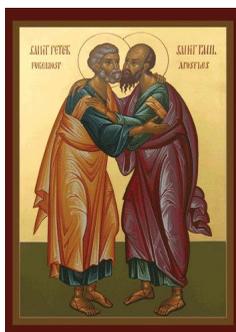




Saints Peter & Paul Byzantine Catholic Church



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 STASHKEYVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712

Sunday, December 12th, 2021

Tone 4

Page:141/281

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

Sunday	12/12/2021	11:00 am	<i>Sunday of the Forefathers</i>	+Helen Drabik <i>By The Drabik family</i> <i>(On-line)</i>
Sunday	12/19/2021	11:00 am	<i>Sunday before Christmas – of the Holy Fathers</i>	+Trudy Ragan <i>By Monica & Dan Gazzo</i> <i>(On-line)</i>

SCHEDULES FOR CHRISTMAS TIME

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

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, December 5th was 45.

LIVE STREAM VIEWING

Liturgy on Sunday, December 5th was 135.

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, 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

***If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.*

DECEMBER'S BIRTHDAYS

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

DECEMBER'S WEDDING ANNIVERSARIES

On December 12 th 2021	On December 19 th 2021	On December 25 th 2021	On January 2 nd 2022
Team D	Team A	Team B	Team C

ADVISORY COMMITTEE MEETINGS:

January 17th 2022 at 6:30 pm at Church Social Hall
 April 25th 2022 at 6:30 pm at Church Social Hall
 July 25th 2022 at 6:30 pm at Church Social Hall
 October 24th 2022 at 6:30 pm at Church Social Hall

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.

CHRISTMAS KIELBASA



The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa. Order by December 12th. Delivery to the Church will be Sunday December 19th. **The order sheet will be in the vestibule if you are interested.** Thank You.

CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

VII. The Grace of Baptism

The different effects of Baptism are signified by the perceptible elements of the sacramental rite. Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and new birth in the Holy Spirit.

For the forgiveness of sins . . .

By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.

Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls concupiscence, or metaphorically, "the tinder for sin" (fomes peccati); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ." Indeed, "an athlete is not crowned unless he competes according to the rules."

"A new creature"

Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature,"⁶⁸ member of Christ and coheir with him, and a temple of the Holy Spirit.

The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification:

- enabling them to believe in God, to hope in him, and to love him through the theological virtues;
- giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit;
- allowing them to grow in goodness through the moral virtues.

Thus the whole organism of the Christian's supernatural life has its roots in Baptism.

Incorporated into the Church, the Body of Christ

Baptism makes us members of the Body of Christ: "Therefore . . . we are members one of another." Baptism incorporates us into the Church. From the baptismal fonts is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: "For by one Spirit we were all baptized into one body."

The baptized have become "living stones" to be "built into a spiritual house, to be a holy priesthood. By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They are "a chosen race, a royal priesthood, a holy nation, God's own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light." Baptism gives a share in the common priesthood of all believers.

Having become a member of the Church, the person baptized belongs no longer to himself, but to him who died and rose for us. From now on, he is called to be subject to others, to serve them in the communion of the Church, and to "obey and submit" to the Church's leaders, holding them in respect and affection. Just as Baptism is the source of responsibilities and duties, the baptized person also enjoys rights within the Church: to receive the sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church.

"Reborn as sons of God, [the baptized] must profess before men the faith they have received from God through the Church" and participate in the apostolic and missionary activity of the People of God.

CATECHISM OF THE CATHOLIC CHURCH

PARISH MEMBERSHIP

We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only by the pastor.

UPDATES

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

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

CHAPTER I THE MYSTERY OF THE CHURCH

8. Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation (9*) through which He communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element.(10*) For this reason, by no weak analogy, it is compared to the mystery of the incarnate Word. As the assumed nature inseparably united to Him, serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies it, in the building up of the body.(73) (11*)

This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, (12*) which our Saviour, after His Resurrection, commissioned Peter to shepherd,(74) and him and the other apostles to extend and direct with authority,(75) which He erected for all ages as "the pillar and mainstay of the truth".(76) This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him,(13*) although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, "though He was by nature God . . . emptied Himself, taking the nature of a slave",⁽⁷⁷⁾ and "being rich, became poor"⁽⁷⁸⁾ for our sakes. Thus, the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart",⁽⁷⁹⁾ "to seek and to save what was lost".⁽⁸⁰⁾ Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. It does all it can to relieve their need and in them it strives to serve Christ. While Christ, holy, innocent and undefiled⁽⁸¹⁾ knew nothing of sin,⁽⁸²⁾ but came to expiate only the sins of the people,⁽⁸³⁾ the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal. The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God"^(14*), announcing the cross and death of the Lord until He comes."⁽⁸⁴⁾ By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord until, in the end, it will be manifested in full light.

. To be continued

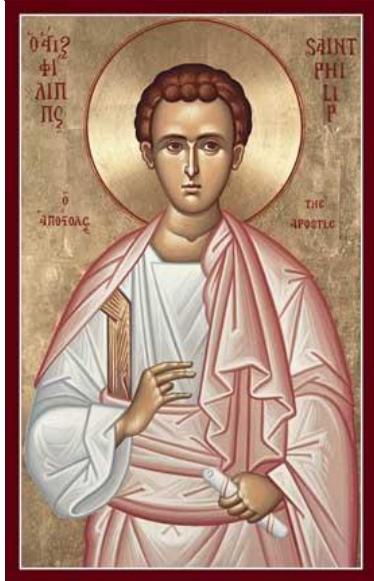
SOLEMNLY PROMULGATED BY HIS HOLINESS; POPE PAUL VI; ON NOVEMBER 21, 1964

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

APOSTLE PHILIP (OF THE TWELVE)



The holy, glorious, all-laudable Apostle Philip was one of the Twelve Apostles of Jesus Christ. The Church remembers St. Philip on November 14. He was not the St. Philip (October 11) who was one of the Seventy Apostles.

Born in Bethsaida beside the Sea of Galilee, Philip was so well versed in the Holy Scriptures that he immediately recognized Jesus as the Messiah upon seeing him the first time. After Pentecost, St. Philip preached in Asia and Greece. In Greece, the Jews hated him and the high priest even ran at him to club him to death, but miraculously this Jewish priest was blinded and turned completely black. Then the earth opened up and swallowed him. Many of the sick were healed, and many pagans believed.

St. Philip found himself in the company his sister Mariamma, the Apostle John and the Apostle Bartholomew while preaching in Hieropolis. Through prayer he killed a giant snake that the pagans worshipped, which angered the unbaptized so much that they crucified him and St. Bartholomew upside-down. Again, the earth opened and swallowed his judge along with many pagans, and being terribly afraid

the people rushed to bring the Apostles down from their torment. But St. Philip had already reposed.

St. Bartholomew then ordained Stachys—whom St. Philip had healed of a forty-year blindness and baptized—as bishop for those who were baptized in that area. Later, St. Philip's relics were translated to Rome. He is numbered among the Twelve Great Apostles.

The tomb of St. Philip was unearthed in a great discovery in the Denizli province of Turkey in 2011. The discovery took place at the Hierapolis (Pamukkale) ancient excavation site of Denizli in western Turkey on Tuesday 26 July 2011. The excavation has been going on in the area for some 32 years led by the Italian Prof. Francesco D'Andria. Prof D'Andria gave the news of the great discovery on Tuesday, saying: [i]"The discovery of the tomb of St Philip, who is a very important figure for Christianity, will make a tremendous impression in the world,"[/i] shortly after the great success of his team.

Up till now, people believed that the tomb of St. Philip was in the back hill of Hierapolis, but Italian Archaeologist Francesco D'Andria and his team discovered a new church ruin near 40 meters of the hill and the real tomb of St. Philip the Apostle is in the church.

CHURCH HISTORY; Seventh Century;



The Sixth Ecumenical Council

The doctrine of Saint Sophronius, Saint Maximus, and Saint Martin prevailed at the Third Council of Constantinople, known as the Sixth Ecumenical Council, held in 680–681. This council verified their teaching and condemned Patriarch Sergius of Constantinople and his successors Pyrrhus, Paul, and Peter, as well as Pope Honorius of Rome, together with all who defended the false doctrine about Jesus that deprived Him of His genuine humanity. Pope Saint Agatho of Rome (r. 678–681) did much to prepare the way for this council and its decision, whereby communion between Rome and the Eastern Churches was restored.

SUNDAY OF THE FOREFATHERS 12TH LUKE SUNDAY, LUKE 14: 16-24

The parable of the Great Banquet, which we heard today in the Holy Gospel, was told by Jesus at the house of a Pharisee during a dinner in which he had been invited with others. He took the opportunity to teach this parable from the words of one of those who ate with Him: *"Blessed is he who shall eat bread in the kingdom of God"*.

The Lord compares the Kingdom of Heaven to a great feast or banquet in which everyone wants to take part. Here they can enjoy the goods that the affectionate Father God has prepared. So he sends his servant to call the most distinguished and important people. But each refused to attend and made excuses. The first said to him: *"I have bought a piece of ground, and I must go see it."* A silly excuse! He didn't look at the land before he bought it? The second one said: *I bought five yoke of oxen, and I am going to test them."* Could this not have been done later? And the third said: *"I have married a wife and therefore cannot come."* He was called on a joyous occasion, and he had a chance to bring his wife with him!

All of them have a common feature: They did not appreciate the honor that was offered to them by the host, who had prepared such a great feast.

This is just what happened to the Lord when he called the Israelites. Here was the Son of God, who came as a man to the earth and invited them to believe in Him and to enter into His heavenly Kingdom! They were the first, but they said no. It is the same with different people whom God calls to enjoy the blessings He offers through His holy Church. For various reasons, they refuse.

In addition to His Kingdom in Heaven, the Lord invites Christians to another great Supper that is prepared here on earth. It is the Last Supper, the first time Jesus spoke to His disciples that Great Thursday night, shortly before being arrested and led to Calvary. This Lasting Supper continues to be offered today, as it has over the centuries, so that all Christians for all time can participate in it. We understand: It is the Holy Mystery of the Divine Eucharist, which takes place during the Divine Liturgy.

At this meal, the Lord proclaims Himself as food to all His believers: *"take, eat; this is My body."* And *"Drink from it, all of you. For this is My blood...for the remission of sins"*. With this divine nourishment, the soul and body are cleansed from all sins. The Holy Gifts unite Christians with Christ and their participation in the heavenly Kingdom is ensured. This is exactly what is emphasized in the prayer of the Divine Liturgy: *"Lord,...make us worthy to partake of Your heavenly and awesome Mysteries from this holy and spiritual Table with a clear conscience; for the remission of sins, forgiveness of transgressions, communion of the Holy Spirit, inheritance of the Kingdom of Heaven...."*

There is no greater reality in human life than our participation in the Mystery of the Divine Eucharist, and no greater blessing and joy than when we live with Holy Communion. That is why the believer, who understands the benefit they receive with their union with Christ, leaves every other work behind on Sunday, and rushes to go to Church. It is here that they meet the Lord Jesus Christ, who is waiting to unite with them and offer His great blessings.

United with Christ here on earth, we will be worthy to hear in His Second Coming: *"Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world"*. Amen.

St. Cyril and Methodius

- Saints **Cyril and Methodius** were Byzantine Greek brothers born in Thessaloniki in the 9th century, who became missionaries of Christianity among the **Slavic peoples** of Great Moravia and Pannonia.

- Through their work they influenced the cultural development of all Slavs, for which they received the title "**Apostles to the Slavs**". They are credited with devising the **Cyrillic alphabet**, the first alphabet used to transcribe the Old Church Slavonic language. (example: **жядрѣбѣю**)

- After their deaths, their pupils continued their missionary work among other Slavs. Both brothers are venerated in the Byzantine Catholic and Eastern Orthodox Churches as saints with the title of "**Equals to the Apostles**".

- In 1880, **Pope Leo XIII** introduced their feast into the calendar of the Roman Catholic Church. In 1980, Pope John Paul II declared them **co-patrons of Europe**, together with **Saint Benedict of Nursia**. The feast of St. Cyril and Methodius is celebrated on May 11th.



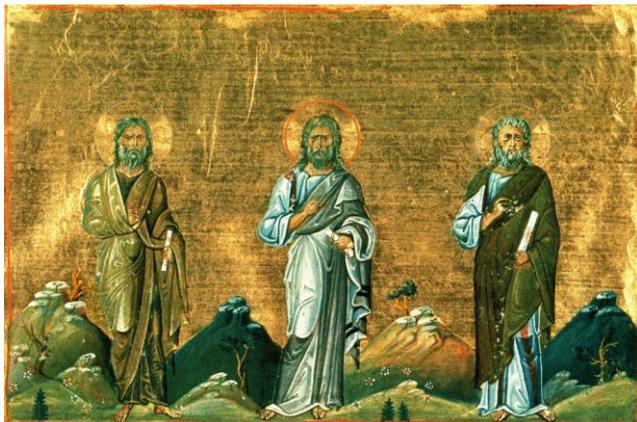
Icon of St. Cyril and Methodius

The Great Feast (Luke 14:16-24)

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

apologies	blind	crippled	dinner	excuses
feast	field	full	house	invited
lame	lanes	married	master	order
oxen	parable	poor	roads	room
servant				

WHO ARE THE HOLY FOREFATHERS, AND WHY DO WE COMMEMORATE THEM BEFORE THE NATIVITY OF CHRIST?



The two last Sundays before the Nativity of Christ are called the Sunday of the Holy Forefathers and the Sunday of the Holy Fathers. The Holy Forefathers and Fathers are the Old Testament relatives according to the flesh of our Lord Jesus Christ, beginning with the holy ancestors Adam and Eve, Abel, Seth, Enoch, Noah, and his sons, the holy patriarch Abraham, and so on up to the glorious Nativity of Christ.

We honor all the righteous of the Old Testament, including those who became the Savior’s ancestors according to the flesh, because these people burned like candles of God in the darkness of paganism, and lived in the hope of the

coming of the Messiah and mankind’s deliverance from slavery to the devil, sin, and death. They lived by this hope, lead by it as by a certain inner ray of the heart, which cut through the darkness of pagan religion and gave them the anticipation, the prescience of Christ, the joy of communion with God, the Kingdom of Heaven, and the foretaste of paradise, where human feet had not stepped for many thousands of years but where (O, they believed in this!) the gates would unfailingly open; because into the world would come the One Whom these forefathers and fathers loved above all else, loved more than life itself, and for Whose sake were ready for anything—even death. Into the world would come our Lord Jesus Christ, Who would save them. And he will save all of us!

It is precisely for this reason that on the final Sunday before the Nativity of Christ, on the Sunday of the Holy Fathers, at the Liturgy is read the first synoptic Gospel, the first in order according to the Gospel of Matthew, where the genealogy of the Lord God, our Savior Jesus Christ is recounted. On the one hand, this was established by the Church in order that we would know and be interested in the lives of these Old Testament righteous ones, finding much that is fascinating and, especially, instructive in them. On the other hand, this established order is testimony to the fact that Christ is a real, historical person—and not just an historical person, but God incarnate in human nature, become a real Man, Who took on our sins, healed us with His redeeming podvig, and Who ascended with human nature to the right hand of God the Father. Every man has ancestors and the Savior also had them, which is what the Gospel retells with utmost clarity.

Furthermore, brothers and sisters, we would like to direct your attention to the podvig of the holy forefathers and fathers from the historical point of view. We live in a society that is penetrated and drenched with Christian morality, as the earth is penetrated with air and drenched with water. But at that time, among the ancient Greeks flourished homosexuality, the Canaanite peoples made sacrifices of their own nursling children to Moloch, the Scythians drank the blood of their enemies, and among many nations drunkenness and fornication were glorified by their pagan religions and exalted to the level of religious ritual.

Cruelty and slavery were the norm then. Human life was cheap. Anyone could break into another man’s house during war and take him into slavery, to make of him a “talking thing” with absolutely no rights.

And it seems to me that in those times it must have been very easy to lose the guiding star of the true faith, but the holy forefathers and father did not lose it; to the contrary they preserved it as a flaming, fiery tradition, like a burning candle, which we also must pass on (still burning!) to our own descendants. The world is still standing because of this.

There is a reason why this year at the Liturgy on the Sunday of the Holy Forefathers the Gospel parable of the wedding feast of the king’s son is read (Lk. 14:16-24). The powerful of that world rejected Christ, but the lame on the wayside accepted Him and were triumphantly led to the wedding feast. Who are “the maimed, the

halt, and the blind” in the Gospel, who were called to the feast of faith? Of course they are, first of all, the holy forefathers and fathers, and after them all Christians who sincerely consider themselves spiritually sick—sick with sin, and therefore do they weep and lament over their sins and seek their most important Doctor, God. They seek and find Him.

The central liturgical theme on the Sundays of the Holy Forefathers and Fathers is the theme of the three holy friends of Prophet Daniel, Sts. Ananias, Azarius, and Misael, whom the king had thrown into the Babylonian furnace because they did not bow down to the pagan idol. The holy youths did not burn, as an angel protected them. Their being “in a fiery furnace” became a prefiguring of the Nativity of Christ: Just as the three youths were not harmed by the flames of the furnace, so also Christ’s Nativity did not scorch (did not harm) the “Virgin Womb”.

At the threshold of the Nativity of Christ, we would like to wish that all of us, dear brothers and sisters, would have within ourselves, veritably like a heavenly fire, that feeling of the living God, Who appears One and the Same for them, the holy forefathers and fathers, and for the holy apostles, and for us.

In fact, just as the Most High conversed with the holy foreparents Adam and Eve in paradise and abode with them, so does He converse with our souls; although because of our sinfulness we cannot perceive this in full measure as did the first people in paradise. But this happens, nevertheless.

And perhaps one of the most important feelings or thoughts that unites the holy forefathers, the fathers, the apostles, and in general all the saints of all generations is the understanding that the Lord, just as before so also now, like a thousand years ago, and in the coming year, is amidst us, and walks beside us through life. This feeling of the living God is what makes us Orthodox Christians.

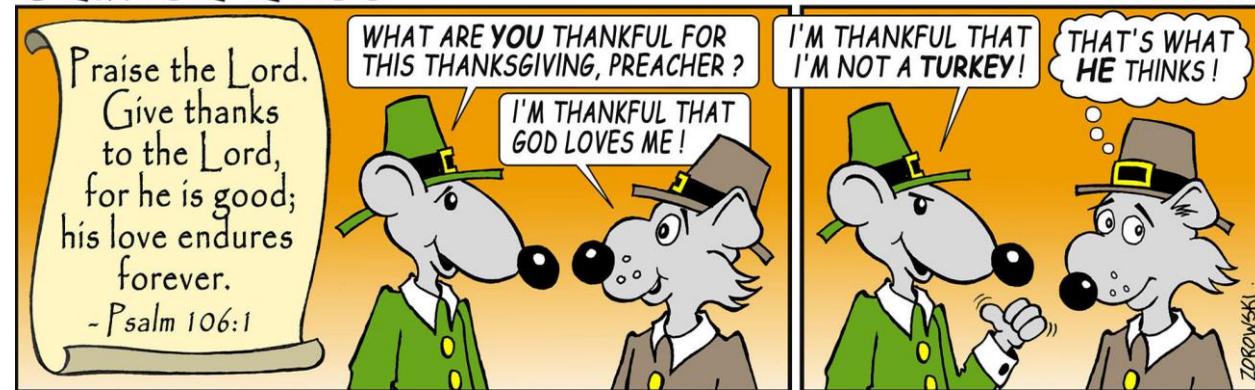
Attention - 2021 End of Year Social and Projects

Sunday, November 31st through December 19th, Sts. Peter & Paul will be collecting *NEW – white socks – scarfs, hats, gloves* for the Light of Life Rescue Mission. Donation Box is in Basement. These items need to be new.

2022 ENVELOPES AND CALENDARS

Please pick up your box of 2022 envelopes in the social hall. If you know someone who will be unable to pick up their 2022 envelopes, please take their box to them. If you would like your envelopes be send to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.

Church Mice



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