



Saints Peter & Paul Byzantine Catholic Church



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YOU CAN WATCH US ON:

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

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

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

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

TELEPHONE: 412-461-1712

Sunday, January 17th, 2021

Tone 8

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

Sunday	01/17/2020	11:00 AM	33rd Sunday after Pentecost/Sunday of Zacchaeus +Joseph Simchak By Barbara Martin (On-Line)
Sunday	01/24/2020	11:00 AM	Sunday of the Publican & Pharisee +Beverly Aspinall By Donna Torbich (On-Line)

*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 Tuesday, January 5st was 22; Sunday, January 10th was 29.

LIVE STREAM VIEWING

Liturgy on Tuesday, January 5st was 194; Sunday, January 10th was 184.

SICK AND SHUT-INS

Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



Andrew Cencarik, Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Peolar, 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!

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.

2021 CALENDARS

Our Parish family would like to thank **the Patrick T. Lanigan Funeral Home** for their generosity in providing our calendars again this year. God bless them for their kindness and generosity

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 6th. The remaining Saturdays will be February 27, March 6, 13 and May 22. 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 Saturday, February 6th.**

CATHOLIC TEACHING: The Power of the Keys

After his Resurrection, Christ sent his apostles "so that repentance and forgiveness of sins should be preached in his name to all nations." The apostles and their successors carry out this "ministry of reconciliation," not only by announcing to men God's forgiveness merited for us by Christ, and calling them to conversion and faith; but also by communicating to them the forgiveness of sins in Baptism, and reconciling them with God and with the Church through the power of the keys, received from Christ:

[The Church] has received the keys of the Kingdom of heaven so that, in her, sins may be forgiven through Christ's blood and the Holy Spirit's action. In this Church, the soul dead through sin comes back to life in order to live with Christ, whose grace has saved us.

There is no offense, however serious, that the Church cannot forgive. "There is no one, however wicked and guilty, who may not confidently hope for forgiveness, provided his repentance is honest. Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin.

Catechesis strives to awaken and nourish in the faithful faith in the incomparable greatness of the risen Christ's gift to his Church: the mission and the power to forgive sins through the ministry of the apostles and their successors:

The Lord wills that his disciples possess a tremendous power: that his lowly servants accomplish in his name all that he did when he was on earth. Priests have received from God a power that he has given neither to angels nor to archangels God above confirms what priests do here below. Were there no forgiveness of sins in the Church, there would be no hope of life to come or eternal liberation. Let us thank God who has given his Church such a gift.

The Creed links "the forgiveness of sins" with its profession of faith in the Holy Spirit, for the risen Christ entrusted to the apostles the power to forgive sins when he gave them the Holy Spirit.

Baptism is the first and chief sacrament of the forgiveness of sins: it unites us to Christ, who died and rose, and gives us the Holy Spirit.

By Christ's will, the Church possesses the power to forgive the sins of the baptized and exercises it through bishops and priests normally in the sacrament of Penance.

"In the forgiveness of sins, both priests and sacraments are instruments which our Lord Jesus Christ, the only author and liberal giver of salvation, wills to use in order to efface our sins and give us the grace of justification" (Roman Catechism, I, 11, 6).

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

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.

PROJECTS

COST OF PROJECTS:	\$	1,800.00
All pledged & unpledged Donations received to Date:	\$	1,650.00
Shortfall:	\$	150.00

All MONTHLY envelopes donations are going to pay off our projects

UPDATES

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

Rose Petruska is at Vincentian Home, Room 2-237, 111 Perrymont Road, Pittsburgh PA 15237

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

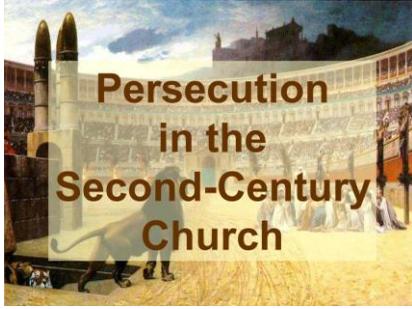
Serra Prayer for Vocations

O God, Who wills not the death of a sinner, but rather that he be converted and live, grant we beseech You, through the intercession of the Blessed Mary ever Virgin, Saint Joseph her spouse, Saint Junipero Serra, and all the saints, an increase of labourers for Your church, fellow labourers with Christ to spend and consume themselves for souls, through the same Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever. Amen.

Church Mice



CHURCH HISTORY



Second Century; The Persecutions

The second century saw the further development and expansion of the Christian Faith, and more widespread persecution of the Church by the Roman imperial authorities, for whom Christianity was an “illegal religion.” The Christians were criminals in the eyes of the Romans, not only religiously, but also politically. They transgressed the laws of the state in that they refused to honor the earthly emperor as lord and god,

which was required of them as inhabitants of the Empire. The Christians prayed for the civil authorities and gave “honor to whom honor is due” (Rom 13.1–7; 1 Tim 2.1–3; Mk 12.13–17), but they refused to give the earthly king the glory and worship which was due to God, and to his Christ, alone. Thus Roman law declared: It is not lawful to be a Christian.

One of the earliest reports about Christianity to appear in non-Christian writings is found in the correspondence between Pliny the Younger, the Roman governor of Bithynia in Asia Minor, and Emperor Trajan (r. 98–117). This correspondence reveals that Christianity was indeed proscribed, and though Christians should not be sought out and were innocent of the gross charges against them—such as the sacrifice of children and the eating of human flesh (a misunderstanding of the Eucharist, which was conducted in “secret meetings”)—the Christians nevertheless were to be executed when seized, if they refused to renounce their Faith.

The persecution of Christians in the second century was largely localized, occurring sporadically and at varying locations according to what was allowed or authorized by the local imperial authorities. The account of The Martyrs of Vienne and Lyons in Gaul gives a vivid description of one such outbreak of persecution, in about the year 177.

Nevertheless, the persecutions were widespread, and the Christians were generally hated even by the most tolerant and open-minded of the Roman rulers. They were despised mostly, it seems, for what was considered their stubbornness and intolerance due to their exclusive devotion to Jesus Christ as Lord. They were persecuted also for what was considered to be the political danger they posed to the unity of the imperial society, especially as their numbers steadily grew.

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.

INTRODUCTION TO THE NEW TESTAMENT: I JOHN



Author: St. John, son of Zebedee; Date Written: 70-100 AD

John was one of Jesus' closest disciples. He wrote the Gospel of John, 1 John, 2 John, 3 John and Revelation. Evidently, he was pastor of the Christian community at Ephesus. While scholars debate whether John himself wrote this letter, most agree that the same person wrote 1-3 John. 1 John is not addressed to a specific group of believers, so John likely wrote it

as a circular letter that many congregations could read.

The letters of John are written in a very different style than other NT epistles. For example, his Greek is much simpler than Paul's and he uses a lot of poetic imagery to convey his theological understanding. John has a tendency to emphasize dramatic contrasts to make a spiritual point. In 1 John he underscores the division of light and darkness, love and hate, life and death, God and the devil, sin and righteousness.

"Abiding in God" is the central theme and heart of 1 John. John states that "God is love, and whoever abides in love abides in God, and God abides in him" (4:16). This "abiding" is a deep sense of remaining in or being present with God. It implies unity, connectedness and duration. Abiding in God is not a temporary activity, rather it lasts for eternity. If we abide in God, then we walk in the light (1:7), not blinded by the darkness of sin (2:11) and we become God's begotten children (3:1).

John conveys a rich notion of what it means to be a child of God. As God's children, we receive an inheritance of eternal life. God's promises to his children, which we have encountered in the life of Jesus through John's testimony, are always good (2:24-25). Since we are invited into God's family as his children, we find ourselves with new Christian brothers and sisters who deserve our love.

John repeatedly highlights the importance of loving these "brothers" (2:10; 3:10-16; 4:20-21). This theme recalls the "new commandment" Jesus gave at the Last Supper in John's Gospel to "love one another just as I have loved you" (John 13:34). Just as Jesus laid down his life for us, we should lay down our lives for each other (1 John 3:16). For John, the primary evidence that a person is "walking in the light" is his love of the brothers (2:10).

John teaches that sin and the Christian life do not go together. If someone has become a son of God through faith, he must stop sinning (3:6). Continuing or abiding in sin is contrary to the nature of God's sons. Conversely, abiding in God is contrary to sin (3:9). If we still sin and hate our brothers then our conversion is not complete (4:20). John compares someone who hates his Christian brother to Cain who was the first murderer, thus equating hatred and murder (3:12). John teaches that God's children conquer the world through their faith in Jesus (5:4-5). His victory is available to all who are begotten of God.

God has freed us from sin and death by the suffering, death and resurrection of Jesus. If we believe then we have received this great grace through faith, so now we are begotten children of God. We abide with him and we are no longer blinded by the darkness of sin. We walk in the light because we have heard the promises he gave to us. We are now ready to conquer the world and inherit eternal life.

SUNDAY OF ZACCHAEUS

The Great Lent is fast approaching. The preparation time for the Feast of feasts is only 4 weeks away. Pascha is the greatest Feast because the period of preparation for it is the most demanding of any fasts we have. If nothing else, we are shown how important the feast is by how serious we prepare for it. Great Lent, the period of preparation for Easter, itself is so important that we have to prepare for it as well. The Church calls us to prepare for the period of preparation.

Today we heard about Zacchaeus, next Sunday we will hear about the publican and the Pharisee, Sunday after that – Prodigal Son, then Sunday of the Last Judgment, and finally the Sunday of the Casting out of Adam and Eve from Paradise.

Great Lent calls our attention, in fact, moves us towards repentance. We prepare to meet the resurrected Lord, but we can't do it without repentance. That's why last week, the very first word spoken by Christ when He came out for His public ministry was, "Repent." He didn't come out and say, "Hi, my name is Jesus," but "Repent!"

Today, in the person of Zacchaeus, we are presented with the first steps towards repentance. We heard about a man who was too short to see Jesus, but who desired so much to see Him he climbed up a tree. His desire was so great to see Jesus that he did something no important adult with the least bit of concern for his dignity would do: "He ran on ahead and climbed up into a sycamore tree to see Jesus," as the Gospel of St Luke told us today. Note: He both ran and climbed into a tree. When he ascended that tree, he left the last shreds of his pride at the base of the tree. This just shows that in order to ascend, to really become something in this life, we must humble ourselves, we must descend, become each others servants, like Christ became a servant to us.

So the first step in repentance is desire. Repentance begins with desire to change. We can't see God if we don't desire to see Him. He is always here, but our eyes are always closed. Desire drove Zacchaeus to do the unthinkable because he recognized that Jesus was the only One Who was able to fulfill his desire. And that desire was to become again a good human being, like we all are meant to be.

This is our first lesson on the road to the Great Lent – repentance begins with desire to see the Lord. Zacchaeus desired to see Jesus so badly that he left all his pride and dignity at the bottom of the tree. What are we willing to leave behind? Our pride and refusal to forgive those who offended us? Our laziness and failure to pray daily? Our greed and love of possessions? We don't have to leave any of these things behind if we don't want to. But then we won't see Jesus, and He will pass through our town without stopping. Better to run and climb, better to strip ourselves of our pride and whatever else stands between us and the saving encounter with the Lord.

The little tax-collector of Jericho badly wanted to see Jesus. How badly do we want to see Him?

CHAPTER III - INTELLEGO UT CREDAM

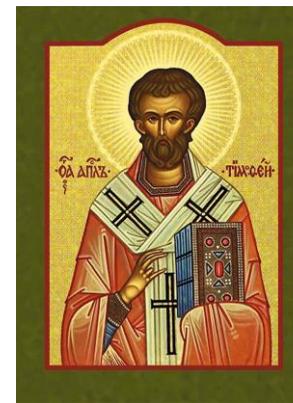
The Church's interest in philosophy

61. If it has been necessary from time to time to intervene on this question, to reiterate the value of the Angelic Doctor's insights and insist on the study of his thought, this has been because the Magisterium's directives have not always been followed with the readiness one would wish. In the years after the Second Vatican Council, many Catholic faculties were in some ways impoverished by a diminished sense of the importance of the study not just of Scholastic philosophy but more generally of the study of philosophy itself. I cannot fail to note with surprise and displeasure that this lack of interest in the study of philosophy is shared by not a few theologians.

There are various reasons for this disenchantment. First, there is the distrust of reason found in much contemporary philosophy, which has largely abandoned metaphysical study of the ultimate human questions in order to concentrate upon problems which are more detailed and restricted, at times even purely formal. Another reason, it should be said, is the misunderstanding which has arisen especially with regard to the "human sciences". On a number of occasions, the Second Vatican Council stressed the positive value of scientific research for a deeper knowledge of the mystery of the human being. But the invitation addressed to theologians to engage the human sciences and apply them properly in their enquiries should not be interpreted as an implicit authorization to marginalize philosophy or to put something else in its place in pastoral formation and in the *praeparatio fidei*. A further factor is the renewed interest in the inculturation of faith. The life of the young Churches in particular has brought to light, together with sophisticated modes of thinking, an array of expressions of popular wisdom; and this constitutes a genuine cultural wealth of traditions. Yet the study of traditional ways must go hand in hand with philosophical enquiry, an enquiry which will allow the positive traits of popular wisdom to emerge and forge the necessary link with the proclamation of the Gospel.

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

APOSTLE TIMOTHY OF THE SEVENTY; COMMEMORATED ON JANUARY 22



The Holy Apostle Timothy was from the Lycaonian city of Lystra in Asia Minor. Saint Timothy was converted to Christ in the year 52 by the holy Apostle Paul (June 29). When the Apostles Paul and Barnabas first visited the cities of Lycaonia, Saint Paul healed one crippled from birth. Many of the inhabitants of Lystra then believed in Christ, and among them was the future Saint Timothy, his mother Eunice and grandmother Loida (Lois) (Acts 14:6-12; 2 Tim. 1:5).

The seed of faith, planted in Saint Timothy's soul by the Apostle Paul, brought forth abundant fruit. He became Saint Paul's disciple, and later his constant companion and co-worker in the preaching of the Gospel. The Apostle Paul loved Saint Timothy and, in his Epistles, called him his beloved son, remembering his devotion and fidelity with gratitude.

He wrote to Timothy: "You have followed my teaching, way of life, purpose, faith, longsuffering, love, and patience" (2 Tim. 3:10-11). The Apostle Paul appointed Saint Timothy as Bishop of Ephesus, where the saint remained for fifteen years.

Finally, when Saint Paul was in prison and awaiting martyrdom, he summoned his faithful friend, Saint Timothy, for a last farewell (2 Tim. 4:9).

Saint Timothy ended his life as a martyr. The pagans of Ephesus celebrated a festival in honor of their idols, and used to carry them through the city, accompanied by impious ceremonies and songs. Saint Timothy, zealous for the glory of God, attempted to halt the procession and reason with the spiritually blind idol-worshipping people, by preaching the true faith in Christ.

The pagans angrily fell upon the holy apostle, they beat him, dragged him along the ground, and finally, they stoned him. Saint Timothy's martyrdom occurred in the year 93.

In the fourth century the holy relics of Saint Timothy were transferred to Constantinople and placed in the church of the Holy Apostles near the tombs of Saint Andrew (November 30) and Saint Luke (October 18). The Church honors Saint Timothy as one of the Apostles of the Seventy.

QUESTION: "WHO WAS ZACCHAEUS IN THE BIBLE?"



Zacchaeus in the Bible was a man whose life-changing encounter with Jesus was recorded by Luke (Luke 19:1–10). Zacchaeus was one of the head tax collectors in the region of Jericho, and the Bible says he was a rich man. Jewish tax collectors like Zacchaeus were scorned by their countrymen for a couple of reasons: one, they were known for cheating the taxpayers; and, two, they worked for Rome. The other Jews saw Jewish tax collectors as collaborators with the enemy—

traitors to their own people.

Zacchaeus wanted to see Jesus as the Lord passed through town, but, because Zacchaeus was a short man, he could not see over the thronging crowd. Knowing that Jesus would pass by a certain sycamore tree, Zacchaeus ran ahead and climbed the tree, figuring he could see Jesus passing below. This action is interesting. First, Zacchaeus did not think himself important enough for Jesus to notice. Second, he wanted to see Jesus anyway. Like an eager fan going to extreme measures to catch a glimpse of a movie star who he knows will not notice him, Zacchaeus climbs a tree just to get a glimpse of Jesus passing by. To the complete astonishment of Zacchaeus and the crowd, Jesus stopped under the tree, looked up, and said, “Zacchaeus, come down immediately. I must stay at your house today.”

Zacchaeus was overjoyed, but the crowd grumbled because Zacchaeus was a tax collector, and they could not understand why Jesus would choose to associate with such a man—a “sinner” as they called him (Luke 19:7). Zacchaeus, however, was so affected by the incident that he stood up and declared, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount” (verse 8). Jesus happily proclaimed that salvation had come to Zacchaeus’ house, and that even the tax collector was now “a son of Abraham” (verse 9)—a reference to Zacchaeus’ faith because those who have the faith of Abraham can truly be called the sons of Abraham (Galatians 3:7). Then Jesus responded to those who had murmured against Him, saying, “For the Son of Man came to seek and to save the lost” (Luke 19:10). As Jesus said elsewhere, “It is not the healthy who need a doctor, but the sick” (Matthew 9:12).

ZACCHAEUS (LUKE 19:1-10)

MEMORY VERSE:

“... for the Son of Man has come to seek and to save that which was lost.” LUKE 19:10

TRUE OR FALSE:

1. Now, behold, there was a man named Zacchaeus who was a chief tax collector, and he was poor. **LUKE 19:2**

TRUE OR FALSE

FILL IN THE BLANKS:

2. "And he sought to see who Jesus was, but could not because of the crowd, for he was _____ of stature." **LUKE 19:3**
3. "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. "And when Jesus came to the place, He looked up and saw him, and said to him, 'Zacchaeus, make haste and come down, for today I must _____ at your house.'" **LUKE 19:5**

UNDERLINE THE CORRECT ANSWERS:

5. "So he..." **LUKE 19:6**
 - a. made haste
 - b. and came down
 - c. and received Him joyfully
 - d. all of the above
6. "Then Zacchaeus stood and said to the Lord, '...'" **LUKE 19:8**
 - a. Look, Lord, I give half of my goods to the poor
 - b. and if I have taken anything from anyone by false accusation, I restore fourfold
 - c. both of the above

FILL IN THE BLANK:

7. "And Jesus said to him, 'Today _____ has come to this house...'" **LUKE 19:9**