



Saints Peter & Paul Byzantine Catholic Church

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

YOU CAN SEND YOUR CONTRIBUTION TO

PARISH OFFICE

ADMINISTRATOR:

FATHER VITALII STASHKEVYCH

PARISH OFFICE:

4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



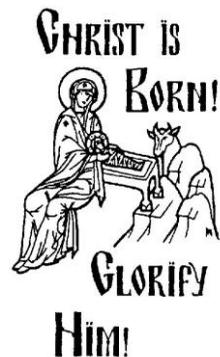
*Christ is Born!
Glorify Him!*

*Christos Razdajetsja!
Slavite Jeho!*

My Dear Parishioners,

May the spirit of Christmas always be with you, not only on Christmas Day, but throughout the coming year of 2022. May the Feast of Our Lord's Birth bring you rich blessings from above, to fill you and enrich you with peace, health and happiness. May you and your loved ones have a blessed and joyous Christmas and a happy and prosperous New Year!

*In Christ,
Fr. Vitalii*



Sunday, December 19th, 2021

Tone 5

Page:146/285

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

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>
Friday	12/24/2021	05:00 pm	<i>Christmas Eve Divine Liturgy</i> for parish family <i>(On-line)</i>
Saturday	12/25/2021	11:00 am	<i>Christmas Day</i> for parish family <i>(On-line)</i>
Sunday	12/26/2021	11:00 am	<i>Sunday after Christmas</i> +Philip Fall <i>By Marta Petruska</i> <i>(On-line)</i>
Monday	12/27/2021	11:00 am	<i>Stephen Protomartyr</i> +Fr. Andrew & Julianna Dzmura <i>By Cecilia Hrivnak</i> <i>(On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Monday, December 6th 7; Tuesday, December 7th was 8; Sunday, December 12th was 35.

LIVE STREAM VIEWING

Liturgy on Monday, December 6th 128; Tuesday, December 7th was 98; Sunday, December 12th was 99.

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.**

On December 19 th 2021	On December 25 th 2021	On January 2 nd 2022	On January 9 th 2022
Team A	Team B	Team C	Team D

YEAR END CONTRIBUTIONS



It's that time of year to think about filing our taxes. Our Sts Peter and Paul wishes to credit you whatever you contribute in 2021. The final day to submit any contribution for this tax year is today, Sunday, December 26th, 2021. Anything collected after that date will roll-over to the New Year 2022. For example, any of this year's Christmas Donations that arrive following this date will be accredited to 2022 for the following year's record. Please keep this in mind. Thank you for remembering your Church throughout 2021! May God bless your sacrificial generosity so that our Sts Peter and

Paul Church may continue to proclaim the Gospel and administer the Holy Mysteries (Sacraments). — END OF THE YEAR INDIVIDUAL CONTRIBUTION RECORDS CAN BE SENT VIA E-MAIL OR MAIL IN JANUARY! PLEASE REQUEST IT NOW BY SUBMITTING YOUR E-MAIL ADDRESS!

SEASONAL GREETING

During Christmas During this time of Christmas until January 4, the greeting that we address each other is **CHRIST IS BORN!** (*Christos Razdajetsja!*). The response is **GLORIFY HIM!** (*Slavite Jeho!*) Let us glorify the Lord this festive season by greeting and responding with this ancient Byzantine Catholic tradition celebrating the Lord Jesus' Nativity!



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 Supper: 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.

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

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.

CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

VII. The Grace of Baptism

The sacramental bond of the unity of Christians

Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: "For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church." "Baptism therefore constitutes the sacramental bond of unity existing among all who through it are reborn."

An indelible spiritual mark . . .

Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation.⁸² Given once for all, Baptism cannot be repeated.

Incorporated into the Church by Baptism, the faithful have received the sacramental character that consecrates them for Christian religious worship. The baptismal seal enables and commits Christians to serve God by a vital participation in the holy liturgy of the Church and to exercise their baptismal priesthood by the witness of holy lives and practical charity.

The Holy Spirit has marked us with the seal of the Lord ("Dominicus character") "for the day of redemption." "Baptism indeed is the seal of eternal life." The faithful Christian who has "kept the seal" until the end, remaining faithful to the demands of his Baptism, will be able to depart this life "marked with the sign of faith," with his baptismal faith, in expectation of the blessed vision of God - the consummation of faith - and in the hope of resurrection.

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.

Church Mice



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 II; ON THE PEOPLE OF GOD

9. At all times and in every race God has given welcome to whosoever fears Him and does what is right.(85) God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh. "Behold the days shall come saith the Lord, and I will make a new covenant with the House of Israel, and with the house of Judah . . . I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people . . . For all of them shall know Me, from the least of them even to the greatest, saith the Lord.(86) Christ instituted this new covenant, the new testament, that is to say, in His Blood,(87) calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God,(88) not from the flesh but from water and the Holy Spirit,(89) are finally established as "a chosen race, a royal priesthood, a holy nation, a purchased people . . . who in times past were not a people, but are now the people of God".(90)

That messianic people has Christ for its head, "Who was delivered up for our sins, and rose again for our justification",(91) and now, having won a name which is above all names, reigns in glory in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in His temple. Its law is the new commandment to love as Christ loved us.(92) Its end is the kingdom of God, which has been begun by God Himself on earth, and which is to be further extended until it is brought to perfection by Him at the end of time, when Christ, our life,(93) shall appear, and "creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God".(94) So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth.(95)

Israel according to the flesh, which wandered as an exile in the desert, was already called the Church of God.(96) So likewise the new Israel which while living in this present age goes in search of a future and abiding city (97) is called the Church of Christ.(98) For He has bought it for Himself with His blood,(99) has filled it with His Spirit and provided it with those means which befit it as a visible and social union. God gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the Church that for each and all it may be the visible sacrament of this saving unity. (1*) While it transcends all limits of time and confines of race, the Church is destined to extend to all regions of the earth and so enters into the history of mankind. Moving forward through trial and tribulation, the Church is strengthened by the power of God's grace, which was promised to her by the Lord, so that in the weakness of the flesh she may not waver from perfect fidelity, but remain a bride worthy of her Lord, and moved by the Holy Spirit may never cease to renew herself, until through the Cross she arrives at the light which knows no setting.

. 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 BARTHOLOMEW



The holy, glorious and all-laudable Apostle Bartholomew (also known as Nathaniel) was one of the Twelve Great Apostles. He is referenced in the Synoptic Gospels and in the Acts of the Apostles. His feast days are celebrated on June 11 (with St. Barnabas) and August 25 (the translation of his relics). It is believed that he is the same person commemorated on April 22 with Apostles Luke and Clement as Nathaniel of the Seventy.

After the Ascension of Christ, Bartholomew preached in Asia with the Apostle Philip, Philip's sister Mariamma, and Apostle John. He later preached in India and then Armenia where he was martyred. Prior to India, he was crucified upside down in Hierapolis with the Apostle Philip for causing the death of a great serpent the people worshiped and healing people through prayer. He was removed from the cross during a great earthquake because the people thought God was judging them; St. Philip had already reposed.

He then went to India, translated the Gospel of Matthew and cured the Armenian king's daughter of insanity; but the king's envious brother had him crucified, skinned him, and finally beheaded him.

Christians buried his body but because of the miracles happening over his relics the pagans threw his coffin into the sea. The coffin ended up at the island of Lipara where Bishop Agathon—who met it via a revelation in a dream—buried it in a church. St. Bartholomew appeared to St. Joseph the Hymnographer and blessed him that he might be able to sing spiritual hymns, saying, "Let heavenly water of wisdom flow from your tongue!" He also appeared to Emperor Anastasius I (491-518) and told him that he would protect the new town of Dara. Later his relics were translated to Rome where miracles continue to occur.

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.

CHOIR CHRISTMAS PROGRAM



Christmas
at the **Cathedral**

with the
Archieparchial Choir



Sunday, December 19
2:00 p.m.
Cathedral of St. John the Baptist

"Home Again for Christmas"
A choral program featuring beautiful and beloved Nativity
hymns and carols from Byzantine and Western traditions

Hospitality reception with refreshments and treats
following program in lower level of the Cathedral

All are welcome!
No admission charge.
Lots of free, level parking.

SUNDAY DECEMBER 19, 2021 at 2:00 PM

The Pittsburgh Byzantine Catholic Archieparchial Choir (PBCAC) invite all to share the spirit and joy of the Nativity as they once again present "CHRISTMAS AT THE CATHEDRAL" on Sunday, December 19. The hour-long program begins at 2:00 pm at the Cathedral of St. John the Baptist, 210 Greentree Road in Munhall, PA. Themed "Home Again for Christmas," the 2021 edition features selections from the Byzantine Ruthenian tradition as well as from Eastern and Western

Europe and America. Several guest musicians also will join the choir for the program's final segment and sing-along. Finally, a hospitality reception with refreshments and treats will follow the program in the lower level of the Cathedral. Admission is FREE, and there is also plenty of free, level parking.



CHURCH HISTORY; Seventh Century;

THE COUNCIL OF TRULLO OR THE QUINISEXT COUNCIL

In 692, just eleven years after the Sixth Ecumenical Council was held, another major council of Eastern bishops was held in the imperial palace called Trullo in Constantinople—hence the name, the Council of Trullo. This Council made no doctrinal proclamations; rather, it issued 102 canonical regulations on a wide variety of topics.

This council is probably more often called the Quinisext Council (meaning "fifth-sixth"), because its canonical legislation is understood as having completed the Fifth and Sixth Ecumenical Councils, neither of which had passed any canons. So its rulings are held by the Oriental Church to be at the same level of authority as the canons passed by the first four Ecumenical Councils.

Some of these 102 canons were previously included in Justinian's civil legislation. Others concerned early practices of the Church which had not previously been put into formal Church law.

Some of these canons reveal differences in practices between the Roman and the Eastern Churches. For example, Canon 13 states:

Since we know it to be handed down as a rule of the Roman Church that those who are deemed worthy to be advanced to the diaconate or presbyterate should promise no longer to cohabit with their wives, we, preserving the ancient rule and apostolic perfection and order, will that the lawful marriages of men who are in holy orders be from this time forward firm, by no means dissolving their union with their wives nor depriving them of their mutual intercourse at a convenient time . . . lest we should injuriously affect marriage constituted by God and blessed by His presence, as the Gospel says, "What God has joined together, let no man put asunder" (Mt 19.6); and as the Apostle says, "Marriage is honorable and the bed undefiled" (Heb 13.4); and again, "Are you bound to a wife? Seek not to be loosed" (1 Cor 7.27).

Canon 102 of the Quinisext Council, on pastoral care as the cure of souls

It behooves those who have received from God the power to loose and bind, to consider the type and the degree of the sin, and the readiness of the sinner for repentance, and to apply medicine suitable for the disease, lest if he is undiscerning in each of these respects he should fail in healing the sick man. For the disease of sin is not simple, but complex, and can take many different forms, and it germinates many mischievous offshoots, from which much evil is diffused, and it proceeds further until it is stopped by the power of the physician. Wherefore the one who professes the science of spiritual medicine ought first of all to consider the disposition of the one who has sinned, and to see whether he tends towards health or, on the contrary, provokes himself to disease by his own behavior. . . .

For the whole account is between God and the one to whom the pastoral rule has been delivered, to lead back the wandering sheep and to cure that which is wounded by the serpent. The pastor must neither cast the sheep down into the depths of despair, nor loosen the bridle thus leading them to a dissolute way of life. Rather, by some way or other, either by means of sternness and astringency, or by greater softness and milder medicines, the pastor must resist the sickness and exert himself for the healing of the ulcer, examining the fruits of the man's repentance and wisely managing him—for all men are called to higher illumination.

The Roman Church, however, continued to try to enforce celibacy upon all her priests, though she was not able to do so fully until about the 12th century.

Canon 6 of the Quinisext Council reaffirmed the rule that unmarried priests, deacons, and subdeacons may not marry after their ordination. The council also reinforced the law dating from Justinian's time that only celibates, normally taken from among the monks, may serve in the office of the bishop (Canons 12 and 48). And this council set the ages for ordination to the offices of deacon, priest, and bishop (Canons 14 and 15).

In general, the council reaffirmed the traditional churchly discipline regarding the clergy, such as their strict exclusion from direct participation in the political, military, and economic affairs of this world. This can be seen in varying ways in Canons 9, 10, 24, 27, 34, and 50.

This council also called for the "penalty of murder" for those who "give drugs for procuring abortion and those who take them to kill the fetus" (Canon 91).

SUNDAY BEFORE CHRISTMAS

Today, we heard the ancestry of Christ. Of course, Jesus is God, as fully God as God the Father and the Holy Spirit are, and as such He has no point of origin. There was no time when there was no God. Nothing and no one makes or creates God. God just always is.

But Jesus Christ, the Second Person of the Holy Trinity, is unique in that He became incarnate. God became man, a human being. In order to do that, He was born of the Virgin Mary. And since He was born from a human being, then He had an earthly ancestry through her and His caretaker Joseph.

Notice that, even though, Joseph was not the father of Jesus; nevertheless, the genealogy of Christ that we read today goes through Joseph, who was engaged to Mary and became the caretaker of her and her Son. The genealogy goes through Joseph because, legally, he was the head of the household, and so, not a biological, but rather legal father of Jesus Christ. That's why the angel instructed Joseph, as the legal father, to name the newborn Child, just like fathers in those days did.

Saint Matthew, who provides Christ's genealogy for us, traces it all the way back to Abraham, who became the father of Israel and to whom the initial promise of the Messiah was given. From Abraham's line came King David, with whom God confirmed the covenant that was made with Abraham. From this line eventually came Jacob, who was the father of Joseph, who was the husband of Mary. And from her our Savior was born – God became man.

Saint Matthew was able to trace Christ's ancestry because every Jewish household kept a detailed list of genealogy, as their proof of belonging to one of the twelve tribes. As far as I know, my family did not keep such list, so it might be hard for me to prove that I am the descendants of Abraham, unless I use ancestry.com or one of those DNA services. But even then...

Yet, how cool would it be to say that we came from the same line that produced these Old Testament figures from whom Christ came? Wouldn't you want to be related to Abraham, to kings David and Solomon, to Christ Himself?

Here is a really cool thing, without consulting ancestry.com or 23andMe or Family Tree DNA, we can say that we are the descendants of Abraham, we do share the same ancestry, we are part of the same covenant that God made with Abraham and confirmed with David and fulfilled in Christ. How?

In his letter to the Galatians, Saint Paul says, those who "were baptized into Christ, have clothed themselves with Christ". That's exactly what we sing during the baptism service. So, when we are baptized, we become part of Christ's family, and that includes Abraham, David, Solomon, Joseph, Mary, and each and every baptized Christian of the New Testament, up to our times. For a Christian to lay out an ancestry line is basically impossible because it includes billions of people. When we read the genealogy of Christ every year on the Sunday before Christmas, we are also reading our own genealogy. It's not only Christ's family, it is our family because through Christ we became children of God. As Saint Paul also says, God adopted us because we chose to join Christ.

All those ancestry and DNA companies say (and by the way, they did not pay me to say any of this...), "Learn something amazing about yourself." So today, let us re-commit to knowing our full ancestry that produced all those people that led to the Virgin Mary and Christ Himself. Let us remember that our personal story includes Christ. Or rather, that God, by virtue of His incarnation, has included our personal story in Himself.

Who are we? What is our ancestry? We are Christians, we are all God's children, we are one family by virtue of having the same ancestry.

How cool would it be to say that we are related to Abraham? It is really cool. As we are finishing our preparation for Christmas, let us marvel at our rich ancestry.

The Birth of Jesus

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Luke 2:7 (KJV)

The puzzle is based on Luke 2:1-20



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

SAVIOR	CENSUS	MARY	MANGER	BORN
CAESAR	SON	JOSEPH	MESSIAH	ROOM
CHILD	SHEPHERDS	ANGEL	BETHLEHEM	BABY