



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 STASHKEYVCH

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

Sunday, November 13th 2022

Tone

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

Sunday	11/13/2022	11:00 AM	23rd Sunday after Pentecost +Albert Savko – David, Steven & Cathy
Sunday	11/20/2022	11:00 AM	24rd Sunday after Pentecost +Albert Savko – David, Steven & Cathy

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

On November 13 th 2022	On November 20 th 2022	On November 27 th 2022	On December 4 th 2022
Team D	Team A	Team B	Team C

DIVINE SERVICES ATTENDANCE

On Sunday 11/06/2022 was 41.

LIVE STREAM VIEWING

On Sunday 11/06/2022 was 89.

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:

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, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Connie Leary, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M, Dennis Saccomano, Dan & Nancy Pratkano, James Engleson, David Mall, Sharon Connelly, Monica Gazzo.

***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.*

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.

Church Mice

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www.churchmice.net



CHRISTMAS KIELBASA

The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa. Order by December 11th. Delivery to the Church will be Sunday December 18th. **The order sheet will be in the vestibule if you are interested.**
Thank You.

NOVEMBER BIRTHDAYS

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

NOVEMBER ANNIVERSARY

11/12 ANDREW AND MARJORIE NOVOTNY

CANDLES FOR SOMEONE SPECIAL NOVEMBER 6TH 2022

Myron Drabik	For Good Health For Special Favor
Anna Whitehead	Wedding Anniversary David & Kaydec
Anonymous	For Happy Death For Special Favor
Barbara Martin	Special
Marie Fitzgerald	For Special Favor For Good Health
Sue Kennedy	Other
Bobbi Vaccaro	For Good Health

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.

SAINT NICHOLAS CHARITY EVENT

The "65th Annual St. Nicholas Celebration" at St. John Cathedral is on Sunday December 4th, 2022. If you are interested in attending this event, please contact Fr. Vitalii. **Reservation's deadline is Sunday, November 13, 2022.**

RAFFLE TICKET SALE TO BENEFIT OUR SEMINARY



GCU is selling raffle tickets to Benefit SS. Cyril & Methodius Byzantine Catholic Seminary and they are asking St Elias parishioners to buy a ticket. We have tickets to sell. You can win \$2,000.00. The tickets cost \$10.00 and winning number taken from PA Daily 3-digit Number (First number drawn at 7 PM on Tuesday, December 6th 2022). No Wild Ball. See Fr. Vitalii for a ticket.

WHAT IS THE WAVING CLOTH IN THE CREED AND WHAT DOES IT MEAN?



You will hear the Deacon or the Priest intone, *The doors, The doors, in wisdom let us be attentive.* This announces the recitation of the Creed which immediately follows. In the Apostolic instructions it says, *"Let the doors of the Church temple be guarded, in case someone who is unfaithful or uninitiated enter. And if a certain brother or sister comes with a reference letter from another region may the deacon examine what pertains to them..., whether they are defiled by heresy."* Today we are much more lax. We must remember, though, that the

church is a sacred place only for the worship of the Triune God.

We can take this command allegorically to mean, take heed of your senses, mind, and thoughts. Do not let yourself be dominated by the things of this world. Guard the entrance to the temple in your own heart where God is within you.

The Creed is a "symbol of faith" stating what we believe as Christians. We recite it together to show that we are united in heart and mind in our beliefs about God. Almost all the statements are from the Bible.

The Creed was written at the First Ecumenical Council in 325 AD and amended in Second Ecumenical Council in 381 AD. It was agreed to never change it and it remains unchanged in the Orthodox Tradition.

During the recitation of the Creed the Priest picks up the "Aer", the veil covering the Gifts, and waves it over the Chalice and the Diskarion. This practice is a relic of the first Liturgies, some held outdoors and some in chapels with no windows. For fear that any insect might fall into the unveiled Chalice, two deacons or acolytes held large fans on either side of the Holy Altar. In place of this fanning the Priest waves the "Aer" (the veil).

However, the Church has also given a symbolism to the waving of the Aer. Just as in all contests or wars, ultimately the victor raises his flag, also in this case, the Faith has triumphed over all heresies, over all worldly bodies and now waves victoriously over all. The Aer is lowered during the 6th Article of the Creed which states that Christ ascended into Heaven.

ASK THE QUESTIONS:

QUESTION WILL BE PUBLISHED IN THE BULLETINS.

8TH LUKE SUNDAY. LUKE 10:25-37

I have a warning for you: Christmas is now only forty-two days away. And for most of us that means shopping, planning, travel, decorating, parties, and the busiest and most stressful time of the year. Unfortunately, most of our activities over the next six weeks will have little to do with the true meaning of Christmas: that the Son of God became a human being in order to bring us into the eternal life and joy of His kingdom. So it is a blessing that we have the period of the Nativity Fast, to prepare to celebrate this unbelievably good and joyful news.

Today's gospel reminds us what it means to worship and receive the Christ who is born at Christmas. One of the Pharisees, a religious lawyer, asked Jesus Christ what he needed to do in order to find eternal life. He already knew the answer: to love God with all your heart, soul, strength, and mind, and to love your neighbor as yourself. But this lawyer wanted to justify himself, he wanted to find a loophole to make it easier to meet God's requirements. So he said, "And who is my neighbor?" Maybe he wanted to hear that only upstanding Jewish men like himself were worthy of his concern. Maybe he wanted to hear that it was enough to take care of his family members, to love those who loved him.

Christ knew what the man was up to, so He told him a story in which a person whom the Jews loved to hate – a Samaritan – was the only one who helped a Jewish man who had been attacked, robbed, and left for dead by the side of the road. After hearing this story, even the lawyer saw the point. The Samaritan turned out to be the only one who was a neighbor to that Jewish man, for he alone showed mercy. The Savior concluded, "Go and do likewise." Show mercy to anyone who needs your help. That's what it means to love your neighbor as yourself.

Our faith calls us to prepare for Christmas in ways very different from what is common in our culture. It's not all about presents and purchases and parties. Instead, it is about growing in the mercy and compassion of Christ; it is about manifesting the true love for God and neighbor by which participate in the eternal life of the Holy Trinity. We should use the Nativity Fast to prepare as fully as we can to embrace the healing of our broken, corrupt humanity which Christ, the Second Adam, was born to restore. For the Christian life is not a set of arbitrary rules or exercises. Instead, it is the path by which sick, weak and discouraged people enter into the blessing and holiness for which we were created in the image and likeness of God.

We will celebrate Jesus's birth, His incarnation, in forty-two days. Now we must prepare to receive Him by showing the same mercy to our neighbors that He has shown us. And who is our neighbor? Anyone who is in need. When it comes to how we treat others, nothing else should matter at all.



OFFICIATING THE DIVINE LITURGY

The following is a diagram of the Divine Liturgy:

Beginning: The Liturgy starts with a blessing of the Kingdom of God, which includes the Sacred Body of Christ on earth; His Church.

Petitions: They are small prayers which the priest offers especially for the peace of the world, with the people responding, Kyrie eleison; Lord, have mercy.

Antiphons: These are readings from the Old Testament, especially from Psalms 102 and 145, with refrains of Christian meanings and specifically references to the Resurrection of Jesus Christ.

Entry with the Gospel: This entry represents the ancient practice when the priest took the Gospel by the light of torches from the crypt, an underground safeguard to protect the Gospel from destruction by the pagans, bringing it up to the Church. The priest lifts up the Gospel and exclaims: "Wisdom," which means Christ, and calls the people to worship and bow down to Christ.

Trisagion: A short prayer praising the Holiness of God.

Readings from the New Testament: (1) A part of the Book of Acts or the Epistles of the Apostles read by the reader. (2) Another section from the Gospels read by the priest. (The specific sections read are determined by the Church and are the same every year.)

Sermon: It is incorporated as an exhortation from the priest to the people on the Good News of salvation. (The part of the service for the Catechumens is now omitted).

Cherubic Hymn and Entry with the Holy Gifts: This is a procession with the yet unsanctified Species taken from the table of Preparation and brought to the Altar during which the Cherubic hymn is sung: "Let us put away all worldly care so that we may receive the King of all." (An addition made in the 9th century)

CATHOLIC TEACHING, THE ANOINTING OF THE SICK

II. Who Receives and Who Administers This Sacrament?

In case of grave illness . . .

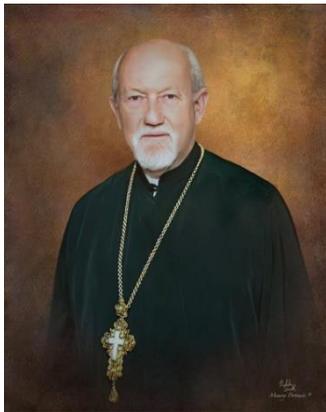
The Anointing of the Sick "is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived."

If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. the same holds for the elderly whose frailty becomes more pronounced.

" . . . let him call for the presbyters of the Church"

Only priests (bishops and presbyters) are ministers of the Anointing of the Sick. It is the duty of pastors to instruct the faithful on the benefits of this sacrament. the faithful should encourage the sick to call for a priest to receive this sacrament. the sick should prepare themselves to receive it with good dispositions, assisted by their pastor and the whole ecclesial community, which is invited to surround the sick in a special way through their prayers and fraternal attention.

ETERNAL MEMORY



Archpriest John G. Petro; July 1, 1942 ~ October 29, 2022 (age 80)

Archpriest John G. Petro, a retired priest of the Byzantine Catholic Archeparchy of Pittsburgh, died suddenly of heart failure on October 29, 2022 at St. Clair Hospital, Upper St. Clair, PA.

Father John, as he preferred to be called, was born July 1, 1942 to the late Nicholas and Elizabeth Orlosky Petro.

John attended Canonsburg public schools and he was a member of the very first graduating class of the newly organized jointure known as Canon-McMillan. He served as Student Council President for the C-M Senior High School class of 1960.

After graduation, he entered the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh, simultaneously enrolling in Duquesne University. After four years of study, he graduated from Duquesne in 1964 with a bachelor of arts degree in philosophy. He was then chosen to pursue higher

theological education at the then known Catholic University of Louvain, Belgium. He resided at the American College of Theological Studies there, and he graduated from the now designated Dutch Catholic University of Leuven with a master of arts degree in theology.

On September 29, 1968 Bishop Stephen J. Kocisko ordained him to the priesthood at his home parish of St. Michael the Archangel in Canonsburg. He then began what would be a 54 year ministry to God's people in the Byzantine Ruthenian Catholic Church. Numerous parishes welcomed the newly ordained Father John as their assistant pastor, and in 1974 he accepted his first assignment as pastor to St. Nicholas Church in Nanty Glo, PA.

In 1977 Father John became the chaplain, spiritual director, and retreat director for the Sisters of St. Basil at Mt. St. Macrina, Uniontown, PA. During his years of assistant pastorship Father John assisted the Sisters in a monumental effort to translate liturgical services [matins, vespers, Lenten, and others] previously published in Greek, Slavonic, and French, into English. His untiring efforts led to the publishing of texts that eventually became the basis for books and booklets that are used for Byzantine Ruthenian services across the country.

During this same time, Father John initiated a self-directed study in the history and development of Eastern Christian Spirituality. He concentrated on the writings and teachings of the early church fathers, the various monastic communities and their contributions through the ages, the application of spiritual disciplines on the personal, parish, and institutional levels, and finally on the adaptation of spiritual traditions from the past into today's world.

Father John conducted retreats, spiritual conferences, and individual spiritual counseling at the Mt. St. Macrina House of Prayer on a regular basis. His talents were soon recognized and he became a much sought after leader for clergy retreats, religious communities' renewal programs, and numerous events and occasions seeking an emphasis on spirituality.

Recognizing his accumulated knowledge and talent for communicating the principles of spiritual life into contemporary society and lifestyles, his alma mater, the American College of the Catholic University of Leuven, Belgium invited him in 1984 to return and join its faculty as director of spiritual formation. With his bishop's approval, Father John humbly accepted the invitation and soon returned to Leuven to begin a five-year term.

He worked closely with the seminary students at the American College, together with others who sought his spiritual wisdom, at both the conference and individual levels. During this same five year period, and living on the campus of a world renowned university, Father John continued his study and research into Eastern Christian spiritual theology, spending countless hours at the university library, and also visiting some of the great Eastern Christian monastic communities throughout Europe.

Committed first to his assignments at the university, Father John also expanded his own cultural education on days off, by taking a readily available train to Brussels, Paris, Lyon or other towns and cities in Western Europe. On longer holidays and during the summers he welcomed family and friends to join him in Europe for a "dream vacation" where they would explore Belgium, the Netherlands, France, Germany, Switzerland, Luxembourg, and other countries.

His five-year assignment quickly ended and upon returning home in 1989 he became pastor of Holy Ghost Byzantine Catholic Church in Charleroi, PA. Once again, Father John responded to requests to speak or lead events with a spirituality theme or purpose. He also taught at the Byzantine Catholic Seminary.

Archbishop Judson Procyk named Father Petro rector of the Byzantine Catholic Seminary in 1995. Father John quickly transitioned from parish priest to seminary leadership.

Recognizing the directives of the Catholic Church on priestly formation, together with the then current academic status of the Byzantine Catholic Seminary, Father John, his faculty, Board of Directors, and project team set out to obtain full academic accreditation from the Pennsylvania Department of Education and the Association of Theological Institutions.

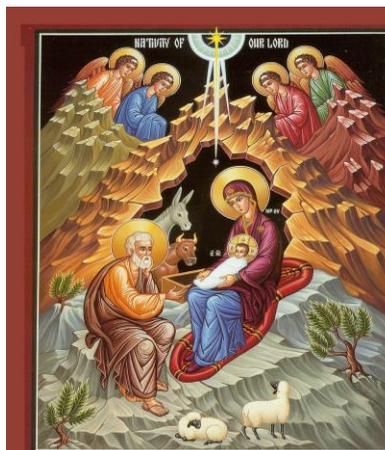
Their untiring efforts through several years culminated in the full accreditation of the Seminary as a four-year degree granting institution, authorized to award master of arts degrees in theology as recognized by the Association of Theological Institutions.

After an unprecedented 17 years as seminary rector, Father John resigned, enjoyed a sabbatical year of rest, and then in 2013 became pastor of St. Stephen Byzantine Catholic Church in North Huntingdon, PA. With his parish council, parish organizations, dedicated parishioners and even interested non-parishioners Father John led a renewal effort that embraced parish infrastructure, finances, liturgical and spiritual life, and other aspects of life at St. Stephen's, all of which remain as signs of their total communal effort.

Earlier this year on St. Thomas Sunday, Father John celebrated his final Divine Liturgy at St. Stephen's and immediately transitioned from pastor and leader to a quiet life in retirement near his hometown of Canonsburg. And, as he quietly entered this life on July 1, 1942, in the middle of the night on October 29, 2022, he would depart from this earthly life and forever be asleep in the Lord.

Preceding Father John in death were his parents. He is survived by his brother Fred [Mary Ellen] Petro; sister Barbara [John] Modzelewski; nephew Gregory [Kristen Sweeney] Modzelewski and great-niece Eliza Sweeney-Modzelewski; and niece Dr. Katherine [Dr. Nicholas Bosch] Modzelewski; and numerous cousins and friends.

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



The Nativity Fast
November 15 - December 24

****Starting OCTOBER 2nd – Ending November 13th****

Sts. Peter & Paul Braddock Will Be
Collecting Food Bank/Open Items
For The Homeless and Needy

1. Applesauce
 2. Canned Beans
 3. Canned Chicken
 4. Canned Fish (Tuna and Salmon).
 5. Canned Meat (SPAM and Ham)
 6. Canned Vegetables
 7. Cooking Oils (Olive and Canola)
 8. Crackers
 9. Dried Herbs and Spices
 10. Fruit (Canned or Dried)
 12. Instant Mashed Potatoes
 13. Meals in a Box
 14. Nuts (Snack Type)
 15. Pasta
 16. Peanut Butter
 17. Rice
 18. Shelf-stable and Powdered Milk
 19. Soup, Stew and Chili
 20. Whole Grain Cereal
 21. Individually Wrapped Toilet Paper
 22. Small boxes of Kleenex or purse size Kleenex
- Prefer No Glass
 Pop-Top Cans if available
 No Expired Food



TRY SHOPPING AT FAMILY DOLLAR, DOLLAR TREE, ETC.

Collection area is in church basement

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



LAWYER	MASTER	INHERIT
ETERNAL	LIFE	NEIGHBOUR
BRIGANDS	BEAT	PRIEST
LEVITE	SAMARITAN	INN