



# 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, November 28<sup>th</sup>, 2021

Tone 2

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

Sunday	11/28/2021	11:00 am	<i>27<sup>th</sup> Sunday after Pentecost</i>	+John T Whitehead <i>By Anna Whitehead (On-line)</i>
Sunday	12/5/2021	11:00 am	<i>28<sup>th</sup> Sunday after Pentecost</i>	+Andrew Kovalycsik <i>By wife Joan &amp; Joy Kovalycsik (On-line)</i>

### DIVINE SERVICES ATTENDANCE

Liturgy on November 21<sup>st</sup> was 44.

### LIVE STREAM VIEWING

Liturgy on November 21<sup>st</sup> was 154.

### 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.**

### DECEMBER'S BIRTHDAYS

12/06 DAVID SAVKO  
12/09 LINDA FIALKOVICH  
12/11 JOSEPH TORBICH  
12/16 MYRON DRABIK  
12/22 MARY BETH JOSCAK  
12/28 ERIC FIALKOVICH  
12/29 MARY FIALKOVICH  
12/29 ELIZABETH MARCEJ

### DECEMBER'S WEDDING ANNIVERSARIES

On November 28 <sup>th</sup> 2021	On December 5 <sup>th</sup> 2021	On December 12 <sup>th</sup> 2021	On December 19 <sup>th</sup> 2021
Team B	Team C	Team D	Team A

### ADVISORY COMMITTEE MEETINGS:

January 17<sup>th</sup> 2022 at 6:30 pm at Church Social Hall  
April 25<sup>th</sup> 2022 at 6:30 pm at Church Social Hall  
July 25<sup>th</sup> 2022 at 6:30 pm at Church Social Hall  
October 24<sup>th</sup> 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 12<sup>th</sup>. Delivery to the Church will be Sunday December 19<sup>th</sup>. **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

### **IV. Who can Receive Baptism?**

"Every person not yet baptized and only such a person is able to be baptized."

#### *The Baptism of adults*

Since the beginning of the Church, adult Baptism is the common practice where the proclamation of the Gospel is still new. the catechumenate (preparation for Baptism) therefore occupies an important place. This initiation into Christian faith and life should dispose the catechumen to receive the gift of God in Baptism, Confirmation, and the Eucharist.

The catechumenate, or formation of catechumens, aims at bringing their conversion and faith to maturity, in response to the divine initiative and in union with an ecclesial community. the catechumenate is to be "a formation in the whole Christian life . . . during which the disciples will be joined to Christ their teacher. the catechumens should be properly initiated into the mystery of salvation and the practice of the evangelical virtues, and they should be introduced into the life of faith, liturgy, and charity of the People of God by successive sacred rites."

Catechumens "are already joined to the Church, they are already of the household of Christ, and are quite frequently already living a life of faith, hope, and charity." "With love and solicitude mother Church already embraces them as her own."

#### *The Baptism of infants*

Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called.<sup>50</sup> The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. the Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.

Christian parents will recognize that this practice also accords with their role as nurturers of the life that God has entrusted to them.

The practice of infant Baptism is an immemorial tradition of the Church. There is explicit testimony to this practice from the second century on, and it is quite possible that, from the beginning of the apostolic preaching, when whole "households" received baptism, infants may also have been baptized.

#### *Faith and Baptism*

Baptism is the sacrament of faith.<sup>54</sup> But faith needs the community of believers. It is only within the faith of the Church that each of the faithful can believe. the faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. the catechumen or the godparent is asked: "What do you ask of God's Church?" the response is: "Faith!"

For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth.

For the grace of Baptism to unfold, the parents' help is important. So too is the role of the godfather and godmother, who must be firm believers, able and ready to help the newly baptized - child or adult on the road of Christian life. Their task is a truly ecclesial function (officium).<sup>56</sup> The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at Baptism.

### 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*

6. In the old Testament the revelation of the Kingdom is often conveyed by means of metaphors. In the same way the inner nature of the Church is now made known to us in different images taken either from tending sheep or cultivating the land, from building or even from family life and betrothals, the images receive preparatory shaping in the books of the Prophets.

The Church is a sheepfold whose one and indispensable door is Christ.<sup>(26)</sup> It is a flock of which God Himself foretold He would be the shepherd,<sup>(27)</sup> and whose sheep, although ruled by human shepherds; are nevertheless continuously led and nourished by Christ Himself, the Good Shepherd and the Prince of the shepherds,<sup>(28)</sup> who gave His life for the sheep.<sup>(29)</sup>

The Church is a piece of land to be cultivated, the tillage of God.<sup>(30)</sup> On that land the ancient olive tree grows whose holy roots were the Prophets and in which the reconciliation of Jews and Gentiles has been brought about and will be brought about.<sup>(31)</sup> That land, like a choice vineyard, has been planted by the heavenly Husbandman.<sup>(32)</sup> The true vine is Christ who gives life and the power to bear abundant fruit to the branches, that is, to us, who through the Church remain in Christ without whom we can do nothing.<sup>(33)</sup>

Often the Church has also been called the building of God.<sup>(34)</sup> The Lord Himself compared Himself to the stone which the builders rejected, but which was made into the cornerstone.<sup>(35)</sup> On this foundation the Church is built by the apostles,<sup>(36)</sup> and from it the Church receives durability and consolidation. This edifice has many names to describe it: the house of God <sup>(37)</sup> in which dwells His family; the household of God in the Spirit;<sup>(38)</sup> the dwelling place of God among men;<sup>(39)</sup> and, especially, the holy temple. This Temple, symbolized in places of worship built out of stone, is praised by the Holy Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem <sup>(5\*)</sup>. As living stones we here on earth are built into it.<sup>(40)</sup> John contemplates this holy city coming down from heaven at the renewal of the world as a bride made ready and adorned for her husband.<sup>(41)</sup>

The Church, further, "that Jerusalem which is above" is also called "our mother".<sup>(42)</sup> It is described as the spotless spouse of the spotless Lamb,<sup>(43)</sup> whom Christ "loved and for whom He delivered Himself up that He might sanctify her",<sup>(44)</sup> whom He unites to Himself by an unbreakable covenant, and whom He unceasingly "nourishes and cherishes",<sup>(45)</sup> and whom, once purified, He willed to be cleansed and joined to Himself, subject to Him in love and fidelity,<sup>(46)</sup> and whom, finally, He filled with heavenly gifts for all eternity, in order that we may know the love of God and of Christ for us, a love which surpasses all knowledge.<sup>(47)</sup> The Church, while on earth it journeys in a foreign land away from the Lord,<sup>(48)</sup> is like in exile. It seeks and experiences those things which are above, where Christ is seated at the right-hand of God, where the life of the Church is hidden with Christ in God until it appears in glory with its Spouse.<sup>(49)</sup>

*. To be continued*

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

## WE WELCOME YOU HOME!



together.

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

## CHURCH HISTORY; Seventh Century;

### *Monoenergism / Monothelitism*



In the year 610, a new emperor took the imperial throne, and a new patriarch took the ecclesiastical throne of the Patriarchate of Constantinople. Emperor Heraclius (r. 610–641) and Patriarch Sergius (r. 610–638) became close friends and collaborators. Together they led the State and the Church for almost thirty years. And they were very eager to reunite the western and eastern parts of the Empire both religiously and politically.

In another major effort to heal the schism with the Monophysites/Non-Chalcedonians, Patriarch Sergius proposed the idea that in the hypostatic union of the two natures of Christ, there must be one divine-human (theandric) energy—hence, this view came to be known as “Monoenergism.” This formula appealed to the moderate Non-Chalcedonians, with their continued emphasis on “the one nature of the Word of God Incarnate”—since having one nature would imply having one energy. And for the Chalcedonians, it did seem to make sense that since the Word of God has only one (divine) hypostasis, He must act with only one energy, operation, or action.

Support for Sergius’s new formula was strengthened by the fact that the concept of “one theandric energy” appeared in the writings attributed to Saint Dionysius the Areopagite. Most probably Sergius got the idea from this source. By now these writings, which first appeared among moderate Monophysites early in the previous century, had become very popular with both Chalcedonians and Non-Chalcedonians. These writings would come to have great influence on the liturgical piety of the Church through their symbolical explanations of the rituals of worship.

For a time, it appeared that the “monoenergistic” formula would be successful in winning back the Non-Chalcedonians. In 632, in Erzerum, a council of 193 Greek and Armenian (Monophysite) bishops was held which formally recognized the Council of Chalcedon on the basis of the “monoenergistic” interpretation. And in 633, the new Chalcedonian patriarch of Alexandria, named Cyrus, succeeded in getting a number of leading Egyptian Non-Chalcedonians to agree to accept the Council of Chalcedon on the basis of the “monoenergistic” formula.

Unexpectedly, even the Nestorians of Persia were drawn to the formula, since the teachers of Nestorius had said that the two natures (though really implying two hypostases) of Christ were united by the one activity, or energy, of their union in Christ. In 628, Emperor Heraclius, in the midst of his military campaign against the Persians, participated, along with his court, in the celebration of the Divine Liturgy and received the Holy Eucharist with the Nestorian Catholicos of Persia, Isoyab II.

## CHRISTMAS CHURCH DECORATING



We are asking to stay after liturgy on November 28<sup>th</sup> 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!

## 10<sup>TH</sup> LUKE SUNDAY. LUKE 13:10-17

There are few things in life more difficult to bear than a prolonged illness or permanent condition. In the Gospel today, we meet a woman who probably expected a lifetime of physical pain and struggle. She had been contorted not just for a week or a month or a year, but for a full eighteen years. There was no reason to believe her situation would change. She couldn’t straighten up. The Lover of mankind looked with concern and sympathy on this miserable human creature, and saw in her not a withered and twisted animal, but a daughter of Abraham, a soul created by God and deserving of His mercy.

Bent and twisted as this lady was, we should notice that her priorities were a lot straighter than those of many who walk upright. Saint Luke tells us that her miraculous healing occurred in one of the Synagogues on the Sabbath. We may ask ourselves, “*What was this lady doing in the synagogue?*” Well, obviously, she was there to worship. It couldn’t have been easy for her to be there. If she had been looking for an excuse not to be there, she had a pretty good one! You can imagine her saying, “*Rabbi, I just prefer to stay home. It’s hard for me to walk to synagogue, my back hurts terribly by the time I get there. When I’m there, people stare at me and I feel so uncomfortable. It’s just better for me to stay home!*”

The truth is that she was there because it was a priority for her to be there. Her body may have been bent, but her priorities were straight. God came first. She did not let the obstacles of life get in the way; she didn’t let it stop her. She was there and that is the point. She made herself available so that God in His time and through His means could heal her. All she did was to show up and be present.

The example of the woman healed today is a good lesson for all of us. If we take our life in Christ seriously, and believe that the church through her sacraments offers us grace and healing, as long as we are physically able, it is important for us to be present in the life of the church. If we are honest: most people usually figure out a way to do the things they really want to do. This crippled woman struggled to put God first. She was saying yes to the Master.

It should be stressed that in today’s gospel the women’s healing was the result of her presence in the synagogue that day, not the cause of it. There is no indication in the text that she came looking for healing.

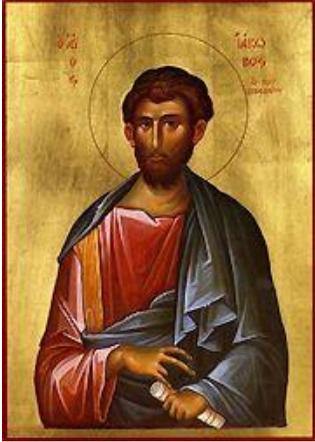
Here’s the point for us: A most basic condition for the grace of the Holy Spirit to be present in our lives is that we be avail-able to God. Sounds simple... So how do we practically make ourselves available? We try, with God’s help, to say Yes to God in all that we do throughout our day and we practice patience in our infirmities, no matter what they are. We also have many gifts of grace available to us.

We all should realize that the bent over woman in the Gospel had no special claim to the mercy and grace of God. God simply was a priority in her life; so much so, that she was willing to endure pain, suffering, and discomfort to be faithful to him, and wait on Him with patience. But in that process of putting God first, she found the solution to the thing she struggled most with. When the mercy and salvation of God entered that synagogue on that day, she was there. She didn’t have to plead for anything from God; but she was available. And so the abundance of God’s goodness was poured out on her. Let us be reminded of Jesus’ words: “*...seek first the kingdom of God and His righteousness; and all these things shall be added to you.*”

Let us take those words to heart. Seek first the kingdom of God; be present; make yourself available; and may His great mercy and grace be poured out on you now and ever, and forever.

**Sunday, November 31<sup>st</sup> through December 19<sup>th</sup>**, 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.

**APOSTLE JAMES (SON OF ZEBEDEE)**



At the invitation of Jesus, he left his nets to follow him and is counted among the Twelve Great Apostles. Belonging to Christ's 'inner circle', James was present on Mount Tabor for Christ's transfiguration and also for his suffering in the garden of Gethsemane. Following Pentecost, St. James preached in Spain, and upon his return to Jerusalem the Jews would argue with him vehemently concerning the Holy Scriptures. None could withstand his wisdom, however.

Seeing this the Jews slandered him before Herod and among some false witnesses there was a certain Josias. But in hearing St. James' testimony, Josias believed and was condemned to death with James. Before the axe fell, St. James embraced and kissed this repentant false witness and said, "Peace and forgiveness to you!" St. James was martyred in the year AD 45 and was the first Apostle to die for Christ. His body was translated to Spain where his relics continue to work miracles even to this day. The holy, glorious, all-laudable Apostle James, also known as James the Great was a son of Zebedee, the brother of the Apostle John and a fisherman. The Church remembers St. James on April 30, and on June 30 among the Twelve. He and his brother John are known as the Sons of Thunder, because of their quick temper.

**Church Mice**



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“One Body in Christ: Re-emerging from the Pandemic”  
Friday, November 5 & Saturday, November 6, 2021  
St. John the Baptist Cathedral  
Munhall, Pa.

Presenters:

Deacon Tom Shubeck, Eparchy of Passaic  
Fr. Valerian Michlik, Archeparchy of Pittsburgh  
Fr. Andrew Summerson, Eparchy of Parma  
Bishop Kurt Burnette, Eparchy of Passaic  
Christopher Russo, Eparchy of Passaic

Overall Highlights

- 65% of adults identify as Christians.
- The number of faithful on the book Byzantines in the church of America:  
2019.....38,455      2021.....36,572
- 1/4 Adults are unaffiliated to a religious group.
- 1/3 Adults under 30 are unaffiliated to a religious group.
- 1 in 3 cradle Catholics in U.S. are unaffiliated to a religious group.
- Covid Pandemic had an impact on church attendance.
- Churches have a vital role to play in post pandemic recovery.
- Initially during the pandemic, watching Liturgy virtually brought church to the parishioners.
- Now it is time to get off the couch and attend Divine Liturgy in person, unless you are unable to do so.
- Reach out to homebound parishioners.
- Liturgy after Liturgy.... taking our faith outside the church walls

3 Components of Church Memberships:

Sacramental...Canonical...Stewardship

- Perhaps fewer Baptisms and Marriages and more funerals seem to be reasons for losing hope for the future of the Church.
- But, remember Hope.... A movement of attraction for or toward something which is both desirable and possible, albeit difficult to attain.

# Holy Icons

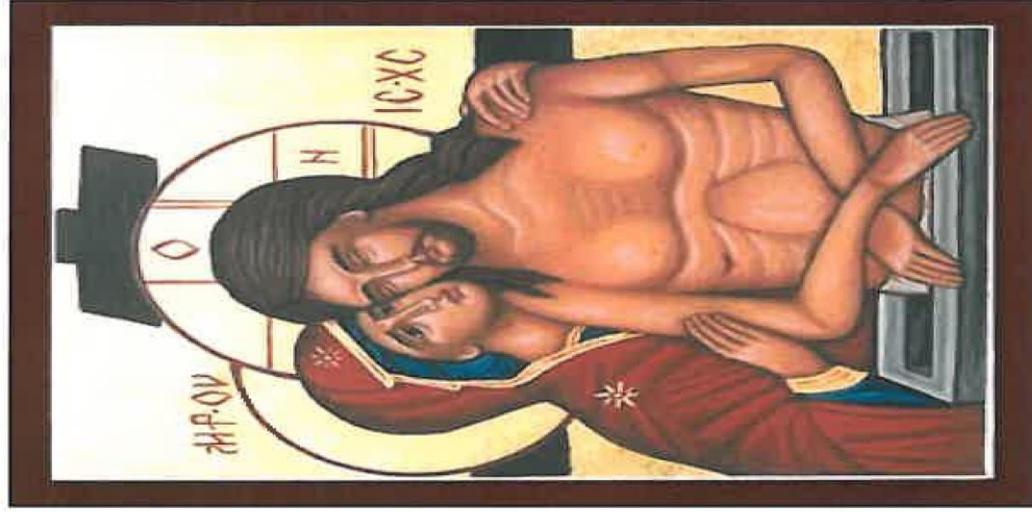
- In the Byzantine tradition Icons (holy images) are considered windows to heaven. Icons are never painted they are written by **iconographers**. Icons have been used in the devotion of the **Christian East** from the very beginning.

- St. John Damascene** wrote, "anyone who seeks to destroy the Icons of Christ or His Mother, the Blessed Theotokos, or any of the Saints, is the enemy of Christ, the Holy Mother of God, and the Saints, and is the defender of the Devil and his demons."

- An icon could be an image of Christ, the Holy Theotokos, the Saints, Angels, or important aspects in the life of Jesus or the Church. **Byzantine Catholics pray in the presence of icon** (not to the icon itself). Byzantine Catholics venerate the Holy Icons to show respect for the sacred. In the Byzantine tradition Icons are venerated in the following way:

1. Approach the icon and make two **metania** (bows)
2. Kiss the icon on feet or hands (never the face)
3. A candle may be placed before the icon at this time
4. Make an additional metania and then depart

- During Lent, a complete **prostration** to the ground is made instead of the metania bow. Before entering the pew, the custom is normally to bow to the altar and make the Sign of the Cross.



## Jesus Heals on the Sabbath

When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." Then he put his hands on her, and immediately she straightened up and praised God. Luke 13:12-13

Based on Luke 13:10-17



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

SIX	WOMAN	HANDS	BENT	DAYS
CRIPPLED	HYPOCRITES	SABBATH	SYNAGOGUE	PRAISE
TEACHING	STRAIGHT	FREE	GOD	JESUS