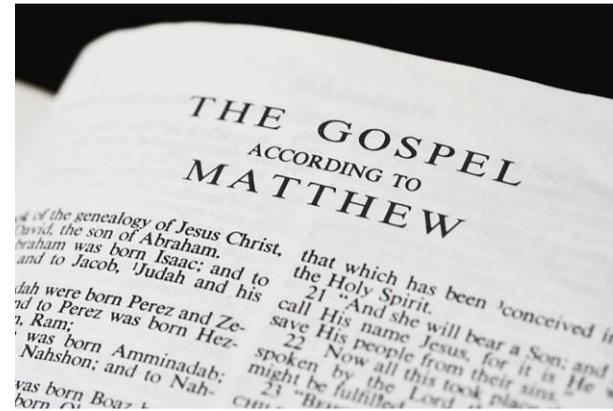
In our gospel reading today, the Lord challenged the wounded pride of the disciples, who were disappointed that they had lacked the spiritual authority to cast out the demon and heal the boy. Imagine how humbling it must have been for them to hear the Messiah say, *"O faithless and perverse generation, how long will I be with you? How long will I endure you?"* He set them straight by saying that they had no faith, not even as much as a tiny mustard seed. Instead of wondering why they could not work miracles, they needed to humble themselves through prayer and fasting if they were to be transfigured such that they would gain authority over the powers of evil.

As we conclude our celebration of the Transfiguration of the Lord today, our Scripture readings remind us of the dangers of presuming that we already shine brightly with the light of Christ. Too often we assume that success according to some worldly standard is the same thing as holiness. But when we take a close look at the lives of the saints, we do not see merely a good life according to passing cultural expectations of whatever kind. Instead, we see people who embody humility in ways that should make us all earnestly confess and repent of our pride.

Since we are preparing through fasting to celebrate the Feast of the Dormition of the Mother of God, it is especially fitting today to remember her extraordinary example of humility and obedience. The Theotokos agreed to become the Virgin Mother of the Son of God, something that made absolutely no sense according to normal ways of thinking in our world. She became His Temple in a unique way when Christ was in her womb, and then she loved and served Him throughout His life and ministry, including through His death and resurrection. She is the first and model Christian. At the end of the Mother of God's earthly life, the Apostles were miraculously assembled in her presence. St. Thomas, however, arrived three days late. When her tomb was opened for him to pay his last respects, her body was not there. Even as she was the first to accept Christ into her life, she was the first to follow Him as a whole, complete person into the Kingdom of Heaven. She leads the way for us as Christians in this world and in the world to come.

Let us conclude our celebration of the Transfiguration by opening ourselves to the strength and holiness of our Savior, which shone so brightly throughout the life of the Theotokos. In order to do that, we must humbly focus on uniting ourselves to Christ as we disregard temptations to self-centeredness in any form and to worrying about the conventional wisdom of our society. If we want, by God's grace, to shine with holy light, we must first become fools who, through prayer and fasting, simply want to love and serve our Lord with every ounce of our being. In other words, we need to become like His Mother, the first and model Christian who has shown us how to welcome the Savior into our lives and to follow Him into the glory of the heavenly Kingdom. Remember this: To follow her example is to be transfigured.

INTRODUCTION TO THE OLD TESTAMENT: GOSPEL OF MATTHEW



Author: St. Matthew the Apostle, also known as Levi; Date Written: Before 100 AD; Date of Narrative: 4 BC - 30 AD

This gospel was written by a Jew, Matthew the tax-collector, for a Jewish Christian audience. The narrative closely follows the life of Jesus from his birth, through his ministry and unto his death and resurrection. There are seven narrative sections (1-4, 8-9, 11-2, 14-7, 19-22, 26-8) interspersed with five discourses (5-7, 10, 13, 18, 23-5).

In Ch. 1, Matthew presents Jesus' genealogy, linking him specifically to Abraham and David. Jesus

is shown to embody Israel as "son of Abraham" (1:1) and to fulfill the Messianic longings of first century Judaism as "son of David" (1:1; 9:27; 12:23; 15:22; 20:30-1; 21:9,15). The Palestinian Jews of the first century expected a Messianic king, who would be a descendant of David born in Bethlehem (Mic 5:2) to rescue them from Roman barbarism (cf. Isa 9:7). Matthew highlights Jesus' Messianic and kingly nature by using the titles "Son of God" eight times and "Son of Man" thirty times to refer to Jesus (Cf. 2 Sam 7:14; Ps 2:7, 89:27; Dan 7:13).

The structuring of Jesus' teaching into five discourses imitates the five books of Moses, the Torah. Therefore some scholars have proposed that Matthew presents Jesus as a New Moses giving a New Law. For he ascends a new mountain in the Sermon on the Mount (Ch. 5-7) to deliver the new law, just as Moses had ascended Mt. Sinai in the book of Exodus.

Matthew frames his whole gospel with a chiasm, which is a literary structural "sandwich." A central idea is framed by two very similar ideas. Matthew tells us through the angel Gabriel that the Messiah to be born shall be named "Immanuel, which means 'God with us'" (1:23). Then the whole narrative of the life of Jesus unfolds over the next 27 chapters. At the very end, Matthew closes the sandwich with Jesus' statement of his divinity. He tells his disciples, "I am with you always" (28:20).

Matthew quotes the Old Testament more than sixty times. He carefully presents ten different prophecies and their fulfillments with a special phrase, "in order that the word through the prophet might be fulfilled saying..." (1:22-3; 2:15; 2:17-8; 2:23; 4:14-6; 8:17; 12:17-21; 13:35; 21:4-5; 27:9-10). Matthew thus emphasizes Jesus' continuity with and fulfillment of the Old Testament. There are a few important events in the life of Jesus which are unique to Matthew's gospel. For example, the giving of "the keys" to Peter in 16:18.

Many scholars accept the Two-Source Theory, that Matthew and Luke used the gospel of Mark and a hypothetical collection of Jesus' sayings called Q as sources. Yet the majority of the early Church fathers thought that Matthew was the first of the four gospels to be written. A fragment from the work of Papias (c. 110 AD) states that Matthew was originally written in Aramaic or Hebrew, but we have no extant copies.

Because of its rich theological content, Matthew was used as the primary catechetical text in the early Church and was the gospel most quoted by the fathers. It presents a holistic and systematic perspective on Jesus, giving an account of his miracles and teachings while placing them in their historical and religious context.

CHAPTER II - CREDO UT INTELLEGAM

“Acquire wisdom, acquire understanding” (Prov 4:5)

21. For the Old Testament, knowledge is not simply a matter of careful observation of the human being, of the world and of history, but supposes as well an indispensable link with faith and with what has been revealed. These are the challenges which the Chosen People had to confront and to which they had to respond. Pondering this as his situation, biblical man discovered that he could understand himself only as “being in relation”—with himself, with people, with the world and with God. This opening to the mystery, which came to him through Revelation, was for him, in the end, the source of true knowledge. It was this which allowed his reason to enter the realm of the infinite where an understanding for which until then he had not dared to hope became a possibility.

For the sacred author, the task of searching for the truth was not without the strain which comes once the limits of reason are reached. This is what we find, for example, when the Book of Proverbs notes the weariness which comes from the effort to understand the mysterious designs of God (cf. 30:1-6). Yet, for all the toil involved, believers do not surrender. They can continue on their way to the truth because they are certain that God has created them “explorers” (cf. Qoh 1:13), whose mission it is to leave no stone unturned, though the temptation to doubt is always there. Leaning on God, they continue to reach out, always and everywhere, for all that is beautiful, good and true.

22. In the first chapter of his Letter to the Romans, Saint Paul helps us to appreciate better the depth of insight of the Wisdom literature's reflection. Developing a philosophical argument in popular language, the Apostle declares a profound truth: through all that is created the “eyes of the mind” can come to know God. Through the medium of creatures, God stirs in reason an intuition of his “power” and his “divinity” (cf. Rom 1:20). This is to concede to human reason a capacity which seems almost to surpass its natural limitations. Not only is it not restricted to sensory knowledge, from the moment that it can reflect critically upon the data of the senses, but, by discoursing on the data provided by the senses, reason can reach the cause which lies at the origin of all perceptible reality. In philosophical terms, we could say that this important Pauline text affirms the human capacity for metaphysical enquiry.

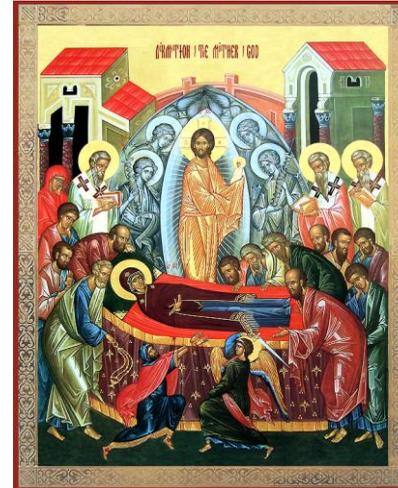
According to the Apostle, it was part of the original plan of the creation that reason should without difficulty reach beyond the sensory data to the origin of all things: the Creator. But because of the disobedience by which man and woman chose to set themselves in full and absolute autonomy in relation to the One who had created them, this ready access to God the Creator diminished.

This is the human condition vividly described by the Book of Genesis when it tells us that God placed the human being in the Garden of Eden, in the middle of which there stood “the tree of knowledge of good and evil” (2:17). The symbol is clear: man was in no position to discern and decide for himself what was good and what was evil, but was constrained to appeal to a higher source. The blindness of pride deceived our first parents into thinking themselves sovereign and autonomous, and into thinking that they could ignore the knowledge which comes from God. All men and women were caught up in this primal disobedience, which so wounded reason that from then on its path to full truth would be strewn with obstacles. From that time onwards the human capacity to know the truth was impaired by an aversion to the One who is the source and origin of truth. It is again the Apostle who reveals just how far human thinking, because of sin, became “empty”, and human reasoning became distorted and inclined to falsehood (cf. Rom 1:21-22). The eyes of the mind were no longer able to see clearly: reason became more and more a prisoner to itself. The coming of Christ was the saving event which redeemed reason from its weakness, setting it free from the shackles in which it had imprisoned itself.

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

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

Commemorated on August 15



The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even

came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was on Cyprus with Saint Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. Saint Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: “Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it.”

The respect of ancient Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of the Hieromartyrs Dionysius the Areopagite (October 3) and Ignatius the God-Bearer (December 20), Saint Ambrose of Milan (December 7) had occasion to write in his work “On Virgins” concerning the Mother of God: “She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue.

The rite of the Burial of the Mother of God at Gethsemane begins customarily on the morning of August 14. A multitude of people with hierarchs and clergy at the head set off from the Jerusalem Patriarchate (nearby the Church of the Resurrection of Christ) in sorrowful procession. Along the narrow alley-ways of the Holy City the funeral procession makes its way to Gethsemane. Toward the front of the procession an icon of the Dormition of the Most Holy Theotokos is carried. Along the way, pilgrims meet the icon, kissing the image of the All-Pure Virgin Mary and lift children of various ages to the icon. After the clergy, in two rows walk the black-robed monks and nuns of the Holy City: Greeks, Roumanians, Arabs, Russians. The procession, going along for about two hours, concludes with Lamentations at the Gethsemane church. In front the altar, beyond the burial chamber of the Mother of God, is a raised-up spot, upon which rests the burial shroud of the Most Holy Mother of God among fragrant flowers and myrtle, with precious coverings.

Today flowers are blessed in church, and people keep them in their homes. During times of family strife or illness, the flower petals are placed in the censer with the incense, and the whole house is censured. See the Prayer at the Sanctification of any Fragrant Herbage.

Jesus Heals a Demon-Possessed Man

And they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind. Luke 8:35 (NIV)

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
H	B	W	T	J	X	P	Y	I	K	U	E	Z	O	D	A	V	F	R	N	L	M	G	Q	C	S

- 26-16-9-21-12-15 _____
- 21-16-10-12 _____
- 26-7-9-19-9-4 _____
- 15-12-22-14-20 _____
- 15-19-14-3-20-12-15 _____
- 7-14-26-26-12-26-26-12-15 _____
- 7-9-23-26 _____
- 12-17-9-21 _____
- 15-19-12-26-26-12-15 _____
- 25-11-19-12-15 _____

AN UPDATE ON THE PARKING LOT FENCE



An update and a long resolution to a circumstance regarding the repair and cost of the Church parking lot fence. On May 19, 2020 due to a police pursuit, the Church parking lot fence was damaged. The fence was repaired at the cost of \$965.00 and the incident was turned into our insurance. Due to the circumstance of the incident and our \$500 insurance deductible, the Church received only \$465.00 for the repair of the fence leaving us a \$565.00 (+ \$ 15.00 for Police report) hole in the Church repair work. This has been a long process and added \$580 to our repair bill. The fence is repaired and the insurance incident is closed.

ETERNAL MEMORY



Gertrude I. (Stecik) Ragan. Age 76 of Monroeville, passed away peacefully on August 2, 2020. Beloved wife of the late Edward John Ragan. Loving mother of David Edward (Melissa) Ragan, Diane Marie (Chuckie) Brooks, and Danielle Lisa (David) Hysong. Cherished grandmother of Victoria "Tori" (Mary Bryne) Ragan, Kayla Mento, Dylan Hysong, and Daniel Hysong. Sister of Tillie Noschese and Dolly Kostyak. Also survived by her sisters-in-law, Mary Jane (the late Art) Limbacher and Rose (the late Gary) Ragan; and many nieces and nephews. Preceded in death by her parents, John and Gertrude (McClesky) Stecik; brothers, Robert Stecik and John (surviving wife, Joan) Stecik; and many loving brothers-in law and sisters-in-law. Trudy began her career at Sears Roebuck, and later went on to work as a claims specialist for Prudential, and most recently worked as a cash coordinator for CVS for nearly 20 years. She was a longtime member of both the Byzantine Catholic Church of the Resurrection in Monroeville and Saints Peter and Paul Byzantine Church in Braddock. She always looked forward to taking her grandkids to Eat'n Park, and her greatest joy was the time spent with her family. The poems that she personally wrote for her family's birthdays will be greatly missed, along with her overall quick witted sense of humor and loving nature she had towards all she knew. Family and friends will be received Wednesday from 2-4 and 6-9 p.m. at the **JOBE FUNERAL HOME & CREMATORY, INC.** (MONROEVILLE/PLUM CHAPEL) 445 Beatty Road, Monroeville (412-856-4747). Please be advised that masks are required and the maximum occupancy is 25 persons at one time. ***In blessed repose grant O Lord, eternal rest to the soul of your departed servant Gertrude, and remember her forever!***