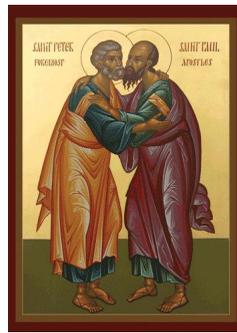




Saints Peter & Paul Byzantine Catholic Church



On SEPTEMVER 26th 2021 we are going to celebrate 125 Years of the establishment of Sts Peter and Paul in Braddock. Most Reverend William C. Skurla at 3:00 P.M. will celebrate Divine Liturgy. All details will be announced.

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

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

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

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

YOU CAN SEND YOUR CONTRIBUTION TO

PARISH OFFICE:

4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



Sunday, December 20th, 2020

Tone 4

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

Sunday	12/20/2020	11:00 AM	Sunday before Christmas	+Philip Fall By Donna Marrone (On-Line) for parish family (On-Line)
Thursday	12/24/2020	05:00 PM	Christmas Eve	for parish family (On-Line)
Friday	12/25/2020	11:00 AM	Christmas Day	for parish family (On-Line)
Saturday	12/26/2020	11:00 AM	Synaxis of the Theotokos	+Ruth A Drabik By Donna, Francine & Francis Simko (On-Line)
Sunday	12/27/2020	11:00 AM	Sunday after Christmas/ Stephen Protomartyr	+Edward Marcej By Don & Lori Downey (On-Line)

DIVINE SERVICES ATTENDANCE

Liturgy on Monday, December 7th was 7; on Sunday, December 13th was 33.

LIVE STREAM VIEWING

Liturgy on Monday, December 7th was 131; on Sunday, December 13th was 167.

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, Bill Leary, Robert Crowley.

****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.**

The Christmas Eve Supper - (Holy Supper) brings the family together to partake in special foods and begin the holiday with many customs and traditions, which reach back to antiquity. The rituals of the Christmas Eve are dedicated to God, to the welfare of the family, and to the remembrance of the ancestors.



The Tradition of Holy Super: There are twelve courses in the Supper, because according to the Christian tradition each course is dedicated to one of Christ's Apostles. According to the ancient pagan belief, each course stood for every full moon during the course of the year. The courses are meatless because there is a period of fasting required by the Church until Christmas Day.

2021 ENVELOPES

Please pick up your box of 2021 envelopes in the social hall. If you know someone who will be unable to pick up their 2021 envelopes, please take their box to them. If you would like your envelopes be send to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.



Dear PARISHONERS: St.Nicholas Byzantine Catholic Church in Roebing, NJ cannot hold its holiday pierogie sale or annual St. Nicholas Day dinner due to Covid 19. In its place we are selling masks. If you think you ARE interested to purchase them, please let us know. Cell (908) 381-2764, so We can ship them to you. \$10 each.

CATHOLIC TEACHING:

MARY - MOTHER OF CHRIST, MOTHER OF THE CHURCH

Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer.... She is 'clearly the mother of the members of Christ' ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head." "Mary, Mother of Christ, Mother of the Church."

I. MARY'S MOTHERHOOD WITH REGARD TO THE CHURCH

Wholly united with her Son . . .

Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; it is made manifest above all at the hour of his Passion:

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: "Woman, behold your son."

After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers." In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."

. . . also in her Assumption

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146

SUNDAY BEFORE CHRISTMAS

Today's gospel texts call us to accept that the mystery of our salvation in Jesus Christ is not an extension of the accomplishments of our families or of our own virtues or abilities. It is not a reward or a punishment for anything that we have done or refrained from doing. It is not about the politics, culture, or the strength of any nation, party, or group, whether past or present. Instead, it is simply the fulfillment of God's promises to Abraham, now extended to all who have faith in the true Messiah, the One who is anointed to bring light and life to the world, to be the second Adam in Whom our fallen, corrupt humanity is brought into the very life of the Holy Trinity.

Those promises were not fulfilled in the lifetimes of even the most righteous people of the Old Testament. As today's epistle reading states, "*since God had foreseen something better for us, that apart from us they should not be made perfect.*" As hard as it is to believe, we are all grafted into the family tree of the Messiah by faith. He is the vine and we are the branches.

With all our sins and brokenness, we are unworthy and unlikely members of such a glorious family. Like those who prepared for the coming of Christ and those who have served Him since, we are also scandalous sinners - even if we have learned how to hide the shocking details from other people. Perhaps that is why the Son of God chose a family full of imperfect people who so often got it wrong; perhaps that is why He was born in miserable circumstances unfit for any human being, much less the Messiah; perhaps that is why the Old and New Testaments do not even try to conceal the sins of both the Jews and the early Christians.

The Lord's genealogy contains a lot of people who are a lot like us, for that is who He came to save. In the coming days before Christmas, let us prepare to embrace more fully the promises made to Abraham and fulfilled in our Lord, God, and Savior Jesus Christ. He comes to make us—with all of our outrageous problems and imperfections – members of own His family. Our inclusion is part of the perfection of that ancient heritage of faith and expectation. So let us kneel before Him in humility this Christmas with a profound sense of gratitude and joy. And let us never, ever give up in believing that His mercy extends to people like you, me, and the members of our less than perfect families. That is precisely whom He came to save.

PROTECTION WINDOW ON THE CHURCH

A couple months ago, we found out that one of the protection windows on our church is broken. The *Unique Services & Applications* on July 7th 2020 fixed the protection window. Total cost for material and labor is \$ 1,800.00. This amount will be added to our project price.

	<u>PROJECTS</u>	
COST OF PROJECTS:	\$	1,800.00
All pledged & unpledged Donations received to Date:	\$	1,077.00
Shortfall:	\$	723.00

All MONTHLY envelopes donations are going to pay off our projects

LITURGY REQUESTS FOR 2021

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 2021 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.

DECEMBER BIRTHDAYS

06 David Savko
09 Linda Fialkovich
11 Joseph Torbich
16 Myron Drabik
22 Mary Beth Joscak
28 Eric Fialkovich
28 Leonora Trankocy
29 Mary Fialkovich
29 Elizabeth Marcej

CHRISTMAS KIELBASA



The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa (\$6.00/Lb.). Delivery to the Church will be Sunday December 20th. **The order sheet will be in the vestibule if you are interested.** Thank You.

THANKSGIVING



After the communion of the people, the celebrant blesses them with the words: *“O Lord, save Thy people and bless Thine inheritance.”* The people sing in response:

*We have seen the True Light! We have received the Heavenly Spirit!
We have found the True Faith! Worshiping the Undivided Trinity, Who has saved us.*

The celebrant then blesses the faithful with the eucharistic chalice in which the gifts not received are still present, as he takes them to the table of oblation where the youngest member of the clergy consumes them. During the removal of the consecrated gifts the people sing:

Let our mouths be filled with Thy praise O Lord, that we may sing of Thy glory; for Thou hast made us worthy to partake of Thy Holy, Divine, Immortal and Life-creating Mysteries. Keep us in Thy holiness, that all the day we may meditate upon Thy righteousness. Alleluia! Alleluia! Alleluia!

A litany of thanksgiving is then sung to the Lord with prayers of gratitude that he has blessed his people with participation in the *“heavenly and immortal mysteries.”* The prayers also ask God to keep the whole day *“perfect, holy, peaceful and sinless;”* that through the reception of Holy Communion, God would *“make straight our path, strengthen us all in Thy fear; guard our lives, make firm our steps. . . .”*

The songs and prayers following Holy Communion in the Divine Liturgy, as all parts of the holy service, presuppose that the members of the Church are partaking in the eucharistic mysteries and are receiving the gifts of Christ's Body and Blood. The offertory, the anaphora, the epiklesis, the remembrances, the Our Father, and the communion itself all affirm the active participation of the faithful.

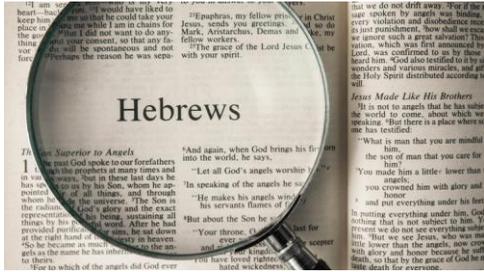
Thus it is obvious from the text of the Divine Liturgy as it is always served in the Church that the reception of Holy Communion on the part of the people is a regular and normal part of the liturgy and the life of Christians. It is not to be reserved for special days or seasons, but is to be done prayerfully and carefully at all times when the Divine Liturgy is celebrated.

It may happen that all members of the Church are not prepared to receive Holy Communion at the Divine Liturgy. It is even reasonable to expect that this will often be the case, given the present conditions of life and the great number of people who are just nominally Christians. However, be that as it may, it must be very forcefully affirmed, without any reservations or doubts, that the prayers, hymns and actions of the Divine Liturgy presuppose the regular and normal participation of all of the people in Holy Communion; and that the failure on the part of the faithful to receive the Holy Mysteries of Christ is to deprive the Divine Liturgy of its essential meaning and purpose.

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.

INTRODUCTION TO THE NEW TESTAMENT: HEBREWS



Author: Unknown; Date Written: Before 70 AD

This letter was written by an early Christian leader to a group of Jewish Christians. Traditionally, Paul was believed to be the author. But since the 16th century most scholars have believed that Paul could not have written Hebrews because the author does not identify himself as Paul always does. Also, the grammar and vocabulary are very different from Paul's and the author of Hebrews indicates that he did not directly hear the Lord speak like Paul did (2:3). Scholars have proposed other possible authors

such as Barnabas, Apollos or other Christian leaders from the apostolic era. From the text of the letter we can be rather sure the author was in Italy and personally knew Paul's disciple Timothy (13:23-24). The letter was probably written before the 70 AD destruction of the Temple because the author speaks of Temple worship in the present tense.

The first section of Hebrews focuses on Jesus' identity as the Son of God, whose name is greater than that of angels (1:4). The author compares the angels' announcement of God's law to Jesus' proclamation of God's salvation. Jesus himself took on flesh and blood that he might redeem us, who naturally possess flesh and blood, by his suffering (2:14). Hebrews goes on to explain that Jesus is a priest, appointed by God to offer sacrifices for us. Jesus, in fact, is greater than Moses because he is a son in God's house, not just a servant (3:5-6). While Moses and Joshua tried to lead the people of God into the rest of the promised land, Jesus leads us to the rest of eternal life (3:16-4:13). He is a priest worthy of our faith and merciful (3:5; Num 12:7).

The author then exhorts his readers to be mature and faithful to God (Heb 5:11-6:20). He identifies Jesus' priesthood as "after the order of Melchizedek" (5:10). Melchizedek was the priest of Salem, to whom Abraham offered tithes (Gen 14). Jesus' priesthood is not based on genealogy like the priesthood of Levi and Aaron, but on the "power of an indestructible life" (7:16). Jesus' priesthood lasts forever, as proved by a quote from Ps 110 and by the fact of his resurrection (7:17). Jesus' priesthood is higher than that of Levi and Aaron because he performs his ministry in the sanctuary of heaven itself, whereas these other priests function in an earthly copy, the Temple (8:1-7). Not only is Jesus able to sympathize with our weaknesses (4:15), but he is also perfect so his one sacrifice for all time removes our sins unlike the animal sacrifices of the Old Covenant (9:14; 10:4). Because he has established the New Covenant by his own blood, we are free to have confidence and draw near to God's holy places (10:19).

Hebrews then defines faith and gives many heroic examples from the Old Testament of men and women who believed in God's promises, but never saw their fulfillment (11). Since we have witnessed the life of Jesus which fulfills all of God's promises, we ought to have an even greater faith than the Old Testament heroes and "run with endurance the race that is set before us" (12:1).

In the last section, the author calls his readers to "make straight paths" for their feet (12:13). He encourages them to live in peace and holiness because we have not been given an unendurable commandment, but we have been invited to the joyful celebration of the heavenly Jerusalem (12:18-24). Our sacrifices consist in praise, in sharing and in doing good, offered through our one high priest, Jesus Christ (13:15-16).

Hebrews closes with a blessing (13:20-21) and a few practical remarks and greetings (13:22-25). The letter synthesizes the Christian understanding of the Old and New Covenants, using many quotations from the Pentateuch, Psalms and Prophets to show that Jesus fulfilled and surpassed the promises of the Old Covenant. He offered himself as perfect priest and victim and rose from the dead so that we may be free of condemnation and share in God's rest.

Can I risk sharing the goodness God has given me? Can I care for the needs of my brothers and sisters? Can I respond to God as a priest, deacon, brother or sister? If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.

PAPAL INFALLIBILITY

Ultramontanes and Inopportunist

On July 18, 1870, as Blessed Pius joyfully proclaimed Pastor Aeternus, a thunderstorm hit St Peter's, breaking a window in the transept where the Council Fathers met. I have stood looking up at the window, reflecting: thunder, broken glass, divine warning or divine approval? Bishops interpreted it depending on their views, which we need to examine.

Because the agenda was set before the Council, the bishops already formed two parties. Most were Ultramontanes, supporting papal infallibility. Led by the Pope, they included a range of views. Extremists wanted to turn the Pope into a magic oracle. Wilfred Ward, a zealous English convert, is said to have wanted a papal teaching every morning with his breakfast! But most Ultramontanes hoped for a balanced definition and they had skilled theologians and canonists to assist them.

The minority party was known as Inopportunist. Their views ranged from a cautious "not yet" to "no, we do not need this". Both parties agreed that, guided and protected by the Holy Spirit, the Church teaches infallibly. St John Henry Newman had already made that clear in his Apologia pro Vita Sua (1864). He was an Inopportunist, but he had no access to the Council because in 1869 he was neither bishop nor cardinal.

The two parties elude political categories, "conservatives" or "liberals". The leading Ultramontane, Cardinal Edward Manning, was a social progressive or liberal, an advocate for trade unionism. By contrast, Newman remained a Tory with a conservative social conscience. In terms of theology, the Inopportunist were conservatives, seeing papal infallibility as an innovation that would rock the boat of Peter. Sticking "conservative" or "progressive" on these parties is as clumsy as attempts to lock Catholics into "left" or "right" today.

To be continued...

