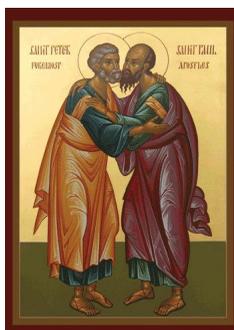




Saints Peter & Paul Byzantine Catholic Church



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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, November 8th, 2020

Tone 6

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

Sunday	11/08/2020	11:00 AM	23 rd Sunday after Pentecost/ Archangel Michael and all angels	+Pauline Massa By Don & Lori Downey (On-Line)
Sunday	11/15/2020	11:00 AM	24 th Sunday after Pentecost	+Albert Savko By David, Steve & Cathy (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 Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Paul Peek, Emily Cox, Margaret Torbich, Mary 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 MENAS OF EGYPT; COMMEMORATED ON NOVEMBER 11



The Holy Great Martyr Menas of Egypt, an Egyptian by birth, was a military officer and served in the Kotyaeion region of Phrygia under the centurion Firmilian during the reign of the emperors Diocletian (284-305) and Maximian (305-311). When the emperors began the fiercest persecution against Christians in history, the saint refused to serve these persecutors. He removed his soldier's belt (a sign of military rank) and withdrew to a mountain, where he lived an ascetic life of fasting and prayer.

Once he happened to arrive in the city during a pagan festival. At the climax of the games the saint's accusing voice rang out, preaching faith in Christ, the Savior of the world. At his trial before the prefect Pyrrhus, the saint bravely confessed his faith, saying that he had come to denounce the impious. The prefect was

angered, and had Menas arrested.

Pyrrhus offered to restore the saint's former rank if he would offer sacrifice to the pagan gods. When he refused, he was put to cruel tortures, then he was beheaded. This occurred in the year 304. Christians gathered up the martyr's relics by night and hid them until the end of the persecution. Later, they were brought to Egypt and placed in a church dedicated to Saint Menas southwest of Alexandria.

The saint received grace from God to work miracles, and to help those in need. Saint Menas is noted for healing various illnesses, delivering people from possession by demons, and as a protector, especially during times of war. We also ask his help in finding lost objects.

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 LAY FAITHFUL

Participation in Christ's kingly office

By his obedience unto death, Christ communicated to his disciples the gift of royal freedom, so that they might "by the self-abnegation of a holy life, overcome the reign of sin in themselves":

That man is rightly called a king who makes his own body an obedient subject and, by governing himself with suitable rigor, refuses to let his passions breed rebellion in his soul, for he exercises a kind of royal power over himself. and because he knows how to rule his own person as king, so too does he sit as its judge. He will not let himself be imprisoned by sin, or thrown headlong into wickedness.

"Moreover, by uniting their forces let the laity so remedy the institutions and conditions of the world when the latter are an inducement to sin, that these may be conformed to the norms of justice, favoring rather than hindering the practice of virtue. By so doing they will impregnate culture and human works with a moral value."

"The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them."

In the Church, "lay members of the Christian faithful can cooperate in the exercise of this power [of governance] in accord with the norm of law." and so the Church provides for their presence at particular councils, diocesan synods, pastoral councils; the exercise in solidum of the pastoral care of a parish, collaboration in finance committees, and participation in ecclesiastical tribunals, etc.

The faithful should "distinguish carefully between the rights and the duties which they have as belonging to the Church and those which fall to them as members of the human society. They will strive to unite the two harmoniously, remembering that in every temporal affair they are to be guided by a Christian conscience, since no human activity, even of the temporal order, can be withdrawn from God's dominion."

"Thus, every person, through these gifts given to him, is at once the witness and the living instrument of the mission of the Church itself 'according to the measure of Christ's bestowal.'"

("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, November 1st was 29.

LIVE STREAM VIEWING

Liturgy on Sunday, November 1st was 154.

23RD SUNDAY AFTER PENTECOST (7TH LUKE SUNDAY. LUKE 8:41-56)

We read in today's gospel about two very different people who approached Jesus Christ in different ways. One was Jairus, a ruler of the synagogue. He was an upstanding man in the Jewish community. The other person was very different. She was a woman who had been bleeding for twelve years, and had spent all her money on treatments that did not work. She could not even enter the Temple or have a normal social life. She had been treated for twelve years as though we she was cut off from God and everyone else.

Jairus sought out the Lord and asked Him to heal his daughter, who was dying. But the woman could not bring herself to do even that. She knew her place: a poor, isolated, unclean woman not worthy of the attention of the Messiah. She couldn't ask Him to lay hands on her for healing, for that would make Him unclean also. All that she could find the courage to do was to reach out anonymously and touch the hem of His clothing. She had enough faith, enough hope, and enough courage to do that.

This story shows the tremendous mercy of our Lord. This woman had not said a word to Christ and had not even identified herself to Him. She didn't ask Him to make a decision to help her. She was probably too afraid and humble to do those things. But she did what she could, reaching out to Christ in faith. The Son of God knew who had touched Him, of course, but asked who it was in order to give her an opportunity to confess her faith, to make clear to herself and to those in the crowd that our Lord's healing mercy extended even to her, that His mercy overcomes all the uncleanness and misery of those who come to Him in humble repentance.

Jairus approached Jesus Christ differently, openly asking Him to heal his dying daughter. But his faith is then put to a very hard test. For the girl dies, but the Lord says that she is only sleeping. Everyone ridicules the Savior for this. But Jairus somehow believed the astonishing word of the Lord: "Do not be afraid; only believe, and she will be made well."

Can you imagine how hard it must have been for Jairus and his wife to hear this news and to believe in the Lord's promise? Their daughter had just died and the mourning had begun. It was time to start getting ready for the funeral, and here was Christ saying that the girl would soon be alive again. Their faith was put to the test, but they did believe. And the Lord did as He said: He gave them back their daughter alive and healthy.

People are different. We have distinct personalities, occupations, interests, and spiritual strengths and weaknesses. But we can all have faith. When we open the wounds and sorrows of our lives to Christ as best we can, He will hear us. And He will respond in the way that is best for our salvation, for our growth in holiness. No two people have exactly the same journey to the Kingdom. No two people pray, fast, give alms, forgive, and serve in precisely the same way. Jairus and the woman with the flow of blood were very different people who approached Christ differently. But the one constant factor is the mercy of our Lord, which extends to all who call upon Him from their hearts with humble trust.

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.

PROJECTS

COST OF PROJECTS:	\$	1,800.00
All pledged & unpledged Donations received to Date:	\$	301.00
Shortfall:	\$	1,499.00

All MONTHLY envelopes donations are going to pay off our projects

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 Archieparhial 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.

NOVEMBER BIRTHDAYS

11/14	Wanda Hodoba
11/15	Ronald Hodoba
11/17	Brian Torbich
11/21	Michelle Fialkovich
11/23	Audrey Schell

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.

We cannot serve two masters. Which one are you willing to follow? Could it be you are being called to serve the Master as a priest, deacon, sister or brother? 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.

Church Mice

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EUCCHARISTIC CANON: ANAPHORA



As the celebrant intones these last words which proclaim that all that is offered to the Father is already his—for every creature and all of creation are his, together with the Beloved Son and the Holy Spirit who are uncreated and divine—the eucharistic gifts are lifted up and elevated towards the heavens. It is the sign that the faithful Christians have been exalted together with their Lord into the Kingdom of God.

For Christ has entered, not into a sanctuary made with hands . . . but into heaven itself now to appear in the presence of God on our behalf . . . we have been sanctified through the offering of the body of Jesus Christ once for all . . . for when Christ

had offered for all time a single sacrifice for sins, He sat down at the right hand of God . . . for by a single offering He has perfected for all time those who are sanctified (Heb 9.24, 10.10–14).

Heaven and earth are now blended into one, filled with the glory of God. The ages past and the ages still to come are brought into unity. The night, the supper, the cross, the tomb, the resurrection, the ascension, the kingdom to come—all merge together in the eucharistic moment of the Divine Liturgy. Man is with God in a holy communion which is “not of this world.” All boundaries of time and of space are utterly broken. All walls of division are totally destroyed. Man’s sins are forgiven in Christ, his impurities are cleansed, his corruption is healed. His mortal nature is restored to immortality with God. His created humanity is filled with the Uncreated Divinity of the All-Holy Trinity. It only remains now to seal this action by the invocation of the Spirit of God.

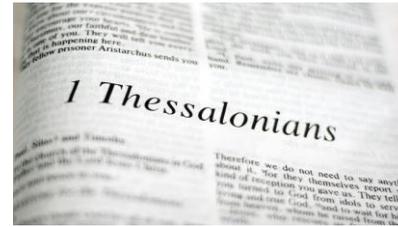
MARY (CHUNGO) OZIMOK; JANUARY 3, 1924 ~ OCTOBER 23, 2020 (AGE 96)



Of North Huntingdon, Formerly of North Braddock, age 96, was peacefully called to eternal rest on Friday, October 23, 2020 at Golden Heights in Harrison City. Preceded in death by her loving husband George Ozimok, who passed away in 2011. Loving mother of George (Mary) Ozimok of FL, Katherine (Richard) Forsyth of N. Huntingdon, and Janet Byerly of N. Huntingdon. Dear grandmother of Jennifer (Thomas) Forsyth Hannon, Jarred (Kara) Forsyth, and Brooke (James) Byerly Morrow. Adored great-grandmother of 9 great-grandchildren. Preceded in death by 4 siblings. Mary was a longtime member of Ss. Peter and Paul Church in Braddock. She treasured the time spent as a homemaker, wife and mother. Mary worked for years at Jason’s Clothing Store and as a waitress at Angie’s Restaurant in Braddock. Mary will be laid to rest in Monongahela Cemetery. The family would like to express their heartfelt gratitude and thanks to AHN Hospice and Golden Heights for the compassionate care they provided to Mary.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant Mary, and remember her forever!

INTRODUCTION TO THE OLD TESTAMENT: I THESSALONIANS



Author: Paul of Tarsus; Date Written: 51 AD

Paul wrote this letter in 51 AD from Corinth. He and Silas had begun preaching the gospel in Macedonian Thessalonica, but were persecuted by the Jewish leaders. The uproar over their teachings was so great they had to sneak out of the city by night (Acts 17). The unrest even followed them to the next town in which they ministered,

Berea. Before writing 1 Thessalonians, Paul received good news from Timothy about the church at Thessalonica. Though imperfect (3:10), the Thessalonians were standing fast in their faith (3:8), so Paul writes this letter as a response to encourage them all the more.

The city of Thessalonica was a prosperous Roman city and the capital of the province of Macedonia. It was situated on the Aegean Sea and the Via Egnatia—the same road that runs through Philippi. It functioned as an important center of trade and culture.

Paul begins his letter by referring to the common "work of faith, labor of love and steadfastness of hope" he has with the Thessalonians (1:3). He sees them, not merely as souls to be ministered to, but as brothers who participate in the same work. The presentation of the theological virtues (faith, hope and love) points forward to 1 Cor 13 which Paul writes about 5 years later.

He praises the Thessalonians' faith in the midst of suffering (1:6). They have probably endured some persecution as evidenced by the events of Acts 17. Paul reaffirms his own and his team's (Silas and Timothy) sincerity in ministering to the church. They did not accept donations from the Thessalonians, but provided for their own needs by working (2:9). Nevertheless they apparently received some financial assistance from the Philippians (Phil 4:16).

Paul and his companions desire to return to Thessalonica and are praying that they will be able to do so (1 Thess 2:17, 3:13). Paul's pastoral affection for the Thessalonians evident in the letter reveals his intense personal connection with them and his profound understanding of his Christian commitment. Timothy's good report about the Thessalonians increases Paul's desire to return and his love for the church (3:6-10).

Paul inserts a prayer (3:11-13) in the middle of 1 Thess to transition between the two parts of the letter. The first part (1:1-3:10) deals with Paul's relationship with the Thessalonians. In the second part (3:14-5:28), Paul exhorts the Thessalonians in their faith and teaches them.

Paul begins the teaching part by calling the Thessalonians to "abstain from sexual immorality" (4:3). Most of the Christians at Thessalonica were Gentiles and former pagans. Much of the pagan worship in the city involved sexual rituals. Paul's teaching calls for a radical rejection of this accepted part of Thessalonian culture. Next Paul gives a detailed teaching about death and the Second Coming. When Jesus returns, Christians who have died will rise from the dead and Christians who are alive will be "caught up in the air" with the Lord (4:17). Paul calls for vigilance in awaiting the Lord's return. Then Paul instructs the Thessalonians to respect their spiritual leaders and to pray with joy and thanksgiving (5:12-22).

He ends the letter with a blessing prayer (5:23-24) and a few closing comments (5:25-28). 1 Thessalonians deals with an array of issues and gives us a taste of Paul's early missionary work.

CHAPTER III - INTELLEGO UT CREDAM

The enduring originality of the thought of Saint Thomas Aquinas

44. Another of the great insights of Saint Thomas was his perception of the role of the Holy Spirit in the process by which knowledge matures into wisdom. From the first pages of his *Summa Theologiae*, Aquinas was keen to show the primacy of the wisdom which is the gift of the Holy Spirit and which opens the way to a knowledge of divine realities. His theology allows us to understand what is distinctive of wisdom in its close link with faith and knowledge of the divine. This wisdom comes to know by way of connaturality; it presupposes faith and eventually formulates its right judgement on the basis of the truth of faith itself: "The wisdom named among the gifts of the Holy Spirit is distinct from the wisdom found among the intellectual virtues. This second wisdom is acquired through study, but the first 'comes from on high', as Saint James puts it. This also distinguishes it from faith, since faith accepts divine truth as it is. But the gift of wisdom enables judgement according to divine truth".

Yet the priority accorded this wisdom does not lead the Angelic Doctor to overlook the presence of two other complementary forms of wisdom—philosophical wisdom, which is based upon the capacity of the intellect, for all its natural limitations, to explore reality, and theological wisdom, which is based upon Revelation and which explores the contents of faith, entering the very mystery of God.

Profoundly convinced that "whatever its source, truth is of the Holy Spirit" (*omne verum a quocumque dicatur a Spiritu Sancto est*) Saint Thomas was impartial in his love of truth. He sought truth wherever it might be found and gave consummate demonstration of its universality. In him, the Church's Magisterium has seen and recognized the passion for truth; and, precisely because it stays consistently within the horizon of universal, objective and transcendent truth, his thought scales "heights unthinkable to human intelligence". Rightly, then, he may be called an "apostle of the truth". Looking unreservedly to truth, the realism of Thomas could recognize the objectivity of truth and produce not merely a philosophy of "what seems to be" but a philosophy of "what is".

The drama of the separation of faith and reason

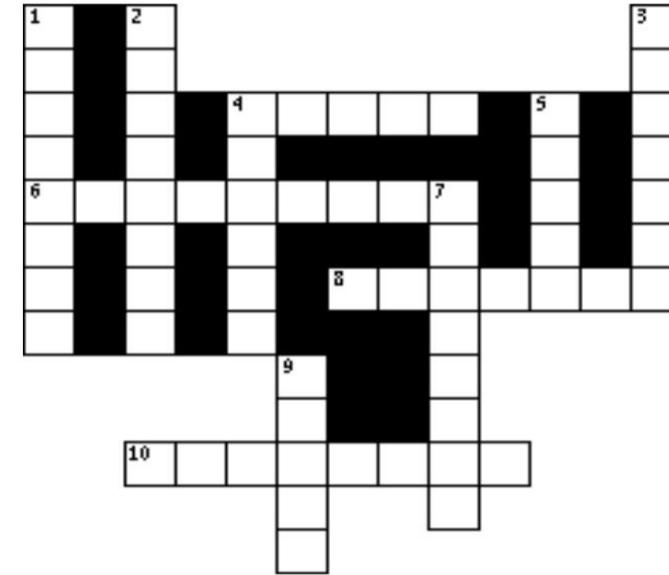
45. With the rise of the first universities, theology came more directly into contact with other forms of learning and scientific research. Although they insisted upon the organic link between theology and philosophy, Saint Albert the Great and Saint Thomas were the first to recognize the autonomy which philosophy and the sciences needed if they were to perform well in their respective fields of research. From the late Medieval period onwards, however, the legitimate distinction between the two forms of learning became more and more a fateful separation. As a result of the exaggerated rationalism of certain thinkers, positions grew more radical and there emerged eventually a philosophy which was separate from and absolutely independent of the contents of faith. Another of the many consequences of this separation was an ever deeper mistrust with regard to reason itself. In a spirit both sceptical and agnostic, some began to voice a general mistrust, which led some to focus more on faith and others to deny its rationality altogether.

In short, what for Patristic and Medieval thought was in both theory and practice a profound unity, producing knowledge capable of reaching the highest forms of speculation, was destroyed by systems which espoused the cause of rational knowledge sundered from faith and meant to take the place of faith.

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

THE DAUGHTER OF JAIRUS

(LUKE 8:40-56)



- 10 ACROSS "...I am the resurrection and the life. He who _____ in Me, though he may die, he shall live." **JOHN 11:25**
- 4 DOWN "And behold, there came a man named _____, and he was a ruler of the synagogue..." **LUKE 8:41**
- 7 DOWN "...for he had an only _____ about twelve years of age, and she was dying." **LUKE 8:42**
- 3 DOWN A woman "came from behind and _____ the border of His garment..." **LUKE 8:44**
- 4 ACROSS "But _____ said, 'Somebody touched Me, for I perceived power going out from Me.'" **LUKE 8:46**
- 5 DOWN "And He said to her, 'Daughter, be of good cheer; your _____ has made you well. Go in peace.'" **LUKE 8:48**
- 6 ACROSS "When He came into the house, He _____ no one to go in except Peter, James, and John, and the father and mother of the girl." **LUKE 8:51**
- 1 DOWN "Now all wept and mourned for her; but He said, 'Do not weep; she is not dead, but _____.'" **LUKE 8:52**
- 8 ACROSS "And they _____ Him to scorn, knowing that she was sleeping." **LUKE 8:53**
- 9 DOWN "But He put them all out, took her by the hand and called, saying, 'Little girl, _____.'" **LUKE 8:54**
- 2 DOWN "Then her spirit _____, and she arose immediately. And He commanded that she be given something to eat." **LUKE 8:55**