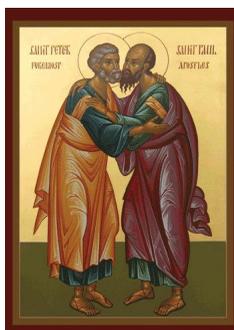




Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712
Webpage: <https://stspeterpaulbcc.com/>
E-mail: stspeterpaulbc@gmail.com

ADMINISTRATOR: FATHER VITALII STASHKEVYCH
PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120
TELEPHONE: 412-461-1712
CONFESSIONS: 30 MINUTES BEFORE LITURGY

Sunday, January 5, 2019

Tone 5

Page:146/309

SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	01/05/20	11:00 AM	<i>Sunday Before Theophany</i>	+Connie Clore <i>By Mary & Dan Joscak</i>
Monday	01/06/20	05:00 PM	<i>Theophany of Our Lord (OBLIGATION)</i>	+Ruth Drabik <i>By Father Donald Voss</i>
Thursday	01/09/20		<i>Polyeuct Martyr</i>	<u>no liturgy</u>
Sunday	01/12/20	11:00 AM	<i>Sunday After Theophany</i>	+Kenneth Schell <i>By Don & Lori Downey</i>

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, Phillip Fall, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Pauline Massa, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough Shirley Carmony Torbich, Marie Churley, Joanne Skinta and Those serving in the Armed Forces.

****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.**

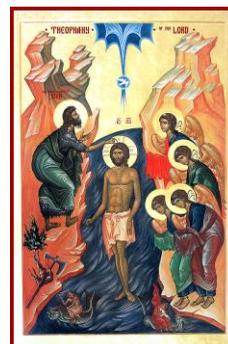
DIVINE SERVICES ATTENDANCE

The attendance for Sunday, December 29, was: 37; Wednesday, January 1, was 15; for Thursday, January 2, was 3.

DIVINE LITURGY INTENTIONS

Fr. Vitalii is accepting requests for 2020 Divine Liturgy's on a first come first serve basis. Please submit your requests in writing with the intention and date requested to St Peter and Paul attention with your offering and place on Sunday collection basket.

THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST



Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and

the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 226, 2400 McGinley Rd., Monroeville Pa 15146

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 2019. The final day to submit any contribution for this tax year is today, Sunday, December 29, 2019. Anything collected after that date will roll-over to the New Year 2020. For example, any of this year's Christmas Donations that arrive following this date will be accredited to 2019 for the following year's record. Please keep this in mind when you are preparing to file your income tax. Thank you for remembering your Church throughout 2019! 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!

THIS WEEK'S USHER TEAM - Team B

OUR GIFTS TO GOD AND OUR CHURCH, DECEMBER, 29, 2019:

SUNDAY OFFERING	\$ 454.00
LOOSE CASH	20.00
CANDLES	45.00
MONTHLY	40.00
CHRISTMAS	95.00
HOLY DAY	115.00
TOTAL	\$ 769.00

CATHOLIC TEACHING

I. THE TRIAL OF JESUS

Divisions among the Jewish authorities concerning Jesus

Among the religious authorities of Jerusalem, not only were the Pharisee Nicodemus and the prominent Joseph of Arimathea both secret disciples of Jesus, but there was also long-standing dissension about him, so much so that St. John says of these authorities on the very eve of Christ's Passion, "many... believed in him", though very imperfectly. This is not surprising, if one recalls that on the day after Pentecost "a great many of the priests were obedient to the faith" and "some believers. . . belonged to the party of the Pharisees", to the point that St. James could tell St. Paul, "How many thousands there are among the Jews of those who have believed; and they are all zealous for the Law."

The religious authorities in Jerusalem were not unanimous about what stance to take towards Jesus. The Pharisees threatened to excommunicate his followers. To those who feared that "everyone will believe in him, and the Romans will come and destroy both our holy place and our nation", the high priest Caiaphas replied by prophesying: "It is expedient for you that one man should die for the people, and that the whole nation should not perish." The Sanhedrin, having declared Jesus deserving of death as a blasphemer but having lost the right to put anyone to death, hands him over to the Romans, accusing him of political revolt, a charge that puts him in the same category as Barabbas who had been accused of sedition. The chief priests also threatened Pilate politically so that he would condemn Jesus to death.

Jews are not collectively responsible for Jesus' death

The historical complexity of Jesus' trial is apparent in the Gospel accounts. the personal sin of the participants (Judas, the Sanhedrin, Pilate) is known to God alone. Hence we cannot lay responsibility for the trial on the Jews in Jerusalem as a whole, despite the outcry of a manipulated crowd and the global reproaches contained in the apostles' calls to conversion after Pentecost. Jesus himself, in forgiving them on the cross, and Peter in following suit, both accept "the ignorance" of the Jews of Jerusalem and even of their leaders. Still less can we extend responsibility to other Jews of different times and places, based merely on the crowd's cry: "His blood be on us and on our children!", a formula for ratifying a judicial sentence. As the Church declared at the Second Vatican Council: ...

Neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his Passion ... the Jews should not be spoken of as rejected or accursed as if this followed from holy Scripture.

All sinners were the authors of Christ's Passion

In her Magisterial teaching of the faith and in the witness of her saints, the Church has never forgotten that "sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured." Taking into account the fact that our sins affect Christ himself, The Church does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus, a responsibility with which they have all too often burdened the Jews alone:

We must regard as guilty all those who continue to relapse into their sins. Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts (for he is in them) and hold him up to contempt. and it can be seen that our crime in this case is greater in us than in the Jews. As for them, according to the witness of the Apostle, "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory." We, however, profess to know him. and when we deny him by our deeds, we in some way seem to lay violent hands on him.

Nor did demons crucify him; it is you who have crucified him and crucify him still, when you delight in your vices and sins

(Catechism of the Catholic Church, JESUS CHRIST SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DIED AND WAS BURIED.)

VISITATION OF THE SICK

The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, person who are hospitalized are visited when Fr. Vitalii is notified. It especially is important that a family member contact Fr. Vitalii whenever a loved-one is hospitalized.

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF TOBIT

Author: Unknown; Date Written: 300-200 BC; Date of Narrative: c. 700 BC



Tobit is one of the deuterocanonical books which means it is included in the Catholic canon, but some Christians dispute its canonicity. Tobit is a story like one of Jesus' parables. The characters may be fictional, but the message or moral of the story

is true.

Tobit was only known in one Greek edition until the 1844 discovery of the Codex Sinaiticus. Sinaiticus contained a longer and older Greek edition of Tobit, which is used in modern translations. Five fragments of Tobit were found among the Dead Sea Scrolls: one in Hebrew, four in Aramaic. The fragments confirm the Sinaiticus edition and suggest an Aramaic original.

The story takes place a few years after the Assyrians conquered the Northern Kingdom of Israel (722 BC). The Assyrians exiled the Israelite tribes and encouraged them to intermarry with surrounding people groups. Tobit is an Israelite living in Assyrian Ninevah. He is faithful to covenantal worship and charitable works. The Lord rewards his faithfulness with wealth and a good position in the king's government. Yet a series of unfortunate circumstances leave Tobit poor, depressed and blind. He prays for death (3:2ff). Simultaneously, an young Israelite woman named Sarah prays for death (3:11ff). She has been married seven times but a demon killed each of her husbands before the marriage could be consummated (3:8).

The Lord hears the prayers of Tobit and Sarah. When Tobit asks his son Tobiah to go and recover a large sum of money he had deposited many years prior with his relative, the Lord sends the angel Raphael to help. Raphael joins Tobiah on the journey disguised as an Israelite named Azariah.

As the pair make their way to Tobit's relative, they catch a fish whose innards have healing properties (6:5). Then they stop at the house of Raguel, Sarah's father. Raphael convinces Tobiah to marry Sarah, despite her track record of dead husbands. Tobiah asks for her hand and they marry immediately (7:9). Tobiah uses parts of the fish to ward off the murderous demon and he survives the wedding night (8:2). Raphael retrieves the money and the two arrive safely back at Tobit's house in Ninevah with Tobiah's new bride. Finally, Tobiah uses the fish's gall to cure Tobit's blindness (11:11).

The book includes Tobit and Sarah's prayers for death (3:2-6; 3:11-15), Tobiah and Sarah's prayer for protection on their wedding night (8:5-7), a short prayer from Raguel (8:15-17) and a lengthy song of praise by Tobit (13:1-18). At the end of the book, Tobiah moves from Ninevah to Media because of the Lord's impending judgment prophesied by Nahum (14:4, 12).

The story draws on themes from a few Mesopotamian myths from the same time period, but it is replete with Old Testament themes: divine retribution, theology of God, familial ties, marriage, prayer and angels. There are several sections that are very similar to the Old Testament wisdom literature (e.g. 4:3-19; 12:6-10).

Like Ruth, Tobit is a family story. It illustrates how God cares for those who love him. It shows him rewarding human faithfulness with his faithful deliverance. Yet the characters must undergo trials in order to experience deliverance. Tobit, Sarah and Tobiah suffer, but God delivers them in the end. In fact, Raphael says he was sent to test and heal Tobit and Sarah (12:14). Yet Tobit is very different from most biblical books because of its fictional character. It is not a suspenseful story, since the reader knows the outcome early on (6:6-8), but we can see through it we see how God brings his deliverance, how he helps those in need. Tobit also shows the importance of prayer and strong family relationships.

GENERAL INFORMATION

For security reasons, during 11:00 AM Sunday Liturgy, **the back door will be locked at 11:15 AM.** Also, please remember during the Weekly Liturgy, the back door will be locked. Please park your car in front of the church.

2020 ENVELOPES

Please pick up your box of 2020 envelopes in the social hall. If you know someone who will be unable to pick up their 2020 envelopes, please take their box to them. If there is no box for you, please contact Father Vitalii.

PLEASE WRITE AMOUNT ON YOUR ENVELOPES

Often times when our devoted Counters are dealing with several different envelopes (Sundays, Holy Days, Special Collections, etc.) it is possible that a donation slips by without a written amount on the envelope. Would you please help them out and place the amount on your envelope prior to placing it in the collection basket? Also, be sure that your checks are signed and that you place the contribution in the envelope. Often times, we receive envelope with no donation inside. It will be greatly appreciated!

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 15th. The remaining Saturdays will be March 7th, 14th, 21st, and May 30th. We will celebrate a Divine Liturgy with a Panahida on each of the Saturdays at 11:00 a.m. If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

If you wish to remember loved ones, write them on a piece of paper and enclose in the envelope provided in your box of envelopes (*first names only*). You **MUST** make up a new list. **Please submit your list by Sunday, February 9th.**

WHY DO WE BLESS WATER?



Byzantine Christians most often bless themselves with holy water by drinking it. It is traditional to keep a quantity of it at home, and many Christians will drink a small amount daily with their morning prayers. It may also be used for informal blessings when no clergy are present.

There are two rites for blessing holy water: the Great Blessing of Waters which is held on the Feast of Theophany, and the Lesser Blessing of Waters which is conducted according to need during the rest of the year. Both forms are based upon the Rite of Baptism. Certain feast days call for the blessing of Holy Water as part of their liturgical observance.

The use of holy water is based on the Baptism of Jesus by John the Baptist in the River Jordan, and the Catholic interpretation of this event. In their view, John's baptism was a baptism of repentance, and the people came to have their sins washed away by the water. Since Jesus had no sin, but was God incarnate, his baptism had the effect not of washing away Jesus' sins, but of blessing the water, making it holy—and with it all of creation, so that it may be used fully for its original created purpose to be an instrument of life.

Jesus' baptism is commemorated in the Eastern churches at the Feast of Theophany (literally "manifestation of God") on January 6 (January 19th on the Julian Calendar/ "Old Calendar"). After the VIGIL of this feast, a font of holy water is typically blessed in the church, to provide holy water for the parish's use in the coming year. The next morning, after the Divine Liturgy, a procession goes from the church to a nearby river, lake or other body of water, [when practical] to bless that water as well. This represents the redemption of all creation as part of humanity's salvation. In the following weeks, the priest typically visits the homes of the members of the parish and leads prayers of blessing for their families, homes (and even pets), sprinkling them with holy water. Again, this practice is meant to visibly represent God's sanctifying work in all parts of the people's lives.

On the Great Feast of Theophany, holy water is blessed twice: at the conclusion of the Vigil on the eve of the feast, and on morning of the feast itself. After processing to the place where the vessel of water is prepared during singing of appropriate troparia (hymns) of the Theophany there are a group of Scripture readings (Isaiah 35:1-10, Isaiah 55:1-13, Isaiah 12:3-6, and 1 Corinthians 10:1-4), culminating in the baptism account from the Gospel of Saint Mark (1:9-11) followed by the Great Litany. This is sung just as at the beginning of the Divine Liturgy, but with the following additional petitions which make clear what is being asked of God and what the use, purpose, and blessing of the water is believed to entail.

SUNDAY BEFORE THEOPHANY

Today is the Sunday before the Feast of Theophany, when we will celebrate Christ's baptism in the river Jordan and the revelation that He is truly the Son of God. His divinity is manifest, is shown openly, when, at His baptism, the voice of the Father declares "You are my beloved Son" and the Holy Spirit descends upon Him in the form of a dove. Theophany shows us that Jesus Christ is not merely a great religious teacher or moral example. He is truly God, a member of the Holy Trinity, and His salvation permeates His entire creation, including the water of the river Jordan. Through His and our baptism, we become participants in the holy mystery of salvation.

Let us think for a moment how stunning these statements about Jesus Christ as God would be to those who knew Him before He began His public ministry. St. Luke records that the Theotokos and St. Joseph were shocked to find the 12-year-old Savior discussing the Law in the Temple in Jerusalem with the elders.

No one expected a Messiah who was both God and man. The word "messiah" means "anointed one," and most Jews were looking for a leader who would deliver them from Roman oppression and lead Israel to political power and independence. Christ's own disciples thought of Him in those terms until after His resurrection. Even those closest to the Lord had great difficulty accepting that He was not an earthly king, the kind of Messiah they had grown up expecting. How difficult it was for anyone to accept that Jesus Christ is truly the Son of God, the incarnate second Person of the Holy Trinity, the divine Word Who spoke the universe into existence.

God began to shake up Israel with St. John the Baptist, the Forerunner of our Lord. He began to open their eyes to a Messiah Whom they did not expect. Gentle words from a respectable rabbi would not cut it; everyone had seen and heard that before. They needed a call to repentance from a wild and holy man who was absolutely fearless in calling the people to repent, to change the direction they were going in relation to God and neighbor.

As we prepare for the Feast of Theophany, St. John's message should ring in our ears today. We must bring our lives in line with God's salvation in Jesus Christ because we have already received the fulfillment of the promise, the fullness of the blessing. Having celebrated His birth we already know that our Savior is the Son of God. The Holy Spirit dwells in our hearts and we are members of the Christ's own Body, the Church. Nonetheless, everyone single one of us has much room to grow in living according to the great truth that we have received, for our lives have not yet become perfect epiphanies of what Christ's salvation means for human beings.

It would be different if the Epiphany of Jesus Christ as the Son of God were merely an idea or concept to be grasped as an abstract truth. Perhaps then we could be satisfied with giving the correct doctrinal answer. The spiritual life is not like that, however, because this feast calls us to be in right relationship with the One who unites humanity and divinity in Himself. In order for our Lord's epiphany is to occur in us, every dimension of who we are as we live and breathe in this world must be transformed by His divine glory.

So let us prepare for the great feast of Christ's baptism by straightening the crooked areas of our lives. Instead of finding ways to ignore the Forerunner, let us take his sobering message to heart. For the Messiah is born and on His way to the Jordan where His divinity will be made clear. But will we have the eyes to see His glory? Will we be ready for Him? There is only one way to prepare and that is to repent, to turn away from everything that hinders our full participation in the divine glory that He brings to all who bear His image and likeness and to the entire creation. That is what His baptism makes possible for us, but we must prepare by repentance in order to share personally in this great mystery of our salvation.

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.

“On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.”
God asks us to give our lives. What treasures have been given to you to share with others in Christ’s name? If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.

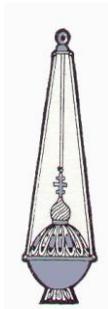


PRAY FOR VOCATIONS

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 (*Next dinner meeting, January 15, 2020*)
 Join the Serrans in their work to ensure the future of our Church.

CHRISTIAN SYMBOLS

The Byzantine Church abounds with the use of symbols. These symbols are those realities which have the power and competence of manifesting God to men, signs which carry us beyond ourselves and themselves into the genuine union and knowledge of things eternal and divine.



Among the Christian symbols we have already mentioned are the icons, the sign of the cross, and the vestments of liturgical celebration. In addition, we can mention the use of various colors which have their particular significance, as well as the use of light, normally the natural light of candles, which leads us to Christ, the Light of the world and of the Kingdom of God. Generally speaking, light is a universal symbol for the mystical presence of God as the True, the Beautiful and the Good. This is witnessed in almost all religions, philosophies, and artistic expressions.

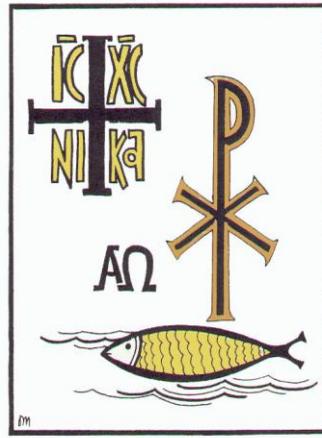
The Byzantine Church follows the Bible in its use of **incense** (Ex 30.8, Ps 141.2; Lk 1.9; Rev 8.3). Incense is the symbol of the rising of prayers, of spiritual sacrifice and of the sweet-smelling fragrance of the Kingdom of God.

The Church also uses bread, wine, wheat, oil, water, flowers and fruits as signs of God’s love, mercy, goodness, life and the very presence given to man in creation and salvation. Indeed, all elements of creation find the “truth” of their very being and existence as expressions and manifestations of God,

as “symbols” of his presence and action in the world for man. This is the reason for their use in this way in the Church.

Among the more graphic Christian symbols in the Church are the initials and letters of Christ’s name; **the triangle of the Trinity**; **the circle of eternity**; **the fish which stands for Jesus Christ, Son of God, Saviour**; **the eye of God’s omnipresence**; **the anchor of hope**; **the rock of faith**; **the flame of God’s consuming presence**; **the vine which Jesus named himself—“I am the vine, you are the branches” (Jn 15.5)**; **the alpha and the omega (Rev 1.8)**; the crown and staff of Christ’s kingship; and many others—all of which indicate some aspect of the saving presence and action of God in the world.

The use of symbols is a mode of revelation and communion which passes beyond that of mere verbal or intellectual communication. The death of symbols comes when they are artificially invented, rationally explained, or reduced to mere “illustrations” whose meaning is not immediately grasped by man on the level of his living spiritual vision and experience.



JOHN BAPTIZES JESUS

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

BAPTIZE	JESUS	PLEASED
BELOVED	JOHN THE BAPTIST	SON
DOVE	JORDAN RIVER	WATER
HEAVENS	MESSENGER	WORTHY
HOLY SPIRIT		



“On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.”
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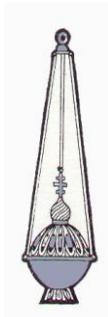


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JOHN BAPTIZES JESUS

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

BAPTIZE	JESUS	PLEASED
BELOVED	JOHN THE BAPTIST	SON
DOVE	JORDAN RIVER	WATER
HEAVENS	MESSENGER	WORTHY
HOLY SPIRIT		

