



Saints Peter & Paul Byzantine Catholic Church

431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

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

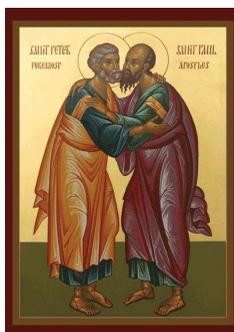
on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



DIVINE SERVICES ATTENDANCE

Liturgy on Friday, January 1st was 12; Sunday, January 3rd was 27.

LIVE STREAM VIEWING

Liturgy on Friday, January 1st was 179; Sunday, January 3rd was 154.

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.*

Sunday, January 10th, 2021

Tone 7

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

Sunday	01/10/2020	11:00 AM	Sunday after Theophany	+Michael Fialkovich By wife Anna (On-Line)
Sunday	01/17/2020	11:00 AM	33rd Sunday after Pentecost	+Joseph Simchak By Barbara Martin (On-Line)

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!



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.



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.

IMPORTANT UPDATES

IF YOU WISH YOUR BULLETIN TO BE SENT TO YOU, PLEASE INFORM PARISH OFFICE (VIA PHONE, EMAIL OR MAIL), OTHERWISE YOU CAN PICK UP BULLETINS IN CHURCH'S VESTIBULE OR SEE ON PARISH WEB-SITE.

CATHOLIC TEACHING:

"I BELIEVE IN THE FORGIVENESS OF SINS"

The Apostle's Creed associates faith in the forgiveness of sins not only with faith in the Holy Spirit, but also with faith in the Church and in the communion of saints. It was when he gave the Holy Spirit to his apostles that the risen Christ conferred on them his own divine power to forgive sins: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

I. One Baptism for the Forgiveness of Sins

Our Lord tied the forgiveness of sins to faith and Baptism: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved." Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification, so that "we too might walk in newness of life."

"When we made our first profession of faith while receiving the holy Baptism that cleansed us, the forgiveness we received then was so full and complete that there remained in us absolutely nothing left to efface, neither original sin nor offenses committed by our own will, nor was there left any penalty to suffer in order to expiate them.... Yet the grace of Baptism delivers no one from all the weakness of nature. On the contrary, we must still combat the movements of concupiscence that never cease leading us into evil "

In this battle against our inclination towards evil, who could be brave and watchful enough to escape every wound of sin? "If the Church has the power to forgive sins, then Baptism cannot be her only means of using the keys of the Kingdom of heaven received from Jesus Christ. the Church must be able to forgive all penitents their offenses, even if they should sin until the last moment of their lives."

It is through the sacrament of Penance that the baptized can be reconciled with God and with the Church:

Penance has rightly been called by the holy Fathers "a laborious kind of baptism." This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn.

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

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:	\$	1,442.00*
Shortfall:	\$	358.00

All MONTHLY envelopes donations are going to pay off our projects

*adjusted from 12/27/2020 +\$50.00

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

"Jesus, remember me when you come into your Kingdom." Can you lead others to make this request of our Lord and King? Give your life to Jesus and others are sure to hear, "Truly I tell you, today you will be with me in Paradise." 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 Mice

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SUNDAY AFTER THEOPHANY

In today's Gospel, we hear of our Lord, who after his baptism came to Capernaum to begin His public ministry. Amazingly, the very first word that came out of His mouth was a simple, clear command: "Repent." He said "Repent, for the Kingdom of Heaven is at hand." Indeed, the only way that we enter into this Kingdom He speaks of is through the gates of Repentance.

Repentance is a beginning that never has an end. It is a infinite journey towards God and away from oneself, away from ones' own self-centered reasoning so as to embrace the wisdom found in the commandments of God. It is not only the door and gate but also the highway on which we travel to God. Repentance is a crossing over from death to life. It is a contrite and broken heart that God will not despise.

The word repentance in Greek is 'metanoia' which literally means a transformation of our mind and of our view of the world, of ourselves and of those around us. This transformation happens not because we enact some kind of individual resolution. No, rather it is a transformation that comes about through an Encounter with the Living God.

It is through our prayers at home and within the Church together that we come into contact with the Living God. From this contact, we often find ourselves at a loss, seeing the poverty of our fallen condition and our need of restoring the communion that has been broken, not only with God but with those around us as well.

Therefore, let us not despair. Let us put our hope in the One Who made us and Who longs to save us if we will only cooperate and patiently endure. Let us never abandon the Physician Who is able to do exceedingly, abundantly above all that we ask or think, our Lord and Savior Jesus Christ. In Jesus first public word, the Lord uttered that one, clear command, opening the door of the Kingdom to all people. And now, we too, in the midst of all of our busy lives and our families and friends and work must truly have concern for one thing. If we were to die today, let us hope that we will not die with deep remorse, wondering why amidst all of our activities in life we did not find time to make the effort to do one thing. Repentance: It is a life that is lived; It is a journey that is taken; It is a command from above this world from the Creator to the Creature; It is the door to the Paradise that we all truly seek. If we wish to enter, let us all begin again today. Amen.

CHAPTER III - INTELLEGO UT CREDAM

The Church's interest in philosophy

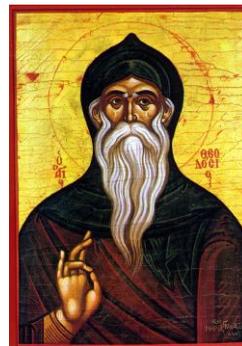
60. The Second Vatican Council, for its part, offers a rich and fruitful teaching concerning philosophy. I cannot fail to note, especially in the context of this Encyclical Letter, that one chapter of the Constitution *Gaudium et Spes* amounts to a virtual compendium of the biblical anthropology from which philosophy too can draw inspiration. The chapter deals with the value of the human person created in the image of God, explains the dignity and superiority of the human being over the rest of creation, and declares the transcendent capacity of human reason. The problem of atheism is also dealt with in *Gaudium et Spes*, and the flaws of its philosophical vision are identified, especially in relation to the dignity and freedom of the human person. There is no doubt that the climactic section of the chapter is profoundly significant for philosophy; and it was this which I took up in my first Encyclical Letter *Redemptor Hominis* and which serves as one of the constant reference-points of my teaching: "The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a type of him who was to come, Christ the Lord. Christ, the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling".

The Council also dealt with the study of philosophy required of candidates for the priesthood; and its recommendations have implications for Christian education as a whole. These are the Council's words: "The philosophical disciplines should be taught in such a way that students acquire in the first place a solid and harmonious knowledge of the human being, of the world and of God, based upon the philosophical heritage which is enduringly valid, yet taking into account currents of modern philosophy".

These directives have been reiterated and developed in a number of other magisterial documents in order to guarantee a solid philosophical formation, especially for those preparing for theological studies. I have myself emphasized several times the importance of this philosophical formation for those who one day, in their pastoral life, will have to address the aspirations of the contemporary world and understand the causes of certain behaviour in order to respond in appropriate ways.

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

VENERABLE THEODOSIUS THE GREAT; COMMEMORATED ON JANUARY 11



Saint Theodosius the Great lived during the fifth-sixth centuries, and was the founder of cenobitic monasticism. He was born in Cappadocia of pious parents. Endowed with a splendid voice, he zealously toiled at church reading and singing. Saint Theodosius prayed fervently that the Lord would guide him on the way to salvation. In his early years he visited the Holy Land and met with Saint Simeon the Stylite (September 1), who blessed him and predicted future pastoral service for him.

Yearning for the solitary life, Saint Theodosius settled in Palestine into a desolate cave, in which, according to Tradition, the three Magi had spent the night, having come to worship the Savior after His Nativity. He lived there for thirty years in great abstinence and unceasing prayer. People flocked to the ascetic, wishing to live under his guidance. When the cave could no longer hold all the monks, Saint Theodosius prayed that the Lord Himself would indicate a place for the monks. Taking a censer with cold charcoal and incense, the monk started walking into the desert.

At a certain spot the charcoal ignited by itself and the incense smoke began to rise. Here the monk established the first cenobitic monastery, or Lavra (meaning "broad" or "populous"). Soon the Lavra of Saint Theodosius became renowned, and up to 700 monks gathered at it. According to the final testament of Saint Theodosius, the Lavra rendered service to neighbor, giving aid to the poor and providing shelter for wanderers.

Saint Theodosius was extremely compassionate. Once, when there was a famine in Palestine and a multitude of people gathered at the monastery, the monk gave orders to allow everyone into the monastery enclosure. His disciples were annoyed, knowing that the monastery did not have the means to feed all those who had come. But when they went into the bakery, they saw that through the prayers of the abba, it was filled with bread. This miracle was repeated every time Saint Theodosius wanted to help the destitute.

At the monastery, Saint Theodosius built a home for taking in strangers, separate infirmaries for monks and laymen, and also a shelter for the dying. Seeing that people from various lands gathered at the Lavra, the saint arranged for services in the various languages: Greek, Georgian and Armenian. All gathered to receive the Holy Mysteries in the large church, where divine services were chanted in Greek.

During the reign of the Byzantine Emperor Anastasius (491-518) there arose the heresy of Eutychius and Severus, which recognized neither the sacraments nor the clergy. The emperor accepted the false teaching, and the Orthodox began to suffer persecution. Saint Theodosius stood firmly in defense of Orthodoxy and wrote a letter to the emperor on behalf of the monks, in which they denounced him and refuted the heresy with the teachings of the Ecumenical Councils. He affirmed moreover, that the desert-dwellers and monks would firmly support the Orthodox teaching. The emperor showed restraint for a short while, but then he renewed his persecution of the Orthodox. The holy Elder then showed great zeal for the truth. Leaving the monastery, he came to Jerusalem and in the church, he stood at the high place and cried out for all to hear: "Whoever does not honor the four Ecumenical Councils, let him be anathema!" For this bold deed the monk was sent to prison, but soon returned after the death of the emperor.

Saint Theodosius accomplished many healings and other miracles during his life, coming to the aid of the needy. Through his prayers he once destroyed the locusts devastating the fields in Palestine. Also by his intercession, soldiers were saved from death, and he also saved those perishing in shipwrecks and those lost in the desert.

Once, the saint gave orders to strike the semandron (a piece of wood hit with a mallet), so that the brethren would gather at prayer. He told them, "The wrath of God draws near the East." After several days it became known that a strong earthquake had destroyed the city of Antioch at the very hour when the saint had summoned the brethren to prayer.

Before his death, Saint Theodosius summoned to him three beloved bishops and revealed to them that he would soon depart to the Lord. After three days, he died at the age of 105. The saint's body was buried with reverence in the cave in which he lived at the beginning of his ascetic deeds.

JESUS AND THE JORDAN RIVER



The Jordan River flows through the Jordan Rift Valley into the Kinneret and then continues down into the Dead Sea with no outlet. It is a place of many important biblical events. However, for most Christians the first association with the river would be the scene of Jesus Christ being baptized by John the Baptist.

According to the Christian faith, the Jordan River is considered the third most holy site in the Holy Land, just after Nativity Grotto in Bethlehem and Golgotha in Jerusalem, because it is the site of the

most important event of Jesus' life - his baptism and beginning of his ministry.

It was John the Baptist who decided to baptize people in the Jordan River. Many scholars think that he might have been influenced by the Essens, who like John, were leading an ascetic life in the wilderness of Qumran or EinGedi. One of their principal religious rituals was a daily immersion in water to regain purity.

The Jordan River represented a perfect mikva of continuously running water.

John is also commonly referred to be a precursor of Jesus, and the Gospel of Matthew describes him as the person mentioned by Isaiah in his prophecy: "A voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'" (Isaiah 40:3) John also announced that Christ - the Messiah is coming, with the words: "I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire." (Matt. 3:11)

Jesus' Baptism and its meaning

Christ was baptized in the Jordan River by John the Baptist. Baptism with water, practiced since the beginning of the Church, represents admission into the Christian community and is essential for salvation. "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the Kingdom of God." (John 3:5) In Christianity, baptism is a sign of "repentance and forgiveness of sins" (Mark 1:4) and the beginning of the life in Christ within the Church. Christians are baptized in the name God: "Father, and the Son and the Holy Spirit" (Matt. 28:19). As well, through baptism Christians associate with the death, burial and resurrection of Jesus: "And this water symbolizes baptism that now saves you [...] by the resurrection of Jesus Christ." (1 Peter 3:21)



Different Christian denominations have various baptismal practices. Orthodox and Catholic Christians receive the sacrament when still infants. The Catholic baptism is done by effusion, meaning pouring water over someone's head.

However, according to the rituals of the Orthodox and some other Eastern Churches, a baby would be completely submersed in water. Within the Anabaptist (baptised again) and Baptist practices, a person would receive baptism as an adult in order to understand the significance and be aware of accepting Christ as a Saviour.

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JOHN
PREACHED
WILDERNESS
MESSAGE
REPENT
VOICE
PREPARE
BELT
LOCUSTS
HONEY
SANDALS
RIVER

