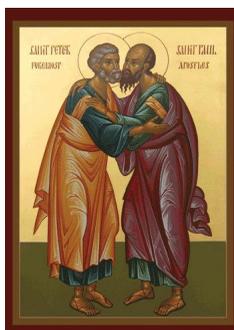




Saints Peter & Paul Byzantine Catholic Church



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.

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, November 15th, 2020

Tone 7

Page:156

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

Sunday	11/15/2020	11:00 AM	24th Sunday after Pentecost	+Albert Savko By David, Steve & Cathy (On-Line)
Friday	11/20/2020	06:30 PM	Liturgy for Entrance of the Theotokos	+Ruth Polasko By Barbara Martin (On-Line)
Sunday	11/22/2020	11:00 AM	25th Sunday after Pentecost	+Edward Marcej By Noelle Koval-Lewis (On-Line)

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, November 8th was 26.

LIVE STREAM VIEWING

Liturgy on Sunday, November 8th was 111.

SICK AND SHUT-INS

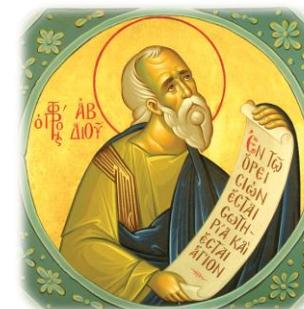


Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:

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 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.**

PROPHET OBADIAH (ABDIA): COMMEMORATED ON NOVEMBER 19



The holy Prophet Obadiah [or Abdia] is the fourth of the Twelve Minor Prophets, and he lived during the ninth century B.C. He was from the village of Betharam, near Sichem, and he served as steward of the impious Israelite King Ahab. In those days the whole of Israel had turned away from the true God and had begun to offer sacrifice to Baal, but Obadiah faithfully served the God of Abraham, Isaac and Jacob in secret.

When Ahab's wife, the impious and dissolute Jezebel, hunted down all the prophets of the Lord (because of her quarrel with the Prophet Elias), Obadiah gave them shelter and food (3/1 Kgs 18:3 ff). Ahab's successor King Okhoziah [Ahaziah] sent three detachments of soldiers to arrest the holy Prophet Elias (July 20). One of

these detachments was headed by the holy Prophet Obadiah. Through the prayer of the Prophet Elias, two of the detachments were consumed by heavenly fire, but Obadiah and his detachment were spared by the Lord (4/2 Kgs 1).

From that moment Obadiah resigned from military service and became a follower of the Prophet Elias. Afterward, he himself received the gift of prophecy. The God-inspired work of the Prophet Obadiah is the fourth of the Books of the Twelve Minor Prophets in the Bible, and contains predictions about the future salvation of the Gentiles (Vs. 15) and that the Savior would come forth from Sion (Vs. 17). The holy Prophet Obadiah, whose name means servant (or worshipper) of the Lord, was buried in Samaria.

In iconography, the Prophet Obadiah is depicted as a grey-haired old man with a rounded beard. His scroll reads: "In that day, saith the Lord, I shall destroy the wise men out of Idumea."(Obadiah 8).

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; III. THE CONSECRATED LIFE

"The state of life which is constituted by the profession of the evangelical counsels, while not entering into the hierarchical structure of the Church, belongs undeniably to her life and holiness."

Evangelical counsels, consecrated life

Christ proposes the evangelical counsels, in their great variety, to every disciple. the perfection of charity, to which all the faithful are called, entails for those who freely follow the call to consecrated life the obligation of practicing chastity in celibacy for the sake of the Kingdom, poverty and obedience. It is the profession of these counsels, within a permanent state of life recognized by the Church, that characterizes the life consecrated to God.

The religious state is thus one way of experiencing a "more intimate" consecration, rooted in Baptism and dedicated totally to God. In the consecrated life, Christ's faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come.

One great tree, with many branches

"From the God-given seed of the counsels a wonderful and wide-spreading tree has grown up in the field of the Lord, branching out into various forms of the religious life lived in solitude or in community. Different religious families have come into existence in which spiritual resources are multiplied for the progress in holiness of their members and for the good of the entire Body of Christ."

From the very beginning of the Church there were men and women who set out to follow Christ with greater liberty, and to imitate him more closely, by practicing the evangelical counsels. They led lives dedicated to God, each in his own way. Many of them, under the inspiration of the Holy Spirit, became hermits or founded religious families. These the Church, by virtue of her authority, gladly accepted and approved.

Bishops will always strive to discern new gifts of consecrated life granted to the Church by the Holy Spirit; the approval of new forms of consecrated life is reserved to the Apostolic See.

The eremitic life

Without always professing the three evangelical counsels publicly, hermits "devote their life to the praise of God and salvation of the world through a stricter separation from the world, the silence of solitude and assiduous prayer and penance."

They manifest to everyone the interior aspect of the mystery of the Church, that is, personal intimacy with Christ. Hidden from the eyes of men, the life of the hermit is a silent preaching of the Lord, to whom he has surrendered his life simply because he is everything to him. Here is a particular call to find in the desert, in the thick of spiritual battle, the glory of the Crucified One.

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

UPDATES

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

24TH SUNDAY AFTER PENTECOST (8TH LUKE SUNDAY. LUKE 10:25-37)

It is tempting to use religion to help us feel better about ourselves. Too often, we want to make God in our own image and let ourselves off the hook from anything that challenges us to do something different from what we want to do. It can be very appealing to try to use God for purposes other than the healing of our souls.

That is the attitude that Jesus Christ rejected in today's gospel reading. After describing how the Old Testament law required loving God "with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself," the lawyer wanted to justify himself by narrowing down the types of people he had to love. That is why he asked "And who is my neighbor?" He wanted to limit what God required of him. That way, he could assume that he was a righteous man.

The Lord used the story of the Good Samaritan to teach us about what it means to share in His life. Purely out of compassionate, boundless love, Christ came to heal us from the self-imposed pain and misery that our sins have worked on our souls. He came to conquer our slavery to the fear of death, which is the wages of sin. Christ has brought salvation to the world, not by merely giving us a code of conduct, but by making us participants in His divine life by grace. By becoming fully human even as He remains fully divine, He has restored and fulfilled the basic human vocation to become like God in holiness. Only the God-Man could do that. If we are truly in communion with Him, then His boundless love must become characteristic of our lives.

Here it is helpful to remember what the Samaritan in the parable did for the robbed and beaten man. He administered first aid, took him to an inn, paid the innkeeper to care for him, and promised to pay for any additional expenses when he returned. Christ does the same for us in baptism, the Eucharist, and the full sacramental life of the Church, which is a hospital for our recovery from the ravages of sin. Through the Church, He also calls us to spiritual disciplines that help us gain the strength to convey His mercy to our neighbors by loving them as we love ourselves.

In order to be able to do that, we must seek healing and strength for a life in communion with Christ through the ministries of His Body, the Church. People who are recovering from severe injuries must cooperate with their physicians and therapists in order to become well. They must take their medicine and dedicate themselves to exercises, stretches, and other disciplines in order to regain health and function. We must approach the Christian life in a similar way in order to grow in our ability to manifest the Savior's compassionate love to our neighbors.

For example, we do not receive the Eucharist in order to fulfill a legal obligation, but for "the forgiveness of sins and life everlasting." If we receive Communion, we must live in communion with Christ by conveying His compassionate love to our suffering neighbors. We do not take Confession for legalistic reasons, but to be healed from the damage our sins have done to our souls. All the holy mysteries of the Church strengthen us for a life of ever-greater union with Christ, which will bear fruit in how we treat the people we encounter every day. Even as He offered Himself fully on the Cross for our salvation, there is no limit to the offering that He calls us to make of our lives for the sake of others. Those who have received His mercy will extend that same mercy to their neighbors, no matter who they are. The Lord's words at the end of the gospel reading apply directly to us: "Go and do likewise."

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:	\$	481.00
Shortfall:	\$	1,319.00

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!

NOVEMBER BIRTHDAYS

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

NOVEMBER ANNIVERSARIES

11/12/1977	Andrew & Marjorie Novotny
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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.

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.

But if only someone would go to them. Pray for those who are called to 'run the race' as priests, sisters, deacons or brothers. 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.

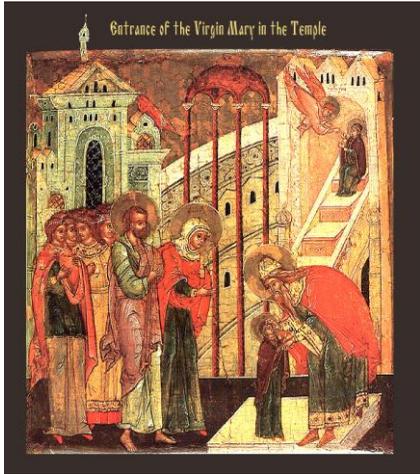
Church Mice

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THE ENTRY OF THE MOST HOLY MOTHER OF GOD INTO THE TEMPLE;

COMMEMORATED ON NOVEMBER 21



According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests

and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called "Psalms of Ascent.") The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt.

The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me," said Saint Jerome, "how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian."

But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen (May 21) built a church in honor of the Entry of the Most Holy Theotokos into the Temple.

Saint Gregory of Nyssa, in the fourth century, also mentions this Feast. In the eighth century Saints Germanus and Tarasius, Patriarchs of Constantinople, delivered sermons on the Feast of the Entry.

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

INTRODUCTION TO THE OLD TESTAMENT: II THESSALONIANS

Author: Paul of Tarsus; Date Written: 51 or 52 AD



Paul wrote 2 Thessalonians shortly after the congregation had received 1 Thess. He writes to an embattled congregation in the midst of persecution (1:4). The letter was probably written at Corinth and then carried by Timothy or Silas (also called Silvanus). For a brief historical context for the letter and the city of Thessalonica, refer to Introduction to 1 Thessalonians. Some scholars dispute the

authorship of this letter based on thematic elements and vocabulary differences, but 2 Thess retains Paul's name at the beginning, his signature at the end and a very typical Pauline structure

In 2 Thess, Paul encourages the fainthearted (1 Th 5:14) who are suffering persecution. Some of the Thessalonians are having doubts about their salvation because of persecution. He tells them of his confidence in their stance before God. He insists that they are increasing in faith and love (1:3), that they are doing God's will (3:4) and that God has truly chosen them for salvation (2:13). Rather than exhorting them to change their ways, Paul urges them to "stand firm" (2:15) and keep doing the good that they have already been doing. He also emphasizes the judgment of God on the Thessalonians' persecutors to encourage the congregation. The persecutors will be repaid with affliction and God's holy vengeance (1:6-8).

Paul takes special care in 2 Thess to admonish the idle. While most of the Thessalonians are fulfilling God's will, some have begun to "walk in idleness." (3:11) Paul reminds the Thessalonians of his own example, how he worked for his own living while he was in their city and did not accept donations from them (3:7). He presses them not to be "busybodies" (3:11), but to work. Apparently, some of them thought Jesus' return was so soon that they stopped working. He goes so far as to command that "if anyone is not willing to work, let him not eat." (3:12) He even commands the Thessalonians to avoid brothers who will not obey Paul's exhortations, but still to regard them as brothers (3:14-15).

The central section of the letter is devoted to the parousia, the coming of Jesus at end of the world. Some of the Thessalonians were suffering so badly that they greatly desired the parousia and some were even convinced that it was immanent. Paul calms their apocalyptic hopes and urges them not to be deceived. He then presents the doctrine of the "man of lawlessness," (2:3-12) often referred to as the Antichrist. The Church Fathers variously interpret this figure as the Roman emperor Nero or a human leader in the future. St. Cyril comments that the "rebellion" (2:3) has already taken place with heresies in the early Church. Nevertheless, the Antichrist will come before Jesus returns and claim divine worship for himself (2:3-4).

Paul asks for the Thessalonians prayers for his missionary work and he assures them of the Lord's faithfulness (3:1-2). The persecution of the Thessalonians must have been severe to warrant so many encouraging words from Paul. Though not all Christians are actively persecuted today, we can take comfort in knowing that the Lord is directing our hearts "to the love of God and the steadfastness of Christ." (3:5) 2 Thessalonians challenges us to live in a constant state of hope and embrace a lifestyle of good works.

EPIKLESIS



After the elevation of the eucharistic gifts to the Father, the celebrant of the Divine Liturgy prays for the Holy Spirit to come upon them, and upon all of the people, and to change (or as the Liturgy of Saint Basil says, to show) the bread and wine offered in remembrance of Christ to be the very Body and Blood of the Lord.

The prayer for the coming of the Holy Spirit is considered by the Orthodox to be an essential part of the Divine Liturgy. It is called the epiklesis, which means literally the calling upon or the invocation.

The Orthodox Church believes, as it prays, that the Holy Spirit is always "everywhere and fills all things." The invocation of the Holy Spirit at the Divine Liturgy is the solemn affirmation that everything in life which is positive and good is accomplished by the Spirit of God. Creation, salvation, eternal glorification; the entire work of God in making and saving the world is accomplished by the power of

the Holy Spirit. He is the one who dwelt in Jesus making him the Christ. He is the one by whom Christ was incarnate of the Virgin Mary. He is the one who led Christ to the cross as the innocent Victim, the one who raised Him from the dead as the triumphant Victor.

CHAPTER III - INTELLEGO UT CREDAM

The enduring originality of the thought of Saint Thomas Aquinas

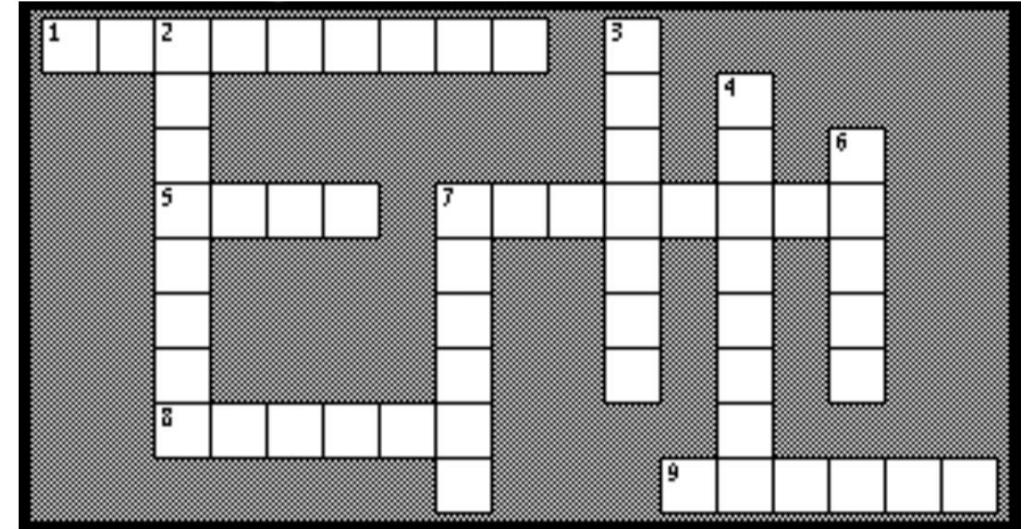
46. The more influential of these radical positions are well known and high in profile, especially in the history of the West. It is not too much to claim that the development of a good part of modern philosophy has seen it move further and further away from Christian Revelation, to the point of setting itself quite explicitly in opposition. This process reached its apogee in the last century. Some representatives of idealism sought in various ways to transform faith and its contents, even the mystery of the Death and Resurrection of Jesus, into dialectical structures which could be grasped by reason. Opposed to this kind of thinking were various forms of atheistic humanism, expressed in philosophical terms, which regarded faith as alienating and damaging to the development of a full rationality. They did not hesitate to present themselves as new religions serving as a basis for projects which, on the political and social plane, gave rise to totalitarian systems which have been disastrous for humanity.

In the field of scientific research, a positivistic mentality took hold which not only abandoned the Christian vision of the world, but more especially rejected every appeal to a metaphysical or moral vision. It follows that certain scientists, lacking any ethical point of reference, are in danger of putting at the centre of their concerns something other than the human person and the entirety of the person's life. Further still, some of these, sensing the opportunities of technological progress, seem to succumb not only to a market-based logic, but also to the temptation of a quasi-divine power over nature and even over the human being.

As a result of the crisis of rationalism, what has appeared finally is nihilism. As a philosophy of nothingness, it has a certain attraction for people of our time. Its adherents claim that the search is an end in itself, without any hope or possibility of ever attaining the goal of truth. In the nihilist interpretation, life is no more than an occasion for sensations and experiences in which the ephemeral has pride of place. Nihilism is at the root of the widespread mentality which claims that a definitive commitment should no longer be made, because everything is fleeting and provisional.

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

THE GOOD SAMARITAN (LUKE 10:25-37)



- 2 DOWN "Blessed are the _____, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." **MATTHEW 5:7-8**
- 7 DOWN "And behold, a certain _____ stood up and tested Him, saying, 'Teacher, what shall I do to inherit eternal life?' " **LUKE 10:25**
- 3 DOWN "...A certain man went down from Jerusalem to Jericho, and fell among _____, who stripped him of his clothing, wounded him, and departed, leaving him half dead." **LUKE 10:30**
- 9 ACROSS "Now by chance a certain _____ came down that road. And when he saw him, he passed by on the other side." **LUKE 10:31**
- 8 ACROSS "Likewise a _____, when he arrived at the place, came and looked, and passed by on the other side." **LUKE 10:32**
- 1 ACROSS "But a certain _____, as he journeyed, came where he was. And when he saw him, he had compassion on him." **LUKE 10:33**
- 5 ACROSS "...and went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took _____ of him." **LUKE 10:34**
- 6 DOWN "...Take care of him; and whatever more you spend, when I come again, I will _____ you." **LUKE 10:35**
- 4 DOWN "So which of these three do you think was _____ to him who fell among the thieves?" **LUKE 10:36**
- 7 ACROSS "And he said, 'He who showed mercy on him.' Then Jesus said to him, 'Go and do _____.'" **LUKE 10:37**