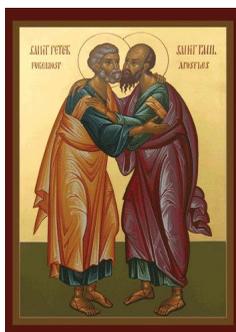




# Saints Peter & Paul Byzantine Catholic Church



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, January 23<sup>rd</sup>, 2022

Tone 2

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

Sunday	01/23/2022	11:00 AM	35 <sup>th</sup> Sunday after Pentecost	+Ruth Drabik By the Drabik Family (On-line)
Sunday	01/30/2022	11:00 AM	Sunday of Zacchaeus/ Three Holy Hierarchs	+Leonora Trankocy By husband Richard (On-line)

### 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

### DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, January 16<sup>th</sup> was 38.

### LIVE STREAM VIEWING

Liturgy on Sunday, January 16<sup>th</sup> was 115.

### 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, 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, Donna Janovich, Judy Kosar, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, Betty Jean Fialkovich, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Raymond Savko, John Bumba.*

*\*\*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.*

On January 23 <sup>rd</sup> 2022	On January 30 <sup>th</sup> 2022	On February 6 <sup>th</sup> 2022	On February 13 <sup>th</sup> 2022
Team B	Team C	Team D	Team A

### BCW



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2022. The cost is \$15.00 and the deadline is end of February 2022. Only those who submit and pay for subscription will receive. Any questions please call the office number.

### CANDLES FOR SOMEONE SPECIAL January 16<sup>th</sup> 2022

Joy Kovalycsik	For soul +Andrew Kovalycsik For soul +Christopher Vreeland For health Joan Kovalycsik
John Skinta	For Peace in family For Employment For good health For special favor
Bobbi Vaccaro Myron Drabik	For good health For good Health For special favor
Arleen Jama Barbara Martin	for Special Favor Special Intentions

**ALL SOULS SATURDAYS – HRAMOTAS**

The first All Souls Saturday is February 19<sup>th</sup>. The remaining Saturdays will be March 12<sup>th</sup>, 19<sup>th</sup>, 26<sup>th</sup>, and June 4<sup>th</sup>. We will celebrate a Divine Liturgy with a Panahida on each of the Fridays at 06:30 p.m. If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

If you wish to remember loved ones, write them on a piece of paper and enclose in the envelope provided in your box of envelopes (*first names only*). You **MUST** make up a new list. **PLEASE SUBMIT YOUR LIST BY SUNDAY, FEBRUARY 13<sup>TH</sup>**.

## DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

### CHAPTER II; ON THE PEOPLE OF GOD

14. This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms He Himself affirmed the necessity of faith and baptism(124) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved.

They are fully incorporated in the society of the Church who, possessing the Spirit of Christ accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. The bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and communion. He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but, as it were, only in a "bodily" manner and not "in his heart."(12\*) All the Church's children should remember that their exalted status is to be attributed not to their own merits but to the special grace of Christ. If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved but they will be the more severely judged.(13\*)

Catechumens who, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. With love and solicitude Mother Church already embraces them as her own.

*. To be continued*

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

### JANUARY BIRTHDAYS

01/06 ARLEEN JAMA  
01/14 DOLORES TOMKO  
01/15 JOHN FISHER  
01/20 VICTORIA VARGO  
01/22 PAULA SPYNDA  
01/23 DIANE POPP  
01/23 RICHARD TRANKOCY  
01/25 SHARON LEISER

### ANNIVERSARY TO PRIESTHOOD

01/15/2018 FATHER VITALII STASHKEVYCH

### 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.

## CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

### *THE SACRAMENT OF CONFIRMATION*

#### *IV. Who can Receive This Sacrament?*

Every baptized person not yet confirmed can and should receive the sacrament of Confirmation. Since Baptism, Confirmation, and Eucharist form a unity, it follows that "the faithful are obliged to receive this sacrament at the appropriate time," for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.

The Latin tradition gives "the age of discretion" as the reference point for receiving Confirmation. But in danger of death children should be confirmed even if they have not yet attained the age of discretion.

Although Confirmation is sometimes called the "sacrament of Christian maturity," we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need "ratification" to become effective. St. Thomas reminds us of this:

*Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: "For old age is not honored for length of time, or measured by number of years. Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood.*

Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.

To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act.

Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents.

CATECHISM OF THE CATHOLIC CHURCH

### 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 PAUL



The holy, glorious, all-laudable Apostle Paul was not one of the original Twelve Apostles, but was chosen by God to take the place of Judas, as evidenced by Orthodox hymnography and iconography.

Paul was the "Apostle to the Gentiles" (Romans 11:13, Galatians 2:8, 1 Timothy 2:7), being called by God as an apostle while on the road to Damascus. The Church remembers St. Paul together with St. Peter on June 29.

Named Saul at his birth in the city of Tarsus, the holy apostle was a son of the tribe of Benjamin. Saul became a Pharisee under Gamaliel, one of the chief Jewish Rabbis (Masters/Teachers) of the day. After his study under the great Rabbi, Saul became one of the chief persecutors of Christians. Present at the stoning of St Stephen (Acts 7: 58), Saul later found himself blinded by Jesus Himself on the road to Damascus (Acts 9:1-22). Sought out by the Apostle Ananias, Saul immediately repented and Ananias baptized him. Saul, soon after his apostolic camping was called Paul, was later named and numbered among the Apostles. He worked closely with the Evangelist Luke. The extent of Paul's preaching as he spread the Gospel went far and wide from Arabia to Spain, to both Jews and Gentiles. He was called the "Apostle to the Gentiles." Paul spent his new life in suffering and labor for Christ, establishing and organizing churches everywhere. He reached such a state of perfection that he was able to say to the Church at Galatia: "not I, but Christ lives in me" (Galatians 2:20). Like the Apostle Barnabas, Paul studied under Gamaliel.

The account of Paul's missionary journeys and the letters he wrote to the Churches he founded form an important part of the New Testament. St. Paul was martyred with the Apostle Peter under Nero by beheading.

### **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.

### **ADVISORY COMMITTEE MEETINGS:**

- 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

### **ETERNAL MEMORY**



Andrew "Anj" Cencarik (August 12, 1931 ~ January 15, 2022 (age 90)) Of North Braddock, age 90, on Saturday, January 15, 2022.

Andrew is preceded in death by his brother; John Cencarik Jr., Steve Cencarik and Paul Cencarik; and sisters Helen Bielek and Margaret Berent.

Andrew worked for 50 years as a custodian at St. Thomas High School, and then Good Shepherd Catholic School in Braddock. He was a lifelong member of S.s. Peter and Paul Church in Braddock. Andrew had a hobby of fixing anything electronic.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant Andrew, and remember him forever!

## **CHURCH HISTORY; Eighth Century**



### *Emperor Constantine V Copronymos*

Emperor Leo's son and successor, Emperor Constantine V Copronymos (r. 741–775), took a much harsher stance against the icons and their defenders. Even daring to call himself "emperor and priest," he was more determined than his father had been to subject the Church to his own will. He styled himself a theologian, and attempted to present a well-reasoned, theologically informed case against the icons. He systematically pursued the official policy of Iconoclasm, removing Iconodules from the episcopacy and replacing them with

Iconoclasts.

By 753 he felt ready to move definitively at the highest theological and ecclesiastical level. He called a major Church council which he intended to be the Seventh Ecumenical Council. It met the next year in Constantinople, with 338 bishops in attendance—all of whom were under severe imperial pressure to support the Iconoclastic position.

This Iconoclastic Council of 754 condemned the making and venerating of icons. The bishops at the council declared that they were only following the first six Ecumenical Councils, and indeed, all of Holy Tradition—though quite obviously, they were ignoring Canon 82 promulgated by the Quinisext Council in 692.

In trying to make sophisticated theological arguments, the Iconoclastic Council asserted that icons of Christ either are Monophysitic (mixing the divine and human natures, if their defenders say that Christ Himself is depicted in the icons), or Nestorian (separating Christ's divine nature from His humanity, if it is stated that only His human nature and not His divine nature is being depicted). In conclusion, the council decreed:

*Supported by the Holy Scriptures and the Fathers, we declare unanimously, in the name of the Holy Trinity, that there shall be rejected and removed and cursed out of the Christian Church every likeness which is made out of any material and color whatever by the evil art of painters.*

It seems that the chief Christological mistake of this council was that it did not properly distinguish between Christ's divine nature and His (divine) hypostasis. The icons do depict Christ in His human nature, which He has forever joined inseparably to Himself through union with His divine Person or hypostasis. But of course the icons do not depict His divine nature, which forever remains invisible and uncircumscribable.

The theology expressed at this false council also reflects a dualistic streak haunting Christianity in various ways through the centuries, which denies the full goodness of the material order. In addition to calling iconography "the evil art of painters," this council also labeled it "a dead art, discovered by the heathen," and "lifeless pictures with material colors which are of no value." It said Christians are forbidden "to imitate the customs of the demon-worshippers, and to insult the saints . . . by common dead matter." And it slanderously accused the iconographer of working "from sinful love of gain . . . with his polluted hands."

Such a negative view of matter cannot help but undermine a proper understanding of the Incarnation of Christ—and hence, of the very nature and scope of salvation itself. As Bishop Kallistos Ware observes,

*The Iconoclasts, by repudiating all representations of God, failed to take full account of the Incarnation. They fell, as so many puritans have done, into a kind of dualism. Regarding matter as a defilement, they wanted a religion freed from all contact with what is material; for they thought that what is spiritual must be non-material. But this is to betray the Incarnation, by allowing no place to Christ's humanity, to His body; it is to forget that our body as well as our soul must be saved and transfigured. The Iconoclast controversy is thus closely linked to the earlier disputes about Christ's person. It was not merely a controversy about religious art, but about the Incarnation, about human salvation, about the salvation of the entire material cosmos.*

Many in the Church refused to accept the decisions of the Iconoclastic Council. As a result, they were viciously persecuted by the imperial authorities. The time between 762 and 775 is known as the "decade of blood" since hundreds of Christians, mostly monks, were imprisoned, tortured, and even killed for harboring and honoring icons.

**ON MATTHEW 15:21-28: THE CANAANITE WOMAN**

Today we have a perfect example of how to pray. Several things that this woman of Canaan did that we have do if we are to pray, even though she was not of the children of Israel, but she knew something about Jesus. That means that she cared, and that means she thought about things.

If our prayers are to be fruitful, they must be joined with morality; they must be joined with becoming something, becoming what God has intended us to be and that is: perfected. We cannot know Him, or bear to be in His presence unless we struggle for perfection. So that is the first and foremost thing.

If we don't try to live a moral life, our prayers will not be fruitful. I'm not saying to stop praying. Sure, keep praying. But don't expect God to reach out to us and answer our prayers if we are not struggling to reach out to Him. And not through prayer, I mean, but through your living your life in a Christian way.

So this is the first thing we have to do. We must know God. And we can't pretend that we know God. We know that we don't fully know Him because of our sins. So any good prayer is proceeded by and accompanied with and followed by the struggle against sin.

Now, this woman came to Jesus with her daughter having a demon. I think a lot of people have demons today but we don't know it. The demons are a little more subtle or we're just much more foolish, and we ascribe all kinds of scientific reasons for people's behavior. So the woman's daughter had the demon, and she wanted the daughter to be healed. She was from a land of paganism. A lot of demons there and a lot of people are demonized in those lands. Of course, we shouldn't consider that our land is really much different than a pagan land. Look at the things that our society considers important. They're things the pagans considered important too.

So this woman goes to Jesus and she prays simply. She just says, "Lord, have mercy." That's all. She explains very, very briefly: " My daughter is tormented by a demon." That's all. That is all we need to do. We don't have to come up with any kind of extremely creative prayer. We don't have to cover everything.

So what did she do? She asked for mercy. He completely ignored her. And here we see another very important part of prayer that we fail in continually. And that is: Be persistent. Be persistent even in the face of rejection.

I'm sure that she knew He heard her. She was close enough, but He didn't even respond. So we must be persistent even when it seems as if God does not hear, or when it takes a long time for that which we are praying for. In fact, some of the things that we pray for will take a long time, even a lifetime, because we should be praying for perfection; we should be praying for complete change in our soul, and that is happening moment by moment and will not happen all at once.

This is the way we should pray. We must know God. To know God we must live like Him. The God-Man showed us how to do it. It's all in front of us, but we have to make the effort. To know God is not only struggling and doing the Commandments but learning of the Commandments. They're all in the Scripture. Every page is about Jesus Christ. Every page is about the sweet Commandments of God.

We also must be persistent in our prayers, to continually ask the Lord for help, and we must pray simply. Part of the reason why we must be simple is because it's very difficult to be persistent and to be eloquent. This woman is a great example of faith to us and should be a rebuke to us because we don't live this way.

Every single one of us has something we really need, that we know we need, things that we really care about and are vexing to us. Loved ones that need help or something in our life that is amiss, or perhaps just a burning in our heart to know God more intimately. The only way this is achieved is by prayer such as this: Simple, persistent, knowledgeable and humble.

May God help us to pray like the woman of Canaan. Amen.

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

GENNESARET

TYRE

CANAANITE

DAUGHTER

DEVIL

LOST

SHEEP

WOMAN

HOUSEDOGS

SCRAPS

TABLE

WELL



## WHAT DO WE KNOW ABOUT THE CANAANITES?



Canaanites are an ancient people group that lived in the Land of Canaan, which is the land God promised to Abraham's descendants (Genesis 12:7). The biblical description of the land is largely in Genesis 10 and Numbers 34 and is essentially modern day Lebanon and Israel, extending into some of Jordan and Syria.

The Bible mentions Canaanites more than 150 times. They descended from Noah's grandson Canaan (Genesis 9:18) and are described as idolatrous and wicked. The people are also described as large, fierce, and so difficult to defeat that the Israelites would need God's help to do so, which He promised (Joshua 1:3).

Sometimes the Bible uses "Canaanites" in a more general sense to describe all the people who lived in the land, including the Hivites, Girgashites, Jebusites, Amorites, Hittites, and Perizzites (Judges 1:9–10).

When Moses sent twelve spies into the Promised Land, they reported that the land was wonderfully productive, but the people (the Canaanites) were strong and their cities fortified (Numbers 13:21–29). The spies also described very large humans in the area (Nephilim and descendants of Anak) and they were afraid (Numbers 13:28, 33). Only Joshua and Caleb maintained their confidence that God would help them overtake the land. The Israelites' fear overtook their trust in God and they wanted to return to Egypt. God threatened to disinherit them and make a nation out of Moses. Moses interceded for the people, and God instead punished them through wandering in the desert for a generation (Numbers 14:1–38).

After the generation died, including Moses, Joshua followed God's plans and guidance, crossed the Jordan River, overtook Jericho, and entered Canaan through God's supernatural intervention and help (Joshua 1–6).

A long struggle for the land ensued. There were still Canaanites in the area when the Israelites divided the land for the twelve tribes (Judges 1:27–36). Some Canaanites were enslaved, but others continued to fight. Because the Israelites did not completely follow God's instruction to subdue the entire land, the Canaanites were able to continue their fight and cause many problems through the time of the Judges.

### CANAANITES

The descendants of Canaan, the son of Ham. Migrating from their original home, they seem to have reached the Persian Gulf, and to have there sojourned for some time. They thence "spread to the west, across the mountain chain of Lebanon to the very edge of the Mediterranean Sea, occupying all the land which later became Palestine, also to the north-west as far as the mountain chain of Taurus. This group was very numerous, and broken up into a great many peoples, as we can judge from the list of nations

(Genesis 10), the sons of Canaan." Six different tribes are mentioned in Exodus 3:8, 17; 23:23; 33:2; 34:11. In Exodus 13:5 the "Perizzites" are omitted. The "Girgashites" are mentioned in addition to the foregoing in Deuteronomy 7:1; Joshua 3:10.

The "Canaanites," as distinguished from the Amalekites, the Anakim, and the Rephaim, were "dwellers in the lowlands" (Numbers 13:29), the great plains and valleys, the richest and most important parts of Palestine. Tyre and Sidon, their famous cities, were the centres of great commercial activity; and hence the name "Canaanite" came to signify a "trader" or "merchant" (Job 41:6; Proverbs 31:24, lit. "Canaanites;" comp. Zephaniah 1:11; Ezekiel 17:4). The name "Canaanite" is also sometimes used to designate the non-Israelite inhabitants of the land in general (Genesis 12:6; Numbers 21:3; Judges 1:10).

The Israelites, when they were led to the Promised Land, were commanded utterly to destroy the descendants of Canaan then possessing it (Exodus 23:23; Numbers 33:52, 53; Deuteronomy 20:16, 17). This was to be done "by little and little," lest the beasts of the field should increase (Exodus 23:29; Deuteronomy 7:22, 23). The history of these wars of conquest is given in the Book of Joshua. The extermination of these tribes, however, was never fully carried out. Jerusalem was not taken till the time of David (2 Samuel 5:6, 7). In the days of Solomon bond-service was exacted from the fragments of the tribes still remaining in the land (1 Kings 9:20, 21). Even after the return from captivity survivors of five of the Canaanitish tribes were still found in the land.

In the Tell-el-Amarna tablets Canaan is found under the forms of Kinakhna and Kinakhkhi. Under the name of Kanana the Canaanites appear on Egyptian monuments, wearing a coat of mail and helmet, and distinguished by the use of spear and javelin and the battle-axe. They were called Phoenicians by the Greeks and Poeni by the Romans. By race the Canaanites were Semitic. They were famous as merchants and seamen, as well as for their artistic skill. The chief object of their worship was the sun-god, who was addressed by the general name of Baal, "lord." Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, "lords."

### **NEW YEAR -- NEW PHONE DIRECTORY**

It's time to update the directory listing of members and friends of our church. If you would like to be included, please complete a form located in the church vestibule or email your information to: [stspeterpaulbc@gmail.com](mailto:stspeterpaulbc@gmail.com)

#### **Please include the following information:**

First/Last Name(s) in household

Address

Home phone

Cell phone(s)

Email address(es)

Birthday(s) and Anniversary date

