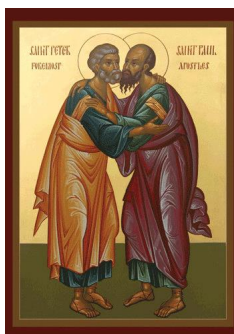




# Saints Peter & Paul Byzantine Catholic Church



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

E-mail: [stspeterpaulbc@gmail.com](mailto: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

Sunday, January 24<sup>th</sup>, 2021

Tone 1

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

|        |            |          |  |
|--------|------------|----------|--|
| Sunday | 01/24/2020 | 11:00 AM | <b>Sunday of the Publican &amp; Pharisee</b><br>+Beverly Aspinall<br>By Donna Torbich<br>(On-Line) |
| Friday | 01/29/2021 | 06:00 PM | <b>Liturgy for Three Holy Hierarchy</b> +Margaret Szost<br>By Joy E Kovalycsik<br>(On-Line)        |
| Sunday | 01/31/2020 | 11:00 AM | <b>Sunday of the Prodigal Son</b><br>+Nancy Jama<br>By Arleen Jama<br>(On-Line)                    |



**On SEPTEMBER 26<sup>th</sup> 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 Sunday, January 17<sup>th</sup> was 25.

### LIVE STREAM VIEWING

Liturgy on Sunday, January 17<sup>th</sup> was 134.

### 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, Rose Petruska.*

**\*\*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.**

### BCW



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2021. The cost is \$15.00 and the deadline is end of February 6<sup>th</sup> 2021. Only those who submit and pay for subscription will receive. Any questions please call the office number.

**ALL SOULS SATURDAYS – HRAMOTAS**

The first All Souls Saturday is February 6<sup>th</sup>. 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 6<sup>th</sup>.**

**CATHOLIC TEACHING:**

***"I BELIEVE IN THE RESURRECTION OF THE BODY"***

The Christian Creed - the profession of our faith in God, the Father, the Son, and the Holy Spirit, and in God's creative, saving, and sanctifying action - culminates in the proclamation of the resurrection of the dead on the last day and in life everlasting.

We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day. Our resurrection, like his own, will be the work of the Most Holy Trinity:

*If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you.*

The term "flesh" refers to man in his state of weakness and mortality. The "resurrection of the flesh" (the literal formulation of the Apostles' Creed) means not only that the immortal soul will live on after death, but that even our "mortal body" will come to life again.

Belief in the resurrection of the dead has been an essential element of the Christian faith from its beginnings. "The confidence of Christians is the resurrection of the dead; believing this we live."

How can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain.... But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.

(CATECHISM OF THE 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 7<sup>th</sup> 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**

|  |    |                 |
|--|----|-----------------|
| <b>COST OF PROJECTS:</b>                                       | \$ | <b>1,800.00</b> |
| <b>All pledged &amp; unpledged Donations received to Date:</b> | \$ | <b>1,705.00</b> |
| <b>Shortfall:</b>  | \$ | <b>95.00</b>    |

**All MONTHLY envelopes donations are going to pay off our projects**

**WE WELCOME BENJAMIN GERALD (GERRY) PETICCA TO STS PETER AND PAUL.**

As a community of faithful we welcome to Sts Peter and Paul BENJAMIN GERALD (GERRY) PETICCA. May god grant to your servant John many happy blessed years!

**FINANCIAL & ADVISORY BOARD MEETING**

The Financial and Advisory meeting is scheduled on **Tuesday January 26<sup>th</sup>, 2021 at 6:00 pm** in our Social Hall.

**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 the Perseverance of Vocations**

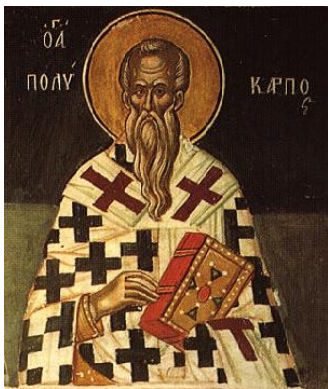
**O God, You have constituted Your only-begotten Son supreme and eternal Priest for the glory of Your majesty and the salvation of mankind; grant that those whom He has chosen ministers and dispensers of His mysteries may be found faithful in fulfilling the ministry that have received. Amen.**

**Church Mice**

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## CHURCH HISTORY



### *The Apostolic Fathers*

Among the most famous of the Christian leaders and martyrs of the second century were the bishops Saint Clement of Rome (d. c. 102), Saint Ignatius of Antioch (d. c. 110), and Saint Polycarp of Smyrna (d. c. 157). Their writings, along with the Didache (the Teachings of the Twelve Apostles), the Epistle of Barnabas, the Shepherd of Hermas, and the stirring Account of the Martyrdom of Saint Polycarp, which strongly attests to the veneration of martyrs and their relics, comprise the literature known as the Apostolic Fathers. Written in the years - immediately after the era of the original Apostles, these invaluable writings provide a fascinating glimpse into what the Church believed, how it was structured, and how the Christians lived and worshiped in these early years. As such, these writings can be considered the sequel to the Book of Acts, and to the New Testament writings in general.

## 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.

## SYNAXIS OF THE ECUMENICAL TEACHERS AND HIERARCHS: BASIL THE GREAT, GREGORY THE THEOLOGIAN, AND JOHN CHRYSOSTOM COMMEMORATED ON JANUARY 30



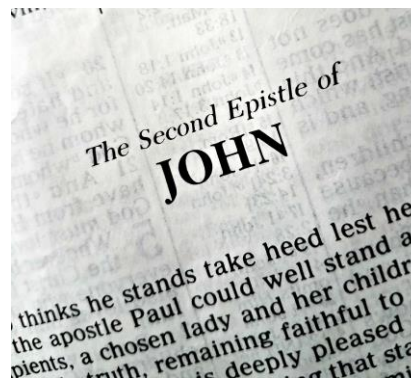
Synaxis of the Three Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom: During the eleventh century, disputes raged in Constantinople about which of the three hierarchs was the greatest. Some preferred Saint Basil (January 1), others honored Saint Gregory the Theologian (January 25), while a third group exalted Saint John Chrysostom (November 13).

Dissension among Christians increased. Some called themselves Basilians, others referred to themselves as Gregorians, and others as Johnites.

By the will of God, the three hierarchs appeared to Saint John the Bishop of Euchaita (June 14) in the year 1084, and said that they were equal before God. "There are no divisions among us, and no opposition to one another."

They ordered that the disputes should stop, and that their common commemoration should be celebrated on a single day. Bishop John chose January 30 for their joint Feast, thus ending the controversy and restoring peace.

## INTRODUCTION TO THE NEW TESTAMENT: II JOHN



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

2 John is one of the "lesser" letters of the Apostle John, the other being 3 John. John is probably writing from Ephesus where he is a leader. Hence he refers to himself as "the elder" (1) and does not use his own name. He has authority over the people to which he is writing so he can comfortably give them commands (cf. 5-6). The letter is in a traditional form with typical Greco-Roman salutations and final greetings. Its brevity represents the fact that it was probably written on a single piece of papyrus as most letters of the period were. On authorship, see Introduction to 1 John.

"The elect lady" (1) and the "elect sister" (13) could either refer to noble Christian women or to church communities. Most scholars believe they refer to the church to which John is writing and to his own community. Notably, 2 John is the only NT epistle to use a title, i.e. "elect lady," instead of a proper name for the initial salutation.

John gives the recipients of the letter two basic teachings: to love one another and to walk according to the Father's commandments (5-6). He acknowledges that they have already received the commandment to love each other, so it is likely that they had read 1 John before receiving this letter (cf. 1 John 1:7-8). John reintroduces the idea of "walking" according to God's commandments. The idea of walking in God's laws or ways ran deep in the history of Jewish thought (e.g. Josh 22:5, Ps 78:10, Isa 2:3). John picks up on this theme and speaks of "walking in the truth" (4) as a metaphor for Christian moral living.

The biggest section of the letter (7-11) deals with the problem of heretics. These heretics deny Jesus' divinity and have been traveling around teaching other people their false doctrines. The exact nature of their teachings is not entirely clear, but John indicates that they "get ahead" of the teaching of Christ. The heretics may have come up with new doctrines about Jesus beyond traditional Christian teaching. On the other hand, they may see themselves as further advanced spiritually than other Christians because of some special knowledge they have obtained.

John warns his readers not to be deceived by them (8). Moreover, he commands the church members not to provide hospitality or even greet the heretical teachers. This instruction may seem harsh to us, but John has a logical reason for it. In the first century, Christian teachers relied heavily on the hospitality and good-will of Christian communities to provide for their needs when they came to teach. The NT has several examples of such itinerant teachers like Paul, Barnabas and Apollos. They would travel from place to place and stay in the homes of Christians wherever they went. John commands his readers not to let false teachers stay at their homes to prevent the spread of their doctrines.

John completes the letter by expressing his desire to come visit the community to which he is writing and by relating a short greeting from his readers' "elect sister." As discussed above, this "sister" is probably John's community.

2 John reaffirms the Johannine view of the Christian life which gives priority to loving one another and walking in God's commands. It also reminds us of the importance of an uncompromising commitment to Christian doctrine.

## SUNDAY OF THE PUBLICAN AND THE PHARISEE

We hear the story about Tax collector and Pharisee every year. As soon as we hear that two men went up to the temple to pray, and one was a Pharisee and another a Tax collector – we immediately know who was the good guy and who was bad. We think we know the moral of the story too – do not do as the bad guy, but do as the good guy. When hear this story we are asked to identify with one or the other, and we definitely know who we should identify with.

Since we know this reading so well, the power of the message it offers is not as strong. We know that the Pharisee is a sinner, and that we should side with the Tax collector. After all, isn't it easier to be with the Tax collector, not much is expected of him? But if we jump to conclusions before the Gospel reading is even finished, don't we make the same mistake the Pharisee made? Don't we effectively say, "O thank God I am not like him!"

But see, the problem with the Pharisee is not that he was sinful. Yes, he was bragging before God that he is not like other people. And he wasn't a hypocrite, he attributed his righteousness to God. He begins his prayer with thanksgiving, "God, I thank you..." But how ugly was his confession. The word that he uses the most is "I." I did this. I did that. How awesome I am. I. I. I. As I mentioned last week, the theme for the 4 weeks before Great Lent is preparation in repentance. Last week we heard about Zacchaeus and his desire to see Christ. True repentance begins with desire. Changing our life, getting back on the right track begins with repentance. Today we are provided with examples of how not to repent. What not to say. What not to think. How not to act. In contrast to the Pharisee, we see the Tax collector. He did not say "I" even once. In fact, he did not say much. All he said was a humble, "God, be merciful to me, a sinner."

Just like last week, we are brought back to the topic of humility. Zacchaeus shook off his pride, humbled himself, humiliated himself by running and climbing onto the tree. Zacchaeus was the head of tax collectors. Today one of the tax collector humbles himself. Who knows, maybe he did it by the example of Zacchaeus, who could've been his boss. Today the Tax collector brings to God his humility. He has nothing else to offer. He has done nothing else deserving in his life.

If there is one moral quality almost completely disregarded and even denied today, it is humility. How do we become humble?

By realizing that everything that we have, everything we own is not ours. It's not. Even if we worked our whole life to get it. It does not belong to us. It belongs to God and God alone. And He loaned it to us. He gave it to us to have in our possession and do something good with it.

Today we are called to look at ourselves and realize that without Christ, without faith that He is our Savior, we can't do anything. And if we can't see that yet, then we can turn to the Lord and tell Him, "Lord, I don't see You in me yet. Open my eyes. Humble me. Teach me humility that I may see."

## CHAPTER III - INTELLEGO UT CREDAM

62. I wish to repeat clearly that the study of philosophy is fundamental and indispensable to the structure of theological studies and to the formation of candidates for the priesthood. It is not by chance that the curriculum of theological studies is preceded by a time of special study of philosophy. This decision, confirmed by the Fifth Lateran Council, is rooted in the experience which matured through the Middle Ages, when the importance of a constructive harmony of philosophical and theological learning emerged. This ordering of studies influenced, promoted and enabled much of the development of modern philosophy, albeit indirectly. One telling example of this is the influence of the *Disputationes Metaphysicae* of Francisco Suárez, which found its way even into the Lutheran universities of Germany. Conversely, the dismantling of this arrangement has created serious gaps in both priestly formation and theological research. Consider, for instance, the disregard of modern thought and culture which has led either to a refusal of any kind of dialogue or to an indiscriminate acceptance of any kind of philosophy.

I trust most sincerely that these difficulties will be overcome by an intelligent philosophical and theological formation, which must never be lacking in the Church.

63. For the reasons suggested here, it has seemed to me urgent to re-emphasize with this Encyclical Letter the Church's intense interest in philosophy—indeed the intimate bond which ties theological work to the philosophical search for truth. From this comes the Magisterium's duty to discern and promote philosophical thinking which is not at odds with faith. It is my task to state principles and criteria which in my judgement are necessary in order to restore a harmonious and creative relationship between theology and philosophy. In the light of these principles and criteria, it will be possible to discern with greater clarity what link, if any, theology should forge with the different philosophical opinions or systems which the world of today presents.

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

## TRANSLATION OF THE RELICS OF THE HIEROMARTYR IGNATIUS, THE GODBEARER AND BISHOP OF ANTIOCH; COMMEMORATED ON JANUARY 29



The Transfer of the Relics of the Hieromartyr Ignatius the God-Bearer. After the holy hieromartyr Ignatius was thrown to the lions in the year 107 on the orders of the emperor Trajan, Christians gathered up his bones and preserved them at Rome.

Later, in the year 108, the saint's relics were collected and buried outside the gate of Daphne at Antioch. A second transfer, to the city of Antioch itself, took place in the year 438. After the capture of Antioch by the Persians, the relics of the Hieromartyr Ignatius were returned to Rome and placed into the church of the holy Hieromartyr Clement in the year 540 (in 637, according to other sources).

Saint Ignatius introduced antiphonal singing into Church services. He has left us seven archpastoral epistles in which he provided instructions on faith, love and good works. He also urged his flock to preserve the unity of the faith and to beware of heretics. He encouraged people to honor and obey their bishops, "We should regard the bishop as we would the Lord Himself." (To the Ephesians 6)

In his Letter to Polycarp, Saint Ignatius writes: "Listen to the bishop, if you want God to listen to you... let your baptism be your shield, your faith a helmet, your charity a spear, your patience, like full armor." (Compare Eph. 6:14-17 and the Wisdom of Solomon 5:17-20. Also THE LADDER 4:2)

# The Pharisee and the Publican

(Luke 18:9-14)

## MEMORY VERSE:

**"...for everyone who exalts himself will be abased, and he who humbles himself will be exalted." LUKE 18:14**

## TRUE OR FALSE:

1. "Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others." **LUKE 18:9**

**TRUE OR FALSE**

## FILL IN THE BLANK:

2. "Two men went up to the \_\_\_\_\_ to pray..." **LUKE 18:10**

## TRUE OR FALSE:

3. "...one a Pharisee and the other a tax collector." **LUKE 18:10**

**TRUE OR FALSE**

## FILL IN THE BLANK:

4. "The Pharisee stood and prayed thus with \_\_\_\_\_, 'God, I thank You that I am not like other men...'" **LUKE 18:11**

## TRUE OR FALSE:

5. "And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God be merciful to me a sinner!'" **LUKE 18:13**

**TRUE OR FALSE**

6. "I tell you, this man went down to his house justified rather than the other..." **LUKE 18:14**

**TRUE OR FALSE**

## FILL IN THE BLANK:

7. "...for everyone who exalts himself will be abased, and he who \_\_\_\_\_ himself will be exalted." **LUKE 18:14**

## PHARISEE AND THE PUBLICAN

The parable of the Pharisee and the Publican (or the Pharisee and the Tax Collector) is a parable of Jesus that appears in the Gospel of Luke. In Luke 18:9-14, a self-righteous Pharisee, obsessed by his own virtue, is contrasted with a tax collector who humbly asks God for mercy.

This parable primarily shows Jesus teaching that justification can be given by the mercy of God irrespective of the receiver's prior life and that conversely self-righteousness can prohibit being justified. Further coming as it does in a section of teaching on prayer it demonstrates the need to pray humbly.

In the Eastern Catholic Church, the Sunday of the Publican and the Pharisee commemorates the parable and begins the three-week pre-Lenten Season.

To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: *"Two men went up to the temple to pray, one a Pharisee and the other one a tax collector. The Pharisee prayed: 'God, I thank you that I am not like other men—thieves, adulterers—or this tax collector. I fast twice a week and give a tenth of all I get.' 'But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' 'I tell you that this man went home justified before God rather than the other. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.'"*

The New Testament often depicts Pharisees as displaying a punctilious adherence to Jewish law. The Pharisee depicted in this parable went beyond his fellows, fasting more often than was required, and giving a tithe on all he received, even in cases where the religious rules did not require it. Confident in his religiosity, the Pharisee asks God for nothing, and thus receives nothing.

On the other hand, publicans were despised Jews who collaborated with the Roman Empire. Because they were best known for collecting tolls or taxes, they are commonly described as tax collectors. The parable, however, does not condemn the publican's occupation (cf Luke 3:12–13), but describes the publican as one who *"recognizes his state of unworthiness before God and confesses his need for reconciliation"*. Coming to God in humility, the publican receives the mercy and reconciliation he asks for.

In the Eastern Church, the parable is read as part of the preparatory period leading up to Great Lent. It provides an example of the humility which should be practised during the Lenten period. The Sunday of the Publican and the Pharisee begins the three-week pre-Lenten Season and the first use of the liturgical Triodion (although the week following this Sunday is fast-free).