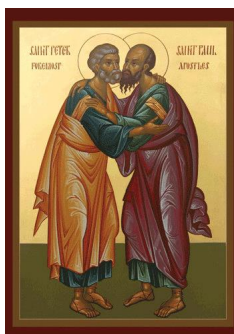




# Saints Peter & Paul Byzantine Catholic Church



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

E-mail: [stspeterpaulbc@gmail.com](mailto:stspeterpaulbc@gmail.com)

### YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

on our web-page: <https://stspeterpaulbcc.com/on-line/>

### YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712

Sunday, December 5<sup>th</sup>, 2021

Tone 3

Page:135

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

Sunday	12/05/2021	11:00 am	<i>28<sup>th</sup> Sunday after Pentecost</i>	+Andrew Kovalytsik <i>By wife Joan &amp; Joy Kovalytsik</i> <i>(On-line)</i>
Monday	12/06/2021	05:00 pm	<i>Liturgy for St Nicholas</i>	+John & Anna Queer <i>By Ed &amp; Rick Queer &amp; family</i> <i>(On-line)</i>
Tuesday	12/07/2021	06:30 pm	<i>Liturgy for Maternity of the Holy Anna</i>	+Patty Shak Glednill <i>By Mary &amp; Dan Joscak</i> <i>(On-line)</i>
Sunday	12/12/2021	11:00 am	<i>Sunday of the Forefathers</i>	+Helen Drabik <i>By The Drabik family</i> <i>(On-line)</i>

### DIVINE SERVICES ATTENDANCE

Liturgy on Wednesday, November 24 was 9; on Sunday, November 28<sup>th</sup> was 41.

### LIVE STREAM VIEWING

Liturgy on Wednesday, November 24 was 132; on Sunday, November 28<sup>th</sup> was 95.

### SCHEDULES FOR CHRISTMAS TIME

12/19/2021	Sunday before Christmas	11:00 AM	Divine Liturgy
12/24/2021	Christmas Eve	05:00 PM	Christmas Eve Divine Liturgy
12/25/2021	Christmas Day	11:00 AM	Christmas Divine Liturgy
12/26/2021	Sunday after Christmas		
	Synaxis of the Theotokos	11:00 AM	Divine Liturgy
12/27/2021	Stephen Protomartyr	11:00 AM	Divine Liturgy

### 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, Gio Savko, Connie Leary, Jonathan Staton, Betty Jean Fialkovich, Eleanor & Bob Rodriguez.*

*\*\*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
12/06	STEVEN SAVKO
12/08	BEVERLY RONALLO
12/09	LINDA FIALKOVICH
12/11	JOSEPH TORBICH
12/16	MYRON DRABIK
12/20	STEPHEN R. KRIVDA
12/22	MARY BETH JOSCAK
12/28	ERIC FIALKOVICH
12/29	MARY FIALKOVICH
12/29	ELIZABETH MARCEJ

### DECEMBER'S WEDDING ANNIVERSARIES

On December 5 <sup>th</sup> 2021	On December 12 <sup>th</sup> 2021	On December 19 <sup>th</sup> 2021	On December 25 <sup>th</sup> 2021
Team C	Team D	Team A	Team B

### 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

## 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.

## CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

### *V. Who can Baptize?*

The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon.<sup>57</sup> In case of necessity, any person, even someone not baptized, can baptize, if he has the required intention. The intention required is to will to do what the Church does when she baptizes, and to apply the Trinitarian baptismal formula. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation.

### *VI. The Necessity of Baptism*

The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.

The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.

"Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery." Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.

As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them," allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy 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.

### UPDATES

*Joan Skinta* is at Woodhaven Care Center, 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.

## DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

### *CHAPTER I THE MYSTERY OF THE CHURCH*

7. In the human nature united to Himself the Son of God, by overcoming death through His own death and resurrection, redeemed man and re-molded him into a new creation.<sup>(50)</sup> By communicating His Spirit, Christ made His brothers, called together from all nations, mystically the components of His own Body.

In that Body the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified.<sup>(6\*)</sup> Through Baptism we are formed in the likeness of Christ: "For in one Spirit we were all baptized into one body".<sup>(51)</sup> In this sacred rite a oneness with Christ's death and resurrection is both symbolized and brought about: "For we were buried with Him by means of Baptism into death"; and if "we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also".<sup>(52)</sup> Really partaking of the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with Him and with one another. "Because the bread is one, we though many, are one body, all of us who partake of the one bread".<sup>(53)</sup> In this way all of us are made members of His Body,<sup>(54)</sup> "but severally members one of another".<sup>(55)</sup>

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ.<sup>(56)</sup> Also, in the building up of Christ's Body various members and functions have their part to play. There is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church.<sup>(57)</sup> What has a special place among these gifts is the grace of the apostles to whose authority the Spirit Himself subjected even those who were endowed with charisms.<sup>(58)</sup> Giving the body unity through Himself and through His power and inner joining of the members, this same Spirit produces and urges love among the believers. From all this it follows that if one member endures anything, all the members co-endure it, and if one member is honored, all the members together rejoice.<sup>(59)</sup>

The Head of this Body is Christ. He is the image of the invisible God and in Him all things came into being. He is before all creatures and in Him all things hold together. He is the head of the Body which is the Church. He is the beginning, the firstborn from the dead, that in all things He might have the first place.<sup>(60)</sup> By the greatness of His power He rules the things in heaven and the things on earth, and with His all-surpassing perfection and way of acting He fills the whole body with the riches of His glory.

All the members ought to be molded in the likeness of Him, until Christ be formed in them.<sup>(62)</sup> For this reason we, who have been made to conform with Him, who have died with Him and risen with Him, are taken up into the mysteries of His life, until we will reign together with Him.<sup>(63)</sup> On earth, still as pilgrims in a strange land, tracing in trial and in oppression the paths He trod, we are made one with His sufferings like the body is one with the Head, suffering with Him, that with Him we may be glorified.<sup>(64)</sup>

From Him "the whole body, supplied and built up by joints and ligaments, attains a growth that is of God".<sup>(65)</sup> He continually distributes in His body, that is, in the Church, gifts of ministries in which, by His own power, we serve each other unto salvation so that, carrying out the truth in love, we might through all things grow unto Him who is our Head.<sup>(66)</sup>

In order that we might be unceasingly renewed in Him,<sup>(67)</sup> He has shared with us His Spirit who, existing as one and the same being in the Head and in the members, gives life to, unifies and moves through the whole body. This He does in such a way that His work could be compared by the holy Fathers with the function which the principle of life, that is, the soul, fulfills in the human body.<sup>(8\*)</sup>

Christ loves the Church as His bride, having become the model of a man loving his wife as his body;<sup>(68)</sup> the Church, indeed, is subject to its Head.<sup>(69)</sup> "Because in Him dwells all the fullness of the Godhead bodily",<sup>(70)</sup> He fills the Church, which is His body and His fullness, with His divine gifts <sup>(71)</sup> so that it may expand and reach all the fullness of God.<sup>(72)</sup>

*. 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: *Seventh Century;*



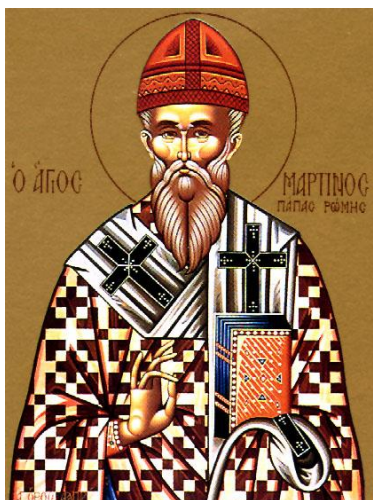
#### *Saint Maximus the Confessor and Saint Martin of Rome*

Saint Maximus, from an old aristocratic family of Constantinople, had been an imperial secretary to Emperor Heraclius before becoming a monk in 614. In western North Africa in 645, Maximus convinced the deposed and exiled Patriarch Pyrrhus of Constantinople of the error of Monothelitism. By the next year he was in Rome, where he so strongly convinced Pope Theodore (r. 642–649) of the error that the Pope broke communion with the Monothelite Patriarch Paul of Constantinople. And in 649, Maximus inspired the new Pope Saint Martin (r. 649–655) to hold a council in Rome which solemnly condemned both Monoenergism and Monothelitism.

What was wrong with Monothelitism? Saint Maximus and Saint Martin, together with their staunch supporters, insisted that both Christ's divine nature and his human nature each have its own proper energy (or activity) and capability/power to will. Christ, in His divine nature, has the same fullness of the divine will, energy, action, operation, and power which the Father and the Holy Spirit also have. And in His human nature, Christ has the same fullness of the human will, energy, action, operation, and power which every other human being has. He must have this key element in human nature, or else, as Saint Gregory the Theologian said in refuting Apollinarianism, "What He has not assumed has not been healed (or saved)."

Christ has indeed healed and saved every aspect of human nature, including the natural human will, because He assumed every element/aspect of human nature when he became Incarnate. And it is through His genuinely human action, voluntarily submitting his natural human will to His divine will (the will of God), that Jesus Christ, as the new and final Adam, freely accepted crucifixion to liberate all of humanity from sin and death.

Saint Maximus and Saint Martin suffered greatly for opposing the Monothelite position. They were both arrested by the imperial authorities and brought to Constantinople, where they were tried on false charges, condemned, imprisoned, and exiled. Saint Maximus even had his right hand and his tongue cut off by the imperial powers, who were determined to force the Chalcedonians and the Non-Chalcedonians into theological agreement. Ironically, by then real reconciliation between the two sides had been made virtually impossible by the Arab conquests, which in effect sealed off Egypt, Palestine, and Syria from the Byzantine world, preventing the possibility of further theological discussion.



## 12<sup>TH</sup> LUKE SUNDAY. LUKE 17:12-19

It is so easy for human beings to find a way to keep score, to focus on where we stand in relation to other individuals and groups. We probably do that in order to feel better about ourselves along the lines of "Well, at least I am not as bad as they are."

The Jews of the first century had such an attitude toward the Samaritans—the people they loved to hate. And it would be hard to find someone lower in social standing in that day than a Samaritan with leprosy, a skin condition that made its sufferers religiously unclean and complete social outcasts. So just imagine how shocking it was that the Samaritan leper was the only one of the ten who returned to thank Christ for healing Him from that dreaded disease. In that time and place, this was an outrageous story.

Maybe this man was so thankful precisely because he had learned not to expect compassion from anyone and that he could take no blessing for granted. He surely felt out of place walking with Jewish lepers to the temple in Jerusalem, for that is not where the Samaritans worshiped and he would not have been welcome there.

Nonetheless, he obeyed the Lord's command and was healed. And he alone took the time and effort to return to thank the One who had changed his life. This man's healing is an icon of the good news that we celebrated at Christmas and Epiphany and that is at the very heart of our faith. The healing of the Samaritan leper from a terrible disease manifests our salvation in the God-Man Jesus Christ, which extends to all who have put Him on in baptism. As the healing of the Samaritan leper shows, God's mercy extends to everyone who receives Jesus Christ with faith, repentance, and gratitude. Regardless of what anyone else does, we want to be like that leper, receiving God's blessing in humility and responding with true thanks. But in order to do that, we have to find healing for our sins, the diseases of soul that have disfigured us and corrupted our beauty as those whom Christ has clothed with a garment of light in baptism.

The truth is that we all struggle to wear that robe of light, to embrace Christ's healing, for we so easily fall back into the ugly sickness of sin. If we are honest, we will see that we fit right in with the Samaritan and the other lepers who were right to call out, "Jesus, Master, have mercy on us!" We need their humility and sense of dependence upon the Lord's grace for a healing beyond what we can give ourselves. Our prayer life is not a matter of just mouthing words, but a true plea for forgiveness, healing, and strength from the depths of our souls concerning the challenges that we face each day. There is nothing more fundamental to the Christian life than daily personal prayer in which we are fully present to the One born and baptized to save us. The more we open our lives to Him, the more fully we will be aware of our personal brokenness and constant need for His mercy.

The Samaritan is an example for us in his obedience because he actually did what Christ told him to do, to head toward Jerusalem to show himself to the priests. Here we have another powerful image of the Christian life, for we open our lives to the Lord's healing by obeying Him, by keeping His commandments.

At the end of the day, we simply need to be like that Samaritan leper who called for Christ's mercy and then did what the Lord told him to do. Despite our many imperfections, that is how we also will be able to hear those blessed words: "Rise and go your way, your faith has made you well."

## WE WELCOME KRIVDA FAMILY TO STS PETER AND PAUL.

As a community of faithful we welcome STEPHEN AND KIMBERLY and their son STEPHEN R. KRIVDA to Sts Peter and Paul. May God grant to your servant Stephen, Kimberly and Stephen many happy blessed years!

# The Byzantine Sign of the Cross

- In the Byzantine Catholic Tradition, the **Sign of the Cross** is made with the thumb and the first two fingers of the right hand joined at the lips (the third and fourth fingers being closed on the palm).
- By joining the thumb and the first two fingers, we express our belief in the **Most-Holy Trinity**.
- The two fingers closed on the palm represent the **two natures of Christ** divine and human.
- With the thumb and first two fingers joined, we touch first the brow, then the breast, the right shoulder and then the left, making on ourselves the Sign of the Cross and signifying by the four points that the **Holy Trinity** has sanctified our thoughts (mind), feelings (heart), desires (soul) and acts (strength) to service of God.
- By making the Sign of the Cross on ourselves we also signify that Christ has saved us by His sufferings on the Cross.
- The Byzantine way of making the sign of the cross pre-dates the Latin style used by Roman Catholics.



## JESUS HEALS THE TEN LEPERS



Discover the hidden words.



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

### Word Bank

JESUS	LORD	PRIEST
TEN	EXALT	MERCY
LEPERS	JERUSALEM	HEALING
TESTAMENT	FAITH	GRACE



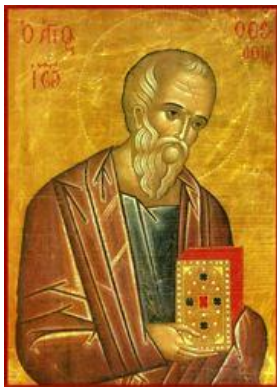
### Attention - 2021 End of Year Social and Projects

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.

### 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 sent to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.

### ST. JOHN THE THEOLOGIAN, APOSTLE AND EVANGELIST



The holy, glorious and all-laudable Apostle and Evangelist John (also John the Theologian or John the Divine) was one of the original twelve Apostles, and wrote the Gospel bearing his name; three canonical letters: I John, II John, and III John; and the Book of Revelation. His primary feast day is celebrated on May 8, that of the twelve apostles on June 30, and his repose on September 26. His symbol is the eagle.

St. John was the son of Salome the myrrh-bearer and Zebedee, a fisherman. His brother was St. James, another apostle.

In his own Gospel account, he refers to himself as "the disciple whom Jesus loved" rather than use his name. He was the youngest of the twelve apostles, and especially close to the Lord. This closeness is often portrayed in icons of the mystical supper, where St. John leans on Jesus.

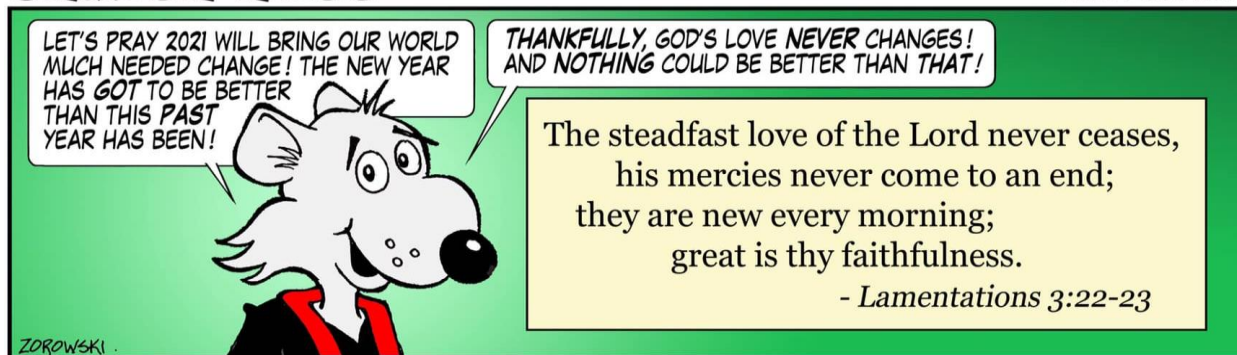
He was present for the Transfiguration of Christ with Peter and his brother James.

St. John was exiled to the island of Patmos by Emperor Domitian around 90-95 A.D., and it was there that he received and wrote the Book of Revelation.

"Account of the miracle that occurred at his grave: When over 100 years old, St. John took seven disciples outside of Ephesus and had them dig a grave in the shape of a cross. St. John then went into the grave, and the disciples buried him there, alive. Later on, when his grave was opened, St. John's body was not there. 'On May 8 of each year, dust rises up from his grave, by which the sick are healed of various diseases.'

## Church Mice

Karl Zorowski



Copyright 2020 Karl A. Zorowski. All rights reserved. Used with permission. Visit us online at [www.churchmice.net](http://www.churchmice.net).

### SAINT NICHOLAS DAY



On December 6<sup>th</sup>, Saint Nicholas Day recognizes the third-century saint who became an inspiration for the modern-day Santa Claus.

St. Nicholas is known for selling all his possessions and giving his money to the poor. Raised as a devout Christian, St. Nicholas dedicated his whole life to serving the sick and suffering.

Legendary stories about St. Nicholas later become part of the inspiration for the modern-day Santa Claus. For example,

during the third century, a daughter's chances of marriage increased when her father offered a large dowry to prospective husbands. One story tells of a poor father with three daughters. He had no dowry to offer.

Traditionally, families left their shoes by the fires at night so that they could dry. On three separate occasions, Ol' St. Nicholas provided a dowry for each girl. Legend says he made gold appear in their shoes, drying by the fire.

While St. Nicholas Day is not to be confused with Christmas, though similarities do exist. Traditions include leaving gifts in shoes (or stockings) or the exchange of small gifts. Another tradition suggests leaving treats for good boys and girls. However, the naughty ones receive a twig or chunk of coal.

*Interesting facts associated with St. Nicholas:*

- He is the patron saint of a great many causes. Some of the causes include sailors, travelers, clergy, school children, and thieves, to name a few.
- He was born in the village of Patar, located on the southeastern coast of modern-day Turkey.
- Buried in a tomb in Myra, water believed to have healing powers formed in his grave. It is called the Manna of Saint Nicholas.
- December 6<sup>th</sup> is also known as The Feast of St. Nicholas, widely celebrated in Europe.

### HOW TO OBSERVE #StNicholasDay

Incorporate some Saint Nicholas Day traditions into your holiday season. Slip a gift or surprise into someone's shoe. It doesn't have to be anything elaborate.

- You could leave a special note or a small wrapped piece of chocolate.
- Leave a coin or an ornament for the tree.
- Tuck a stress ball or a new pair of socks into a loved one's pair of shoes.
- A fun air freshener or small bath bomb are two more fun gifts to sneak into a pair of shoes.

