



**THIS WEEK'S USHER TEAM - Team C**  
**OUR GIFTS TO GOD AND OUR CHURCH, JANUARY, 19, 2020:**

SUNDAY OFFERING	\$ 474.00
LOOSE CASH	10.00
CANDLES	30.00
MONTHLY	40.00
BCW	15.00
HOLY DAY	55.00
SPECIAL OFFERING	670.00
<b>TOTAL</b>	<b>\$ 1,294.00</b>

## CATHOLIC TEACHING

### ***CHRIST OFFERED HIMSELF TO HIS FATHER FOR OUR SINS***

#### *Christ's death is the unique and definitive sacrifice*

Christ's death is both the Paschal sacrifice that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world", and the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins".

This sacrifice of Christ is unique; it completes and surpasses all other sacrifices. First, it is a gift from God the Father himself, for the Father handed his Son over to sinners in order to reconcile us with himself. At the same time it is the offering of the Son of God made man, who in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience.

#### *Jesus substitutes his obedience for our disobedience*

"For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." By his obedience unto death, Jesus accomplished the substitution of the suffering Servant, who "makes himself an offering for sin", when "he bore the sin of many", and who "shall make many to be accounted righteous", for "he shall bear their iniquities". Jesus atoned for our faults and made satisfaction for our sins to the Father.

#### *Jesus consummates his sacrifice on the cross*

It is love "to the end" that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction. He knew and loved us all when he offered his life. Now "the love of Christ controls us, because we are convinced that one has died for all; therefore, all have died." No man, not even the holiest, was ever able to take on himself the sins of all men and offer himself as a sacrifice for all. the existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons, and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all.

The Council of Trent emphasizes the unique character of Christ's sacrifice as "the source of eternal salvation" and teaches that "his most holy Passion on the wood of the cross merited justification for us." and the Church venerates his cross as she sings: "Hail, O Cross, our only hope."

#### *Our participation in Christ's sacrifice*

The cross is the unique sacrifice of Christ, the "one mediator between God and men". But because in his incarnate divine person he has in some way united himself to every man, "the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men. He calls his disciples to "take up [their] cross and follow (him)", for "Christ also suffered for (us), leaving (us) an example so that (we) should follow in his steps." In fact, Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries. This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering. Apart from the cross there is no other ladder by which we may get to heaven.

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

## 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.

## 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: 1<sup>ST</sup> BOOK OF MACCABEES



Author: Unknown; Date Written: c.100 BC; Date of Narrative: 323-104 BC

1 Maccabees is one of the deuterocanonical books of the Bible. 2 Macc is not a sequel to 1 Macc. In fact, 2 Macc tells many of the same stories from a slightly different perspective than 1 Macc. 1 Macc narrates the struggle of the Jewish people against the political and cultural influence of the Greeks. At the time of 1 Macc, the land of Israel was caught in the crossfire of the ancient Greek empires.

1 Macc begins with the death of Alexander the Great in 323 BC and ends with the reign of John Hyrcanus as high priest (134-104 BC). The book can be very confusing because of the political disarray of the period. Alexander conquered all the lands from Greece to India, so he divided up his kingdom on his deathbed. The Holy Land fell in the part allotted to Seleucus and his heirs. Generations later, Antiochus IV Epiphanes rules the Seleucid Empire 175-164 BC. To consolidate his power, he institutes a program of religious assimilation which forbids Jews from practicing the Law. In fact, he impels Jews to take part in pagan sacrifices and eat non-kosher food. In the Temple, Antiochus sets up an idol of Zeus, the "abomination of desolation" (1:54).

Mattathias, a zealous Jewish priest, refuses to partake of the pagan sacrifice which is being forced on him. Then he and his five sons hide out in the country and launch a rebellion against Antiochus' reign. Mattathias soon dies, but appoints his son, Judas Maccabeus, to take command of the military forces they have gathered (2:66). Judas leads the Jewish people in a series of astounding victories against Antiochus' forces. In the space of three years, the Jews recapture Jerusalem and purify the Temple (4:36). This purification and rededication of the Temple is the basis for the Jewish feast of Hanukkah. After more victories, Judas dies in battle and is succeeded by his brother Jonathan.

Jonathan not only leads military campaigns, but takes for himself the office of high priest (10:21). Jonathan was from a priestly family, but not from the high priestly family of Zadok so some saw this as a usurpation of legitimate religious authority. Jonathan skillfully plays diplomatic games with the surrounding powers, but eventually he is captured and assassinated by Trypho who had taken the Seleucid throne.

Simon succeeds Jonathan as Israel's military ruler and high priest. Simon is the first of the Hasmonean rulers. His heirs ruled until Herod the Great came to power in 37 BC.

1 Macc is an intentionally historical book. It includes several poems and a dozen historical letters and treaties. Throughout 1 Macc Israel is constantly having to shift its political and military decisions depending on which Greek rulers are in power. The remarkable thing about the Maccabean era is that this tiny country was able to throw off the yoke of foreign oppression. The Jews had been subjugated to foreign powers for over 400 years and God gave his suffering people the power to gain their freedom.

The Hasmonean kingdom lasted only about a hundred years, but it represented the great aspirations of the Jewish people and displayed the power of God even though the dynasty was tarnished by ambition and human weakness. The Maccabees' incredible accomplishments set the stage for the messianic expectations of the Jews at the time of Jesus.

## 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.

## SUNDAY OF ZACCHAEUS

Today the Church reads the history of Zacchaeus. We are now entering the threshold of the preparatory weeks before Lent. Indeed, we are now only eleven weeks from Easter itself. Who then was Zacchaeus?

Zacchaeus was a tax-collector. I suppose none of us particularly likes being taxed, but at least if the tax is collected honestly and is spent on useful public services, then we can agree to paying our taxes with goodwill. Zacchaeus, however, was dishonest. At least some of the tax that he collected went straight into his own pocket. We know this from his confession in today's Gospel where he promises to return fourfold that which he had taken dishonestly. But perhaps even worse than this, Zacchaeus was collecting tax not for a legitimate State, but for the occupying power of the Roman Empire. He was therefore not only a fraudster and a thief, but he was also a traitor to his own people.

As he collected tax, so he collected sins. In that way we too are like him, for just as children collect stamps of all colors and sizes and from all countries and stick them in albums, so we all collect sins and albums of sins of all colors and sizes and varieties. We, like Zacchaeus, are sin-collectors, and every sin is a theft of God's grace, fraudulent and a betrayal of God.

How then was Zacchaeus saved? It is important for us to know if we too seek salvation. And we know that he was saved not only because of Our Lord's words to him in today's Gospel, but also because of the halo around Zacchaeus' head in the icon that lies before us, for in the Life of Zacchaeus we can read how he was later made a bishop by the Apostles and became a holy man.

Zacchaeus was saved because he knew he was small, and so had to climb up into the sycamore tree to see the Son of God Whom he desired to see.

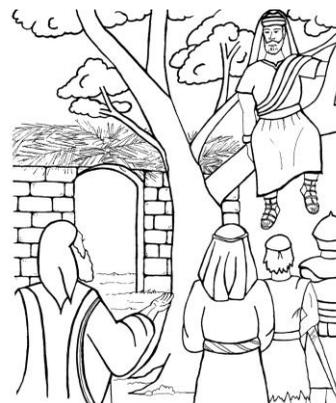
Our problem, on the other hand, is that we do not know that we are small. We imagine that we are big, that we are great in stature, clever, good, righteous and, ridiculous though it may sound, we even imagine that we are important, whereas in fact we are nobodies.

Like Zacchaeus, we will not be saved until we too are small and understand that in order to see Salvation, we must first climb up into the tree of repentance, up onto the cross of humility, bringing the fourfold fruit of repentance. Only then will we hear Christ's voice calling to us and saying: 'Come down', because He is calling us to eat with Him in His Eucharist.

## MARCH 16 AFTERNOON LENTEN VESPER SERVICE AT STS PETER AND PAUL

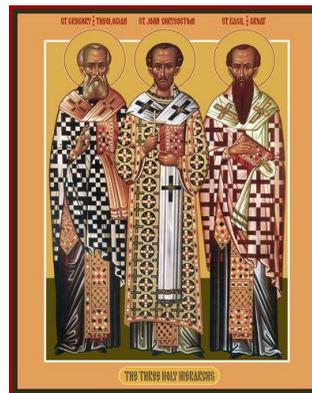
Since we are having a Fasiangy and making the Haluski in house, I want to ask all of you to head the Soup Meal for after the March 16 Afternoon Vesper. This will all be your event/occasion. This will be easy. The soup, bread, probably a cheese plate etc. is all bought.

The Soup Meal is a special occasion for our church and as it brings the Lenten season of working to bring all of us together and serve the meal to the Bishop and the parishioners as a Lenten spiritual, reflective and giving time on what it means to be a follower of Christ.



Zacchaeus climbed up into a sycamore tree to see Jesus.  
LEOP. 1904

## FEAST OF THE THREE HOLY FATHERS, GREAT HIERARCHS AND ECUMENICAL TEACHERS, BASIL THE GREAT, GREGORY THE THEOLOGIAN, AND JOHN CHRYSOSTOM



During the reign of the Emperor Alexius Comnenus (1081-1118), a controversy arose in Constantinople among men learned in Faith and zealous for virtue about the three holy Hierarchs and Fathers of the Church, Basil the Great, Gregory the Theologian and John Chrysostom. Some argued for Saint Basil above the other two because he was able, as none other, to explain the mysteries of the Faith, and rose to angelic rank by his virtues. Organizer of monastic life, leader of the entire Church in the struggle with heresy, austere and demanding shepherd as to Christian morals, in him there was nothing base or of the earth. Hence, said they, he was superior to Saint Chrysostom who was by nature more easily inclined to absolve sinners.

The partisans of Saint Chrysostom retorted that the illustrious Archbishop of Constantinople had been no less zealous than Saint Basil in combating vices, in bringing sinners to repentance and in raising up the whole people to the perfection of the Gospel. The golden-mouthed shepherd of matchless eloquence has watered the Church with a stream of homilies in which he interprets the divine word and shows its application in daily life with more accomplished mastery than the two other holy Doctors.

According to a third group, Saint Gregory the Theologian was to be preferred to the others by reason of the majesty, purity and profundity of his language. Possessing a sovereign mastery of all the wisdom and eloquence of ancient Greece, he had attained, they said to such a pitch in the contemplation of God that no one had been able to express the dogma of the Holy Trinity as perfectly as he.

Saint John immediately assembled the people and informed them of this revelation. As he was respected by all for his virtue and admired for his powerful eloquence, the three parties made peace and every one urged him to lose no time in composing the service of the joint feast. With fine discernment, he selected 30 January as appropriate to the celebration, for it would set the seal to the month in which each of the three Hierarchs already had a separate commemoration (Saint Basil – January 1; Saint Gregory – January 25; Saint John – January 27).

The three Hierarchs—an earthly trinity as they are called in some of the wonderful troparia of their service—have taught us in their writings and equally by their lives, to worship and to glorify the Holy Trinity, the One God in three Persons. These three luminaries of the Church have shed the light of the true Faith all over the world, scorning dangers and persecutions, and they have left us, their descendants, this sacred inheritance by which we too can attain to utmost blessedness and everlasting life in the presence of God and of all the Saints.

With the feast of the three Hierarchs at the end of January—the month in which we keep the memory of so many glorious bishops, confessors and ascetics—the Church in a way recapitulates the memory of all the Saints who have witnessed to the Orthodox faith by their writings and by their lives. In this feast we honor the whole ministry of teaching of the holy Church, namely, the illumination of the hearts and minds of the faithful through the commemoration of all the Fathers of the Church, those models of evangelic perfection which the Holy Spirit has raised up from age to age and from place to place to be new Prophets and new Apostles, guides of souls heavenward, comforters of the people and fiery pillars of prayer, supporting the Church and confirming her in the truth.

## ATTENTION!

If you want a copy of *your individual 2019 contribution statement*, please fill out the form below and return it to church by, **Sunday, February 2<sup>nd</sup>**. Thank You! You can place this slip in the offering basket.

Name: \_\_\_\_\_

**I DO WANT A COPY OF MY 2019 CONTRIBUTION STATEMENT.**

## DEANERY PENITENTIAL VESPERS SCHEDULED

The Great Fast Deanery Vespers will be celebrated, each Sunday during The Great Fast Season at 4:00 p.m. preceded by The Holy Mystery of Reconciliation at 3:30 p.m.

The following churches have been selected to host a different week:

March 1	St. Andrew Church, Gibsonia	Homilist: Fr. Thomas Schaefer Confessor: Fr. Robert J. Karl
March 8	SS. Peter & Paul Church, Duquesne	Homilist: Fr. Christiaan W. Kappes Confessor: Fr. Frank A. Firko
March 15	SS. Peter & Paul Church, Braddock	Homilist: Fr. Robert J. Karl Confessor: Msgr. Russell A. Duker
March 22	Holy Ghost Church, McKees Rocks	Homilist: Alexander C. Wroblicky; Confessor: Fr. Andrew J. Deskevich
March 29	St. John the Baptist Cathedral, Munhall	Homilist: Fr. Frank A. Firko. Confessor: Fr. Valerian M. Michlik

This will be a great penitential practice of prayer & self-denial if you wish to take it upon yourselves. Please make an effort to join us. Fellowship of meatless soups and bread will be served following the liturgical services

## IMPORTANT INFORMATION



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2019. The cost is \$15.00 and the deadline is end of February. Only those who submit and pay for subscription will receive. Any questions please call the office number.

## IMPORTANT PARISH EVENTS FOR FEBRUARY AND MARCH



### Sunday, February 23, 2020

Immediately following liturgy, we will have a Fašiangy (Slovak Marti Gras).

**Menu: Haluski, Kielbasi, Hot Dogs and Dessert**

- ✓ There will be a sign up sheet in the Narthax/Vestibule. **You must sign up to attend.**

### For Lent (which starts February 24<sup>th</sup>) we will be having a Lenten Charity Jar.

Every Sunday, please place bills or loose change as a Lenten contribution to the Homestead Jubilee Kitchen. Please make this Lenten season a spiritual, reflective and giving time on what it means to be a follower of Christ.

**Fasting, Prayer, And Concern for Those in Need**

### Sunday, March 16, 2020

Saint Peter & Paul Braddock will be hosting the Lenten Vesper Services at 4PM and will be serving Soup, Bread, etc. immediately following. **All are welcome to attend.**

As the Parish that is hosting the Vesper Service/Soup Meal that Sunday, we need volunteers to head up/prep/serve the meal. Everything is bought, no cooking is required.

- ✓ A volunteer sign up sheet will be in the Narthax/Vestibule.

***“Volunteers do not necessarily have the time; they just have the heart.”***

## CHRISMATION



In the sacrament of Chrismation we receive “the seal of the gift of the Holy Spirit” (See Rom 8, 1 Cor 6, 2 Cor 1.21–22). If baptism is our personal participation in Easter—the death and resurrection of Christ, then chrismation is our personal participation in Pentecost—the coming of the Holy Spirit upon us.

The sacrament of chrismation, also called confirmation, is always done in the Eastern Church together with baptism. Just as Easter has no meaning for the world without Pentecost, so baptism has no meaning for the Christian without chrismation. In this understanding and practice, the Eastern Church differs from the Roman Catholic and Protestant churches where the two sacraments are often separated and given other interpretations than those found in traditional Orthodoxy.

Chrismation, the gift of the Holy Spirit, is performed in the Church by anointing all parts of the person’s body with the special oil called holy chrism. This oil, also called myrrh is prepared by the bishops of the Church on Holy Thursday. It is used in chrismation to show that the gift of the Spirit was originally given to men through the apostles of Christ, whose formal successors in the world are the bishops of the Church (see Acts 8.14; 19.1–7).

In chrismation a person is given the “power from on high” (Acts 1–2), the gift of the Spirit of God, in order to live the new life received in baptism. He is anointed, just as Christ the Messiah is the Anointed One of God. He becomes—as the fathers of the Church dared to put it—a “christ” together with Jesus. Thus, through chrismation we become a “christ,” a son of God, a person upon whom the Holy Spirit dwells, a person in whom the Holy Spirit lives and acts—as long as we want him and cooperate with his powerful and holy inspiration.



Thus, it is only after our chrismation that the baptismal procession is made and that we hear the epistle and the gospel of our salvation and illumination in Christ.

### *The Rite of Churching*

Together with being baptized and chrismated, the new-born child is also “churched.” The rite of churching imitates the offering of male children to the temple according to the law of the Old Testament, particularly the offering of Christ on the fortieth day after his birth (Lk 2.22). Because of this fact, baptism in the Oriental tradition came to be prescribed for the fortieth day or thereabouts. In the New Testament Church both male and female children are formally presented to God in the Church with special prayers at this time.

Also at this time, once more in imitation of Old Testament practice, the mother of the new-born child is also “churched.” Here we have the specific example of the purification ritual of Jesus’ mother Mary (Lk 2.22). In the Oriental tradition the churching of the mother is her re-entry into the assembly of God’s people after her participation with God in the holy act of birth and after her separation from the Liturgy during her confinement. Thus, the mother is blessed to enter once more into communion with the mystery of Christ’s Body and Blood in the Divine Liturgy of the Church from which she has been necessarily absent.



The new mother should be churched before the baptism of her infant so that she can be present at the sacramental entrance of her child into the Kingdom of Christ. The official service book indicates that this should be done.

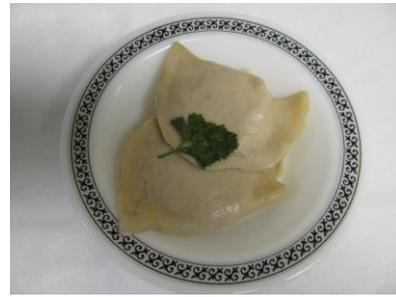
It is also the Eastern tradition that the mysteries of baptism and chrismation, called officially “holy illumination,” are fulfilled in the immediate reception by the “newly-enlightened” of Holy Communion in the eucharistic liturgy of the Church. This is the case with infants as well as adults.



**PLEASE MARK YOUR CALENDARS! ST. ELIAS AND ARCHIEPARCHIAL EVENTS**

<b>Monday</b>	<b>February 24</b>	<b><i>Great Fast Begins</i></b>
<b>Friday</b>	<b>February 28</b>	<b>First Lenten Kitchen – 11:30 a.m. to 6:00 p.m</b>
<b>Friday</b>	<b>March 6</b>	<b>Lenten Kitchen – 11:30 a.m. to 6:00 p.m</b>
<b>Friday</b>	<b>March 13</b>	<b>Lenten Kitchen – 11:30 a.m. to 6:00 p.m</b>
<b>Friday</b>	<b>March 20</b>	<b>Lenten Kitchen – 11:30 a.m. to 6:00 p.m</b>
<b>Friday</b>	<b>March 27</b>	<b>Lenten Kitchen – 11:30 a.m. to 6:00 p.m</b>
<b>Friday</b>	<b>April 3</b>	<b>Lenten Kitchen – 11:30 a.m. to 6:00 p.m</b>

In our menu: Baked Fish Dinner, Fried Fish Dinner, Fish Sandwich, Shrimp Dinner, Pirohi, Mac & Cheese, Noodle Haluski and Bake Sale.



**ARCHEPARCHY OF PITTSBURGH CHURCH MUSIC DAY**



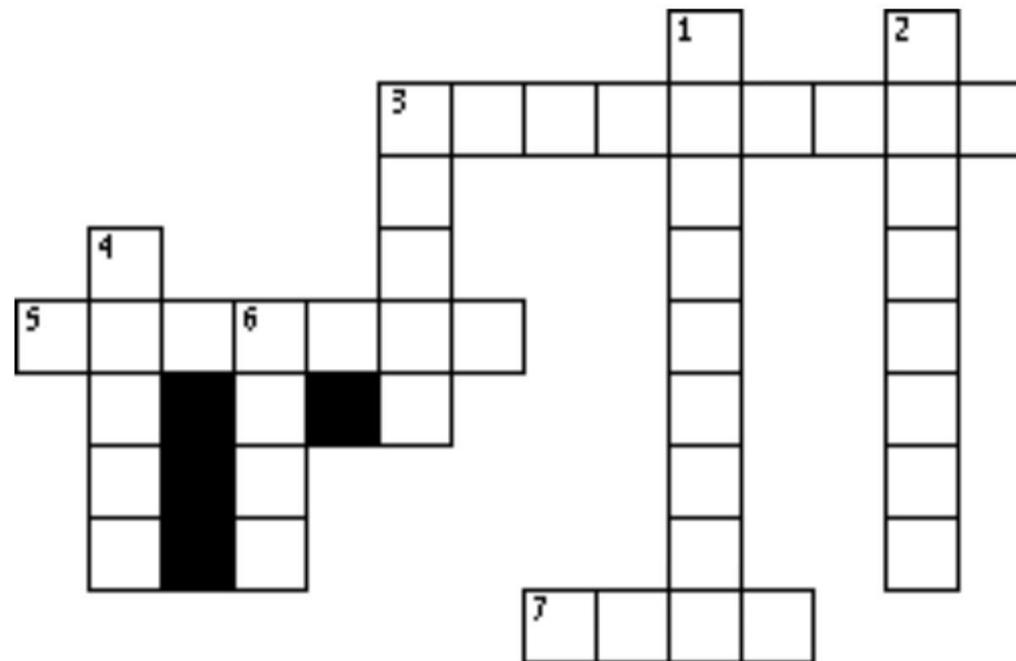
our plain chant.

On Saturday, February 22, the Archeparchy will hold a Church Music Day at Saint John the Baptist Cathedral in Munhall:

Morning (9-12): A meeting of Archieparchial cantors and assistant cantors, the first since 1997, to discuss the state of our church music and ways we can foster the singing in our parishes.

Afternoon (2-4): A presentation and sing-along for all clergy, cantors, and faithful, covering the Lenten and Holy Week hymns in the proposed comprehensive hymnal for our church, and teaching basic harmonization of

**ZACCHAEUS**  
**(LUKE 19:1-10)**



- 1 DOWN "Now, behold, there was a man named \_\_\_\_ who was a chief tax collector, and he was rich." **LUKE 19:2**
- 3 DOWN "And he sought to see who Jesus was, but could not because of the crowd, for he was \_\_\_\_ of stature." **LUKE 19:3**
- 6 DOWN "So he ran ahead and climbed up into a sycamore \_\_\_\_ to see Him, for He was going to pass that way." **LUKE 19:4**
- 4 DOWN "And when \_\_\_\_ came to the place, He looked up and saw him, and said to him, 'Zacchaeus, make haste and come down, for today I must stay at your house.'" **LUKE 19:5**
- 2 DOWN "So he made haste and came down, and received Him \_\_\_\_." **LUKE 19:6**
- 5 ACROSS "Then Zacchaeus stood and said to the Lord, 'Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I \_\_\_\_ fourfold.'" **LUKE 19:8**
- 3 ACROSS "And Jesus said to him, 'Today \_\_\_\_ has come to this house...'" **LUKE 19:9**
- 7 ACROSS "... for the Son of Man has come to seek and to save that which was \_\_\_\_." **LUKE 19:10**