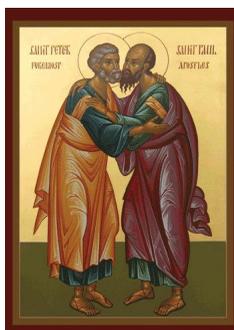




# Saints Peter & Paul Byzantine Catholic Church



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

E-mail: [stspeterpaulbc@gmail.com](mailto: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 29<sup>th</sup>, 2020

Tone 1

Page:125

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

Sunday	11/29/2020	11:00 AM	26 <sup>th</sup> Sunday after Pentecost	+Ray Bumba By Marie Bumba (On-Line)
Sunday	12/06/2020	11:00 AM	27 <sup>th</sup> Sunday after Pentecost/Nicholas of Myra	+Mary Ozimok By Don & Lori Downey (On-Line)

**On SEPTEMBER 26<sup>th</sup> 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 Friday 20<sup>th</sup> was 6; on Sunday, November 22<sup>nd</sup> was 25.

### LIVE STREAM VIEWING

Liturgy on Friday 20<sup>th</sup> was 126; on Sunday, November 22<sup>nd</sup> was 169.

### 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, Mary Ann Badar, Bill Leary.*

**\*\*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 HABAKKUK; COMMEMORATED ON DECEMBER 2



The Holy Prophet Habakkuk, the eighth of the Twelve Minor Prophets, was descended from the Tribe of Simeon, and he prophesied around 650 B.C.

The Prophet Habakkuk foresaw the destruction of the Jerusalem Temple, the Babylonian Captivity and the later return of the captives to their native land. During the war with the Babylonians the prophet withdrew to Arabia, where the following miracle occurred. When he was bringing dinner to the reapers, he met an angel of the Lord, and instantly by the strength of his spirit he was transported to Babylon, where at the time the Prophet Daniel was languishing in prison. The food intended for the reapers assuaged the hunger of the exhausted Prophet Daniel (Dan. 14:33-37).

After the end of the war with the Babylonians, the Prophet Habakkuk returned to his homeland and died at a great old age. His relics were found at the time of Emperor Theodosius the Younger (408-450), together with the relics of the Prophet Micah (August 14).

The Fourth Ode of the Psalter (“O Lord, I have heard thy report, and was afraid...”) is based on Habakkuk 3:2-19.

**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

### *Secular institutes*

"A secular institute is an institute of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within."

By a "life perfectly and entirely consecrated to [such] sanctification," the members of these institutes share in the Church's task of evangelization, "in the world and from within the world," where their presence acts as "leaven in the world." "Their witness of a Christian life" aims "to order temporal things according to God and inform the world with the power of the gospel." They commit themselves to the evangelical counsels by sacred bonds and observe among themselves the communion and fellowship appropriate to their "particular secular way of life."

### *Societies of apostolic life*

Alongside the different forms of consecrated life are "societies of apostolic life whose members without religious vows pursue the particular apostolic purpose of their society, and lead a life as brothers or sisters in common according to a particular manner of life, strive for the perfection of charity through the observance of the constitutions. Among these there are societies in which the members embrace the evangelical counsels" according to their constitutions.

### *Consecration and mission: proclaiming the King who is coming*

Already dedicated to him through Baptism, the person who surrenders himself to the God he loves above all else thereby consecrates himself more intimately to God's service and to the good of the Church. By this state of life consecrated to God, the Church manifests Christ and shows us how the Holy Spirit acts so wonderfully in her. and so the first mission of those who profess the evangelical counsels is to live out their consecration. Moreover, "since members of institutes of consecrated life dedicate themselves through their consecration to the service of the Church they are obliged in a special manner to engage in missionary work, in accord with the character of the institute."

In the Church, which is like the sacrament - the sign and instrument - of God's own life, the consecrated life is seen as a special sign of the mystery of redemption. To follow and imitate Christ more nearly and to manifest more clearly his self-emptying is to be more deeply present to one's contemporaries, in the heart of Christ. For those who are on this "narrower" path encourage their brethren by their example, and bear striking witness "that the world cannot be transfigured and offered to God without the spirit of the beatitudes."

Whether their witness is public, as in the religious state, or less public, or even secret, Christ's coming remains for all those consecrated both the origin and rising sun of their life:

For the People of God has here no lasting city, . . . [and this state] reveals more clearly to all believers the heavenly goods which are already present in this age, witnessing to the new and eternal life which we have acquired through the redemptive work of Christ and prelude our future resurrection and the glory of the heavenly kingdom.

*("I BELIEVE IN THE HOLY CATHOLIC CHURCH")*

## UPDATES

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

### 26TH SUNDAY AFTER PENTECOST. (10TH LUKE SUNDAY. LUKE 13:10-17)

When Jesus Christ was teaching in a synagogue on the Sabbath, he saw a woman who was bent over and could not straighten up. She had been that way for eighteen years. Imagine how her life had changed due to her disability, how frustrating that chronic illness had to be. The Lord said to her, "Woman, you are loosed from your infirmity." When He laid hands on her, she was healed. When the woman stood up straight again, she glorified God.

As was often the case when the Savior healed on the Sabbath day, there were those standing around just waiting to criticize Him for working on the day of rest. He responded to them by noting that people do what is necessary to take care of their animals on the Sabbath. The force of His point was so clear that those hypocrites were put to shame and the people rejoiced.

In these weeks of the Nativity Fast, of Advent, we pray, fast, and give to the needy as we prepare to celebrate the wonderful news of the Incarnation of the Son of God, of our Lord's birth at Christmas for the salvation of the world. Today's gospel text provides a beautiful image of what Jesus Christ has done for us by becoming a human being, by uniting divinity and humanity in His own Person. During these weeks, we all have the opportunity to gain the spiritual clarity to see that every one of us is like that poor woman bent over and bound with chronic, debilitating infirmity.

The Lord did not treat the woman in today's reading according to her physical condition as simply a bundle of disease. Instead, He revealed her true identity as a beloved person, a daughter of Abraham, by enabling her to stand up straight for the first time in years. On that particular Sabbath day, Jesus Christ related to her as a unique, cherished child of God who was not created for slavery to a corrupt, impersonal existence of pain, disease, and despair, but for blessing, health, and joy. She glorified God for this deliverance from bondage, for this restoration of freedom, as did those who saw the miracle.

The good news of Christmas is that the Savior is born to do the same for us all, to set us free from captivity to decay, corruption, and weakness. He comes to deliver us from being defined by our infirmities so that we can leave behind our bondage and enter into the joyous freedom of the children of God. He comes to restore us as living icons who manifest His glory and salvation as the unique persons He created us to be.

Our salvation is a process of becoming more fully our true ourselves by embracing Christ's healing of the human person. There is no limit to the unique beauty of our souls other than those we impose by our own refusal to unite ourselves to Him in holiness. The more we share by grace in the life of the Holy Trinity, the more we will see that the process of our fulfillment in God is eternal. Since our fundamental calling as human persons is to become like God in holiness, we will become more truly ourselves whenever we turn away from slavery to sin and corruption in order to embrace more fully the new life that Christ has brought to the world.

Most people today probably do not think of Advent and Christmas in relation to liberation from our bondage to sin and death. More typically, we distort them into opportunities to strengthen our addiction to the love of money and possessions and to excess in food and drink. Such self-centered indulgence is really nothing but bondage to ourselves, which ends up leaving us so weak spiritually that we will never be able to straighten ourselves up. That is not surprising because, as God's children, we were not created to find our fulfillment merely in the things of creation. That is why we must resist the cultural temptation to become so busy with shopping and planning and partying this time of year that we end up ignoring the profound spiritual gravity of our Lord's Incarnation. He is born to restore us to the full dignity of His sons and daughters, to make us personal participants in the blessing and joy of the heavenly kingdom. He comes to loose us from slavery to sin and death.

As we pray, fast, and give to the needy this Advent, let us do so with the joyful hope of the woman who could finally stand up straight after eighteen years. The Savior is born to heal us all from the bondage of sin and to set us free from corruption in all its forms. What could be more important this time of year than to prepare to welcome Him more fully into our lives?

## 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 7<sup>th</sup> 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>	
<b>COST OF PROJECTS:</b>		\$ 1,800.00
<b>All pledged &amp; unpledged Donations received to Date:</b>		\$ 711.00
<b>Shortfall:</b>		\$ 1,089.00

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](http://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!

## DECEMBER BIRTHDAYS

06 David Savko  
09 Linda Fialkovich  
11 Joseph Torbich  
16 Myron Drabik  
22 Mary Beth Joscak  
28 Eric Fialkovich  
28 Leonora Trankocy  
29 Mary Fialkovich  
29 Elizabeth Marcej

## CHRISTMAS KIELBASA



The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa (\$6.00/Lb.). Order by December 13<sup>th</sup>. Delivery to the Church will be Sunday December 20<sup>th</sup>. **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.

**How has Jesus touched you and made you whole? In gratitude, ask Him how He would like you to respond. Could Jesus be calling you to follow him as a priest, sister, brother or deacon? If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.**

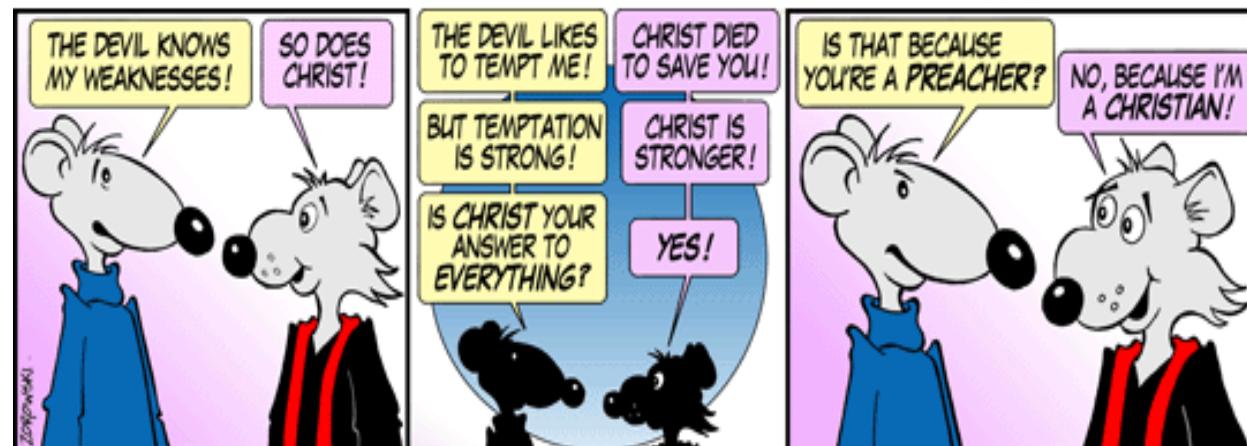


## PRAY FOR VOCATIONS

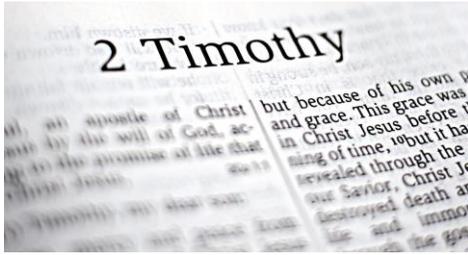
The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email [kb.kress@gmail.com](mailto:kb.kress@gmail.com)  
Join the Serrans in their work to ensure the future of our Church.

## **Church Mice**

Copyright Karl A. Zorowski



## INTRODUCTION TO THE NEW TESTAMENT: II TIMOTHY



Author: Paul of Tarsus; Date Written: 67 or 68 AD

2 Timothy is a deeply personal letter. Paul is imprisoned in Rome for the second time (1:17). His first imprisonment apparently ended with his release (Acts 28:30). But now under the Emperor Nero, Paul is more certain of his fate. He has completed his last missionary journey and is close to execution. Timothy is probably still in Ephesus (4:12), but Paul wants him to come to Rome to be near him in his last days (4:9). Though in prison, Paul still coordinates the movements of the missionaries under his authority (4:10-12) and he is concerned about the condition of the churches. He has been deserted by his close associates (4:10, 16) and he is combating false teachers (1:15, 2:17). Paul's purpose for writing the letter is to encourage, exhort and uphold his disciple Timothy and to summon him to Rome. For more on the person of Timothy see Introduction to 1 Timothy.

Though Paul is pessimistic about his fate (4:6), he is not discouraged. Instead, he continually affirms the significance of his life and witness (1:8, 11; 4:7). He hopes in God in the midst of a human disaster.

Paul calls on Timothy to be steadfast in the midst of doctrinal confusion and violent persecution. He is to guard the deposit of faith (1:14) and to hand on what he has learned from Paul (2:2). Paul is trusting in Timothy to carry on the mission. Timothy is to embrace his vocation as a good soldier of Christ and embrace the suffering that it entails (2:4). Paul is enduring persecution in prison and yet is confident that the word of God is not limited by any suffering (2:9). Paul wants Timothy to prevent heresies in his congregation by limiting the amount of meaningless disputes (2:14).

Paul struggled against false teachers throughout his career. At the end of his life, he feels free to name the people who have departed from his teaching or harmed him, which he has not done before. He cites Phygelus, Hermogenes (1:15), Hymaneus, Alexander (2:17), Demas (4:10) and Alexander (4:14). He wants Timothy to be aware of the challenges he will face after Paul's death.

Paul mentions wicked people who will dominate the "last days" (3:1), which refers to the period beginning with Christ's life on earth. Paul presents his endurance of persecution as a model to be imitated by Timothy and the Ephesian believers (3:10-14). Paul endured much suffering in his life for the sake of the gospel and he fully expects other Christians to undergo similar trials of faith. He beautifully defines Scripture as the breath of God, showing his respect for the Old Testament as God's word (3:16-17).

Paul charges Timothy to continue his evangelistic work of preaching and teaching the congregation at Ephesus (4:1-5). He reflects on his own plight, giving witness of his hope for heaven after his immanent martyrdom (4:6-8). He gives Timothy a run-down of the movements of his missionary delegates (4:10-12). He asks him to come to Rome and bring Mark and several items (4:9-13). He reiterates his hope in God for salvation after death and his fearlessness regarding his fate (4:16-18). Finally, he asks Timothy to greet a few others in Ephesus for Paul (4:19-21).

This letter is filled with all the thoughts of a great saint on his way to martyrdom. In this way, the Epistle of St. Ignatius to the Romans has a very similar tone. Yet Paul's humanity shows when he asks Timothy to visit him in order to alleviate his loneliness.

## REMEMBERANCES



The holy eucharist is offered in remembrance of Christ. *“Do this in remembrance of Me.”* Remembering Christ, and offering all things to God in and through Him, the Church is filled with the presence of the Holy Spirit. At the Divine Liturgy, the Holy Spirit comes *“upon us and upon the gifts here offered.”* Everything is filled with the Kingdom of God. In God's Kingdom nothing is forgotten. All is remembered, and is thereby made alive. Thus, at this moment in the Divine Liturgy the faithful, remembering Christ, remember all men and all things in him, especially Christ's mother, the Holy Theotokos, and all of the saints.

It is important to note here that as the Divine Liturgy is the real presence and power of the unique saving event of Christ for His people in all of its manifold elements and aspects, it is always offered for all who need to be saved. Thus the liturgical sacrifice is offered for Mary and all of the saints, as well as for the whole Church and the entire universe of God's creation.

*Again we offer unto Thee this reasonable worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith.*

*And especially for our most holy, most pure, most blessed and glorious Lady, Theotokos and ever-virgin Mary.*

While the choir sings a hymn to the Theotokos, which often changes during the Church Year according to the various seasons and celebrations, the celebrant incenses the consecrated gifts and continues to ask God to remember John the Baptist, the saints of the day, the departed faithful, the whole Church and the entire world. Following the specific remembrance of the bishop of the given church, the people sum up all of the remembrances with the words: *“And all mankind!”*

There then follow even more prayers asking God to remember the city, the country, the travelers, the sick, the suffering, the captives, the benefactors of the Church, those who themselves “remember the poor” and all of the people. There is also the provision made at this point in the liturgy for remembering by name persons in need of special mercy from God.

In the Liturgy of Saint Basil, which is generally much longer and much more detailed than that of Saint John Chrysostom the -remembrances are very specific and numerous, going on for more than three pages in the liturgical service book.

It is necessary to remember once again that remembrance in the Byzantine Church, and particularly the remembrance of God and by God, has a very special meaning. According to the Orthodox Faith, expressed and revealed in the Bible and the Liturgy, divine remembrance means glory and life, while divine forgetfulness means corruption and death. In Christ, God remembers man and his world. Remembering Christ, man remembers God and his Kingdom. Thus the remembrances of the Divine Liturgy are themselves a form of living communion between heaven and earth.

**CHAPTER III - INTELLEGO UT CREDAM**

*The enduring originality of the thought of Saint Thomas Aquinas*

48. This rapid survey of the history of philosophy, then, reveals a growing separation between faith and philosophical reason. Yet closer scrutiny shows that even in the philosophical thinking of those who helped drive faith and reason further apart there are found at times precious and seminal insights which, if pursued and developed with mind and heart rightly tuned, can lead to the discovery of truth's way. Such insights are found, for instance, in penetrating analyses of perception and experience, of the imaginary and the unconscious, of personhood and intersubjectivity, of freedom and values, of time and history. The theme of death as well can become for all thinkers an incisive appeal to seek within themselves the true meaning of their own life. But this does not mean that the link between faith and reason as it now stands does not need to be carefully examined, because each without the other is impoverished and enfeebled. Deprived of what Revelation offers, reason has taken side-tracks which expose it to the danger of losing sight of its final goal. Deprived of reason, faith has stressed feeling and experience, and so run the risk of no longer being a universal proposition. It is an illusion to think that faith, tied to weak reasoning, might be more penetrating; on the contrary, faith then runs the grave risk of withering into myth or superstition. By the same token, reason which is unrelated to an adult faith is not prompted to turn its gaze to the newness and radicality of being.

This is why I make this strong and insistent appeal—not, I trust, untimely—that faith and philosophy recover the profound unity which allows them to stand in harmony with their nature without compromising their mutual autonomy. The parrhesia of faith must be matched by the boldness of reason.

**CHAPTER V - THE MAGISTERIUM'S INTERVENTIONS IN PHILOSOPHICAL MATTERS**

*The Magisterium's discernment as diakonia of the truth*

49. The Church has no philosophy of her own nor does she canonize any one particular philosophy in preference to others.<sup>54</sup> The underlying reason for this reluctance is that, even when it engages theology, philosophy must remain faithful to its own principles and methods. Otherwise there would be no guarantee that it would remain oriented to truth and that it was moving towards truth by way of a process governed by reason. A philosophy which did not proceed in the light of reason according to its own principles and methods would serve little purpose. At the deepest level, the autonomy which philosophy enjoys is rooted in the fact that reason is by its nature oriented to truth and is equipped moreover with the means necessary to arrive at truth. A philosophy conscious of this as its “constitutive status” cannot but respect the demands and the data of revealed truth.

Yet history shows that philosophy—especially modern philosophy—has taken wrong turns and fallen into error. It is neither the task nor the competence of the Magisterium to intervene in order to make good the lacunas of deficient philosophical discourse. Rather, it is the Magisterium's duty to respond clearly and strongly when controversial philosophical opinions threaten right understanding of what has been revealed, and when false and partial theories which sow the seed of serious error, confusing the pure and simple faith of the People of God, begin to spread more widely.

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



FIRE	EARTH	BLAZING	BAPTISM	DISTRESS	PEACE	DIVISION	HOUSEHOLD	FIVE	FATHER	SON	DAUGHTER
A	E	S	S	E	R	T	S	S	I	D	
G	N	I	Z	A	L	B	B	N	L	A	
E	T	O	A	F	A	R	R	O	F	F	
C	R	H	I	P	Z	A	H	E	A	A	
A	A	R	T	S	E	E	A	R	R	T	
E	E	I	A	S	I	O	R	E	E	H	
P	S	E	U	C	O	V	V	T	H	E	
M	P	O	A	Z	I	N	T	I	E	R	
A	H	B	L	F	A	E	E	H	D	E	
N	D	I	S	T	R	R	E	S	E	S	