



Saints Peter & Paul Byzantine Catholic Church



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YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or
on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO

PARISH OFFICE

ADMINISTRATOR:

FATHER VITALII STASHKEVYCH

PARISH OFFICE:

**4200 HOMESTEAD DUQUESNE RD,
MUNHALL, PA, 15120
TELEPHONE: 412-461-1712**



Sunday, December 26th, 2021

Tone 6

Page:152/301

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

Sunday	12/26/2021	11:00 AM	<i>Sunday after Christmas</i>	+Philip Fall <i>By Marta Petruska (On-line)</i>
Monday	12/27/2021	11:00 AM	<i>Stephen Protomartyr</i>	+Fr. Andrew & Julianna Dzmura <i>By Cecilia Hrivnak (On-line)</i>
Saturday	01/01/2021	11:00 AM	<i>Circumcision of our Lord/Basil the Great Archbishop</i>	+Adam Charas <i>By the Drabik family (On-line)</i>
Sunday	01/02/2021	11:00 AM	<i>Sunday before Theophany</i>	+Patty Shak Glednill <i>By Mary & Dan Joscak (On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, December 19th was 40.

LIVE STREAM VIEWING

Liturgy on Sunday, December 19th was 116.

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 25 th 2021	On January 2 nd 2022	On January 9 th 2022	On January 16 th 2022
Team B	Team C	Team D	Team A

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!

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

JANUARY BIRTHDAYS

01/06 ARLEEN JAMA
01/14 DOLORES TOMKO
01/20 VICTORIA VARGO
01/22 PAULA SPYNDA
01/23 DIANE POPP
01/23 RICHARD TRANKOCY
01/25 SHARON LEISER

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.

DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

CHAPTER II; ON THE PEOPLE OF GOD

10. Christ the Lord, High Priest taken from among men,(100) made the new people "a kingdom and priests to God the Father".(101) The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that through all those works which are those of the Christian man they may offer spiritual sacrifices and proclaim the power of Him who has called them out of darkness into His marvelous light.(102) Therefore all the disciples of Christ, persevering in prayer and praising God,(103) should present themselves as a living sacrifice, holy and pleasing to God.(104) Everywhere on earth they must bear witness to Christ and give an answer to those who seek an account of that hope of eternal life which is in them.(105)

Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ.(2*) The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the Eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist.(3*) They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

. To be continued

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

ANNIVERSARY TO PRIESTHOOD

01/15/2018 FATHER VITALII STASHKEVYCH

CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

THE SACRAMENT OF CONFIRMATION

Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

I. Confirmation in the Economy of Salvation

In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission.⁹⁰ The descent of the Holy Spirit on Jesus at his baptism by John was the sign that this was he who was to come, the Messiah, the Son of God. He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him "without measure."

This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to the whole messianic people.⁹³ On several occasions Christ promised this outpouring of the Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. Filled with the Holy Spirit the apostles began to proclaim "the mighty works of God," and Peter declared this outpouring of the Spirit to be the sign of the messianic age. Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

"From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the Letter to the Hebrews the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church."

Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (chrism) was added to the laying on of hands. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit."⁹⁹ This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament Chrismation, anointing with chrism, or myron which means "chrism." In the West, Confirmation suggests both the ratification of Baptism, thus completing Christian initiation, and the strengthening of baptismal grace - both fruits of the Holy Spirit.

Two traditions: East and West

In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a "double sacrament," according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that Confirmation is conferred by the priest who baptizes. But he can do so only with the "myron" consecrated by a bishop.

A custom of the Roman Church facilitated the development of the Western practice: a double anointing with sacred chrism after Baptism. The first anointing of the neophyte on coming out of the baptismal bath was performed by the priest; it was completed by a second anointing on the forehead of the newly baptized by the bishop. The first anointing with sacred chrism, by the priest, has remained attached to the baptismal rite; it signifies the participation of the one baptized in the prophetic, priestly, and kingly offices of Christ. If Baptism is conferred on an adult, there is only one post-baptismal anointing, that of Confirmation.

The practice of the Eastern Churches gives greater emphasis to the unity of Christian initiation. That of the Latin Church more clearly expresses the communion of the new Christian with the bishop as guarantor and servant of the unity, catholicity and apostolicity of his Church, and hence the connection with the apostolic origins of Christ's Church.

CATECHISM OF THE CATHOLIC CHURCH

APOSTLE MATTHEW



The holy, glorious and all-laudable Apostle and Evangelist Matthew is the author of the Gospel of Matthew and one of the Twelve Apostles. The apostle's symbol is an angel. He is commemorated by the Church on November 16, as well as on June 30 with the Twelve.

Matthew was originally called Levi. He was the son of Alphaeus and was by profession a publican, or tax-collector, at Capernaum. On one occasion Jesus, coming up from the side of the lake, passed the custom-house where Matthew was seated and said to him, "Follow me." Matthew arose and followed Christ, becoming his disciple (Matthew 9:9). He changed his name to reflect his new calling. "Matthew" means "Gift of the Lord."

The same day on which Jesus called him he made a "great feast" (Luke 5:29), a farewell feast, to which he invited Jesus and his disciples and probably also many of his old associates. The last notice of him in the New Testament is in Acts 1:13.

After the resurrection of our Lord, Matthew went and preached amongst the Jews. His Gospel was probably first written in Aramaic and later translated into Greek. Eventually Matthew went to Ethiopia to spread the gospel. There he was martyred by Fulvian, the ruler of the region, by being set on fire. After Matthew willingly gave up his soul to the Lord, his body was put in a coffin and cast into the sea. It washed up at the site of the church he had built. Fulvian, Matthew's persecutor, immediately repented of his deed, renounced his position of worldly power, and was made a presbyter by the Bishop Platon (or Plato). Once Platon died, the apostle appeared to the priest (who had taken the name Matthew as well) and told him to assume the bishop's throne.

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.

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.

CHURCH HISTORY; Seventh Century;

Liturgical Development

During his long campaign against the Persians, Emperor Heraclius recovered the True Cross of Christ, which the Persians had taken from Jerusalem in 614. On March 21, 631, he solemnly brought it to Golgotha in Jerusalem. This action dramatically helped to spread the celebration of the Feast of the Exaltation of the Cross (September 14) throughout the Christian Empire; until then this feast was celebrated mostly only in Jerusalem (see Worship).

The Quinisext Council decreed that on the weekdays of Great Lent the Liturgy of the Presanctified Gifts should be served instead of the Eucharistic Divine Liturgy (Canon 52). It called for Christians to honor Christ's resurrection by refraining from penitential kneeling on Sundays (Canon 90). This council forbade all laymen except the Emperor from entering the sanctuary of the church building (Canon 69), and it forbade the sacramental marriage of Orthodox Christians with non-Orthodox (Canon 72). It enjoined those who sing in church to refrain from "undisciplined vociferations" and from using "any melodies which are incongruous and unsuitable for the Church" (Canon 75). And it called for the excommunication of people who for no good reason miss the Divine Liturgy for "three consecutive Sundays" (Canon 80).

Canon 55 of the Quinisext Council reveals a significant difference in practice between East and West concerning fasting during Great Lent, and it mandates that the Roman Church must correct her non-traditional custom:

Since we understand that in the city of the Romans, in the holy fast of Lent they fast on the Saturdays [meaning abstinence from all food, and no celebration of the Divine Liturgy], contrary to the ecclesiastical observance which is traditional, it seemed good to the holy synod that also in the Church of the Romans the canon [Canon 66 of the ancient Apostolic Canons] shall immovably stand fast which says: "If any cleric shall be found to fast on a Sunday or Saturday (except on one occasion only [i.e., Great and Holy Saturday]) he is to be deposed; and if he is a layman he shall be cut off."

Another difference in practice between East and West is discussed in Canon 82, which addresses how Christ is to be depicted in the holy icons:

In some pictures of the venerable icons, a lamb is painted to which the Precursor [i.e., Saint John the Baptist] points his finger, which is received as a type of grace, indicating beforehand through the Law, our true Lamb, Christ our God. Considering therefore the ancient types and shadows to be symbols of the truth and patterns given to the Church, we prefer 'grace and truth' [Jn 1.17], receiving it as the fulfillment of the Law. In order therefore that 'that which is perfect' may be delineated to the eyes of all, at least in colored expression, we decree that the figure in human form of the Lamb who takes away the sin of the world, Christ our God, be henceforth exhibited in images, instead of the ancient lamb, so that all may understand by means of it the depths of the humiliation of the Word of God, and that we may recall to our memory His life in the flesh, His passion and salutary death, and His redemption which was wrought for the whole world

This canon will become even more relevant in the next century, in the era of Iconoclasm, for here is clear proof of the Church's official acceptance of iconography—in a declaration from the second half, so to speak, of the Sixth Ecumenical Council.

BYZANTINE CATHOLIC
METROPOLITAN ARCHDIOCESE OF PITTSBURGH

✦ CHANCERY ✦

66 Riverview Avenue • Pittsburgh PA 15214
(412) 231-4000 • Fax (412) 231-1697

Gift of the Magi

Christ is Born! Glorify Him!

Christmas Greetings 2021

Dear People,

The writer William Sydney Porter who used the name O. Henry published the short story *The Gift of the Magi* in 1905. The story about Christmas gifts has been told in many versions in theater, radio, film, television, and now the internet.

The story is about a young couple James and Della recently married living in New York City on a tight budget. Despite trying to save money a penny at a time, Della had only \$1.87 to buy a gift for her husband James. They only had two items of value. James had a pocket watch which was handed down from generation to generation. And Della had been blessed with beautiful long brown hair.

On Christmas eve, Della decides to cut off and sell her hair to buy a gold chain for her husband's pocket watch. Her husband James returns home to discover a short hair version of his wife Della. She explains she gave up her lovely hair to purchase for him a Christmas gift of a chain for his watch. She asks him to give her his watch so that she can attach the chain.

James leans back on the couch and shows his gift to her. He shows Della the set of combs that she wanted to brush her long hair. Then, he tells her that he sold his watch to he could buy the combs for her.

Although they were surprised that it did not end the way that they expected, they had both given up their most valued possessions to be able to give to the other. In one way, their efforts seem foolish, but on a deeper level their generosity showed how much they loved one another.

O. Henry's timeless and ironic tale of the *Gift of the Magi* correctly points us back to the source of the tradition of giving gifts during the Christmas Season. Each year we hear the story of the three Kings or Magi from the East bringing precious gifts of gold, frankincense, and myrrh to honor the newborn child Jesus. The Magi traveled far to be part of the birth of the King of Kings. They returned home with the good news of Jesus's birth.

We follow their example by giving the best gifts we can afford to our families and loved ones. Like Della and James, we sometimes question the wisdom of our generosity. We could get something for ourselves or just save the money for a rainy day. Sometimes our gifts are not appreciated or used. However, the reward of our giving is that it opens our hearts and expresses the love we have for others.

The Magi and our gifts reflect the ultimate gift we received on the first Christmas. We were given the gift beyond any price. The world received the greatest gift of God's only begotten Son Jesus Christ. Whenever we give our time, our talents, and treasure, we follow the example of Jesus who gave everything including his life so that we could know the way to eternal life.

During the past two years of the pandemic, it has been difficult to travel to be with family and friends. It has also been difficult to get to our churches to pray and to be with our faith community of Byzantine Catholics. We pray that we will be able to return to normal soon. It was especially joyful to gather for the Saint Nicholas Celebration to renew friendships and meet new friends.

Like Jesus, the Magi, and even James and Della, we give not only gifts at Christmas, but we also give our time, treasure, and talents all year long. With each gift and sacrifice, we become a little more like Christ.

In the words of the author O. Henry, "The magi, as you know, were wise men--wonderfully wise men--who brought gifts to the Babe in the manger. They invented the art of giving Christmas presents. Being wise, their gifts were no doubt wise ones, possibly bearing the privilege of exchange in case of duplication. And here I have lamely related to you the uneventful chronicle of two foolish children in a flat who most unwisely sacrificed for each other the greatest treasures of their house. But in a last word to the wise of these days let it be said that of all who give gifts these two were the wisest. O all who give and receive gifts, such as they are wisest. Everywhere they are wisest. They are the magi." O. Henry - *Gift of the Magi* 1905
(Click or search for [The Gift of the Magi \(ibiblio.org\)](http://www.ibiblio.org))

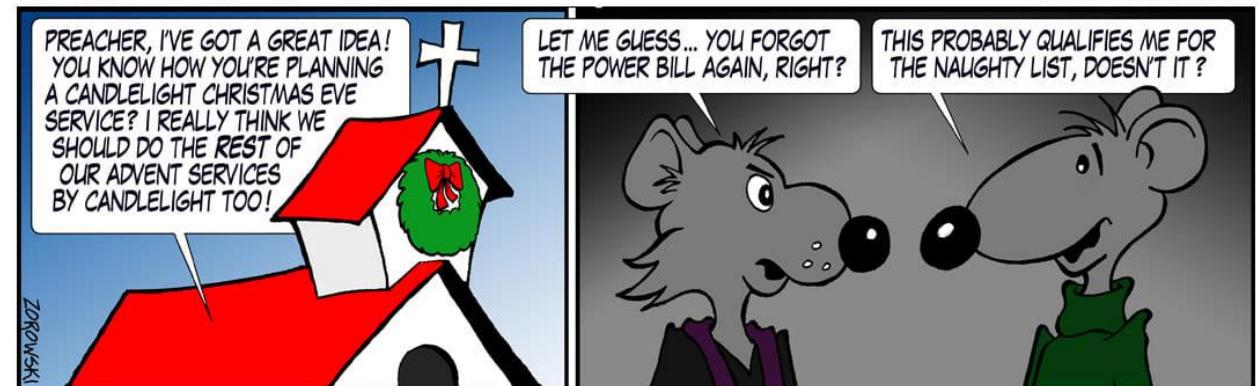
Sincerely yours in Christ,

William C Skurla

Most Reverend William C. Skurla, D.D.
Metropolitan Archbishop of Pittsburgh

Church Mice

Karl Zorowski



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Santa Word Search

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

Chimney
Elves
Fairies
Jolly
North Pole
Reindeer

Rudolph
Sled
Sleigh
Sleigh Bells
St. Nick
Toys



THE FEAST OF THE CIRCUMCISION OF JESUS CHRIST

January 1 will mark eight days since Christmas for us. According to Saint Luke's Gospel, January 1 is the day when Jesus Christ was circumcised, following the law of Moses.

What is the meaning of the Circumcision of Jesus, why is it so special and how do we celebrate it?

You will find answers to those questions in this article.

January - the month of many feasts

In the Byzantine Church, January is one of the busiest months because it is all dedicated to Christ and the beginning of His earthly ministry.

First, we celebrated the Nativity of Jesus on December 25th, then His circumcision on January 1st. On January 6th we celebrate the Theophany (or Epiphany) - the day Jesus was baptized. And then on February 2nd, 40 days after Christmas, we Commemorate the presentation of Jesus at the temple.

It is worth noticing that Christmas, Circumcision, and Presentation are three consecutive events that marked the beginning of Christ's life and ministry on this earth, and we celebrate those feasts one after the other.

What is the Circumcision of Jesus?

According to the law of Moses, "Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised." (Genesis 17:10-12)

As a Jew, Jesus Christ had to be circumcised just like every 8-day-old boy. It is after the ritual of circumcision that the Priest was supposed to give the child a name. Christ was not an exception - he was named Jesus (which means 'God is with us'). As we might remember from the Gospel of St Luke, Archangel Gabriel declared to the Mother of God, "You will conceive and give birth to a son, and you are to call him Jesus." (Luke 1:31)

Why do we celebrate this feast?

We live in the New Testament, which was established by Christ. This means that we do not need to follow the Old Testament laws and rituals. Jesus made the ultimate Sacrifice, so we do not practice sacrifice now, even though it was required before Christ was born. So what is the meaning of this feast and why do we celebrate it? There are a few things that the feast of Circumcision teaches us. First of all, by following the law of Moses, God shows us that He obeys the law and came to fulfill it, not to abolish it (Matthew 5:17).

Secondly, God shows to us that Jesus is in fact fully God and fully human, so He has to be circumcised just like every other human being.

Finally, we can see the ritual of Circumcision as the Old Testament way of being baptized. Circumcision was the sign of the covenant between God and His people and required a sacrifice of flesh. Now, Christians are born anew of water and Spirit. God's Sacrifice canceled the sacrifice of flesh, which is why we do not practice it anymore.

In general, the Lord's Circumcision reminds us that we have entered into a New Covenant with God. As it is stated in the New Testament,

"In Him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ." (Colossians 2:11)

2022
happy new year

