



Saints Peter & Paul Byzantine Catholic Church



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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 13th, 2020

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

| | | | |
|--------|------------|----------|--|
| Sunday | 12/13/2020 | 11:00 AM | Sunday of the Forefathers +Shirley Torbich Carmoney By Choma/Kleist Family (On-Line) |
| Sunday | 12/20/2020 | 11:00 AM | Sunday before Christmas +Philip Fall By Donna Marrone (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, December 6th was 24.

LIVE STREAM VIEWING

Liturgy on Sunday, December 6th 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, Mary Ann Badar, Bill Leary, Robert Crowley.

***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.*

MARTYRS THYRSUS, LEUCIS, AND CALLINICUS OF APOLLONIA COMMEMORATED ON DECEMBER 14



The Holy Martyrs Thyrsus, Leucius and Callinicus suffered for Christ under the emperor Decius (249-251) at Caesarea in Bithynia. Saint Leucius, having reproached the prefect Cumbricius for his unjust persecution of Christians, was executed after being tortured.

Saint Thyrsus, who was still a catechumen, was nonetheless eager for martyrdom. He was sentenced to cruel tortures and torments after refusing to offer sacrifice to the idols. Citing the words of the Prophet Jeremiah (Jer. 2:27), he ridiculed those who worshiped wood and stone.

The saint's arms and legs were pulled out of their sockets, his eyes were plucked out, and his teeth were shattered with a hammer. He was taken to a heathen temple, where, by his prayers, he toppled a statue of Apollo. Cumbricius was enraged by this, and he ordered that greater torments be devised for the athlete of Christ. He endured them all and died peacefully after making the Sign of the Cross. The pagan priest Callinicus, seeing the bravery and the miracle involving Saint Thyrsus, believed in Christ and boldly confessed the true Faith, for which he was beheaded.

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.



Dear PARISHONERS: St.Nicholas Byzantine Catholic Church in Roebing, NJ cannot hold its holiday pierogie sale or annual St. Nicholas Day dinner due to Covid 19. In its place we are selling masks. If you think you ARE interested to purchase them, please let us know. Cell (908) 381-2764, so We can shipped them to you. \$10 each.

CATHOLIC TEACHING: THE COMMUNION OF SAINTS

II. THE COMMUNION OF THE CHURCH OF HEAVEN AND EARTH

The three states of the Church. "When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating 'in full light, God himself triune and one, exactly as he is'":

All of us, however, in varying degrees and in different ways share in the same charity towards God and our neighbours, and we all sing the one hymn of glory to our God. All, indeed, who are of Christ and who have his Spirit form one Church and in Christ cleave together.

"So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods."

The intercession of the saints. "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness.... They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus.... So by their fraternal concern is our weakness greatly helped."

Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life.

I want to spend my heaven in doing good on earth.

Communion with the saints. "It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the People of God itself":

We worship Christ as God's Son; we love the martyrs as the Lord's disciples and imitators, and rightly so because of their matchless devotion towards their king and master. May we also be their companions and fellow disciples!

Communion with the dead. "In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and 'because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins' she offers her suffrages for them." Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

In the one family of God. "For if we continue to love one another and to join in praising the Most Holy Trinity - all of us who are sons of God and form one family in Christ - we will be faithful to the deepest vocation of the Church."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

UPDATES

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

SUNDAY OF THE FOREFATHERS (LUKE 14:16-24)

In the remaining weeks before Christmas, we must prepare to be judged by how we respond to our Savior's birth. We must get ready to enter into the deep mystery of the Son of God becoming a human being. He does so for our salvation, to invite us to share in the heavenly banquet of His Kingdom. As members of His Body, the Church, we have no excuse not to be prepared. We have no excuse not to accept this great blessing. He certainly calls us. And if we do not accept, we will judge only ourselves.

As we commemorate the Holy Forefathers of Christ today, we remember all those who foretold the coming of our Lord, all the way from Adam to the Theotokos. Perhaps part of the reason that it took so many generations to get ready for Him is that there could be no greater challenge than to be prepared to embrace with joy the good news that the Son of God has become the Son of the Virgin, that He has truly become one of us. Remember that many of those who had the benefit of the Old Testament Law and the Prophets failed that test during the earthly ministry of the Savior.

In the weeks before Christmas, we must focus on embracing the healing and restoration of our humanity that Christ is born to work in us. We died to the corruption of the first Adam in baptism and now we must live intentionally as those who have been restored to a new and holy life through the Second Adam. He makes it possible for us to share in the true humanity that He has healed as the God-Man. That is why the Savior is born at Christmas.

The good news is that Christ is born at Christmas to restore us to the blessedness for which He breathed life into us in the first place. He calls us all through His birth, but now we must choose to lay aside our obsession with earthly cares in order to accept the invitation to His great banquet. He is coming, and we will judge ourselves by how we respond to Him. Now is the time to prepare as did the Holy Forefathers of our Lord by confessing and turning away from our sins, opening our hearts and minds to Him in humble prayer each day, and giving generously to the needy in whom He is present to us. The point of this way of life is not simply to obey laws for their own sake, but to find the healing and strength that we need in order to respond to the birth of the God-Man with great joy.

So in the remaining weeks before Christmas, let us devote ourselves daily to getting ready to enter into the great mystery of our salvation by prayer, fasting, almsgiving, and repentance. For the Son of God becomes the Son of the Virgin and truly one of us. What could be more important than to refuse to be distracted from welcoming Him into our lives at His birth?

PROTECTION WINDOW ON THE CHURCH

A couple months ago, we found out that one of the protection windows on our church is broken. The *Unique Services & Applications* on July 7th 2020 fixed the protection window. Total cost for material and labor is \$ 1,800.00. This amount will be added to our project price.

PROJECTS

| | | |
|--|----|-----------------|
| COST OF PROJECTS: | \$ | 1,800.00 |
| All pledged & unpledged Donations received to Date: | \$ | 897.00 |
| Shortfall: | \$ | 903.00 |

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.

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

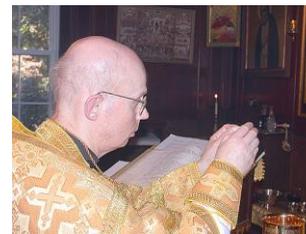


The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa (\$6.00/Lb.). Order by December 13th. Delivery to the Church will be Sunday December 20th. **The order sheet will be in the vestibule if you are interested.** Thank You.

COMMUNION

After the Our Father, the children of God receive Holy Communion. The celebrant again offers the Peace of Christ to the people, and with bowed heads they pray together for their worthy participation in Holy Communion.

The celebrant prays that Christ Himself would come to distribute His Body and Blood.



Attend O Lord Jesus Christ our God, out of Thy holy dwelling place, from the throne of the glory of Thy kingdom and come to sanctify us, O Thou who sittest on high with the Father and art here invisibly present with us, and by Thy mighty hand impart unto us Thy most pure Body and precious Blood, and through us to all of the people.

The consecrated Lamb is then elevated with the proclamation: "Holy Things are for the holy!" The people respond: "One is Holy! One is the Lord Jesus Christ! To the glory of God the Father, Amen." The celebrant then breaks the Lamb into four pieces according to the way it was cut at the prothesis.

One piece of the sanctified bread (IC) is put into the chalice together with a cup of hot water which symbolizes the living character of the Risen Christ whose body and soul are reunited and filled with the Holy Spirit in the glorified life of the Kingdom of God.

The clergy then receive Holy Communion from the bread (XC), and drink from the consecrated cup. While the clergy participate in the Holy Mysteries, the people sing a special communion verse that changes according to the celebration. They may sing other hymns proper to the season as well, especially if the communion of the clergy takes a long time.

The faithful people receive Holy Communion on a spoon. They are given both the consecrated bread (NIKA), and the sanctified wine. The communion of the faithful is always from the gifts offered and sanctified at the given Divine Liturgy. Holy Communion is never taken from any "reserve." As we have mentioned, all who are members of the Church through the sacraments of baptism and chrismation, including small children and infants, may partake of Holy Communion.

During the communion of the faithful the people sing: Receive the Body of Christ, Taste the Fountain of Immortality, Alleluia. Before the reception of Holy Communion generally, the following prayer is recited by all. It is each person's act of personal commitment to Christ, with faith in Him and the Sacred Mysteries of His Church.

O Lord, I believe and profess that you are truly Christ, The Son of the living God, who came into the world To save sinners of whom I am the first.

Accept me today as a partaker of your mystical supper, O Son of God, For I will not reveal your mystery to your enemies, Nor will I give you a kiss as did Judas, But like the thief I profess to you:

Remember me, O Lord, when you come in your kingdom. Remember me, O Master, when you come in your kingdom. Remember me, O Holy One, when you come in your kingdom.

May the partaking of your Holy mysteries, O Lord, Be not for my judgment or condemnation, But for the healing of my soul and body.

O Lord, I also believe and profess, that this, Which I am about to receive, Is truly your most precious Body, and your life-giving Blood, Which, I pray, make me worthy to receive For the remission of all my sins and for life everlasting. Amen

O God, be merciful to me, a sinner. O God, cleanse me of my sins and have mercy on me. O Lord, forgive me for I have sinned without number.



Following Holy Communion in some churches it is the custom of the people to take some bread and wine. This helps them to receive the holy gifts, and to have something more to eat since they have been fasting.



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.

INTRODUCTION TO THE NEW TESTAMENT: PHILEMON



Author: Paul of Tarsus; Date Written: 61 AD

Philemon is the shortest of Paul's letters. It is the only New Testament letter addressed to an individual. It presents very little doctrine, but gives us insight into the social workings of the early Christian community in the context of the Roman Empire. It is one of the few books in the Bible without chapter divisions. Only verse numbers are used for reference. This

letter was carried by Tychicus and Onesimus from Rome along with the letter to the Colossians.

Paul writes this letter to Philemon from prison in Rome. Philemon is a wealthy member of the church at Colossae. His slave, Onesimus, has stolen something from him (18) and run away. Onesimus later meets Paul and becomes a Christian (10). Paul now has dilemma on his hands.

He would prefer to keep Onesimus in Rome as his servant, but Roman law requires that he send him back to his owner, Philemon. Paul is conscious of his responsibility and so sends Onesimus back in order that Philemon not be compelled to generosity (14). Paul offers to pay any debt that Onesimus owes to his owner (19). Though Paul does not explicitly demand the emancipation of Onesimus, he asks that the runaway slave be received as Paul himself would be (17). This is the central request of the letter.

Paul begins with greetings to Philemon, Apphia, Archippus and the church in Philemon's house (1-2). Apphia is probably Philemon's wife and Archippus is the leader of the Colossian church, which meets in Philemon's home. Next Paul launches into prayers of thanksgiving for Philemon (4-7). Then he begins his emotional request.

Paul feels he has the right to command that Onesimus be treated well, but he opts to appeal to Philemon's judgment. Under Roman law, Philemon would have the right to punish Onesimus with death for running away. Paul wants Philemon to recognize Onesimus as a brother in Christ and have mercy on him (16). Not only that, but he asks Philemon to receive Onesimus as he would receive Paul (17). It would indeed be a shocking change to treat a runaway slave the same as an honored guest. Paul might even be hinting that Philemon should send Onesimus back to Rome to be with Paul (13, 20-21).

Paul asks Philemon to prepare a room for him because he anticipates traveling to the region soon. Then Paul mentions some of his companions at Rome. Significantly, Epaphras had originally evangelized the Colossians, but is now imprisoned with Paul. Tradition has it that Onesimus eventually became the bishop of Ephesus.

SCHEDULES FOR CHRISTMAS TIME

| | | | |
|-------------------|--------------------------|-----------------|-------------------------------------|
| 12/20/2020 | Sunday before Christmas | 11:00 AM | Divine Liturgy |
| 12/24/2020 | Christmas Eve | 05:00 PM | Christmas Eve Divine Liturgy |
| 12/25/2020 | Christmas Day | 11:00 AM | Christmas Divine Liturgy |
| 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 |

WANTED: Humble sinners who know the forgiveness of God. These make good servants of the Gospel. They can be priests, deacons, sisters 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.

PAPAL INFALLIBILITY

Magisterium

The authoritative voice of the teaching Church is her “magisterium”. This functions in several ways. Vatican I focused on the infallible Extraordinary Magisterium of Popes and Councils, which identifies itself with a public act and ceremony. The dogmatic definitions of major Church Councils, certain teachings of the Council of Trent and Pastor Aeternus at Vatican I are examples of conciliar infallibility.

After careful consultation, papal infallibility was exercised in two “solemn definitions”: the dogmas of Mary’s Immaculate Conception (1854) and her bodily Assumption (1950). Blessed Pius IX defined the Immaculate Conception 16 years before Vatican I – the great precedent.

The wider Ordinary Magisterium provides the day-to-day teachings, when Popes, Councils and all the bishops pass on and repeat Catholic doctrines, for example in creeds and catechisms. In continuity with precedents and never adding to Divine Revelation, truth-teaching happens here.

In this context the Pope also makes definitive rulings. I hold that these can be infallible, such as teachings on the matter and form of sacraments, birth control and the ordination of women. Others hold a different view.

To be continued...

CHAPTER III - INTELLEGO UT CREDAM

The Magisterium's discernment as diakonia of the truth

52. It is not only in recent times that the Magisterium of the Church has intervened to make its mind known with regard to particular philosophical teachings. It is enough to recall, by way of example, the pronouncements made through the centuries concerning theories which argued in favour of the pre-existence of the soul,⁵⁶ or concerning the different forms of idolatry and esoteric superstition found in astrological speculations, without forgetting the more systematic pronouncements against certain claims of Latin Averroism which were incompatible with the Christian faith.

If the Magisterium has spoken out more frequently since the middle of the last century, it is because in that period not a few Catholics felt it their duty to counter various streams of modern thought with a philosophy of their own. At this point, the Magisterium of the Church was obliged to be vigilant lest these philosophies developed in ways which were themselves erroneous and negative. The censures were delivered even-handedly: on the one hand, fideism and radical traditionalism, for their distrust of reason's natural capacities, and, on the other, rationalism and ontologism because they attributed to natural reason a knowledge which only the light of faith could confer. The positive elements of this debate were assembled in the Dogmatic Constitution Dei Filius, in which for the first time an Ecumenical Council—in this case, the First Vatican Council—pronounced solemnly on the relationship between reason and faith. The teaching contained in this document strongly and positively marked the philosophical research of many believers and remains today a standard reference-point for correct and coherent Christian thinking in this regard.

53. The Magisterium's pronouncements have been concerned less with individual philosophical theses than with the need for rational and hence ultimately philosophical knowledge for the understanding of faith. In synthesizing and solemnly reaffirming the teachings constantly proposed to the faithful by the ordinary Papal Magisterium, the First Vatican Council showed how inseparable and at the same time how distinct were faith and reason, Revelation and natural knowledge of God. The Council began with the basic criterion, presupposed by Revelation itself, of the natural knowability of the existence of God, the beginning and end of all things, and concluded with the solemn assertion quoted earlier: "There are two orders of knowledge, distinct not only in their point of departure, but also in their object". Against all forms of rationalism, then, there was a need to affirm the distinction between the mysteries of faith and the findings of philosophy, and the transcendence and precedence of the mysteries of faith over the findings of philosophy. Against the temptations of fideism, however, it was necessary to stress the unity of truth and thus the positive contribution which rational knowledge can and must make to faith's knowledge: "Even if faith is superior to reason there can never be a true divergence between faith and reason, since the same God who reveals the mysteries and bestows the gift of faith has also placed in the human spirit the light of reason. This God could not deny himself, nor could the truth ever contradict the truth".

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

