



Saints Peter & Paul Byzantine Catholic Church



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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

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TELEPHONE: 412-461-1712

Sunday, October 18th, 2020

Tone 3

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

Sunday	10/18/2020	11:00 AM	20 th Sunday after Pentecost	+Edward Marcej By Arleen Jama (On-Line)
Sunday	10/25/2020	11:00 AM	21 st Sunday after Pentecost	+Ann Bellock By (On-Line)



On SEPTEMBER 26th 2021 we are going to celebrate 125 Years of the establishment of Sts Peter and Paul in Braddock.

Most Reverend William C. Skurla at 3:00 P.M. will celebrate Divine Liturgy. All details will be announced.

SICK AND SHUT-INS

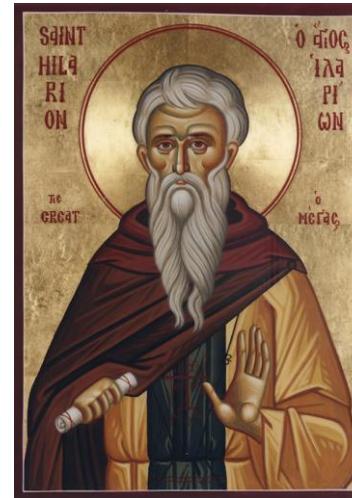
Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



Andrew Cencarik, Don Downeyl, 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, Paul Peek, Emily Cox, Margaret Torbich, Mary Ozimok;

*****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.***

VENERABLE HILARION THE GREAT; COMMEMORATED ON OCTOBER 21



Saint Hilarion the Great was born in the year 291 in the Palestinian village of Tabatha. He was sent to Alexandria to study. There he became acquainted with Christianity and was baptized. After hearing an account of the angelic life of Saint Anthony the Great (January 17), Hilarion went to meet him, desiring to study with him and learn what is pleasing to God. Hilarion soon returned to his native land to find that his parents had died. After distributing his family's inheritance to the poor, Hilarion set out into the desert surrounding the city of Maium.

In the desert the monk struggled intensely with impure thoughts, vexations of the mind and the burning passions of the flesh, but he defeated them with heavy labor, fasting and fervent prayer. The devil sought to frighten the saint with phantoms and apparitions. During prayer Saint Hilarion heard children crying, women wailing, the roaring of lions and other wild beasts. The monk perceived that it was the demons causing these terrors in order to drive him away from the wilderness. He overcame his fear with the help of fervent prayer. Once, robbers fell upon Saint Hilarion, and he persuaded them to forsake their life of crime through the power of his words.

Soon all of Palestine learned about the holy ascetic. The Lord granted to Saint Hilarion the power to cast out unclean spirits. With this gift of grace he loosed the bonds of many of the afflicted. The sick came for healing, and the monk cured them free of charge, saying that the grace of God is not for sale (MT 10:8).

Such was the grace that he received from God that he could tell by the smell of someone's body or clothing which passion afflicted his soul. They came to Saint Hilarion wanting to save their soul under his guidance. With the blessing of Saint Hilarion, monasteries began to spring up throughout Palestine. Going from one monastery to another, he instituted a strict ascetic manner of life.

About seven years before his death (+ 371-372) Saint Hilarion moved back to Cyprus, where the ascetic lived in a solitary place until the Lord summoned him to Himself.

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.

2021 ENVELOPES

Please pick up your box of 2021 envelopes in the social hall. If you know someone who will be unable to pick up their 2021 envelopes, please take their box to them. If you would like your envelopes be send to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.

CATHOLIC TEACHING:

THE HIERARCHICAL CONSTITUTION OF THE CHURCH

The teaching office

Bishops, with priests as co-workers, have as their first task "to preach the Gospel of God to all men," in keeping with the Lord's command. They are "heralds of faith, who draw new disciples to Christ; they are authentic teachers" of the apostolic faith "endowed with the authority of Christ."

In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is the Truth willed to confer on her a share in his own infallibility. By a "supernatural sense of faith" the People of God, under the guidance of the Church's living Magisterium, "unfailingly adheres to this faith."

The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals. the exercise of this charism takes several forms:

"The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful - who confirms his brethren in the faith he proclaims by a definitive act a doctrine pertaining to faith or morals.... the infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine "for belief as being divinely revealed," and as the teaching of Christ, the definitions "must be adhered to with the obedience of faith." This infallibility extends as far as the deposit of divine Revelation itself.

Divine assistance is also given to the successors of the apostles, teaching in communion with the successor of Peter, and, in a particular way, to the bishop of Rome, pastor of the whole Church, when, without arriving at an infallible definition and without pronouncing in a "definitive manner," they propose in the exercise of the ordinary Magisterium a teaching that leads to better understanding of Revelation in matters of faith and morals. To this ordinary teaching the faithful "are to adhere to it with religious assent" which, though distinct from the assent of faith, is nonetheless an extension of it.

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146

Mary Ozimok; Room 216 is at Golden Heights Personal Care; 3522 PA-130, Irwin, PA 15642

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, October 11th was 33.

LIVE STREAM VIEWING

Liturgy on Sunday, October 11th was 115.

20TH SUNDAY AFTER PENTECOST (4TH LUKE SUNDAY. LUKE 8:5-15)

In today's Gospel reading, the Evangelist Luke presented the Parable of Sower. Our Lord Jesus Christ used examples from the daily life to express the heavenly and divine truths. He was able in this way to help the man of good will to understand and to accept His divine message. Even today through the Parable of the Sower He takes the example of sowing, an image which is very familiar to the farmers. He compares the seed to the word of God, the earth to men's souls and the various conditions under which one accepts or renounces the word of God in his personal life.

Our Lord and Savior Jesus Christ, who is the source and fountain of all wisdom and knowledge, is the only One who can reveal to the good-willing man the mysteries concerning man's salvation. He assured His Disciples that "to you has been given to learn about the truths of God's Kingdom". These truths, it is proper to be known by only those who believe in our Savior Jesus Christ.

The word of God is always full of life. It is the source of life and strength; it is always holy and powerful. But, to bear fruit it depends on the good will of every man who listens and accepts God's words within his heart. If man, because of his evil intensions does not accept in his heart the word of God, then the Divine Grace does not give its fruits and that soul cannot be vested with the virtues of Christ.

Many are those who listen to the word of God which is spread in various ways. The Bishops, the Priests, the Preachers, the Radio and the Television spread in their own ways the word of God. Everyone listens, from the youngest to the elderly, but the question arise: "How many keep the divine words within their hearts and practice it in their daily life"?

Our Lord Jesus Christ assured us saying, that "not anyone who calls me Lord, Lord, shall enter into the Kingdom of Heaven, but he who does the will of my Father". It is not enough to hear nice and beautiful sermons. It is not enough to study Holy Scriptures. It is not enough to come to church every Sunday and major feast days. All these must be done, but under the basic rule that we practice God's teachings in our daily life. First practicing and secondly teaching are the two basics of our Spirituality and Life.

When the word of God is accepted by a good-willing soul, then it is completely transformed spiritually and bodily. The unbeliever makes him a believer, the man of the flesh makes him spiritual, the greedy makes him a philanthropist, the blasphemer makes him a god-fearing person, the prodigal makes him an honest man.

Thus, we must not only hear or read the word of God, but we should practice it in our daily life. The acceptance and practice of God's words bears the fruits of virtues and changes man into the living temple of the Holy Spirit.

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 paint. 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

PROJECTS

COST OF PROJECTS:	\$	3,180.00
All pledged & unpledged Donations received to Date:	\$	3,205.00
Shortfall:	\$	-----

All MONTHLY envelopes donations are going to pay off our projects

EUCCHARISTIC CANON: ANAPHORA



It should be noted here that the affirmation "it is meet and right" is expanded into a longer form only in the Slavic tradition of the Church. In other churches it remains in this simple and more ancient form.

With hearts lifted up to the Lord, and thanksgiving rendered to God, the prayer of the eucharistic canon continues:

It is meet and right to sing of Thee, to bless Thee, to praise Thee, to give thanks to Thee and to worship Thee in every place of Thy dominion. For

Thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, Thou and Thine only-begotten Son and Thy Holy Spirit. Thou it was who brought us from non-existence into being, and when we had fallen away, didst raise us up again, and didst not cease to do all things until Thou hadst brought us up to heaven and hadst endowed us with Thy Kingdom which is to come. For all these things we give thanks to Thee, and to Thine only-begotten Son and to Thy Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen; and we thank Thee for this liturgy which Thou hast found worthy to accept at our hands, though there stand by Thee thousands of archangels and hosts of angels, the Cherubim and the Seraphim, six-winged, many eyed, who soar aloft, borne on their pinions, singing the triumphant hymn, shouting, proclaiming and saying:

Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is he that comes in the name of the Lord! Hosanna in the highest!

At this point in the Divine Liturgy man's thanksgiving to God the Father for all that he has done in Christ and the Spirit is brought to its climax. The man in God remembers all things and is grateful to God. His remembrance and his thanksgiving take him into the very Presence of the Kingdom to the Throne of the Father to sing the Thrice-Holy Hymn with the angelic choirs (Is 6.1-5).

INTRODUCTION TO THE OLD TESTAMENT: PHILIPPIANS



Author: Paul of Tarsus; Date Written: 61 A.D.

Paul writes Philippians as a thank you letter to the Christian community in Philippi for their monetary gift. He is imprisoned in Rome for the faith and has no means of making a living. Their gift shows their "concern" and supplies his "need" (4:10-11).

Philippi was a Roman colony in Macedonia on an important road called the Via Egnatia. The emperor Augustus had made the city a settlement for retiring Roman military. Paul visited Philippi in Acts 16, was briefly imprisoned there and then miraculously released. He writes Philippians about 10 years after that initial visit.

Paul writes the letter to thank the Philippians for their generosity and to relate his current circumstances. He also wishes to encourage them in the faith to be unified with one another and diligent in working out their salvation (2:2, 2:12). He tells them of his plans to send Timothy and Epaphroditus to them and he explains Epaphroditus' health condition. He warns them against "the dogs," the false teachers who insist Gentile Christians must follow the whole Jewish law (3:2, also see Introduction to Galatians).

Paul emphasizes the "partnership" he has with the Philippians who have worked "side by side" with him for the gospel (1:5, 4:3). They, like he, have been suffering for the gospel in their efforts to spread it (1:29-30). Not only that, but they have entered into a relationship of "giving and receiving" with Paul (4:15). The Philippians support Paul's ministry and so "advance the gospel" (1:12). He gratefully receives their support and gives them pastoral guidance in return.

Paul includes a beautiful Christological hymn (2:6-11), which has become a central text in Christian theology and prayer. Paul encourages his readers to adopt Jesus' attitude of humility described in the hymn. In fact much of the letter highlights the importance of humility in the life of the Church. The path to "being in full accord and of one mind" is constituted by thinking others more important than oneself and looking to others' interests instead of one's own (2:2-4). When the members of the Church act this way they imitate Christ's humility and "shine as lights in the world" (2:15).

Timothy was Paul's number-one disciple and most trusted advocate. He earns Paul's most profound endorsement and will soon be on his way Philippi to encourage the Church. The Philippians had sent Epaphroditus to bring their gift to Paul (4:18). Unfortunately, Epaphroditus has become ill and after his recovery, Paul feels it is best for him to return home. Yet Paul does not want to offend the Philippians by sending him back, so he sensitively and graciously conveys his reasons stating that he will be "less anxious" if Epaphroditus returns (2:29).

Paul launches another defense of his ministry against false teachers who may come to Philippi. He recites his qualifications as an apostle from his autobiographical details but he firmly insists that his righteousness comes from faith, not from the law (3:9). He outlines his total surrender and suffering for the sake of the gospel, while looking forward to the "prize of the upward call of God in Christ Jesus" (3:8, 3:14).

As a pastor, Paul wishes to be with his flock, but his imprisonment necessitates his absence. He expresses several times how he longs for the Philippians and hopes to return to them (1:26, 2:24, 4:1). Yet throughout the letter Paul conveys the joy of the Christian life and exhorts the Philippians to "be glad" and "rejoice in the Lord always" (2:18, 4:4).

CHAPTER III - INTELLEGO UT CREDAM

CHAPTER IV - THE RELATIONSHIP BETWEEN FAITH AND REASON

Important moments in the encounter of faith and reason

42. In Scholastic theology, the role of philosophically trained reason becomes even more conspicuous under the impulse of Saint Anselm's interpretation of the intellectus fidei. For the saintly Archbishop of Canterbury the priority of faith is not in competition with the search which is proper to reason. Reason in fact is not asked to pass judgement on the contents of faith, something of which it would be incapable, since this is not its function. Its function is rather to find meaning, to discover explanations which might allow everyone to come to a certain understanding of the contents of faith. Saint Anselm underscores the fact that the intellect must seek that which it loves: the more it loves, the more it desires to know. Whoever lives for the truth is reaching for a form of knowledge which is fired more and more with love for what it knows, while having to admit that it has not yet attained what it desires: "To see you was I conceived; and I have yet to conceive that for which I was conceived (Ad te videndum factus sum; et nondum feci propter quod factus sum)". The desire for truth, therefore, spurs reason always to go further; indeed, it is as if reason were overwhelmed to see that it can always go beyond what it has already achieved. It is at this point, though, that reason can learn where its path will lead in the end: "I think that whoever investigates something incomprehensible should be satisfied if, by way of reasoning, he reaches a quite certain perception of its reality, even if his intellect cannot penetrate its mode of being... But is there anything so incomprehensible and ineffable as that which is above all things? Therefore, if that which until now has been a matter of debate concerning the highest essence has been established on the basis of due reasoning, then the foundation of one's certainty is not shaken in the least if the intellect cannot penetrate it in a way that allows clear formulation. If prior thought has concluded rationally that one cannot comprehend (rationabiliter comprehendit incomprehensibile esse) how supernal wisdom knows its own accomplishments..., who then will explain how this same wisdom, of which the human being can know nothing or next to nothing, is to be known and expressed?"

The fundamental harmony between the knowledge of faith and the knowledge of philosophy is once again confirmed. Faith asks that its object be understood with the help of reason; and at the summit of its searching reason acknowledges that it cannot do without what faith presents.

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

October Birthdays

09 William Fedor
10 Mark Fialkovich
11 Joslyn Drabik
18 Daniel Gazzo
27 Susan Kennedy

October Anniversaries

10/09/1982 Donald & Lori Downey
10/15/1993 Daniel & Mary Beth Joscak

Humble yourself and you will find favour with God. Are you being called to be a priest or deacon, brother or sister? Humbly ask the Lord. 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.

PARABLE OF THE SOWER (LUKE 8:4-18)

MEMORY VERSE:

"Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him." LUKE 8:18

"A sower went out to sow his seed. And as he sowed..." LUKE 8:5

FILL IN THE BLANKS:

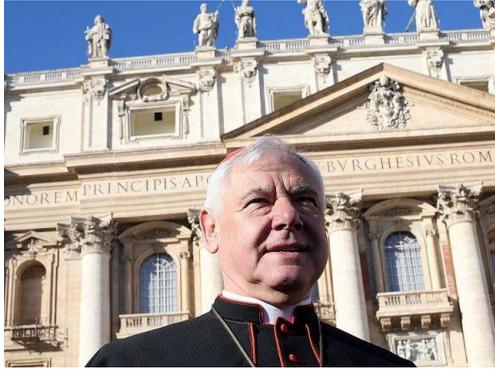
1. "...some fell by the _____; and it was trampled down, and the birds of the air devoured it." LUKE 8:5
2. "Some fell on _____; and as soon as it sprang up, it withered away because it lacked moisture." LUKE 8:6
3. "And some fell among _____, and the _____ sprang up with it and choked it." LUKE 8:7
4. "But others fell on _____ ground, sprang up, and yielded a crop a hundredfold..." LUKE 8:8

"Then His disciples asked Him, saying, 'What does this parable mean?' " LUKE 8:9

CIRCLE TRUE OR FALSE:

5. Verse 11 The seed is the Word of God. TRUE FALSE
Verse 12 Those by the wayside have never heard the Word of God. TRUE FALSE
Verse 13 The ones on the rock receive the Word with joy, but fall away. TRUE FALSE
Verse 14 The ones who fell among thorns bear great fruit. TRUE FALSE
Verse 15 The ones who fell on good ground bear fruit with patience. TRUE FALSE

ROME — THE FORMER HEAD OF THE VATICAN’S HIGHEST DOCTRINAL OFFICE TOLD BREITBART NEWS THURSDAY THAT UPCOMING U.S. ELECTIONS WILL HAVE AN ENORMOUS GEOPOLITICAL IMPACT FOR DECADES TO COME.



Cardinal Gerhard Müller, the former prefect of the Vatican’s Congregation for the Doctrine of the Faith (CDF), gave an exclusive interview to Breitbart News in the prelude to U.S. presidential elections, in which he particularly underscored the importance of the abortion issue and China’s aspirations for world dominance.

“The outcome of the U.S. election will determine whether the U.S. remains the leading power in the world — for freedom and democracy — or whether a communist dictatorship will assume that role for the global community,” Cardinal Müller said.

“American Catholics, Christians of other denominations, and all people of faith must render an account to God over whom they make commander of the flagship of the free world,” the cardinal said. “The world is looking to America because this fateful election will determine the future of democracy and human rights for decades to come.”

“The rivalry between the U.S. and Communist China is not a sporting competition for the first or second place of superpowers,” the cardinal insisted. “It is about the irreconcilable alternatives of democracy or dictatorship.”

“China has no diversity of political parties, no free parliament, and no democratically elected and therefore legitimate government,” Müller said, before proceeding to catalog some of the more egregious human rights violations of the Chinese Communist Party (CCP).

“No government has the right to arbitrarily arrest and even torture its citizens, to brainwash them, to hold them in concentration camps, to murder them, to harvest their organs like spare parts and sell them on the world market,” he said, in reference to well-documented CCP practices on Falun Gong practitioners, Uighur Muslims, and others.

The cardinal also said that Beijing’s accusation of interference in China’s internal affairs for those who call out its atrocities must “unequivocally rejected.”

“Human rights are universal and we are all brothers and sisters because of our common human nature,” Müller said, and “we must therefore denounce the crimes of the CCP in defense of the dignity of every Chinese person.”

Cardinal Müller went on to assert that the world looks to America today to be a beacon of truth, freedom, and justice as it has been historically.

“America secured human rights against the godless ideology of National Socialism/Fascism during World War II,” he recalled. “And then the Cold War against the atheist communism of the Soviet Union was won only with the help and under the leadership of the United States.”

“The free world owes the American people the salvation of Western civilization, which has its foundation in the freedom and dignity of every person,” he said, but this legacy is “now being challenged.”

“What China’s Communist leaders intend to withhold from their own people and to steal from the rest of the world is the freedom and dignity to which every single person is inherently entitled,” Müller said. “The wealth of China, the national pride of its youth, and the diligence of the people of this ancient high culture are being used and abused in order to achieve the goal of communist world domination — this time under the Chinese flag.”

“Dictators always think that their citizens are their property and that they can use them and even sacrifice them as pawns for their interests,” he said. “In China, the motto of Nazi Germany is repeated: You are nothing

— the state is everything. And yet the truth is the other way around: people are everything and the state exists only to serve the common good.”

“The slogan ‘America first’ is justified and self-evident for every American,” the cardinal said. “The President and the Congress are elected to serve the common good of the citizens and the whole state.”

“But every American must also know that his country is the world’s number one power: militarily, scientifically and economically,” he said. “And because the U.S. is the first power in the free world, it must also put a stop to the imperialist grip of a communist superpower that seeks world domination and allow the Chinese people and other oppressed peoples to enter the community and solidarity of free peoples.”

At this time, America must “repeat the story of the heroic resistance of free Greece against the great power of ancient Persia and Christian Europe’s defense against the brutalities of Ottoman rule,” he said.

“And as Christians, we must insist on the truth of the absolute value of every individual person, especially for the people of China,” he continued. “and freedom of religion must be guaranteed in theory and practice.”

“In this regard, the leaders of the Catholic Church must also see the deeper dimensions of what is at stake at this moment in world history,” he added, “rather than offering a judgment based on subjective sensibilities and ideological preferences.”

“On the domestic level, what is most at stake in the upcoming election is the lives of the unborn, as well as of the elderly and sick, in the fight against those who would promote abortion and euthanasia,” the cardinal declared.

“Certain issues can be legitimately debated, like the border wall with Mexico,” he said, “but not the lives of unborn children, without being complicit in their murder.”

“In a democracy, there are legitimately different political options and objectives and that is why several candidates are up for election,” he said. “But you can’t compare apples to oranges. The human right to life is so fundamental that it cannot be equated with other political issues.”

“The moral law declares a categorical ‘no’ to the killing of children in the womb, handicapped children after birth, and sick and elderly people,” he added.

“I am also opposed to the application of the death penalty for serious criminals, but the death penalty for murderers cannot be compared to the murder of innocent children,” he said. “Therefore, a candidate who does not clearly oppose abortion and euthanasia is unelectable for a person who believes in God, and especially for every Catholic, because abortion is a heinous crime against the life of the person and against God, the creator of every human life.”

“Anyone who subordinates the right to life to other objectives undermines democracy itself, which is not based on changing majority opinion, but on inalienable human rights,” he said.

In this election, Christians, people of all faiths, and all people of good will must unite in seeking the common good and the best leader to defend and promote it, the cardinal asserted.

“The presidency of the United States is a political office, not a religious one,” he said. “No one chooses a candidate simply because he or she belongs to the same religion, social status, profession, gender, or ethnic origin.”

“A candidate must be fundamentally assessed as to whether he or she fully recognizes and is prepared to uphold human rights, beginning with the right to life,” he said.

“In this crucial election, it is vital that voters evaluate the candidates based on their willingness to do the right thing while in office,” he said, “and according to Catholic teaching, not all issues have the same weight.”

“Three points are decisive in the upcoming elections,” the cardinal noted: “First, the ‘yes’ to life against abortion, second, freedom of religion against the mainstreaming of gender ideology, and third, the mission of the United States to defend democracy and human rights against dictatorships.”