



Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

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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

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

TELEPHONE: 412-461-1712

Sunday, October 25th, 2020

Tone 4

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

Sunday	10/25/2020	11:00 AM	21 st Sunday after Pentecost	+Ann Bellock By The Drabik Family (On-Line)
Sunday	11/01/2020	11:00 AM	22 nd Sunday after Pentecost	+Ben Kaefer By Mary Kaefer (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

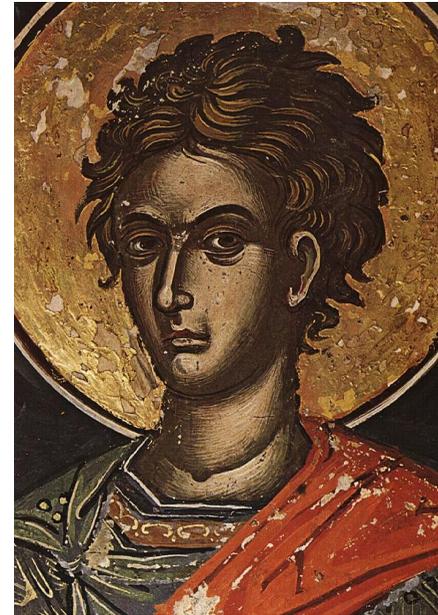
Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



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, Mary Pat H, Gale Joscak.

*****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.***

MARTYR NESTOR OF THESSALONICA; COMMEMORATED ON OCTOBER 27



The holy Martyr Nestor was very young in age, handsome in appearance, and he was known to the holy Great Martyr Demetrios (October 26), for he had instructed Nestor in the faith.

The Emperor was visiting Thessaloniki, and he built a high platform in the midst of the city so that a gigantic barbarian named Lyaios could wrestle there and be seen by everyone. Beneath the platform many spears and other sharp weapons were placed pointing upward. When Lyaios defeated his opponents, he threw them down onto the spears and they died. Many Christians were forced to fight Lyaios, and were killed. When Nestor saw how Emperor Maximian rejoiced over the victories of his champion, he disdained his pride. Seeing the miracles of Saint Demetrios, however, he took courage and went to the prison where the holy Martyr was confined, and fell at his feet.

“Pray for me, O Servant of God Demetrios,” he said, “that by your prayers, God may help me to beat Lyaios, and put an end to him who brings reproach upon the Christians.”

The Saint, after sealing Nestor with the Sign of the Cross, told him that he would prevail over Lyaios, and then suffer for Christ. Nestor mounted the platform without fear and exclaimed: “Help me, O God of Demetrios.” After he defeated Lyaios, he hurled him down onto the spears, where he gave up his wretched soul.

Maximian became enraged and ordered that both Nestor and Demetrios should be put to death. Saint Demetrios was stabbed with spears, and Saint Nestor was beheaded. Thus, by his example Saint Nestor teaches us that in every human challenge we must say with confidence, “The Lord is my helper, and I will not fear what man shall do to me.” (Psalm 117/118:6, Hebrews 13:6).

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 sanctifying office

The bishop is "the steward of the grace of the supreme priesthood," especially in the Eucharist which he offers personally or whose offering he assures through the priests, his co-workers. The Eucharist is the center of the life of the particular Church. The bishop and priests sanctify the Church by their prayer and work, by their ministry of the word and of the sacraments. They sanctify her by their example, "not as domineering over those in your charge but being examples to the flock." Thus, "together with the flock entrusted to them, they may attain to eternal life."

The governing office

"The bishops, as vicars and legates of Christ, govern the particular Churches assigned to them by their counsels, exhortations, and example, but over and above that also by the authority and sacred power" which indeed they ought to exercise so as to edify, in the spirit of service which is that of their Master.

"The power which they exercise personally in the name of Christ, is proper, ordinary, and immediate, although its exercise is ultimately controlled by the supreme authority of the Church." But the bishops should not be thought of as vicars of the Pope. His ordinary and immediate authority over the whole Church does not annul, but on the contrary confirms and defends that of the bishops. Their authority must be exercised in communion with the whole Church under the guidance of the Pope.

The Good Shepherd ought to be the model and "form" of the bishop's pastoral office. Conscious of his own weaknesses, "the bishop . . . can have compassion for those who are ignorant and erring. He should not refuse to listen to his subjects whose welfare he promotes as of his very own children.... the faithful ... should be closely attached to the bishop as the Church is to Jesus Christ, and as Jesus Christ is to the Father":

Let all follow the bishop, as Jesus Christ follows his Father, and the college of presbyters as the apostles; respect the deacons as you do God's law. Let no one do anything concerning the Church in separation from the bishop.

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

UPDATES

Joan Skinta is at Woodhaven Care Center, 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 18th was 32.

LIVE STREAM VIEWING

Liturgy on Sunday, October 18th was 152.

21ST SUNDAY AFTER PENTECOST (5TH LUKE SUNDAY. LUKE 16:19-31)

It is tempting to think that those who seem to have it all in this world are God's favorites whose success is a reward for holiness and virtue. It is appealing to think that God's kingdom is simply an eternal manifestation of the arrangements of this world where the powerful usually lord it over the weak and the rich almost always seem to get their way.

The parable of Lazarus and the rich man powerfully warns again that temptation, for it shows that those who love, worship, and serve only themselves ultimately become blind to Christ as they encounter Him in their poor and needy neighbors. It shows that God's reign is a great reversal where the humble will be exalted, blessed, and comforted, while the high and mighty will be put down. The issue, of course, is not simply how much money one has, but whether we have opened our souls in humility to personal union with the Lord such that His mercy, love, and holiness have become characteristic of us. The issue is whether we have been healed of the ravages of sin, whether our spiritual vision has been filled with light that overcomes the darkness within us. Ultimately, the question is whether we have become living icons of Jesus Christ.

We do not yet have the eyes to see it, but everything that we say, do, and think in this life shapes who we are before God, both now and for eternity. That is especially true in matters relating to other people, particularly those who are needy, inconvenient, and easy to overlook. Whether we liked it or not, our Lord has identified Himself with them. If we say that we love and serve Him while disregarding the poor, sick, and lonely, we are simply deceiving ourselves.

Our Lord brought salvation to the world by lowering Himself even to the point of death on the Cross, burial in a tomb, and descent into Hades. He went to the place of the dead in order to look for fallen Adam and Eve and to set them, and all the departed, free from the slavery to sin and death that had so distorted their ancient glory as those created to become like God in holiness. Having lowered Himself out of love, Christ rose in glory and brought them into the eternal presence of God.

We will take our place in this narrative of salvation by manifesting in our own lives the descent of the Savior into a world corrupted by sin and death out of love for others. We will find the healing of our souls as we learn to see, serve, and love Christ in the people we encounter every day. The point is not to attempt to use God in order to get what we want in this life or the next, but instead to find the fullness of life in Him by joining ourselves to the selfless offering that Lord has made on the Cross for the salvation of the world. We will have good hope of rising with Him in glory when we serve Him in the Lazaruses we encounter daily. Already today, right now, we may participate in the great reversal of God's Kingdom by blessing those who are last in the world as we know it. In serving them, we serve Jesus Christ. When we call out for His mercy as we struggle to live faithfully in this way, we will behold a measure of the divine glory and find ourselves already participating in the eternal Reign of God.

PROTECTION WINDOW ON THE CHURCH

A couple months ago, we found out that one of the protection windows on our church is broken. The *Unique Services & Applications* on July 7th 2020 fixed the protection window. Total cost for material and labor is \$ 1,800.00. This amount will be added to our project price.

	<u>PROJECTS</u>	
COST OF PROJECTS:		\$ 1,800.00
All pledged & unpledged Donations received to Date:		\$ 95.00
Shortfall:		\$ 1,705.00

All MONTHLY envelopes donations are going to pay off our projects

EUCCHARISTIC CANON: ANAPHORA



Through Christ and the Holy Spirit, the man of faith is transported in spirit to be with his Lord. The limitations of this age are left behind through grateful remembrance of Christ and his accomplishment of salvation. Thus the eucharistic prayer continues with the whole focus of attention brought to that One Man and that one night in which the Divine Son gave himself as food for the faithful, offering himself in sacrifice for the life of the world.

With these blessed powers, O Master, Who lovest mankind, we also cry aloud and say: Holy art Thou and all-holy, Thou and Thine only-begotten Son and Thy Holy Spirit! Holy art Thou and all-holy, and magnificent is Thy glory! Who hast so loved Thy world as to give Thine only-begotten Son, that whoever believes in Him should not perish but have everlasting life. Who when He had come and had fulfilled all the dispensation for us. in the night in which He was given up—or rather gave Himself up for the life of the world—He took bread in His holy, pure and blameless hands; and when He had given thanks and blessed it, and hallowed it and broken it, He gave it to his holy disciples and apostles saying:

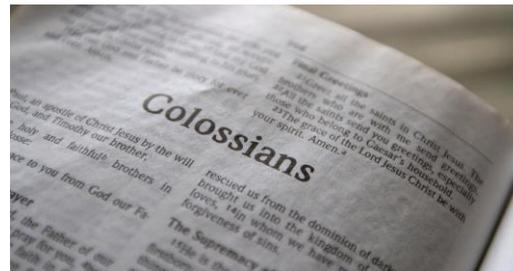
Take! Eat! This is My Body which is broken for you for the remission of sins. Amen.

And likewise after supper, He took the cup saying: Drink of it all of you! This is My Blood of the New Testament, which is shed for you and for many for the remission of sins! Amen.

Remembering this saving commandment and all those things which have come to pass for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand of God the Father, the second and glorious coming.

Thine own of Thine own we Offer unto Thee, in behalf of all and for all!

INTRODUCTION TO THE OLD TESTAMENT: COLOSSIANS



Author: Paul of Tarsus; Date Written: 61 AD

Paul wrote this letter from prison in Rome to the congregation in Colossae, a small city in present-day Turkey. Tychicus and Onesimus (4:7, 4:9) carried the letter to the church and its leader, Archippus. They simultaneously carried the letter to Philemon. Epaphras had originally evangelized the Colossians after hearing Paul's preaching in Ephesus, which is only about 100 miles away.

But now Epaphras is imprisoned with Paul and unable to return to Colossae (Phlm 23).

Paul writes this letter to oppose heretical teachings in the Colossian church. Heretical teachers were infecting the congregation with philosophies and "empty deceit" (2:8). They insisted on various religious practices like abstaining from particular foods, celebrating certain holidays, worshipping angels, circumcision and the possession secret knowledge (2:11, 16-18, 21). Scholars disagree over the exact doctrine of these heretical teachers, but it appears to be a combination of extreme Jewish thought and pre-Gnostic concepts. Paul rejects their teaching and upholds the hope of the gospel (1:23).

In order to stand against the false teachers, Paul charges the Colossians to "continue in the faith, stable and steadfast" (1:23). He prays for their strength and endurance (1:11), yet he rejoices over the "firmness of their faith" and exhorts them to walk in the Lord, "rooted and built up in him" (2:7). Paul's insistence on the Colossians' firmness and rootedness illustrates God's desire for his people to know their faith and to hold it strongly. The Colossians can only avoid deception if they hold fast to the faith just as they were taught (cf. 2:7). In baptism, they were buried with Christ and have also been raised up with him so that they are incorporated into the mystery hidden for ages (2:12, 1:26).

Throughout the letter Paul conveys a tone of thanksgiving. He prays and writes with thanks to God (1:3, 12) and he also encourages the Colossians to do everything with a spirit of gratitude, "giving thanks to God the Father" through the Lord Jesus (3:17). This important theme strikes a paradoxical note because Paul is writing from prison (4:18). Paul reiterates that our hope is "laid up" for us in heaven (1:5). Therefore gratitude to God for our salvation should constantly characterize the life of a Christian who seeks the things that are above even in unfortunate circumstances (3:1).

Paul refers to Jesus' sacrificial death and resurrection. He uses the image of a "record of debt" which is cancelled by Jesus' death as it is nailed to the cross (2:14). Because of sin, we owed God an amount that we could never pay, but Jesus cancelled our promissory note by his blood and so we share in his triumph by baptism (2:15).

Paul continually argues for the transformative power of the gospel message. He calls it the "word of truth" (1:5) and identifies it as the heart of Christianity by referring to the "hope of the gospel" (1:23). The gospel message, the life, suffering and death of Jesus, is indeed the "revelation in Jesus Christ of God's mercy to sinners" (CCC 1846).

Colossians also focuses on the divinity of Jesus. Paul teaches that the "fullness of God" dwelled in him (1:19, 2:9). Jesus was not just a great man or a super-creature, but God himself. For more on Jesus' divine nature refer to CCC 464-483.

CHAPTER III - INTELLEGO UT CREDAM

The enduring originality of the thought of Saint Thomas Aquinas

43. A quite special place in this long development belongs to Saint Thomas, not only because of what he taught but also because of the dialogue which he undertook with the Arab and Jewish thought of his time. In an age when Christian thinkers were rediscovering the treasures of ancient philosophy, and more particularly of Aristotle, Thomas had the great merit of giving pride of place to the harmony which exists between faith and reason. Both the light of reason and the light of faith come from God, he argued; hence there can be no contradiction between them.

More radically, Thomas recognized that nature, philosophy's proper concern, could contribute to the understanding of divine Revelation. Faith therefore has no fear of reason, but seeks it out and has trust in it. Just as grace builds on nature and brings it to fulfilment, so faith builds upon and perfects reason. Illumined by faith, reason is set free from the fragility and limitations deriving from the disobedience of sin and finds the strength required to rise to the knowledge of the Triune God. Although he made much of the supernatural character of faith, the Angelic Doctor did not overlook the importance of its reasonableness; indeed he was able to plumb the depths and explain the meaning of this reasonableness. Faith is in a sense an "exercise of thought"; and human reason is neither annulled nor debased in assenting to the contents of faith, which are in any case attained by way of free and informed choice.

This is why the Church has been justified in consistently proposing Saint Thomas as a master of thought and a model of the right way to do theology. In this connection, I would recall what my Predecessor, the Servant of God Paul VI, wrote on the occasion of the seventh centenary of the death of the Angelic Doctor: "Without doubt, Thomas possessed supremely the courage of the truth, a freedom of spirit in confronting new problems, the intellectual honesty of those who allow Christianity to be contaminated neither by secular philosophy nor by a prejudiced rejection of it. He passed therefore into the history of Christian thought as a pioneer of the new path of philosophy and universal culture. The key point and almost the kernel of the solution which, with all the brilliance of his prophetic intuition, he gave to the new encounter of faith and reason was a reconciliation between the secularity of the world and the radicality of the Gospel, thus avoiding the unnatural tendency to negate the world and its values while at the same time keeping faith with the supreme and inexorable demands of the supernatural order".

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

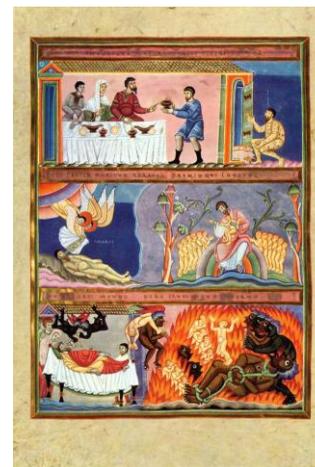
Having a loose grasp on those things that rightly belong to God is required of every follower. The open hands you are left with will be filled by God and overflowing. Can you let go? If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



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.

RICH MAN AND LAZARUS



The parable of the rich man and Lazarus (also called the Dives and Lazarus or Lazarus and Dives) is a well-known parable of Jesus appearing in the Gospel of Luke.

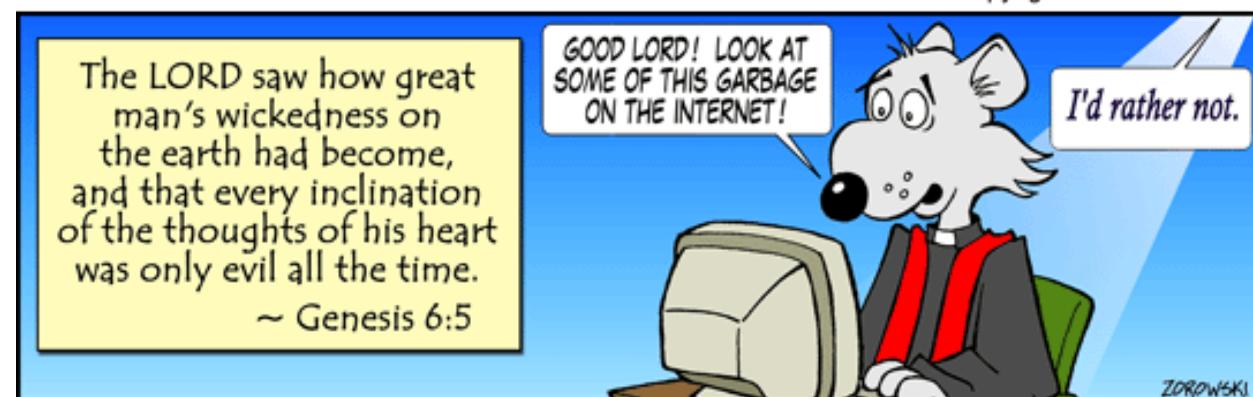
In the parable (Luke 16:19–31), Jesus tells his audience – his disciples and some Pharisees – of the relationship, during life and after death, between an unnamed rich man and a poor beggar named Lazarus. The traditional name Dives is not actually a name, but instead a word for "rich man",[1] dives, in the text of the Latin Bible, the Vulgate. The rich man was also given the names Neuēs (i.e. Nineveh)[3] and Fineas (i.e. Phineas) in the 3rd and 4th centuries. Anonymity and naming play an important role in this parable. Ordinarily, poverty is anonymous, and wealth is acknowledged. Yet

Lazarus is named, and the rich man is anonymous, anticipating the reversal that occurs at the end.

Along with the parables of the Ten Virgins, Prodigal Son, and Good Samaritan, it was one of the most frequently illustrated parables in medieval art, perhaps because of its vivid account of an afterlife.

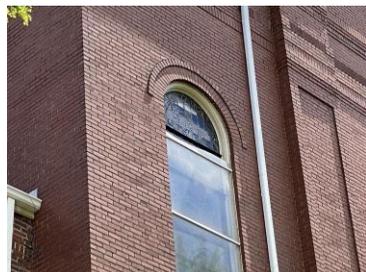
Church Mice

Copyright Karl A. Zorowski



PROTECTION WINDOW ON THE CHURCH

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LITURGY REQUESTS FOR 2021

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 2021 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.

FUNDRAISER FOR YOUTH RALLY 2021

Hello my name is Stephanie Herron. I am assistant director of the Holy Ghost youth group and we are doing a virtual Sarris candy fundraiser and we are asking if you would be able to help us raise money for the upcoming youth rally in July 2021

Just follow these steps and candy will be on the way:

1. Go to sarriscandiesfundraising.com
2. Go to the "fundraising" tab.
3. Our group code is 10-3617.
4. You do not have to put in a teen's name unless you want to.
5. Shop!

ANNUAL MOLEBEN FOR THE ADVANCEMENT OF THE CAUSES — The yearly prayer service for the advancement of the Causes of Advancement and Canonization of our four holy Ruthenian Byzantine Catholic Bishops will take place at the Holy Ghost Church, McKees Rocks, PA on Sunday, November 1, 2020 @ 3:00 p.m. For the past 34 years faithful through the Pittsburgh Archeparchy have gathered in various Archieparchial parishes, monasteries and the seminary to pray for the Canonization of Bishop-Martyr Theodore G. Romzha, Uzhorod (+1947); Bishop-Martyr Paul P. Gojdich, O.S.B.M., Presov (+1960); Bishop-Martyr Basil Hopko, Presov (+1976); and for the advancement of Bishop Alexander Chira, Uzhorod (+1985). A Marian Moleben is offered seeking the aid of the Holy Mother of God in helping us achieve this end. Please mark your calendar and attend this important prayer for their advancement.

CHRISTMAS KIELBASA



The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa (\$6.00/Lb.). Order by December 13th. Delivery to the Church will be Sunday December 20th. **The order sheet will be in the vestibule if you are interested.** Thank You.

THE THEOTOKOS

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

FAITH
LOVE
JESUS
MARY

CELEBRATE
NAZARETH
ANGEL
CHURCH

PRAYER
NATIVITY
JOACHIM
THEOTOKOS

BIRTH
WORSHIP
ANNA