



Saints Peter & Paul Byzantine Catholic Church



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

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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, November 21st, 2021

Tone 1

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

Sunday	11/21/2021	11:00 am	<i>26th Sunday after Pentecost/Entrance of the Theotokos</i> + Albert Savko <i>By David, Steven and Cathy</i> <i>(On-line)</i>
Wednesday	11/24/2021	06:30 pm	<i>Liturgy for Thanksgiving</i> <i>(On-line)</i>
Sunday	11/28/2021	11:00 am	<i>27th Sunday after Pentecost</i> +John T Whitehead <i>By Anna Whitehead</i> <i>(On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Monday, November 8th was 8; on Sunday, November 14th was 42.

LIVE STREAM VIEWING

Liturgy on Monday, November 8th was 172; on Sunday, November 14th was 115.

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

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, Betty Jean Fialkovich.

*****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 21 st 2021	On November 28 th 2021	On December 5 th 2021	On December 12 th 2021
Team A	Team B	Team C	Team D

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

2022 ENVELOPES AND CALENDARS

Please pick up your box of 2022 envelopes in the social hall. If you know someone who will be unable to pick up their 2022 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.

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

The mystagogy of the celebration

The meaning and grace of the sacrament of Baptism are clearly seen in the rites of its celebration. By following the gestures and words of this celebration with attentive participation, the faithful are initiated into the riches this sacrament signifies and actually brings about in each newly baptized person.

The sign of the cross, on the threshold of the celebration, marks with the imprint of Christ the one who is going to belong to him and signifies the grace of the redemption Christ won for us by his cross.

The proclamation of the Word of God enlightens the candidates and the assembly with the revealed truth and elicits the response of faith, which is inseparable from Baptism. Indeed Baptism is "the sacrament of faith" in a particular way, since it is the sacramental entry into the life of faith.

Since Baptism signifies liberation from sin and from its instigator the devil, one or more exorcisms are pronounced over the candidate. the celebrant then anoints him with the oil of catechumens, or lays his hands on him, and he explicitly renounces Satan. Thus prepared, he is able to confess the faith of the Church, to which he will be "entrusted" by Baptism.

The baptismal water is consecrated by a prayer of epiclesis (either at this moment or at the Easter Vigil). the Church asks God that through his Son the power of the Holy Spirit may be sent upon the water, so that those who will be baptized in it may be "born of water and the Spirit."

The essential rite of the sacrament follows: Baptism properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head.

In the Latin Church this triple infusion is accompanied by the minister's words: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." In the Eastern liturgies the catechumen turns toward the East and the priest says: "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit." At the invocation of each person of the Most Holy Trinity, the priest immerses the candidate in the water and raises him up again.

The anointing with sacred chrism, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized, who has become a Christian, that is, one "anointed" by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king.

In the liturgy of the Eastern Churches, the post-baptismal anointing is the sacrament of Chrismation (Confirmation). In the Roman liturgy the post-baptismal anointing announces a second anointing with sacred chrism to be conferred later by the bishop Confirmation, which will as it were "confirm" and complete the baptismal anointing.

The white garment symbolizes that the person baptized has "put on Christ,"⁴² has risen with Christ. the candle, lit from the Easter candle, signifies that Christ has enlightened the neophyte. In him the baptized are "the light of the world."

The newly baptized is now, in the only Son, a child of God entitled to say the prayer of the children of God: "Our Father."

First Holy Communion. Having become a child of God clothed with the wedding garment, the neophyte is admitted "to the marriage supper of the Lamb"⁴⁴ and receives the food of the new life, the body and blood of Christ. the Eastern Churches maintain a lively awareness of the unity of Christian initiation by giving Holy Communion to all the newly baptized and confirmed, even little children, recalling the Lord's words: "Let the children come to me, do not hinder them."⁴⁵ The Latin Church, which reserves admission to Holy Communion to those who have attained the age of reason, expresses the orientation of Baptism to the Eucharist by having the newly baptized child brought to the altar for the praying of the Our Father.

The solemn blessing concludes the celebration of Baptism. At the Baptism of newborns the blessing of the mother occupies a special place.

CATECHISM OF THE CATHOLIC CHURCH

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

5. The mystery of the holy Church is manifest in its very foundation. The Lord Jesus set it on its course by preaching the Good News, that is, the coming of the Kingdom of God, which, for centuries, had been promised in the Scriptures: "The time is fulfilled, and the kingdom of God is at hand"(18). In the word, in the works, and in the presence of Christ, this kingdom was clearly open to the view of men. The Word of the Lord is compared to a seed which is sown in a field;(19) those who hear the Word with faith and become part of the little flock of Christ,(20) have received the Kingdom itself. Then, by its own power the seed sprouts and grows until harvest time.(21) The Miracles of Jesus also confirm that the Kingdom has already arrived on earth: "If I cast out devils by the finger of God, then the kingdom of God has come upon you".(22) Before all things, however, the Kingdom is clearly visible in the very Person of Christ, the Son of God and the Son of Man, who came "to serve and to give His life as a ransom for many:"(23)

When Jesus, who had suffered the death of the cross for mankind, had risen, He appeared as the one constituted as Lord, Christ and eternal Priest,(24) and He poured out on His disciples the Spirit promised by the Father.(25) From this source the Church, equipped with the gifts of its Founder and faithfully guarding His precepts of charity, humility and self-sacrifice, receives the mission to proclaim and to spread among all peoples the Kingdom of Christ and of God and to be, on earth, the initial budding forth of that kingdom. While it slowly grows, the Church strains toward the completed Kingdom and, with all its strength, hopes and desires to be united in glory with its King. *To be continued...*

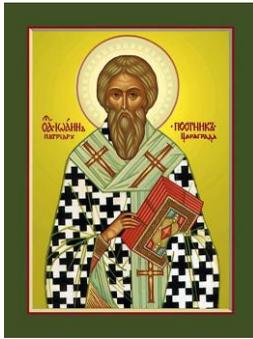
SOLEMNLY PROMULGATED BY HIS HOLINESS; POPE PAUL VI; ON NOVEMBER 21, 1964

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.

CHURCH HISTORY; Six Century;



Five Patriarchates

In the sixth century, Constantinople, in the minds of Eastern Christians, was firmly established as the primary see in the Christian pentarchy, even though the see of Rome was still technically considered the “first among equals.” Emperor Justinian called the pentarchy—the great original patriarchates of Constantinople, Rome, Alexandria, Antioch, and Jerusalem—the “five senses of the universe.”

The title “ecumenical” was given to all the chief offices in the imperial city. When Saint John the Faster (r. 582–595), the Patriarch of Constantinople, assumed the title of “Ecumenical Patriarch,” the designation was adamantly opposed by Pope Saint Gregory the Great of Rome (r. 590–604) as being extremely arrogant and unbecoming of any Christian bishop, including the bishop of Rome. This is the same Saint Gregory whose name is traditionally connected with the Liturgy of the Presanctified Gifts which the Orthodox celebrate on the weekdays of Great Lent.

CHRISTMAS CHURCH DECORATING



We are asking to stay after liturgy on November 28th to help decorate and prepare the church for the Holy Season, the Birth of our Lord Jesus Christ. “Save the date!” Hope to see you there!

Church Mice

Karl Zorowski



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THE ENTRANCE OF THE THEOTOKOS

Today we celebrate one of the Twelve Major Feasts of the Church, The Entrance of the Most Holy Mother of God into the Temple. In this feast we remember the promises made by Joachim and Anna that, if blessed with a child, they would dedicate that child to the service of God in His Holy Temple. Subsequently, we celebrate the beginning of the fulfillment of that toward which all Old Testament Temple worship symbolically pointed: the Theotokos taking her place in the Holy of Holies as the one who will become the true living Temple of God through the miraculous conception of Christ in her womb.

This feast is placed for us at the beginning of the Nativity fast, and as the Troparion for the feast declares: *"Today is the prelude of the good will of God, of the preaching of the salvation of mankind."* So this feast serves for us as a precursor to the Nativity, a prelude to that angelic herald of the Birth of the Savior: *"Glory to God in the highest, And on earth peace, good will toward men!"* This is the opening notes to the beautiful song of salvation we will celebrate in full in a little over a month's time.

When the Holy Virgin enters the Holy of Holies, it is the beginning of a new covenant between God and man, the end of the many centuries of man's alienation from God, and the end of our bondage to sin. We also, you might say, like the Theotokos, have been brought here to this holy temple to be protected from the noise and distractions of the world.

She dwelt in the Holy of Holies in the presence of God. She grew up in His presence and remained in His presence for the rest of her life even after leaving the Temple. In celebrating this feast, we too are called to dwell always in His presence. But how sad that we who are called to dwell in His presence here in this holy temple so often choose to ignore God. We stand here in His presence, in this Holy of Holies just like Mary did, but we choose to daydream and imagine that we are somewhere else. Here in this holy temple during the sacred and Divine Liturgy, when heaven and earth meet, when Christ Himself comes down upon our altar to dwell within us, we choose to look away. We so often freely choose the trivial over the sublime.

When we look at the holy face of the Mother of God in the icons, we see a woman, a human being just like us, but one who is filled with peace, because she chose not to look away but to keep her gaze always fixed on Him. No matter what happened in her life, she did not look away from Him. This is the source of her deep inner peace that is undisturbed by the turmoil of this world.

On this holy and miraculous day, may we have the faith to enter with her into the presence of God and remain there forever. Amen.



Attention - 2021 End of Year Social and Projects

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.

WHO WAS MARTHA IN THE BIBLE?



Martha is a significant New Testament figure, a personal friend of Jesus, and someone with whom many women today identify. She lived in Bethany with her sister, Mary, and her brother, Lazarus, whom Jesus raised from the dead (John 11:1–15, 43–44). We meet Martha three times in the Bible, and each event helps to build a profile of this interesting woman.

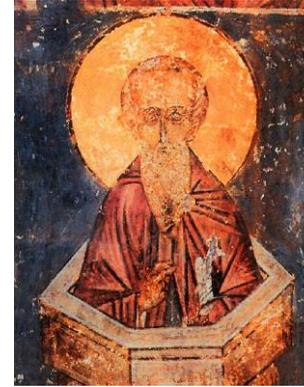
The Bible first mentions Martha in Luke 10. She is in her home in Bethany, a small town near Jerusalem, where she is hosting Jesus and the disciples. Jesus was well-known to Martha and her siblings; in fact, Jesus loved this little family (John 11:5). On the day that Jesus visited, Martha's desire was to be a good hostess—to serve the best meal with the best possible presentation, for Jesus' sake. Her sister, Mary, however, was taking some time out to listen to Jesus (Luke 10:39). As Martha “was distracted by all the preparations that had to be made” (Luke 10:40), she became a little cross with Mary and spoke rather abruptly to the Lord: “Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!” (verse 40). In this foolish utterance, Martha implied that Jesus did not care about her, and she gave the Lord a command, demanding that He force Mary to assist in the serving. In her busyness, Martha had taken her eyes off the Savior. Jesus, who was able to see into her soul, diagnosed her problem: she was worried and troubled about the serving and had no peace in her heart. He gently told Martha that a simple dinner was more than adequate, and He reminded her that Mary's decision to sit at His feet and hear His word was the better choice (verses 41–42).

We see Martha again just after her brother, Lazarus, had died (John 11). The sisters had sent for Jesus when Lazarus fell ill (verse 3), but He did not arrive in time to heal him. When Jesus finally approached Bethany, four days after Lazarus' death, Martha ran out to meet Him and declared, “If you had been here, my brother would not have died. But I know that even now God will give you whatever you ask” (John 11:21–22). Notice Martha's faith: she firmly believed that Jesus could have healed Lazarus of his illness. And her faith is not diminished by the fact that Jesus had arrived “too late.” Jesus encourages Martha with one of His “I AM” statements: “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?” (verses 25–26). Martha's response is one of great faith and understanding of Jesus' divine nature: “Yes, Lord . . . I believe that you are the Messiah, the Son of God, who is to come into the world” (verse 27). Martha's faith was rewarded that very day as she witnessed her brother's miraculous resurrection from the dead (verses 43–44).

The third time we encounter Martha in the Bible, she is doing what Martha was known to do—serving (John 12:2). Jesus is again attending a dinner in His honor in Bethany, and Martha is again serving. It is on this occasion that Martha's sister, Mary, anoints Jesus' feet with expensive perfume (verse 3). It becomes apparent that Martha was likely a woman of some means, evidenced by the size of her home, the frequency of her hosting dinners, and the expensive perfumed oil her sister owned.

In Martha's life-changing encounters with Jesus, we see the importance of balancing service with worship, of trusting the Lord even when all seems lost, and of using our material resources for the glory of God.

VENERABLE ALYPIUS THE STYLITE OF ADRIANOPOLIS; COMMEMORATED ON NOVEMBER 26



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

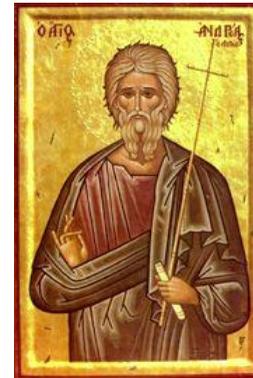
Saint Alypius, from his early years, wanted to devote his life to God and yearned for the solitary life, although Bishop Theodore would not give him permission to do so. Once, when Saint Alypius was accompanying his bishop to Constantinople, the holy Martyr Euphemia (September 16) appeared to him in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

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

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

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

APOSTLE ANDREW THE FIRST-CALLED



The holy, glorious and all-laudable Apostle Andrew the First-Called was the first of the apostles of Jesus Christ and the brother of the Apostle Peter. His great missionary legacy led him to become the patron saint of several countries, including Romania and Scotland. His feast day is November 30.

Andrew was a fisherman by trade, born in Bethsaida. A disciple of John the Forerunner, he left St. John to follow Jesus Christ following his baptism and brought along his brother, the Apostle Peter. Both are numbered among the Twelve Great Apostles. After Pentecost, the lot fell to St. Andrew to preach in:

Byzantium: he appointed St. Stachys as its first bishop

Thrace, Peloponnese, Greece, and Epirus: he converted many to the Faith and ordained bishops and priests for them

Georgia: he entered Georgia from Ajara, preached Christianity in Atsquri, built small church there and left miracle-working icon of Theotokos.

Rus' lands: in Kiev he planted a cross on one of the high hills of Kiev, and he prophesied a city that would have many golden-domed churches, and a bright Christian future for the Rus' people.

St. Andrew was martyred in Peloponnese, in the city of Patras. The Proconsul Aegeates' family believed in the miracles and preaching of St. Andrew, and the enraged Proconsul tortured and crucified St. Andrew. The new converts wanted to remove him from his cross, but the saint would not allow them. Instead, he comforted them from the cross and as he prayed an extraordinary light encompassed him for about a half hour. When it left, he gave up his soul. It was the year 62 AD.

St. Andrew's relics were taken to Constantinople, his head to Rome and a hand to Moscow.

At the Feet of Jesus

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her." Luke 10:41-42 (NIV)

The puzzle is based on Luke 10: 38-42



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

FEET	NEEDED	WOMAN	NEEDED	MARY
CHOSEN	MARTHA	SISTER	JESUS	UPSET
THING	HELP	BETTER	WORRIED	WORK

The Iconostasis



Iconostasis or Templon

- A. In the Byzantine Catholic Tradition, the **iconostasis** (Greek for icon stand) a screen (wall), consisting of one or more rows of icons, separating the nave from the sanctuary.
- B. In Byzantine spirituality the iconostasis is a boundary between two worlds, the divine and the human. In some small Byzantine churches the iconostasis may be completely absent and may be replaced by small icons.
The iconostasis has three sets of doors.
- C. The central doors are call **Holy Doors** or **beautiful gate** and contain an icon of the annunciation. The doors to the left and to the right of the Holy doors are called the north and south doors, also known as the deacon or angel doors.
- D. The Icons of the Savior, the Theotokos, the Archangels and the Saints, featured on the iconostasis, represent the reconciliation taking place between the human and the divine.