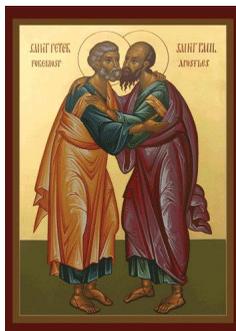




Saints Peter & Paul Byzantine Catholic Church



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E-mail: 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 STASHKEYVCH

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

Sunday, November 20th 2022

Tone 7

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

Sunday	11/20/2022	11:00 AM	<i>24th Sunday after Pentecost</i> +Zuzanna Drabik – Myron Drabik family
Monday	11/21/2022	5:00 PM	<i>Liturgy for Entrance of the Theotokos</i> +Richard Martin – Barbara & Kristin
Wednesday	11/23/2022	6:30 PM	<i>Liturgy for Thanksgiving</i>
Sunday	11/27/2022	11:00 AM	<i>25th Sunday after Pentecost</i> +Edward Marcejj – His family

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 20 th 2022	On November 27 th 2022	On December 4 th 2022	On December 11 th 2022
Team A	Team B	Team C	Team D

DIVINE SERVICES ATTENDANCE

On Sunday 11/13/2022 was 43.

LIVE STREAM VIEWING

On Sunday 11/13/2022 was 88.

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, Andrew Novotny.

****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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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 13th 2022

Myron Drabik	For Good Health For Special Favor
Barbara Martin	Special
John Skinta	For Peace in Family For Good Health For Special Favor
Anna Whitehead	Health Patricia Fallow
The Davis Family	For Good Health
Ronallo Family	For Good Health
Bobbi Vaccaro	For Good Health
Megan Karafa	For Success in Studies
Anonymous	Good Health Barbara Martin Good Health Mary Ann Mistick

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.

2023 ENVELOPES AND CALENDARS

Please pick up your box of 2023 envelopes. If you know someone who will be unable to pick up their 2023 envelopes, please take their box to them. If you would like your envelopes to be send to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.

THE ORIGINS OF THANKSGIVING



The very heart of Christian worship takes its name from the Greek word expressing thanks. Eucharist means thanksgiving. It goes without saying, then, that thanksgiving is a rather significant aspect of what the Mass is all about. And there is no real separation of church and state where the celebration of Thanksgiving is considered. Citizens of the United States have celebrated Thanksgiving, at least informally, since before the country's inception. Both the Mass and the celebration of Thanksgiving Day call to mind the very necessary reality that, as human beings, we are made to give thanks.

What is the reason for our thanksgiving? The late archbishop of Chicago Cardinal Francis E. George, O.M.I., put it best: "Recognizing that none of us is self-made and unwilling to declare ourselves a cosmic accident, we turn to the Author of all that is and say thanks. In the face of a gift that cannot be matched in return, all one can do is be grateful."

And our last words at Mass is our response: "Thanks be to God." Cardinal George explained their significance, saying that "Gratitude to God shapes our lives, at their beginning and their end. Each moment is a gift; each event unfolds under God's loving providence." The challenge for Christians is to live each day in recognition that all is gift — chief among which is our salvation. As St. Paul exhorts us, "in all circumstances give thanks" (1 Thes 5:18).

In 1789, George Washington declared a day of thanksgiving to acknowledge "the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor." Washington set the day aside for Americans to give thanks for their newly established government, but most of all, to render unto God "sincere and humble thanks — for his kind care and protection." In his thanksgiving declaration, Washington rightfully acknowledged God as "the beneficent Author of all the good that was, that is, or that will be."

Abraham Lincoln, America's 16th president, said similar things in proclaiming Thanksgiving Day a national holiday. It came at a time when brother fought brother in the Civil War. In many ways, Lincoln's 1863 Thanksgiving Proclamation reads like a prayer.

Recounting the benefits of a major victory the Union received, Lincoln recognized God alone as the object of a nation's gratitude. He wrote the victories "were the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy." And so Lincoln decided to invite all Americans to celebrate Thanksgiving Day on the fourth Thursday of each November — a day set aside to offer "Thanksgiving and praise to our beneficent Father who dwelleth in the heavens."

It American mythology, the celebration of Thanksgiving traces its roots back to the pioneering Puritan pilgrims of Plymouth Rock who gathered to give thanks for a good harvest in their new North American home. The celebration has religious connotations because these pilgrims sought political asylum to practice their freedom of religion. This "first" Thanksgiving floats about in the minds of many Americans each year as they gather around the table for their turkey.

But that was 1621. Since history is told by the winners, it is an example of the often anti-Catholic English narratives that prevailed about our nation's early history, here specifically despite a detailed account of a thanksgiving feast celebrated over half a century earlier. The Thanksgiving of 1565 was celebrated in what is now St. Augustine, Florida. Of course, the Spanish colonizers who hosted it were Catholic, and they gave thanks to God, as Catholics do, for their safe passage and arrival in the New World. Not only did they celebrate with a meal of gratitude that day, but began with the celebration of Mass.

And so as your family celebrates Thanksgiving this year, don't forget that most historians agree that it really started in America as a Catholic celebration. But, most importantly, remember the holiday's origins and purpose. No matter if you believe it was started by Washington, Lincoln or Spanish colonialists, it has always been clear that God is the reason we give thanks.

9TH LUKE SUNDAY. LUKE 12:16-21

There is a misconception that the Christian life is supposed to be miserable. Why would the Church ask us to fast, to sacrifice and to deny ourselves the pleasures and goods of this life? Happiness is one of the main goals of the Gospel message.

Jesus came to offer the way to true happiness. That is the point of the Gospel today. The Rich Man thought he could find happiness through the accumulation of material possessions, but he had forgotten the overarching truth that no matter how much you attain in this life, death will eventually take it all. There can be no happiness, no peace and no security if we do not take death into consideration. When we realize that death is not the figure awaiting us at the end of a hopefully long, productive life, but the companion who accompanies us at every step along the road. Then, we have to admit that the pursuit of worldly things as the basis for happiness is doomed to failure.

In today's parable Jesus relates how the Rich Man meets death just at the moment when he thought he had everything he needed to live happily for years to come. He had so much that he had to build more barns to house it all. Then he spoke saying to his soul *"Now you have enough! Eat, drink and be merry!"* The point to us is: do not be like him.

The remembrance of death puts everything into perspective. If I knew this was my last day, how would I live it? What would I do? What would I say? We Christians are supposed to live remembering that each moment may be our last. The remembrance of death puts the right punctuation to life.

If we are following Christ and paying attention to what is going on inside of us we will begin to see reality and gain insight into how things are. Then we will be able to embrace all of life and not be surprised at anything that happens and with all joy and gratitude be able to give thanks to God in all things. That is the path to happiness and peace.

St. John Chrysostom last words were reported to be, "Thanks be to God for all things." This is faith: not the attempt to control things and give thanks when we succeed, but to trust in God so much that we rejoice in all that is.

MARK YOUR CALENDAR

As we prepare to enter the Philip's Fast-Advent Season, the Pittsburgh Protopresbytery invites the faithful for the celebration of the Emmanuel Moleben. On two Sundays the clergy and faithful will have the opportunity to come together for a time of prayer, reflection, and fellowship and we prepare our hearts for the Incarnation of the Lord.

The first celebration of the Emmanuel Moleben will take place on Sunday, November 20th, at 3:00 p.m. at St. Gregory Byzantine Catholic Church (2005 Mohawk Road, Upper St. Clair, 15241). The homilist will be Fr. David Abernethy.

The second celebration of the Emanuel Moleben will take place on Sunday, December 18th, at 3:00 p.m., at St. John Byzantine Catholic Church (105 Kohler Ave, Lyndora, PA 16045).

At both celebrations a priest will be available for Holy Confession. After the Divine Service refreshments will be offered. We encourage the faithful to plan to attend these gatherings as we begin our journey towards Bethlehem.



CATHOLIC TEACHING, THE ANOINTING OF THE SICK

III. How is This Sacrament Celebrated?

Like all the sacraments the Anointing of the Sick is a liturgical and communal celebration, whether it takes place in the family home, a hospital or church, for a single sick person or a whole group of sick persons. It is very fitting to celebrate it within the Eucharist, the memorial of the Lord's Passover. If circumstances suggest it, the celebration of the sacrament can be preceded by the sacrament of Penance and followed by the sacrament of the Eucharist. As the sacrament of Christ's Passover the Eucharist should always be the last sacrament of the earthly journey, the "viaticum" for "passing over" to eternal life.

Word and sacrament form an indivisible whole. the Liturgy of the Word, preceded by an act of repentance, opens the celebration. the words of Christ, the witness of the apostles, awaken the faith of the sick person and of the community to ask the Lord for the strength of his Spirit.

The celebration of the sacrament includes the following principal elements: the "priests of the Church" - in silence - lay hands on the sick; they pray over them in the faith of the Church - this is the epiclesis proper to this sacrament; they then anoint them with oil blessed, if possible, by the bishop.

These liturgical actions indicate what grace this sacrament confers upon the sick.

CATECHISM OF THE CATHOLIC CHURCH



THE NATIVITY FAST: PHILIP’S FAST

One of the lesser-known fasting cycles occurs in Eastern Catholic churches and begins on November 15 and ends Christmas Eve.

Many people recognize Advent as the approach of Christmas. Advent is the title given to the four weeks prior to Christmas in the Latin rite of the Catholic church. But there is another tradition called the Nativity Fast. Nativity Fast is a spiritual practice followed in Eastern Christian churches.

- It is a time set aside to spiritually prepare for the birth of our Lord Jesus Christ.
- The emphasis is reflecting on the mystery of the Incarnation of Jesus Christ.
- The Nativity Fast starts earlier than Advent. It begins the day after the feast of St. Philip on the Eastern Catholic liturgical calendar on November 15. This is how the fast became known by another title: Philip’s fast. Either title is used.
- The fast period is a full 40 days corresponding to the full 40 days of the Great Lent fast.

There is a bit of a difference between the Nativity Fast and Lenten Fast. The Lenten fast is a very solemn, mandatory fasting period with specific practices in abstinence from food and participation in Lenten services. During Lent the dominant theme is penitential and sorrowful.

The Nativity Fast anticipates a joyful event. It may be described as an expectant fast in the wonder and mystery of the coming of Our Savior. Yet, it is a time of reserved joy in which practices of fasting and almsgiving are still encouraged. Abstinence or fasting is suggested as a spiritual discipline, as an invitation and a response. It is our “yes” to being open to welcoming Christ.

- During the Nativity fast, the faithful may choose to abstain beyond what is normally required in the Byzantine Catholic church.
- The practice of almsgiving (providing and helping the poor) is advocated as equally important as the discipline of fasting.

Normal practice is that all Fridays unless designated on the liturgical calendar, are days Byzantine Catholics are required to abstain from meat without exception. During the Nativity fast the faithful may choose to abstain from meat on other days, such as Mondays and/or Wednesdays or perhaps abstain from other foods or fast on more days. This is a voluntary fast in terms of level of fasting chosen by each person.

What is important is that we not become anxious and focused on rules of fasting. We cannot equate the formalities of practice for what may really matter to God, what is in our hearts. We must guard against extremes of scrupulosity least we develop Pharisaical attitudes in which we consider ourselves more worthy than those who do less. We turn to Scripture for the wisdom in all that God teaches and values. The four Gospels and Epistles have much to offer for reflection during this time.

As with any fast, a God-directed focus is the virtue behind the discipline. Fasting or abstaining is a powerful deliberate act when “supercharged” with other formative practices. The renewal of our minds and opening of our hearts can lead us to a closer personal relationship with God. During the Nativity fast, we can be both other-directed (in service) and inner-directed (contemplative). Examples are almsgiving, acts of charity, going to confession (the Sacrament of Reconciliation), engaging in Bible or religious groups, replacing time spent passively in secular pursuits with reading Scripture or religious books and articles, watching Catholic homilies and lectures readily available online, journaling, and of course prayer.

This is a time for us to ponder and give a little more thought to events unfolding: the role of Mary’s obedience to the will of God and the anticipation of the birth of Jesus. We can contemplate the great love God

has for us in humbly assuming human nature – the greater plan through which each of us is offered a share in eternal life.

The Nativity Fast is about the mystery of the Incarnation of Our Lord and Savior Jesus Christ, and its relevance to our personal redemption and salvation. It is a plan of God that began long ago as we read in Old Testament Scripture the hopes and promises of a Messiah as foretold by the prophets.

In the New Testament, we see again, many examples of waiting and hopeful expectation, of disciplined patience expressed by Jesus himself, even exasperation over human misunderstanding of his message to others. Jesus emphatically reminds his own apostles and disciples of the importance of prayer and fasting. He teaches that these are the means to affect change, whether in self or others.

A Light in Darkness.png

Jesus is very patient. And in waiting we must also be patient. Hopeful expectation requires slowing down and acceptance of the wait. Keeping the intent of the Nativity fast can help us stay on track as Christians during a time when everything is moving in a frenzy. We can use our time and resources in ways different than what the culture wants us to do.

Yet, an ever growing and modern day dilemma for all Christians is reserving time amid the busyness of shopping, decorating, and gathering with others, to reflect on what God wants for us. And that is a call to holiness. Often though, we find ourselves tempted and sidetracked towards more of what we want that is apart from God. Noise and distractions pull us in these other directions. This is the background static we habitually turn towards to avoid what we fear — changes in being open to all that a personal relationship with God may require. What God offers and asks from us in return is very different than what the culture we live in wants us to believe and offers. During this time of the Nativity fast, we can see how our Blessed Virgin Mary and Joseph responded in total faith to accept their call, to stay the course, a journey they had no knowledge of in advance.

The world may glorify a manufactured joy at this time of year, a joy without substance, but we can hold to our Christian beliefs in the midst of the secular disparity. We can follow tradition. We can celebrate the Glory of Our Lord at the exact time for celebration, beginning with our Christmas Vigil.

Our joy becomes the “joy of the Gospel” — the kind expressed by the early disciples of Christ — a joy that is continued in our present age, in our discipleship as Christians now. In doing so, we affirmatively acknowledge that Christ’s birth celebrated on Christmas Day is just the beginning. The Nativity of Jesus Christ is not merely a one day event forgotten and thrown away with all the wrappings the day after, but a revelation leading to the greatest gift of all. One that God gifts to all who accept his Truth.

ASK THE QUESTIONS:

QUESTION WILL BE PUBLISHED IN THE BULLETINS.

D R E S S I N G Y F G M Y I Z
 Y O X E O H I N R E M R S F Y
 G N F I N Q A I N I L E A Y M
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DRESSING
 FAMILY
 FOOTBALL
 FRIENDS
 GATHERING
 GOBBLE
 GRAVY
 MASHED
 MEMORIES
 POTATOES
 SHARE
 SUPPER
 THANKSGIVING
 TURKEY

Happy Thanksgiving
 From Daily Dish
 Magazine



Gobble Gobble!

ENTRANCE INTO THE TEMPLE OF THE THEOTOKOS



The Feast of the Entrance into the Temple of Our Most Holy Lady the Theotokos and Ever-Virgin Mary is celebrated on November 21 each year. The Feast commemorates when as a young child, the Virgin Mary entered the Temple in Jerusalem.

Protevangelion Story

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

When Mary was three years old, Joachim and Anna decided that the time had come to fulfill their promise and to offer her to the Lord. Joachim gathered the young girls of the neighborhood to form an escort, and he made them go in front of Mary, carrying torches. Captivated by the torches, the young child followed joyfully to the Temple, not once looking back at her parents nor weeping as she was parted from them.

The holy Virgin ran toward the Temple, overtaking her attendant maidens and threw herself into the arms of the High Priest Zacharias, who was waiting for her at the gate of the Temple with the elders. Zacharias blessed her saying, "It is in you that He has glorified your name in every generation. It is in you that He will reveal the Redemption that He has prepared for His people in the last days."

Then, Zacharias brought the child into the Holy of Holies—a place where only the High Priest was permitted to enter once a year on the Day of Atonement. He placed her on the steps of the altar, and the grace of the Lord descended upon her. She arose and expressed her joy in a dance as wonder seized all who saw this happen.

The Virgin Mary dwelt in the Temple for nine years until, reaching an age for marriage, she was taken from the Temple by the priests and elders and entrusted to Joseph as the guardian of her virginity.

The Entrance of the Theotokos into the Temple signifies her total dedication to God and her readiness for her future vocation as the Mother of the Incarnate Lord. This is a feast of anticipation. As honor is shown to Mary, the faithful are called to look forward to the Incarnation of Christ, celebrated in a little more than a month by the Feast of the Nativity on December 25.

Icon of the Feast

The icon of the feast tells the story of Mary's entry into the Temple. The High Priest, Zacharias, is in his priestly robes standing on the step of the Temple. His arms are outstretched, ready to greet and receive the Virgin. Mary is shown as a small child, standing before Zacharias with her arms reaching up to him.

In some icons the young maidens who served as her escort are depicted standing behind her. Also, we see her parents, Joachim and Anna, offering their child to God and His divine service.

In the upper center portion of the icon, the Virgin is seated on the steps of the Holy of Holies. An angel is there, attending to the one chosen by God to bring the Savior into the world.