



Saints Peter & Paul Byzantine Catholic Church



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YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

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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, January 3rd, 2021

Tone 6

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

Sunday	01/03/2020	11:00 AM	Sunday before Theophany	+Mary Ozimok <i>By Monika & Dan Gazzo (On-Line)</i>
Tuesday	01/05/2020	06:30 PM	Liturgy for Theophany	+Shirley Torbich Carmoney <i>By Anna Whitehead (On-Line)</i>
Sunday	01/10/2020	11:00 AM	Sunday after Theophany	+Michael Fialkovich <i>By wife Anna (On-Line)</i>

On SEPTEMBER 26th 2021 we are going to celebrate 125 Years of the establishment of Sts Peter and Paul in Braddock. Most Reverend William C. Skurla at 3:00 P.M. will celebrate Divine Liturgy. All details will be announced.



DIVINE SERVICES ATTENDANCE

Liturgy on Thursday, December 24th was 35; Friday, December 25th was 4; Saturday, December 26th was 6; Sunday, December 27th was 26.

LIVE STREAM VIEWING

Liturgy on Thursday, December 24th was 725; Friday, December 25th was 193; Saturday, December 26th was 154; Sunday, December 27th was 149.

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 Downeyl, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, 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, Bill Leary, Robert Crowley.

****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.**

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 2020. The final day to submit any contribution for this tax year is today, Sunday, December 27, 2020. Anything collected after that date will roll-over to the New Year 2021. For example, any of this year's Christmas Donations that arrive following this date will be accredited to 2020 for the following year's record. Please keep this in mind. Thank you for remembering your Church throughout 2020! 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!



Dear PARISHONERS: St.Nicholas Byzantine Catholic Church in Roebling, NJ cannot hold its holiday pierogie sale or annual St. Nicholas Day dinner due to Covid 19. In its place we are selling masks. If you think you ARE interested to purchase them, please let us know. Cell (908) 381-2764, so We can ship them to you. \$10 each.

PASTOR EXTENDS GRATITUDE FOR CHRISTMAS REMEMBERANCE



Fr. Vitalii extends heart-felt thanks to all who remembered him by way of prayers, greeting cards, gifts and cooperation to ready the Church for this Christmas Season. A special thank you for all who attended the special Holy Day Services (in person or on-line) and the Holy Mystery of Reconciliation. God bless all of you for your remembrances, kindnesses & thoughtfulness!!!

CATHOLIC TEACHING:

II. DEVOTION TO THE BLESSED VIRGIN

"All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs.... This very special devotion ... differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

III. MARY - ESCHATOLOGICAL ICON OF THE CHURCH

After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her we contemplate what the Church already is in her mystery on her own "pilgrimage of faith," and what she will be in the homeland at the end of her journey. There, "in the glory of the Most Holy and Undivided Trinity," "in the communion of all the saints," The Church is awaited by the one she venerates as Mother of her Lord and as her own mother.

In the meantime the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

PAPAL INFALLIBILITY

Vatican II Completes Vatican I

Between 1962 and 1965, the incomplete work of Vatican I passed to Vatican II. But St John XXIII required much more: a Council updating the Church, aggiornamento. Because Pastor Aeternus was significantly entitled the First Dogmatic Constitution on the Church, Lumen Gentium at Vatican II is its longer and richer sequel.

In Lumen Gentium 18 and 25, the Council reaffirmed papal infallibility, but it affirmed the teaching role of bishops as the apostolic college and their sharing in the Spirit's gift of infallibility. This achieved balance, lacking after Vatican I was suspended.

Papal infallibility has been challenged as doctrine. In 1971, Hans Kung rejected it; in 1982, Francis Sullivan SJ tried to restrict it to matters of faith, not morals. By contrast, recently some enthusiastic supporters of the Pope have revived extreme Ultramontanism.

However, we should avoid "creeping infallibility" which exaggerates the authority of papal opinions and comments. Vatican I defined papal infallibility with specific limits and purpose, assuring us in our pilgrim journey of the guidance of the Holy Spirit of truth. As the Lord Jesus himself has promised: "I am with you always."

UPDATES

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

PROTECTION WINDOW ON THE CHURCH

A couple months ago, we found out that one of the protection windows on our church is broken. The *Unique Services & Applications* on July 7th 2020 fixed the protection window. Total cost for material and labor is \$ 1,800.00. This amount will be added to our project price.

	<u>PROJECTS</u>	
COST OF PROJECTS:	\$	1,800.00
All pledged & unpledged Donations received to Date:	\$	1,192.00
Shortfall:	\$	608.00

All MONTHLY envelopes donations are going to pay off our projects

LITURGY REQUESTS FOR 2021

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 2021 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.

JANUARY BIRTHDAYS

01/06 ARLEEN JAMA
01/14 DOLORES TOMKO
01/15 JOHN FISHER
01/20 VICTORIA VARGO
01/22 PAULA SPYNDA
01/23 DIANE POPP
01/23 RICHARD TRANKOCY
01/25 SHARON LEISER

ANNIVERSARY TO PRIESTHOOD

01/15/2018 FATHER VITALII STASHKEVYCH

"By your endurance you will gain your souls." Be patient with yourself and with God as you await the sign of your call. 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
Join the Serrans in their work to ensure the future of our Church.

CHURCH HISTORY



First Century; Christ and the Apostles

The first century of the Christian era begins with the birth of Jesus Christ from the Virgin Mary in Bethlehem. Christ lived, preached, did mighty acts, was crucified, rose again, and ascended into Heaven in the first several decades of the first century. After His Ascension into Heaven, God sent the Holy Spirit upon Christ's disciples on the Feast of Pentecost (Acts 2), empowering them to take Christ's Gospel to the ends of the known world.

During His life on earth, Jesus selected disciples—first the Twelve (Mt 10.2–4) and then the Seventy (Lk 10.1). He trained them to be the leaders of His Church. After Pentecost, the Apostles preached the Gospel of Christ far and wide. We do not know exactly where all the Apostles traveled, but we know a good deal about the missionary journeys of Saint Paul, which

are recorded in the Book of Acts (chs. 13–28). In his extensive travels Saint Paul founded many churches in Asia Minor and Greece. All the Twelve Apostles (including Saint Matthias, who took Judas's place—Acts 1.15–26) except Saint John, as well as many of the Seventy, died as martyrs for their faith in Christ.

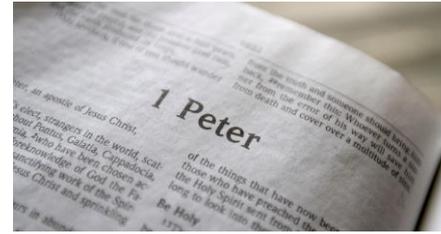
The Gospels and Epistles, and all of the 27 writings which the Church eventually selected to be the New Testament Scriptures, were written in the first century. Also in this time, Christian communities were established in the main cities of Syria, Asia Minor, Greece, and Egypt, and even as far as Armenia and India.

Because the Church in Antioch was growing so much, Saints Paul and Barnabas went there to preach and teach. It was there that the followers of Christ were first called Christians (Acts 11.19–30). Also, this Church sent forth Saints Paul and Barnabas on their first missionary journey (Acts 13.1). Antioch probably surpassed Jerusalem as the leading Christian center by the time the Christians fled from Jerusalem shortly before the outbreak of the Jewish Revolt against the Romans in 66 A.D.

The Church was also established in Rome. The natural prestige of the Church in Rome as the capital of the Empire was enhanced when the two greatest Apostles, Saints Peter and Paul, were both martyred there under Emperor Nero around 67 A.D. Their graves became important places of pilgrimage, and their common feastday (June 29) was established in the Church by the middle of the second century.

Though the first Christians were Jews, the early Christians wrote in Greek, the prevalent language in the Roman Empire. Even the Church in Rome used Greek until the beginning of the third century.

INTRODUCTION TO THE NEW TESTAMENT: I PETER



Author: Peter the Apostle; Date Written: c. 60-68 AD

The apostle Peter, the first pope, writes this letter from Rome, the city which he symbolically refers to as Babylon (5:13). Silvanus, also called Silas, acts as Peter's secretary when he writes the letter (5:12). Scholars dispute Peter's authorship, but it is consistently affirmed by early Church sources. He writes the letter to Christians in Pontus, Galatia, Cappadocia, Asia and Bithynia (1:1), Roman provinces in present-day Turkey.

The letter begins with a celebratory description of God's mercy and salvation (1:3-12) into which we have been invited. Peter states the purpose of his letter when he calls his readers to be sober-minded and to fully set their hope on the grace of Jesus Christ (1:13).

We are to be holy as God is holy (1:15-16) because of the abiding word of God (1:23) which is the good news (1:25). Peter paints a picture of the Church as a house in which Christians are the "living stones" which make up the walls of the house (2:4-5) and Jesus is the cornerstone (2:7). Because of God's mercy, we have become a "holy nation" (2:9). Since we are holy, Peter exhorts us to live as good citizens, obedient to the laws of our governments and to do good for others (2:11-17). He teaches that our example of good living will prevent people from slandering us (2:12, 3:16) and cause them to be more receptive to the gospel. He gives specific teachings to slaves (2:18-25), wives (3:1-6), husbands (3:7) and to all believers (3:8-12).

One of 1 Peter's central teachings is that we should be ready to suffer for doing good. Christians should be ready to suffer persecution for the gospel (3:14, 4:14) or for simply doing good deeds (3:17). He even calls Christian slaves to humbly suffer injustice at the hands of their masters (2:18-19). He clarifies that it is unrighteous (and even unlikely) for anyone to inflict harm on a person for the good they do (3:13). Yet he wants the Christians in Asia to be ready for persecution, which is breaking out in the Roman empire under the reign of Nero. When Christians do suffer, they share in the sufferings of Christ himself (4:13). In the context of preparing themselves for suffering, he encourages his readers to be especially diligent in avoiding the sins of the flesh (4:1-4). We are to live in the spirit instead (4:6).

Peter takes a few verses to specifically exhort presbyters—the pastors of the early Church. He follows his exhortation of presbyters immediately with a couple lines just for the youth (5:5). In the last section, Peter charges his readers to depend on God and to fight the spiritual battle (5:6-11). Finally, he recaps the purpose for the letter: to encourage the communities and testify to the truth of God's grace (5:12).

Peter teaches that the whole of salvation history was pointing to Jesus, so much so that he can say the Old Testament prophets served the New Testament Christians (1:11-12). Appropriate to this theme, Peter adopts Old Testament images for Israel and applies them to the Church: a chosen race, a royal priesthood, a holy nation (2:9). He uses the image of Noah's flood and his family's protection from it to describe the saving power of baptism (3:21). Baptized Christians have become resident aliens on the earth (2:11) and are called to live as good citizens (1:13) who may be tested by persecution (4:12). Peter uses this letter to exhort and encourage Christian communities during a time of tension and persecution, teaching them to prepare their minds for action (1:13) and arm themselves with the mindset of Jesus (4:1).

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.

SUNDAY BEFORE THEOPHANY

We've heard some words in today's Gospel about repentance. Usually, we think of repentance as of some mournful state, when we recall the evil we made, the sin with which we lived and with contrition of heart and pain in soul we turn to God for forgiveness and healing.

But the repentance is not in that or not only in that. First of all the repentance is to face God; it is an absolute change of life when having lived for a long time in separation from God, looking everywhere only not to see God, not to encounter His gaze, we suddenly realize that we can be happy only in God. And this doesn't mean that we won't have all other things; the Lord told us "Set your hearts in the Kingdom of God first and all other things will be given you as well".

The repentance begins when after wandering, we have decided at last to face God, to look into His eyes and walk with Him because "the Kingdom of Heaven is close at hand" because Lord is among us, because we all know that only in love which is in our hearts and around us there can be fullness and joy of life.

The Lord calls us to such repentance. We should understand that the kingdom of God, the Kingdom of Love is in our hearts, and we shouldn't wait for it's coming, the Kingdom of God is here and we should only have a wish to approach it. But to reach it, we must go to God walk with Him, look into His eyes. And then God will teach us that love from which there will be the Kingdom of Heaven on the earth; Here are God's word's "Repent, turn to God, look at Him: He is blazing, tender, saving love. He is joy pouring in abundance; only in this Kingdom of God there is the earthly life worthy of a man and capable to fill him with harmony and sense.

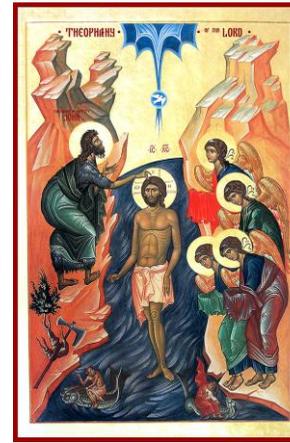
And having heard the word of God today, let's start what He calls us to: let's face the Saviour, get from him the feeling of consolation and joy of love and give all love of our heart to each neighbor, so that he will be able to love us in reply to our love. Amen.

Church mice



FEAST OF THE THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST

COMMEMORATED ON JANUARY 6



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.

CHAPTER III - INTELLEGO UT CREDAM

The Church's interest in philosophy

57. Yet the Magisterium does more than point out the misperceptions and the mistakes of philosophical theories. With no less concern it has sought to stress the basic principles of a genuine renewal of philosophical enquiry, indicating as well particular paths to be taken. In this regard, Pope Leo XIII with his Encyclical Letter *Æterni Patris* took a step of historic importance for the life of the Church, since it remains to this day the one papal document of such authority devoted entirely to philosophy. The great Pope revisited and developed the First Vatican Council's teaching on the relationship between faith and reason, showing how philosophical thinking contributes in fundamental ways to faith and theological learning. More than a century later, many of the insights of his Encyclical Letter have lost none of their interest from either a practical or pedagogical point of view—most particularly, his insistence upon the incomparable value of the philosophy of Saint Thomas. A renewed insistence upon the thought of the Angelic Doctor seemed to Pope Leo XIII the best way to recover the practice of a philosophy consonant with the demands of faith. “Just when Saint Thomas distinguishes perfectly between faith and reason”, the Pope writes, “he unites them in bonds of mutual friendship, conceding to each its specific rights and to each its specific dignity”.

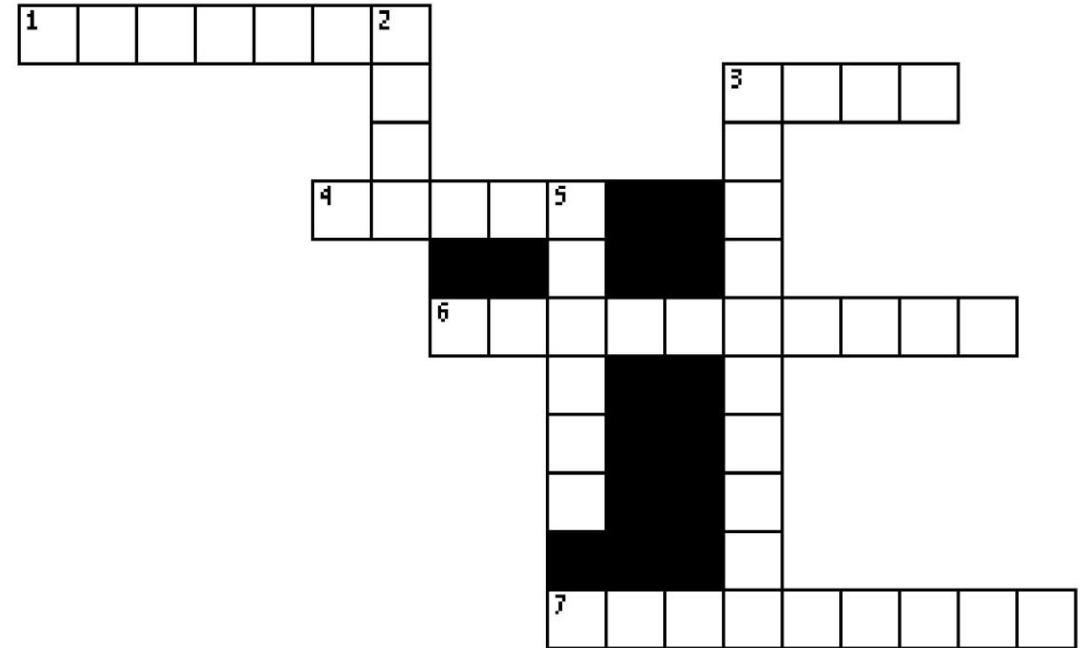
58. The positive results of the papal summons are well known. Studies of the thought of Saint Thomas and other Scholastic writers received new impetus. Historical studies flourished, resulting in a rediscovery of the riches of Medieval thought, which until then had been largely unknown; and there emerged new Thomistic schools. With the use of historical method, knowledge of the works of Saint Thomas increased greatly, and many scholars had courage enough to introduce the Thomistic tradition into the philosophical and theological discussions of the day. The most influential Catholic theologians of the present century, to whose thinking and research the Second Vatican Council was much indebted, were products of this revival of Thomistic philosophy. Throughout the twentieth century, the Church has been served by a powerful array of thinkers formed in the school of the Angelic Doctor.

59. Yet the Thomistic and neo-Thomistic revival was not the only sign of a resurgence of philosophical thought in culture of Christian inspiration. Earlier still, and parallel to Pope Leo's call, there had emerged a number of Catholic philosophers who, adopting more recent currents of thought and according to a specific method, produced philosophical works of great influence and lasting value. Some devised syntheses so remarkable that they stood comparison with the great systems of idealism. Others established the epistemological foundations for a new consideration of faith in the light of a renewed understanding of moral consciousness; others again produced a philosophy which, starting with an analysis of immanence, opened the way to the transcendent; and there were finally those who sought to combine the demands of faith with the perspective of phenomenological method. From different quarters, then, modes of philosophical speculation have continued to emerge and have sought to keep alive the great tradition of Christian thought which unites faith and reason.

To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II

JOHN BAPTIZES JESUS

(MARK 1:1-11)



- 7 ACROSS "John came _____ in the wilderness and preaching a baptism of repentance for the remission of sins." **MARK 1:4**
- 6 ACROSS "And all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, _____ their sins." **MARK 1:5**
- 3 ACROSS "Now John was clothed with camel's _____ and with a leather belt around his waist, and he ate locusts and wild honey." **MARK 1:6**
- 5 DOWN "And he preached, saying, 'There comes One after me who is mightier than I, whose _____ strap I am not worthy to stoop down and loose.'" **MARK 1:7**
- 3 DOWN "I indeed baptized you with water, but He will baptize you with the _____." **MARK 1:8**
- 4 ACROSS "It came to pass in those days that _____ came from Nazareth of Galilee, and was baptized by John in the Jordan." **MARK 1:9**
- 2 DOWN "And immediately, coming up from the water, He saw the heavens parting and the Holy Spirit descending upon Him like a _____." **MARK 1:10**
- 1 ACROSS "Then a voice came from heaven, 'You are My beloved Son, in whom I am _____.'" **MARK 1:11**