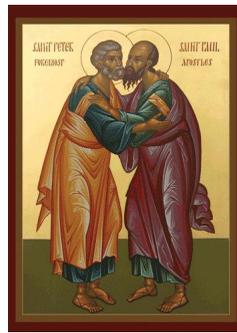




# Saints Peter & Paul Byzantine Catholic Church



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, December 6<sup>th</sup>, 2020

Tone 2

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

Sunday	12/06/2020	11:00 AM	<b>27<sup>th</sup> Sunday after Pentecost/Nicholas of Myra</b> +Mary Ozimok By Don & Lori Downey (On-Line)
Monday	12/07/2020	06:30 PM	<b>Liturgy for Maternity of the Holy Anna</b> +John & Anna Queer By Ed & Rich Queer and Family (On-Line)
Sunday	12/13/2020	11:00 AM	<b>28<sup>th</sup> Sunday after Pentecost</b> +Shirley Torbich Carmoney By Choma/Kleist Family (On-Line)

### DIVINE SERVICES ATTENDANCE

Liturgy on Wednesday, November 25<sup>th</sup> was 9; on Sunday, November 29<sup>th</sup> was 26.

### LIVE STREAM VIEWING

Liturgy on Wednesday, November 25<sup>th</sup> was 250; on Sunday, November 29<sup>th</sup> was 568.



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.

### SICK AND SHUT-INS

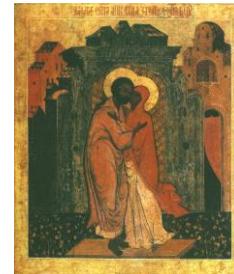
Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



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.

### THE CONCEPTION BY RIGHTEOUS ANNA OF THE MOST HOLY MOTHER OF GOD COMMEMORATED ON DECEMBER 8



Saint Anna, the mother of the Virgin Mary, was the youngest daughter of the priest Nathan from Bethlehem, descended from the tribe of Levi. She married Saint Joachim (September 8), who was a native of Galilee.

For a long time Saint Anna was childless, but after twenty years, through the fervent prayer of both spouses, an angel of the Lord announced to them that they would be the parents of a daughter, Who would bring blessings to the whole human race.

The Conception of the Virgin Mary by Saint Anna took place at Jerusalem. The many icons depicting the Conception by Saint Anna show the Most Holy Theotokos trampling the serpent underfoot.

“In the icon Saints Joachim and Anna are usually depicted with hands folded in prayer; their eyes are also directed upward and they contemplate the Mother of God, Who stands in the air with outstretched hands; under Her feet is an orb encircled by a serpent (symbolizing the devil), which strives to conquer all the universe by its power.”

There are also icons in which Saint Anna holds the Most Holy Virgin on her left arm as an infant. On Saint Anna’s face is a look of reverence.

**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 COMMUNION OF SAINTS**

After confessing "the holy catholic Church," the Apostles' Creed adds "the communion of saints." In a certain sense this article is a further explanation of the preceding: "What is the Church if not the assembly of all the saints?" The communion of saints is the Church.

"Since all the faithful form one body, the good of each is communicated to the others.... We must therefore believe that there exists a communion of goods in the Church. But the most important member is Christ, since he is the head.... Therefore, the riches of Christ are communicated to all the members, through the sacraments." "As this Church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund."

The term "communion of saints" therefore has two closely linked meanings: communion in holy things (sancta) and "among holy persons (sancti).

"Sancta sancti's! ("God's holy gifts for God's holy people") is proclaimed by the celebrant in most Eastern liturgies during the elevation of the holy Gifts before the distribution of communion. the faithful (sancta) are fed by Christ's holy body and blood (sancta) to grow in the communion of the Holy Spirit (koinonia) and to communicate it to the world.

### **I. COMMUNION IN SPIRITUAL GOODS**

In the primitive community of Jerusalem, the disciples "devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers."

Communion in the faith. the faith of the faithful is the faith of the Church, received from the apostles. Faith is a treasure of life which is enriched by being shared.

Communion of the sacraments. "The fruit of all the sacraments belongs to all the faithful. All the sacraments are sacred links uniting the faithful with one another and binding them to Jesus Christ, and above all Baptism, the gate by which we enter into the Church. the communion of saints must be understood as the communion of the sacraments.... the name 'communion' can be applied to all of them, for they unite us to God.... But this name is better suited to the Eucharist than to any other, because it is primarily the Eucharist that brings this communion about."

Communion of charisms. Within the communion of the Church, the Holy Spirit "distributes special graces among the faithful of every rank" for the building up of the Church. Now, "to each is given the manifestation of the Spirit for the common good."

"They had everything in common." "Everything the true Christian has is to be regarded as a good possessed in common with everyone else. All Christians should be ready and eager to come to the help of the needy . . . and of their neighbors in want." A Christian is a steward of the Lord's goods.

Communion in charity. In the sanctorum communio, "None of us lives to himself, and none of us dies to himself." "If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it." "Charity does not insist on its own way." In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity redounds to the profit of all. Every sin harms this communion.

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

## **UPDATES**

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

### **27<sup>TH</sup> SUNDAY AFTER PENTECOST. (12<sup>TH</sup> LUKE SUNDAY. LUKE 17:12-19)**

Can anyone say that he doesn't suffer? That he doesn't feel pain in this world? Which human being doesn't feel as though his life is more or less martyrdom? Man chose the life of sin, which choice resulted in pain, sickness, suffering, and eventually death. But God, who does not want to chastise anyone, transforms all of this into salvation. Through these very things, man is helped to come back to his senses.

Even though the Lord foreknows that the nine lepers after being healed will not remember to thank him, he acts as God: He is beneficial to all. However, only one finds the road: "He turned back and with a loud voice praised God". Clearly, even when he was suffering and now when he is healed, he remembers God, and runs to him. As a rule, those who act correctly are few. The many when tormented think only of their problem, and because of this, they complain and even raise their sufferings to God. But even after, when their troubles have passed, they don't remember him.

The issue is what happens inside the heart of man. Whether you suffer externally or not, when deep in your heart you seek, love, and desire God, he will orchestrate things in such a way that you will eventually find yourself on the road of salvation. This will come about whether you are in pain or are healed. We shouldn't expect first to surpass or succeed in something and only later to turn to God in order to thank Him. This is a mistake. This very moment, whatever is happening to you, worship, seek, and love God, deep in your heart. Judge yourself, even if you don't feel like you're to blame. Glorify God, who continues to bless your life, so that your soul is able to do that which it hasn't done up until this hour: to become humble, to seek forgiveness, to follow him, to live in God.

### **OUR FATHER**

Following the remembrances of the Divine Liturgy, the people pray to God to allow them to worship "with one mouth and one heart." They then wish each other "the mercies of our Great God and Saviour Jesus Christ"; and, "having remembered all of the saints," they sing the litany in which they beg God to receive the eucharistic gifts "upon His holy, heavenly and ideal altar," and to "send down in return his divine grace and the gift of the Holy Spirit."

Ending the litany with the prayer for "the unity of the Faith and the Communion of the Holy Spirit," the faithful commend their lives to Christ asking to be made worthy "with boldness and without condemnation to dare to call upon the Heavenly God as Father and to say: 'Our Father, Who art in heaven. . . .'"

In the Old Testament the People of God did not dare to address God in prayer with the intimate name of Father. Only in Christ and because of Christ can men have such boldness. Only Christians can properly use the Lord's Prayer that was taught to them by the Son of God. Only those who have died and risen with Christ in baptism, and have received the power to become sons of God by the Holy Spirit in chrismation are enabled to approach the All-mighty God Most High as their Father (Jn 1.12; Mt 6.9; Rom 8.14; Gal 4.4).

In the early Church the Lord's Prayer was taught to people only after they had become members of Christ through baptism and chrismation. Just before receiving the gifts of Holy Communion "for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit and for the inheritance of the Kingdom of Heaven," the faithful who have become children of God in Christ and the Spirit exercise their gift of divine sonship in the Saviour. They dare pray to God as to their very own Father.

## 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.

### PROJECTS

<b>COST OF PROJECTS:</b>	\$	<b>1,800.00</b>
<b>All pledged &amp; unpledged Donations received to Date:</b>	\$	<b>791.00</b>
<b>Shortfall:</b>	\$	<b>1,009.00</b>

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.

## 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.

**God will answer the prayers of those who cry out. Ask for men and women to respond to the call to service as priests and 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.

## QUOTES FROM *EVANGELIUM VITAE* FOR USE IN BULLETINS

### **From the “Gospel of Life” #66**

Euthanasia must be called a false mercy, and indeed a disturbing “perversion” of mercy. True “compassion” leads to sharing another’s pain; it does not kill the person whose suffering we cannot bear. - Pope St. John Paul

### **From the “Gospel of Life” #71**

It is therefore urgently necessary, for the future of society and the development of a sound democracy, to rediscover those essential and innate human and moral values which flow from the very truth of the human being and express and safeguard the dignity of the person: values which no individual, no majority and no State can ever create, modify or destroy, but must only acknowledge, respect and promote. - Pope St. John Paul

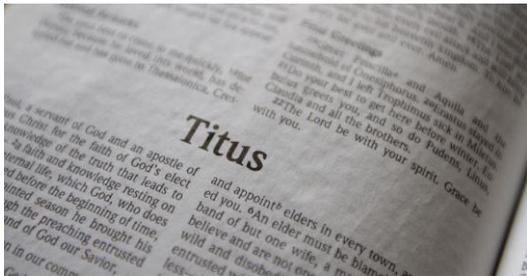
### **From the “Gospel of Life” #71**

Civil law must ensure that all members of society enjoy respect for certain fundamental rights which innately belong to the person, rights which every positive law must recognize and guarantee. First and fundamental among these is the inviolable right to life of every innocent human being. - Pope St. John Paul

### **From the “Gospel of Life” #73**

Abortion and euthanasia are crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection. ... In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to “take part in a propaganda campaign in favor of such a law, or vote for it”. - Pope St. John Paul

## INTRODUCTION TO THE NEW TESTAMENT: TITUS



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

Paul writes this letter to Titus during his fourth missionary journey about the same time that he writes 1 Tim. Titus, a Gentile, is one of Paul's missionary delegates who has worked with Paul and has carried some of his letters to their recipients. Titus is mentioned 13 times in the New Testament. Paul does not hint at his own location in the letter, but he plans to soon be in Nicopolis which is on

the western coast of Greece.

Titus holds a position similar to Timothy's. He is Paul's delegate in Crete, responsible for appointing and ordaining presbyters and bishops. Because of his position, Paul tells him to quell controversies (1:13) and teach sound doctrine (2:1). Paul is quite concerned about various theological disputes which have rocked the church in Crete and he hopes that Titus can put an end to them (1:11). After explaining the qualifications for church leaders and exhorting Titus about the controversies, Paul advises him on pastoring different types of people like he instructed Timothy (1 Tim 5:1). He instructs Titus how to relate to old women, old men, young women, young men and slaves (Titus 2:2-10). In the middle of this instruction, he tells Titus to model the good behavior which he is teaching (2:7-8). His life's continuity with his message is necessary for his effectiveness as a minister of the gospel.

To illustrate the difference between human moral action before and after Christ's redemptive work, Paul describes the characteristics of a redeemed person (2:11-13). He goes on to list the evils that converts indulged in before they became Christians. As in most of his letters, Paul warns Titus against needless controversies.

At the end of the letter, Paul asks Titus to come to him at Nicopolis where Paul plans to spend the winter (3:12). He gives a couple instructions regarding missionaries' travels and a final greeting (3:12-15).

From the detailed instructions about the appointment of presbyters and bishops, we can see the Church was structurally organized from the beginning. Notably, the lists of qualifications for bishops in Titus 1:7-9 and in 1 Tim 3:1-7 are very similar. Paul's focus on "sound doctrine" is key to the letter (1:9, 2:1). As a central part of his leadership role, Titus must preserve the proper doctrinal teachings and hold firm to the trustworthy word (1:9). While bad teaching stirs up division (3:10) and upsets families (1:10), good teaching makes Christians sound in faith (1:13). Titus' role is to appoint leaders, teach Christian doctrine, end controversies, model good Christian behavior and rebuke false teachers.

Certainly, Titus had a unique calling, but the lessons Paul teaches him can be applied in many different vocational circumstances. For example, just as Titus is to pastor different types of people in different ways, so should we relate to people differently based on their personal attributes and circumstances. Also, we can all learn to model Christian morality (2:7) and strive toward the holiness required of bishops and presbyters (1:5-9). Also, the letter reveals the level of authority the apostles passed on to their followers. Certain men like Timothy and Titus were given great responsibility for the structure and spiritual good of the early Church. Likewise, bishops, priests and deacons are given to the people of God for their own good (cf. Lumen Gentium 27-28). Titus, like the letters to Timothy, helps us understand the challenges of the early Church and how Paul designated leaders and established order in the Church (1:5).

## SCHEDULES FOR CHRISTMAS TIME

12/20/2020	Sunday before Christmas	11:00 AM	Divine Liturgy
12/24/2020	<b>Christmas Eve</b>	<b>05:00 PM</b>	<b>Christmas Eve Divine Liturgy</b>
12/25/2020	<b>Christmas Day</b>	<b>11:00 AM</b>	<b>Christmas Divine Liturgy</b>
12/26/2020	Synaxis of the Theotokos	11:00 AM	Divine Liturgy
12/27/2020	Sunday after Christmas		
	Stephen Protomartyr	11:00 AM	Divine Liturgy

## PAPAL INFALLIBILITY

The First Vatican Council defined papal infallibility, a widely misunderstood teaching of the Church. The history of the Ecumenical Council that met in Rome between 1869 and 1870 reveals what the doctrine of papal infallibility really means.

He who is the Truth, Jesus Christ, willed and promised that the Holy Spirit of truth would be given to his Church (John 14:25, 16:12-15, 17:17-19). Guided by the Spirit, his teaching Church cannot fall into error, which is what "infallible" means. The Holy Spirit leads her into truth and protects her from teaching error.

What needed defining in 1870 was how the Pope teaches infallibly within the Church, as Successor of Saint Peter and supreme teacher of the Church.

After debates and an infusion of German theology (in those days a moderating and scholarly influence), Pastor Aeternus, the First Dogmatic Constitution on the Church, concludes with the definition, that:

*"... the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable."*

This should be read carefully. It does not blandly say, without qualifications, "The Pope is infallible". The Pope can teach infallibly when exercising the Petrine Office, under specific circumstances and only in the area of faith or morals. He cannot teach infallibly on matters of science, politics, economics etc., even as these areas raise moral issues.

To be continued...

## CHAPTER III - INTELLEGO UT CREDAM

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

50. In the light of faith, therefore, the Church's Magisterium can and must authoritatively exercise a critical discernment of opinions and philosophies which contradict Christian doctrine. It is the task of the Magisterium in the first place to indicate which philosophical presuppositions and conclusions are incompatible with revealed truth, thus articulating the demands which faith's point of view makes of philosophy. Moreover, as philosophical learning has developed, different schools of thought have emerged. This pluralism also imposes upon the Magisterium the responsibility of expressing a judgement as to whether or not the basic tenets of these different schools are compatible with the demands of the word of God and theological enquiry.

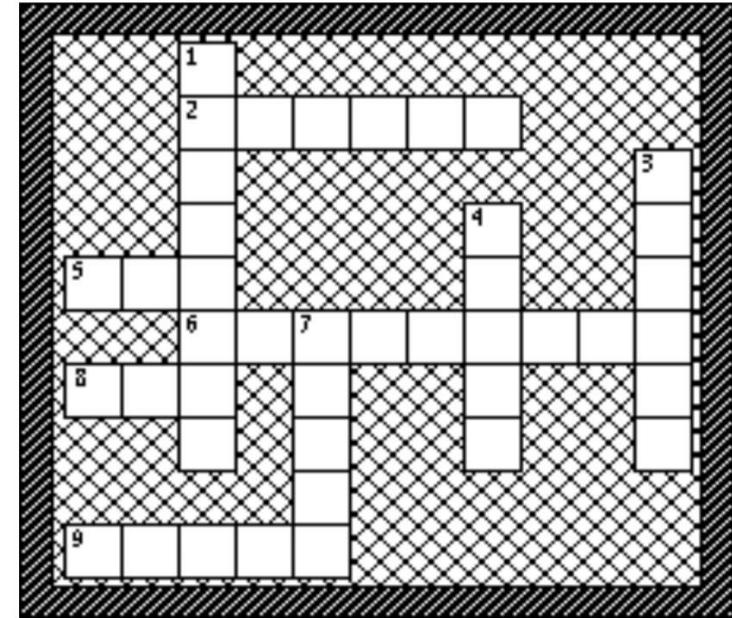
It is the Church's duty to indicate the elements in a philosophical system which are incompatible with her own faith. In fact, many philosophical opinions—concerning God, the human being, human freedom and ethical behaviour—engage the Church directly, because they touch on the revealed truth of which she is the guardian. In making this discernment, we Bishops have the duty to be “witnesses to the truth”, fulfilling a humble but tenacious ministry of service which every philosopher should appreciate, a service in favour of *recta ratio*, or of reason reflecting rightly upon what is true.

51. This discernment, however, should not be seen as primarily negative, as if the Magisterium intended to abolish or limit any possible mediation. On the contrary, the Magisterium's interventions are intended above all to prompt, promote and encourage philosophical enquiry. Besides, philosophers are the first to understand the need for self-criticism, the correction of errors and the extension of the too restricted terms in which their thinking has been framed. In particular, it is necessary to keep in mind the unity of truth, even if its formulations are shaped by history and produced by human reason wounded and weakened by sin. This is why no historical form of philosophy can legitimately claim to embrace the totality of truth, nor to be the complete explanation of the human being, of the world and of the human being's relationship with God.

Today, then, with the proliferation of systems, methods, concepts and philosophical theses which are often extremely complex, the need for a critical discernment in the light of faith becomes more urgent, even if it remains a daunting task. Given all of reason's inherent and historical limitations, it is difficult enough to recognize the inalienable powers proper to it; but it is still more difficult at times to discern in specific philosophical claims what is valid and fruitful from faith's point of view and what is mistaken or dangerous. Yet the Church knows that “the treasures of wisdom and knowledge” are hidden in Christ (Col 2:3) and therefore intervenes in order to stimulate philosophical enquiry, lest it stray from the path which leads to recognition of the mystery.

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

## JESUS HEALS TEN LEPERS (LUKE 17:11-19)



- 3 DOWN "Oh, give \_\_\_\_ to the LORD, for He is good! For His mercy endures forever." PSALM 107:1
- 2 ACROSS "Then as He entered a certain village, there met Him ten men who were \_\_\_\_, who stood afar off." LUKE 17:12
- 7 DOWN "And they lifted up their voices and said, 'Jesus, Master, have \_\_\_\_ on us!'" LUKE 17:13
- 1 DOWN "So when He saw them, He said to them, 'Go, show yourselves to the priests.' And so it was that as they went, they were \_\_\_\_." LUKE 17:14
- 8 ACROSS "Now \_\_\_\_ of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks." LUKE 17:15-16
- 6 ACROSS "...And he was a \_\_\_\_." LUKE 17:16
- 5 ACROSS "So Jesus answered and said, 'Were there not \_\_\_\_ cleansed? But where are the nine?'" LUKE 17:17
- 9 ACROSS "Were there not any found who returned to give \_\_\_\_ to God except this foreigner?" LUKE 17:18
- 4 DOWN "And He said to him, 'Arise, go your way. Your \_\_\_\_ has made you well.'" LUKE 17:19