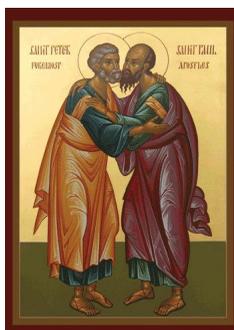




Saints Peter & Paul Byzantine Catholic Church



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

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

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

TELEPHONE: 412-461-1712

Sunday, November 22nd, 2020

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

Sunday	11/22/2020	11:00 AM	25th Sunday after Pentecost	+Edward Marcej <i>By Noelle Koval-Lewis</i> (On-Line)
Wednesday	11/25/2020	06:30 PM	Liturgy for Thanksgiving Day	
Sunday	11/29/2020	11:00 AM	26th Sunday after Pentecost	+Ray Bumba <i>By Marie Bumba</i> (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.**



DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, November 15th was 29.

LIVE STREAM VIEWING

Liturgy on Sunday, November 15th was 195.

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, 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.**

VENERABLE ALYPIUS THE STYLITE OF ADRIANOPOLIS; COMMEMORATED ON NOVEMBER 26



Saint Alypius the Stylite was born in the city of Adrianopolis in Paphlagonia. His mother, a Christian, was widowed early, and she sent her son to be educated by Bishop Theodore. She distributed her substance to the poor, then began to live an ascetic life near the church as a deaconess.

Saint Alypius, from his early years, wanted to devote his life to God and yearned for the solitary life, although Bishop Theodore would not give him permission to do so. Once, when Saint Alypius was accompanying his bishop to Constantinople, the holy Martyr Euphemia (September 16) appeared to him in a vision, summoning Saint Alypius to return to Adrianopolis and found a church in her name.

With contributions offered by believers in Adrianopolis, Saint Alypius did build a church in the name of the holy Martyr Euphemia, on the site of a dilapidated pagan temple infested by legions of devils. Beside the church, under the open sky, the saint erected a pillar over a pagan tomb. For fifty-three years Saint Alypius struggled upon the pillar, praying to God and teaching those who came to him.

The demons which infested the pagan cemetery fell upon the ascetic by night and pelted him with stones. Saint Alypius, wanted nothing to stand in the way of the attacks of the spirits of darkness, then even took down the boards that served him as a roof, protecting him from the rain and wind. In the face of the saint's conquering steadfastness, the demons forever fled the place, which had been sanctified by his deed of voluntary martyrdom.

Fourteen years before his death, Saint Alypius was no longer able to stand. He was compelled to lie on his side because of the weakness of his legs, and endured grievous sufferings with humble gratitude. Around the saint's pillar two monasteries sprang up: a men's monastery on the one side, and a women's monastery on the other. Saint Alypius introduced strict monastic rules for both monasteries and he directed both monasteries until his death. Saint Alypius reposed in the year 640, at age 118. The body of the venerable stylite was buried in the church he founded in honor of the holy Martyr Euphemia. The relics of the saint of God healed many of those who came in faith.

**ON SUNDAY THE 22ND, OUR ACTIVITY COMMITTEE WILL
BE HANDING OUT OUR ANNUAL BLESSED LOAVES OF
BREAD FOR THANKSGIVING.**

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

Consecrated virgins

From apostolic times Christian virgins, called by the Lord to cling only to him with greater freedom of heart, body, and spirit, have decided with the Church's approval to live in a state of virginity "for the sake of the Kingdom of heaven."

"Virgins who, committed to the holy plan of following Christ more closely, are consecrated to God by the diocesan bishop according to the approved liturgical rite, are betrothed mystically to Christ, the Son of God, and are dedicated to the service of the Church." By this solemn rite (Consecratio virginum), the virgin is "constituted . . . a sacred person, a transcendent sign of the Church's love for Christ, and an eschatological image of this heavenly Bride of Christ and of the life to come."

"As with other forms of consecrated life," the order of virgins establishes the woman living in the world (or the nun) in prayer, penance, service of her brethren, and apostolic activity, according to the state of life and spiritual gifts given to her. Consecrated virgins can form themselves into associations to observe their commitment more faithfully.

Religious life

Religious life was born in the East during the first centuries of Christianity. Lived within institutes canonically erected by the Church, it is distinguished from other forms of consecrated life by its liturgical character, public profession of the evangelical counsels, fraternal life led in common, and witness given to the union of Christ with the Church.

Religious life derives from the mystery of the Church. It is a gift she has received from her Lord, a gift she offers as a stable way of life to the faithful called by God to profess the counsels. Thus, the Church can both show forth Christ and acknowledge herself to be the Savior's bride. Religious life in its various forms is called to signify the very charity of God in the language of our time.

All religious, whether exempt or not, take their place among the collaborators of the diocesan bishop in his pastoral duty. From the outset of the work of evangelization, the missionary "planting" and expansion of the Church require the presence of the religious life in all its forms. "History witnesses to the outstanding service rendered by religious families in the propagation of the faith and in the formation of new Churches: from the ancient monastic institutions to the medieval orders, all the way to the more recent congregations."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

UPDATES

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

25TH SUNDAY AFTER PENTECOST. (9TH LUKE SUNDAY. LUKE 12:16-21)

We may have a hard time identifying with the rich man in the parable from today's gospel lesson. We may be tempted, then, to think that this parable has nothing to do with us. What does it have to do with people who struggle to make ends meet even though they work as hard as they can? What does it have to say to people who have to follow a budget and wonder how they will ever pay off their debts? Actually, it has a great deal to say to all of us, regardless of our financial circumstances. That is because the man's problem is not that he is rich, but that he is self-centered. Notice that in the parable he speaks only of himself, of his possessions, and of his plans. He had become the measure of his own life. When God requires the man's soul, however, it becomes clear that to live that way is simply to be a fool, for it amounts to laying up treasures for oneself in this world instead of becoming rich toward God.

No matter what our financial circumstances are, we all bear God's image and likeness. That means that we will find fulfillment only in becoming more like Him in holiness, only by embracing the healing of our souls in Jesus Christ. Such a life is never one of self-centeredness. It is instead a life of communion with the Lord and all the neighbors in whom we encounter Him. It is a life in His Body, the Church, in which we flourish as members of one another, not as isolated individuals. That is how we participate by grace in the life of the Holy Trinity, Three Persons Who share a common life as one God.

In the parable, it is no surprise that the man whose life was simply about acquiring wealth wanted to spend the rest of his days indulging in food, drink, and pleasure. All of his energy and attention had been focused on getting more of what he wanted for himself. The more that we gratify our self-centered desires, the stronger a hold they have over us and the more we become their slaves. The more settled the habit of getting what we want, the harder we will find it to limit our desires in any area of life. In the eyes of our corrupt world, a life of conspicuous self-indulgence may make someone look like a great success. Slavery to the passions, however, is hardly a path for fulfillment for those who bear the image and likeness of God.

We are now in the Nativity Fast, the 40-day period of abstaining from the richest and most satisfying foods as we prepare to celebrate the birth of our Savior at Christmas. The weeks of Advent are also a time for confessing and repenting of our sins, generosity to the needy, and intensified prayer. This season warns us that the Messiah is coming and we must be ready to receive Him. Because we are all so much like the foolish man in the parable, we need a challenge to our usual obsession with ourselves in order to prepare to celebrate the Lord's birth. Otherwise, our Christmas will simply be about us enjoying ourselves to the point that we become blind to its having any greater significance than "eat, drink, be merry." Though it is odd to say in our culture, we need to make Advent a time of intentional spiritual discipline if we are to gain the health necessary to receive the great richness in God that the Savior was born to bring.

The Nativity Fast calls us to become rich toward God as we prepare to receive Christ at His birth. We should all use these weeks to invest ourselves in Him, for He alone brings fulfillment to those who bear His image and likeness. We would be fools to give our lives to anyone or anything else, including ourselves.

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:	\$	531.00
Shortfall:	\$	1,269.00

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.

"Increase our faith." Listen for the voice of God. Are you being called to be a priest or religious? If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.

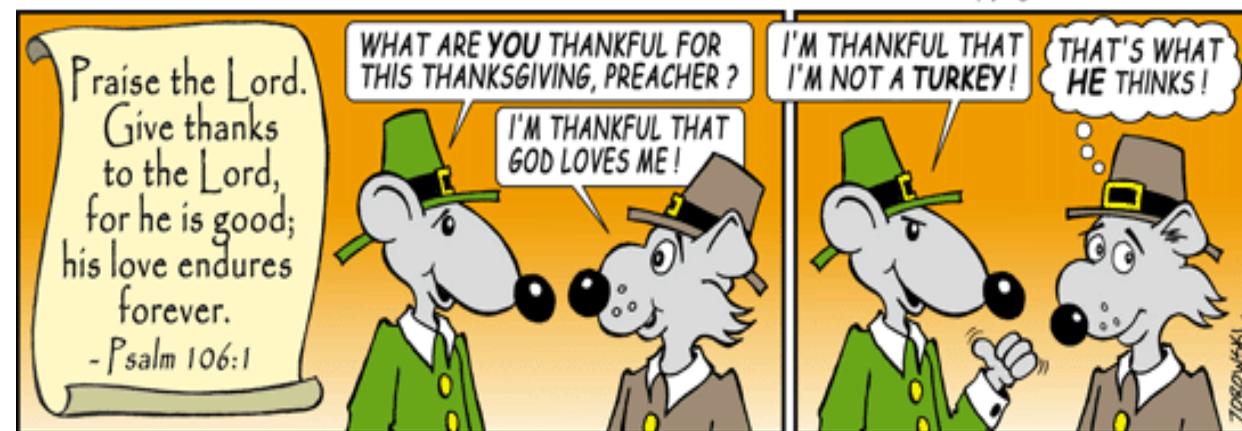


PRAY FOR VOCATIONS

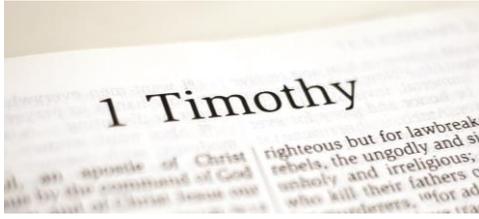
The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would 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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INTRODUCTION TO THE NEW TESTAMENT: I TIMOTHY



Author: Paul of Tarsus; Date Written: c. 62-64 AD

Paul writes to Timothy from Macedonia. During his fourth missionary journey Paul has traveled through Ephesus and left Timothy there to take charge and bring an end to controversies. Paul is writing to advise Timothy on how to be an effective pastor of the church at Ephesus, so this letter covers many diverse topics: bishops (3:1-7), deacons (3:8-13), heretics (1:3-7, 6:3-5), the law (1:8-11), perseverance (6:11-16), women's adornment (2:9-10), prayer (2:1-7), ordination (4:14, 5:22), money (6:6-10) and social care for widows (5:3-16). 1 Timothy is the first of the Pastoral Epistles, which include 1 Tim, 2 Tim and Titus. Paul's authorship of the Pastoral Epistles is hotly contested, but the arguments against his authorship are based on a variety of historical assumptions that are contradicted by the early Church Father's unanimous recognition of Paul's authorship.

Timothy was from Lystra (Acts 16:1). His father was a Greek and his mother was a Jew. Paul met him in Lystra and he became Paul's foremost disciple. Paul circumcised Timothy so that his ministry would be more effective among the Jews (Acts 16:3). Timothy accompanied Paul on his second and third missionary journeys and remained close to Paul when he was imprisoned in Rome. He is the co-sender of six of the Pauline epistles: 2 Cor, Phil, Col, 1 Thess, 2 Thess, Phlm.

In 1 Tim, Paul focuses on the effectiveness of the law of God to bring sinful people to repentance so that they can receive the salvation offered in the gospel (1:8-11). He encourages Timothy to persevere in faith and hold onto his own particular calling (1:18-19). The letter switches back and forth between pastoral and personal advice. Timothy must balance training himself for godliness (4:7) with teaching the people (4:11).

Paul gives Timothy specific instructions about what the people of the church should pray for (2:1-2) and how they are to pray (2:8-15). He enumerates the qualifications needed for bishops and deacons, showing that Timothy had a great degree of authority in the early Church (3:1-13). Timothy is responsible for picking men for such offices and ordaining them (5:22).

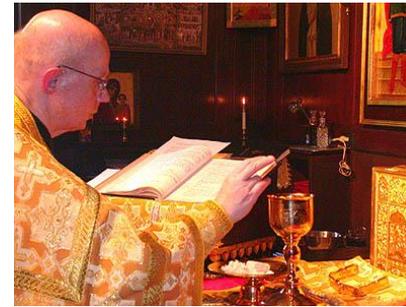
Though the household of God is a pillar of truth (3:15), some will depart from the faith and take up wrong doctrines (4:1-3). Yet good servants of Christ Jesus are not to be discouraged, but should continue devoting themselves to Scripture and teaching (4:6-16).

As a pastor, Timothy ought to relate to different kinds of people in different manners (5:1-2). The church is to care for widows if they are older and have no family, but younger widows should remarry (5:3-16). Timothy is responsible for overseeing and ordaining the community's presbyters, who are different from the bishops and deacons (5:17-22).

Paul exhorts Timothy to teach the right doctrines (6:2) and to reprove those who have inordinate desires for theological controversy or for money (6:4; 6:10). Timothy is called to be a man of God who pursues righteousness, godliness and purity (6:11-16). Paul gives a few last instructions about rich Christians. They are to set their hopes on God, not on money and they are to do good with their wealth (6:17-19). Paul ends his letter with a brief command to avoid false teachings (6:20-21).

1 Tim is a window into the workings of the Early Church, letting us see how St. Paul trained the ministers under him and the kinds of problems the first Christian pastors faced.

EPIKLESIS



He is the one who guarantees the indwelling of God with men in the Holy Communion of the Church and in the life of the Kingdom to come.

Again we offer unto Thee this reasonable and bloodless worship, and we ask Thee, and pray Thee, and supplicate Thee: Send down Thy Holy Spirit upon us and upon these gifts here offered. And make this bread the precious Body of Thy Christ.

And that which is in this cup, the precious Blood of Thy Christ.

Making the change by the Holy Spirit.

That these gifts may be to those who partake for the purification of soul, for remission of sins, for the communion of the Holy Spirit, for the fulfillment of the Kingdom of Heaven; for boldness towards Thee, and not for judgment or condemnation.

In the Byzantine Churches of the Slavic tradition, the Prayer of the Third Hour is added to the epiklesis. It is a prayer asking the Lord to send the Holy Spirit to the Church right now as He did “at the third hour” to His holy apostles and disciples on Pentecost. This prayer was added to emphasize the necessity of the Holy Spirit in the sacramental action of the Divine Liturgy, and to affirm that nothing at all may be done in Christ without the specific intervention of the Spirit of God.

CHAPTER III - INTELLEGO UT CREDAM

The enduring originality of the thought of Saint Thomas Aquinas

47. It should also be borne in mind that the role of philosophy itself has changed in modern culture. From universal wisdom and learning, it has been gradually reduced to one of the many fields of human knowing; indeed in some ways it has been consigned to a wholly marginal role. Other forms of rationality have acquired an ever higher profile, making philosophical learning appear all the more peripheral. These forms of rationality are directed not towards the contemplation of truth and the search for the ultimate goal and meaning of life; but instead, as “instrumental reason”, they are directed—actually or potentially—towards the promotion of utilitarian ends, towards enjoyment or power.

In my first Encyclical Letter I stressed the danger of absolutizing such an approach when I wrote: “The man of today seems ever to be under threat from what he produces, that is to say from the result of the work of his hands and, even more so, of the work of his intellect and the tendencies of his will. All too soon, and often in an unforeseeable way, what this manifold activity of man yields is not only subject to 'alienation', in the sense that it is simply taken away from the person who produces it, but rather it turns against man himself, at least in part, through the indirect consequences of its effects returning on himself. It is or can be directed against him. This seems to make up the main chapter of the drama of present-day human existence in its broadest and universal dimension. Man therefore lives increasingly in fear. He is afraid of what he produces—not all of it, of course, or even most of it, but part of it and precisely that part that contains a special share of his genius and initiative—can radically turn against himself”.

In the wake of these cultural shifts, some philosophers have abandoned the search for truth in itself and made their sole aim the attainment of a subjective certainty or a pragmatic sense of utility. This in turn has obscured the true dignity of reason, which is no longer equipped to know the truth and to seek the absolute.

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

