



Saints Peter & Paul Byzantine Catholic Church



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ADMINISTRATOR: FATHER VITALII STASHKEVYCH

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

TELEPHONE: 412-461-1712

Sunday, November 7th, 2021

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

Sunday	11/07/2021	11:00 am	<i>24th Sunday after Pentecost</i>	for Health of John Holub <i>By Anna Whitehead</i> <i>(On-line)</i>
Monday	11/08/2021	05:00 pm	<i>Archangel Michael and all Angels</i>	+Shirley Torbich Carmoney <i>By Mary & Dan Joscak</i> <i>(On-line)</i>
Sunday	11/14/2021	11:00 am	<i>25th Sunday after Pentecost</i>	+Richard Martin <i>By Barbara & Kristin</i> <i>(On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, October 31st was 32.

LIVE STREAM VIEWING

Liturgy on Sunday, October 31st was 112.

SAINT NICHOLAS CHARITY EVENT

The “64th Annual St. Nicholas Celebration” at St. John Cathedral is on Sunday December 5th, 2021. If you are interested in attending this event, please contact Fr. Vitalii. *Reservation’s deadline is Sunday, November 7, 2021.*

LITURGY REQUESTS FOR 2022

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 2022 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 or send it to Parish Office.

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, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Virginia Mehalik-Woods, Gio Savko, Connie Leary, Jonathan Staton.

*****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.***

NOVEMBER BIRTHDAYS

11/14 WANDA HODOBA
11/15 RONALD HODOBA
11/17 BRIAN TORBICH
11/21 MICHELLE FIALKOVICH
11/23 AUDREY SCHELL

NOVEMBER WEDDING ANNIVERSARIES

11/12/77 ANDREW AND MARJORIE NOVOTNY

On November 7 th 2021	On November 14 th 2021	On November 21 st 2021	On November 28 st 2021
Team C	Team D	Team A	Team B

ADVISORY COMMITTEE MEETINGS:

January 17th 2022 at 6:30 pm at Church Social Hall
April 25th 2022 at 6:30 pm at Church Social Hall
July 25th 2022 at 6:30 pm at Church Social Hall
October 24th 2022 at 6:30 pm at Church Social Hall

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146
Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046



CHRISTMAS KIELBASA

The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa. Order by December 12th. Delivery to the Church will be Sunday December 19th. **The order sheet will be in the vestibule if you are interested.** Thank You.

Donated Cross - the donation from the estate of Michael Elias and Patricia Ann Ivan (St. John the Baptist BC Church, Munhall) in honor of Mary and Michael Ivan (St. P & P Braddock) from the Ivan Family

CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

Baptism in the Church

From the very day of Pentecost the Church has celebrated and administered holy Baptism. Indeed St. Peter declares to the crowd astounded by his preaching: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." The apostles and their collaborators offer Baptism to anyone who believed in Jesus: Jews, the God-fearing, pagans. Always, Baptism is seen as connected with faith: "Believe in the Lord Jesus, and you will be saved, you and your household," St. Paul declared to his jailer in Philippi. and the narrative continues, the jailer "was baptized at once, with all his family."

According to the Apostle Paul, the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

The baptized have "put on Christ." Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies.

Hence Baptism is a bath of water in which the "imperishable seed" of the Word of God produces its life-giving effect. St. Augustine says of Baptism: "The word is brought to the material element, and it becomes a sacrament."

CATECHISM OF THE CATHOLIC CHURCH

Church Mice

Karl Zorowski



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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.

DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

CHAPTER I THE MYSTERY OF THE CHURCH

1. Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,(1) to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ.

2. The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered helps to salvation, in view of Christ, the Redeemer "who is the image of the invisible God, the firstborn of every creature".(2) All the elect, before time began, the Father "foreknew and pre- destined to become conformed to the image of His Son, that he should be the firstborn among many brethren".(3) He planned to assemble in the holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place. It was prepared in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant.(1*) In the present era of time the Church was constituted and, by the outpouring of the Spirit, was made manifest. At the end of time it will gloriously achieve completion, when, as is read in the Fathers, all the just, from Adam and "from Abel, the just one, to the last of the elect,"(2*) will be gathered together with the Father in the universal Church. *To be continued...*

SOLEMNLY PROMULGATED BY HIS HOLINESS; POPE PAUL VI; ON NOVEMBER 21, 1964

CHURCH HISTORY; Six Century;

Emperor Justinian I and Reform



By Justinian's time most of the citizens of the Empire had accepted Christianity, but there were still some strong pockets of resistance to the Gospel. Justinian's reign saw a concerted attack against the remnants of Hellenistic paganism in the empire. The University of Athens was closed in 529, and exclusively Christian learning and culture were promoted. Justinian also undertook a massive codification of the laws of the Empire, which became known as the Code of Justinian. In its introduction, the emperor made his own personal declaration of his faith in Christ.

Justinian built many church buildings in the imperial city and throughout the empire, particularly in Jerusalem and Bethlehem, and at Saint Catherine's Monastery on Mount Sinai. His greatest creation was the temple in Constantinople dedicated to Christ the Wisdom of God—the magnificent Church of the Hagia Sophia, with the largest dome ever built, even to this day. Iconography, engraving, and mosaic work flourished during this time. The basilicas of Ravenna, with their famous mosaic iconographic frescoes, were built in this era (Ravenna, in northeastern Italy, would long be the main seat of Byzantine imperial authority in the West during this period of barbarian conquests).

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

APOSTLE PETER



The holy, glorious and all-laudable Apostle Peter is the leader of the twelve apostles of Jesus Christ. His feast is celebrated on June 29 along with the Apostle Paul.

The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ himself, who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42).

On being raised by the Lord to the dignity of an Apostle and becoming inseparable from him as his zealous disciple, he followed him from the beginning of his preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in

Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ, known as I Peter and II Peter. He is also generally regarded as being the primary source (i.e., in interview) for the material recorded in the Gospel of Mark.

7TH LUKE SUNDAY. LUKE 8 41-56

What are the similarities between the woman from today's gospel and the ruler of the synagogue, named Jairus? The story of healing of the woman is kind of sandwiched in between Jairus asking the Lord to save his daughter and Jesus going to his house. Christ did many things, He said many things in His three years of ministry, but not everything was written down in the Gospels, the evangelists simply did not have enough space to write everything, but they did write the most important aspects of the teaching of Christ.

So what is the connection between this woman who was suffering for 12 years and Jairus? They both showed courage and faith – two important characteristics of any believer. The woman showed courage by showing up in the city among the people. By the Jewish laws of that time, she was considered unclean because of her sickness. She had to live outside the city, alone, because anyone who came in contact with her also became unclean. And she showed up in the crowd that was pushing and shoving, trying to get closer to Jesus. No doubt she had to push her way through, touching a lot of people, making them "unclean." But she had to do it. Christ was her last resort. Perhaps this was the courage of a person who had nothing to lose, but her faith that by simply touching the end of His garment she would be healed, drove her desire.

Jairus, on the other hand, showed courage as a ruler of synagogue, someone who looked after it, prepared it for services and made sure everything was set. We know that Jesus taught and preached in synagogues, even performing some miracles. These miracles infuriated some of the Jews because He was doing it on Sabbath day. And He was kicked out of some synagogues. No doubt He was not a welcome guest there. But Jairus also had no choice. Christ was his last resort as well. So he came to Jesus begging to lay His hands upon her and save her.

Woman had to confess why she touched Jesus. A very unpleasant thing to do because a lot of people realized that in order to get to Christ, she pushed through them; hence making them "unclean."

Christian life is also unpleasant because sometimes we do things that require a lot of courage, things that might look weird to others. For example, confessing our own sins before the Lord. Thankfully we don't have to do it publicly, like that woman did, but we still do it in the presence of Christ, before His Gospel and His Cross. Not an easy thing to do.

As Christ said, "Only the sick requires the doctor, not the healthy." Christ came to save sinners, not the righteous. And the fact is all of us are sinners. All of us are in need of salvation.

Confession is one of the tools that is given to us to help us get back on the right track. And confession is not simply feeling sorry for the sins we have committed. If we are in court before the judge, we can say we are sorry. But when we are before the Judge of the souls, before our Creator, feeling sorry is only the beginning of confession. Significantly changing our lives, turning away from our bad ways, doing something about the sins we committed – this is confession.

It's easy to confess the same things, or perhaps nothing at all, over and over again at confession. But that will not get us anywhere. The goal is to improve our life by changing ourselves. Confession is like peeling an onion. We can't constantly be peeling the same layer because we won't get anywhere. At least trying to change some part of our life, will help us dig deeper into the heart of the problem, to root out the sin.

And so we change ourselves, when we go through the whole process of confession. Confession is also called second baptism. By the grace of God, after confession we come out as new human beings. Not perfect yet, but new. Having shaken off one layer of our old self and getting to work on the next one. Not a pleasant process, but with courage and faith, it is attainable.

And may the Lord, after this process, say to us the same words He said to the woman, "Child, your faith has made you well. Go in peace."

Liturgical Colors

In the Byzantine Catholic tradition the following **liturgical colors** are used:

A. **White:** is the symbol of God's uncreated light. White vestments are worn on the great feasts of Easter, Christmas, Epiphany, Ascension and Transfiguration.

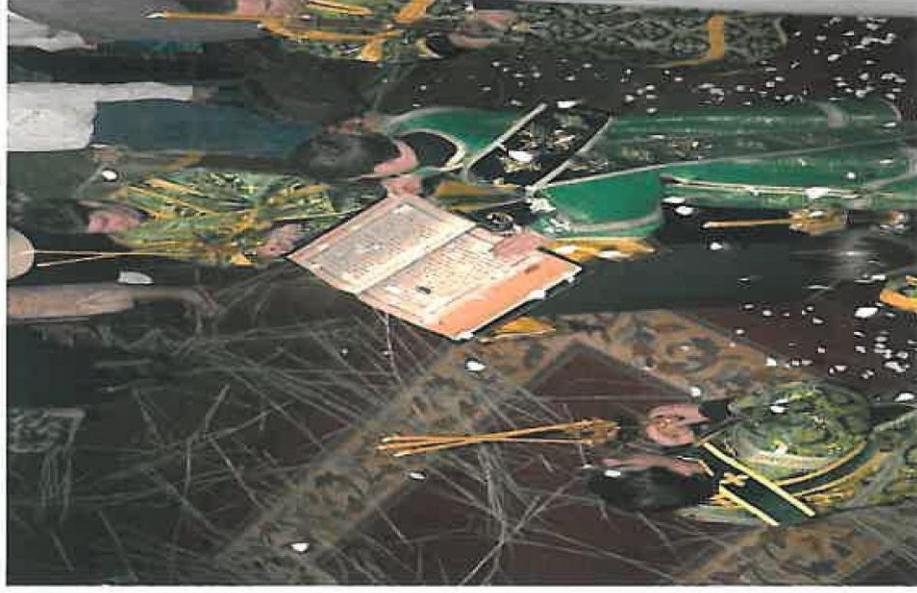
B. **Red:** is used on the Sundays of Great Lent, during Christmas Fast, on the feast day of the Elevation of the Lord's Cross, and sometimes on the feast days of great martyrs.

C. **Gold:** is the color of glory, greatness and virtue. It is assigned to Sundays, as the days of the Lord — the King of Glory; in addition, the Church in golden vestments notes the days of His special anointed ones — the prophets, apostles and hierarchal saints.

D. **Green:** is the color of plants and a symbol of new life — it is used on Palm Sunday and throughout the feast of the Holy Trinity (until its end).

E. **Light blue** or blue — is the color of the feast days of the Most Holy Mother of God. It is the color of the sky, and it conforms to the teaching about the Mother of God, who held the Resident of the Heavens in Her Most Pure Body.

F. **Black:** is nearest in spirit to the weekdays of Great Lent. It is the symbol of renunciation from worldly strife, It is the color of repentance and strictness to oneself.



Jesus heals Jairus' daughter

E	A	B	E	L	I	E	V	E	V	D	L	W	D
D	I	O	E	S	L	E	E	P	I	N	G	I	E
I	W	D	S	Y	N	A	G	O	G	U	E	E	E
A	P	H	L	A	U	G	H	E	D	A	D	M	D
R	I	R	U	L	E	R	C	R	J	G	A	I	I
F	H	E	P	G	I	J	H	A	E	H	U	R	E
A	C	R	O	W	D	E	M	J	V	E	G	A	D
D	E	G	G	E	B	E	G	A	L	U	H	C	H
A	E	A	N	S	N	I	T	I	E	L	T	L	E
L	I	R	H	I	N	I	R	W	R	E	E	A	A
G	G	O	E	P	S	U	D	U	T	E	R	H	L
S	J	H	E	E	E	M	C	S	E	T	E	N	E
E	J	E	S	U	S	D	L	L	E	E	J	D	D
S	W	U	A	M	U	A	N	R	E	P	A	C	L

JAMES
 PETER
 AFRAID
 HEALED
 WEeping
 JAIRUS
 LAUGHED
 BELIEVE
 SYNAGOGUE
 CAPERNAUM
 CROWD
 SLEEPING
 MIRACLE
 RULER
 DIED
 JESUS
 JOHN
 DAUGHTER
 TWELVE
 BEGGED

Saints Peter & Paul Board Meeting Notes 10/25/2021

Discussed

- “Fundraiser” for 2022 to offset upcoming expenses, need ideas.
- Ongoing “Reach Out” to homebound parishioners in 2022, need designated volunteers to call.
- Church 2022 envelope boxes are ordered for 2022.

Ongoing maintenance of the church property:

- Upkeep of the property that was cleared and grass planted on John Street
- Continual spraying of the weeds.
- Slip strip on back stairs need ordered and placed on steps.
- Caulking, one small area in front of church still needs done.

Big Repair Items for 2022

- “Chess” concrete pieces around bell towers need removed, 3 are in bad shape. Work needs done as soon as possible. Need recommendations/company.
- Area around altar “outside roof” needs repaired, need roofer/someone with scaffolding, high lift, need done as soon as possible. Need recommendations/company.
- Replace bulbs, lighting in church. Outside big spotlight needs replaced.
- Need to have someone come in and look at the stained-glass windows. Opening and closing of these windows are causing windows to become rigged and deteriorated.
- Corner in the choir loft needs repaired since the leak has been fixed.
- Fence pole in parking lot needs replaced
- Repave parking lot.

Final discussion was had about changing summer church hour to 9AM with St. Elias since they have air conditioning. This would be for 2 to 3 months in the summer. Would Sts. Peter & Paul parishioners really want this???

If you have any ideas about this, please let Father know directly.

Attention - 2021 End of Year Social and Projects

**It's not what we say about our blessings, but how we use them,
is the true measure of our Thanksgiving.**

Saints Peter and Paul has had a lot to be thankful for. Starting Sunday, November 7th, a Monetary collection for the **Greater Pittsburgh Food Bank, see collection box in vestibule. Fr. Vitalii will match the funds that are collected. **Final collection is Sunday November 21st.****

Sunday, November 14th, Fr. Vitalii will have the **Blessing of the Anniversary Plaque** located in the vestibule. **A coffee and donut social will be held immediately** following Liturgy.

Sunday, November 21th, Fr. Vitalii will be blessing our **Annual Thanksgiving Bread**, which will be handed out after Liturgy.

Sunday, November 31st through December 19th, Sts. Peter & Paul will be collecting **NEW – white socks – scarfs, hats, gloves** for the Light of Life Rescue Mission. Donation Box is in Basement. These items need to be new.

RESULTS OF 2021 PASTA DINNER

This year's Deanery Pasta Dinner at St. Elias Church, Munhall, was served on Sunday, October 24, 2021 from 2:00 p.m. to 5:00 p.m. Ten of the Greater Pittsburgh Protopresbytery Clergy served nearly 125 people from a combination of area parishes. Although there was no charge for the meal, a good-will offering was taken along with a raffle that was won by Claudia Stipetic, Duquesne, PA. Following expenditures, the total profit sent to the Archieparchial Priests' Pension Plan was \$916.01. This gesture of charity demonstrates appreciation to all retired priests who served our parishes, and are now drawing from The Plan. Thanks to all who made this day a great success.

VERY REVEREND FATHER RONALD'S OBITUARY



Very Reverend Father Ronald Paul Larko fell asleep in the Lord On October 31, 2021. He was born on August 16, 1949 in Wilksburg, Pa., the fourth of seven children of the late Margaret Jane (Gresock) and Michael J. Larko.

In addition to his parents, he was preceded in death by his brothers, Robert and John. Father Ron is survived by his brothers Michael J. (Marsha) Larko of Plum, Thomas (Karen) Larko of Punxsutawney, and sisters Anna (John) Maier of New Florence, and Patricia (Ed) Morris of Plum. He is also survived by many nieces and nephews.

Father Ron's early education was received at the schools of Penn Hill, Pa., and he then earned a Bachelor of Science Degree in Education from Indiana University of Pennsylvania in 1972. Before entering the Seminary, he was a teacher at St. John the Baptist school in Plum Boro and he also taught Physical Science and Biology in Eisenhower High school in Warren, Pa. He likewise offered eight years of service as a clinical laboratory specialist to the United States Army Reserve.

1976 saw the beginning of his studies and formation for the priesthood at Sts. Cyril and Methodius Seminary in Pittsburgh, Pa. He was ordained a Deacon in May of 1981, and the late Archbishop Stephen J. Kocisko ordained him a priest in Ascension Church, Clairton, Pa. on June 6, 1982.

Father Ron served the following parishes: St. John, Mingo Junction, Oh.; Holy Trinity, Sykesville; Sts. Peter and Paul, Punxsutawney; St. John, Barnesboro; Ascension, Arcadia; all in Pennsylvania; then St. Basil, Irving, Texas; returning again in Pennsylvania to Holy Ghost, McKees Rocks, Holy Ghost, Pittsburgh, St. Stephen Leisenring, and his final assignment, St. John the Baptist, Uniontown, Pa.

His Archieparchial appointment included: Chancellor; Consultor; Member of the Presbyteral Council, Priest's Pension Board, Clergy Task Force, and Renewal and Revitalization Commission; Protopresbyter of the Southwest and Mon-Valley Protopresbyterates. Father Ron also represented the Archeparchy at the Christian Associates of Southwestern Pennsylvania.

On Thursday, November 4, his body will be received into St. John the Baptist Byzantine Catholic Church, 185 East Main St., Uniontown, for celebration of the Panachida. Visitation will follow from 2 p.m. until 8 p.m., in church with the Priestly Parastas at 7 p.m. Due to the current pandemic visitors are required to wear masks and practice social distancing.

The Funeral Liturgy will be held on Friday, November 5 at 11 a.m. in St. John the Baptist Byzantine Catholic Church. Private interment for the family will follow at St. Mary Cemetery, Yatesboro, Pa.

In honor of Father Ron, donations may be made to St. John the Baptist Byzantine Catholic Church.