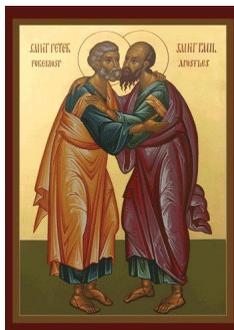




Saints Peter & Paul Byzantine Catholic Church



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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

Sunday, January 2nd, 2022

Tone 7

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

Sunday	01/02/2022	11:00 AM	<i>Sunday before Theophany</i>	+Patty Shak Glednill By <i>Mary & Dan Joscak</i> (On-line)
Wednesday	01/05/2022	06:30 PM	<i>Liturgy for Theophany of our Lord</i>	For newly departed +John Holub by <i>Marie Fitzgerald & Anna Whitehead</i> (On-line)
Sunday	01/09/2022	11:00 AM	<i>Sunday after Theophany</i>	+Michael E Fialkovich By wife <i>Anna Fialkovich</i> (On-line)

UPDATES

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

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

DIVINE SERVICES ATTENDANCE

Liturgy on Friday December 24th was 50; Saturday December 25th was 17; Sunday, December 26th was 38.

LIVE STREAM VIEWING

Liturgy on Friday December 24th was 379; Saturday December 25th was 95; Sunday, December 26th was 99.

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, 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, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, Betty Jean Fialkovich, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Raymond Savko, John Bumba.

***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.*

On January 2 nd 2022	On January 9 th 2022	On January 16 th 2022	On January 23 rd 2022
Team C	Team D	Team A	Team B

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 2021. The final day to submit any contribution for this tax year is today, Sunday, December 26th, 2021. Anything collected after that date will roll-over to the New Year 2022. For example, any of this year's Christmas Donations that arrive following this date will be accredited to 2022 for

the following year's record. Please keep this in mind. Thank you for remembering your Church throughout 2021! 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!

PASTOR EXTENDS GRATITUDE FOR CHRISTMAS REMEMBRANCE



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. God bless all of you for your remembrances, kindnesses & thoughtfulness!!!

ADVISORY COMMITTEE MEETINGS:

January 17th 2022 at 6:30 pm at Church Social Hall
April 25th 2022 at 6:30 pm at Church Social Hall
July 25th 2022 at 6:30 pm at Church Social Hall
October 24th 2022 at 6:30 pm at Church Social Hall

DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

CHAPTER II; ON THE PEOPLE OF GOD

11. It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated in the Church through baptism, the faithful are destined by the baptismal character for the worship of the Christian religion; reborn as sons of God they must confess before men the faith which they have received from God through the Church (4*). They are more perfectly bound to the Church by the sacrament of Confirmation, and the Holy Spirit endows them with special strength so that they are more strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ (5*). Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It.(6*) Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament.

Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offence committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion. By the sacred anointing of the sick and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them;(106) she exhorts them, moreover, to contribute to the welfare of the whole people of God by associating themselves freely with the passion and death of Christ.(107) Those of the faithful who are consecrated by Holy Orders are appointed to feed the Church in Christ's name with the word and the grace of God. Finally, Christian spouses, in virtue of the sacrament of Matrimony, whereby they signify and partake of the mystery of that unity and fruitful love which exists between Christ and His Church,(108) help each other to attain to holiness in their married life and in the rearing and education of their children. By reason of their state and rank in life they have their own special gift among the people of God.(109) (7*) From the wedlock of Christians there comes the family, in which new citizens of human society are born, who by the grace of the Holy Spirit received in baptism are made children of God, thus perpetuating the people of God through the centuries. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state.

Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect.

. To be continued

SOLEMNLY PROMULGATED BY HIS HOLINESS; POPE PAUL VI; ON NOVEMBER 21, 1964

JANUARY BIRTHDAYS

01/06 ARLEEN JAMA
01/14 DOLORES TOMKO
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

LITURGY REQUESTS FOR 2022

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 2022 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 or send it to Parish Office.

CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

THE SACRAMENT OF CONFIRMATION

II. The Signs and the Rite of Confirmation

In treating the rite of Confirmation, it is fitting to consider the sign of anointing and what it signifies and imprints: a spiritual seal.

Anointing, in Biblical and other ancient symbolism, is rich in meaning: oil is a sign of abundance and joy;102 it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds; and it makes radiant with beauty, health, and strength.

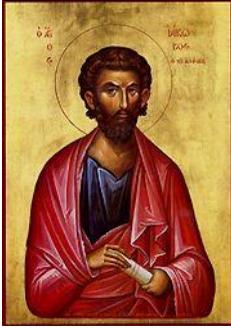
Anointing with oil has all these meanings in the sacramental life. the pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. the post-baptismal anointing with sacred chrism in Confirmation and ordination is the sign of consecration. By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off "the aroma of Christ."

By this anointing the confirmand receives the "mark," the seal of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader's seal and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret.

Christ himself declared that he was marked with his Father's seal. Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee."108 This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial

CATECHISM OF THE CATHOLIC CHURCH

APOSTLE JAMES (SON OF ALPHEAUS)



The Holy Apostle James was the son of Alphaeus and one of the twelve. He was the brother of the holy Evangelist Matthew. The Church commemorates the Apostle James on October 9, and on June 30 with the Synaxis of the Glorious and All-Praiseworthy Twelve Apostles of Christ.

James heard the Lord's words and witnessed his miracles. After the Descent of the Holy Spirit the Apostle James, Alphaeus, and the Apostle Andrew the First-Called (November 30) made missionary journeys throughout Judea, Edessa, Gaza, and Eleutheropolis, proclaiming the Gospel, healing all sorts of sickness and disease, and converting many to the path of salvation. St James finished his apostolic work in the Egyptian city of Ostrachina, where he was crucified by the pagans.

2022 ENVELOPES AND CALENDARS

Please pick up your box of 2022 envelopes in the social hall. If you know someone who will be unable to pick up their 2022 envelopes, please take their box to them. If you would like your envelopes be send to you, please contact Father Vitalii. If there is no box for you, please contact Father Vitalii.

WE WELCOME YOU HOME!

There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

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.

CHURCH HISTORY; Seventh Century;

Relations with Rome

No doubt due, to a great extent, to the canons of the Quinisext Council mentioned above that show some of the differences in ecclesiastical practices between the Roman and the Eastern Churches, the Roman Church did not accept this council, and never has to this day. To the Roman Church, these canons represented an independent spirit on the part of the Eastern Churches that conflicted with her desire to bring all the Churches of the world under her authority.

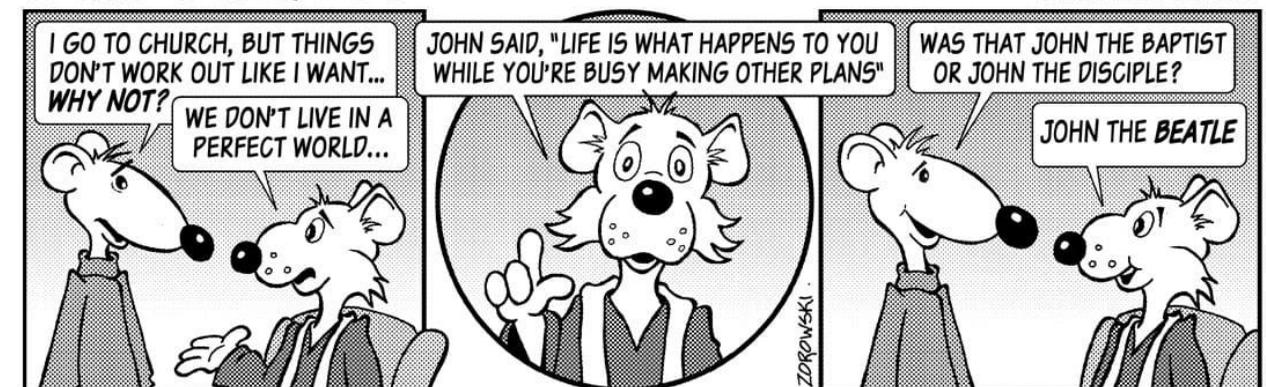
Perhaps sensing this desire on the part of the Roman Church, the Fathers of the Quinisext Council felt obliged to reaffirm the independent position of the Patriarchate of Constantinople vis-à-vis the Church of Rome. This they did in Canon 36, which basically repeats Canon 3 from the Second Ecumenical Council and Canon 28 from the Fourth Ecumenical Council:

Renewing the enactment by the 150 Fathers assembled at the God-protected and imperial city, and those of the 630 who met at Chalcedon, we decree that the see of Constantinople shall have equal privileges with the see of Old Rome, and shall be as highly regarded in ecclesiastical matters as that is, and shall be second after it.

The Sixth Ecumenical Council had restored communion between Rome and the Eastern Churches, but Rome's rejection of its sequel, the Quinisext Council, reveals that there were still major tensions between the two great halves of Christianity. These tensions will be very much exacerbated in the next century with the rise of Iconoclasm in the East, and with the rise of the Carolingian dynasty, and the Roman Church's alliance with it, in the West.

Church Mice

Karl Zorowski



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SUNDAY BEFORE THEOPHANY

Today is both a day of preparation as it is a day of decision. In earthly terms, a new year has been born and we've entered into a new time, filled with new decisions, new joys, new trials, and new opportunities. We're also at the door of Theophany, which itself, in heavenly terms, represents to us a new beginning of the most tremendous spiritual magnitude for us. As Christ is baptized into the waters of the Jordan, all is made new, the waters are sanctified just as those who follow Christ into baptism, and are themselves made anew, as Christ proclaims to us in truth.

And because this is the New Year, many people make New Year resolutions: I'll go on a diet, get more exercise, quit smoking, — all good things, but what about our spiritual resolutions? Where do we want God to take us this year spiritually? What goals have we set for ourselves, our family, our church?

It can be tempting to buy into the thinking that this year will be the same as all other years. Time never stands still: this year will bring much change with it—changes in my life, changes in your life. Life is precious. Life on this earth is uncertain. Life with Christ is as certain as it is eternal. How are we preparing ourselves in Christ to make the most of this season that God's granted us to live? What are you asking God for that you need to more effectively live out your baptism?

St. Paul's words to us today are very sobering, *"But you, be watchful in all things, endure afflictions, do the work of the evangelist, fulfill your ministry."* It's time that you see yourself as a missionary, as one who is truly "born anew." How many times do we give ourselves excuses for why we aren't living a life reflective of the Kingdom of God, of one who's walking this life with Christ while we still draw breath?

Let's stop giving ourselves excuses and remember what it is we're fighting for: our participation in the Kingdom, life with Christ, who is the only Life there is.

It is not yet too late for any of us. We have the opportunity to prayerfully commit each day, each moment to Christ—and that is a victory, that is evidence of Christ and His Kingdom at work in me and you—every time we repent, every time we pray, every time we witness to His truth.

I pray for you a most blessed new year, filled with Christ God's grace, light, and life, that you may bear the fruit of the Kingdom in your life and, that through your life, others too may come to be born anew of water and the spirit.

WHO WERE THE MAGI?

"After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, 'Where is the one who has been born the king of the Jews? We saw his star in the east and have come to worship him.'" Matthew 2:1,2

The word "Magi" comes from the Greek *magos* meaning *"one of a learned and priestly class."* The Persian word used to describe these men in their society was *magush* meaning *"magician."* There are at least 85 paintings of the coming of the Magi in the Roman catacombs. They not only show the believer's adoration of Christ, but they shout, *"Gentiles, not Jews, were the first people to recognize who Jesus was and to worship Him as the Messiah!"* The birth of Jesus was the most important event in history according to the Christians. The Gentile Roman Christians identified with the Gentile Arab Magi and honored them in their necropolises.

Early Christians, also, identified many Old Testament Scriptures with the coming of the Magi:

"Nations will come to your light and kings to the brightness of your dawn....Herds of camels will cover your land, young camels of Midian and Ephah, and all from Sheba (Ethiopia) will come bearing gold and incense and proclaiming the praise of the Lord." Isaiah 60:3,6

"The kings of Tarshish and distant shores will bring tribute to him. The kings of Sheba and Seba (Yemen) will present him with gifts. All kings will bow down to him and all nations will serve him." Psalm 72:10,11

"This is what the Lord says—the Redeemer the Holy One of Israel—to him who was despised and abhorred by the nation, to the servant of rulers: Kings will see you and rise up, princes will see and bow down, because of the Lord who is faithful, the Holy One of Israel who has chosen you." Isaiah 49:7

In the ancient Middle Eastern world these Magi were trusted advisors to kings, were learned men proficient in the knowledge of mathematical calculations, astronomy, medicine, astrology, alchemy, dream interpretation and history as well as practitioners of magic and paranormal arts. As far back as 604 BC King Nebuchadnezzar of Babylon had a troubling dream and *"summoned the magicians, enchanters, sorcerers and astrologers to tell him what he had dreamed."* (Daniel 2:2) His wise men, his magi, could not interpret the dream. Daniel was able to ascertain the meaning and Nebuchadnezzar made him his Prime Minister. (Daniel 2:46-49)

Ancient kings needed and relied upon Magi for advice and discernment as modern rulers rely on their advisors. The Magi in the Bible came *"from the east."* (Matthew 2:1) The East at the time of Christ's birth meant Media, Persia, Assyria and Babylonia, countries now encompassed by Iran and Iraq. Justin Martyr in 160 said, *"Magi from Arabia (modern Saudi Arabia) came to Herod."* Clement of Alexandria (c.150-215) in the Stromata says they came from Persia.

There were not three wise men. The Magi were not kings. They did not come to the manger scene and their names were not Gaspar, Melchior and Balshasar. Origen in c. 250 was the first to give them these names. By the 7th century, and even now, the most educated accept as fact that there were three wise men. The Bible does not tell us how many Magi came to Palestine. It only says: *"Magi from the east came to Jerusalem."* Matthew 2:1

In one catacomb painting in St. Peter Cemetery there are 2 Magi. In the Lateran Museum and in the Catacomb of Peter and Marcellinus there are 3. In the Domitilla Catacomb there are 4.

A vase painting in the Kircherian Museum in Rome has 8 wise men crowding the house where Jesus and Mary reside. The number of Magi in very early Christian art ranges from two to a gaggle. Legend and Christmas carols have blindly assumed there were three wise men because there were three gifts and because Origen had given them three names. All we know for sure is that some Magi made the long journey from the East to adore "the one who (had) been born king of the Jews." Matthew 2:2

JESUS JORDAN JOHN
 BAPTISM FITTING DEMANDS
 WATER HEAVENS SPIRIT
 DOVE VOICE SON



T	S	U	E	S	E	J	G	T	E
N	I	D	M	C	E	N	O	O	S
A	D	R	S	S	I	N	J	H	N
E	R	O	I	T	U	O	I	E	E
D	O	J	T	P	R	S	V	R	V
V	J	I	P	D	S	O	E	E	A
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E	R	T	A	W	W	H	O	J	E
C	A	S	S	D	N	A	M	E	D

EPIPHANY



Epiphany also known as Theophany in the east, is a Christian feast day that celebrates the revelation of God incarnate as Jesus Christ.

In Western Christianity, the feast commemorates principally (but not solely) the visit of the Magi to the Christ Child, and thus Jesus Christ's physical manifestation to the Gentiles. It is sometimes called Three Kings' Day, and in some traditions celebrated as Little Christmas. Moreover, the feast of the Epiphany, in some denominations, also initiates the liturgical season of Epiphanytide.

Eastern Christians, on the other hand, commemorate the baptism of Jesus in the Jordan River, seen as his manifestation to the world as the Son of God. The spot marked by Al-Maghtas in Jordan, adjacent to Qasr al-Yahud in the West Bank, is considered to be the original site of the

baptism of Jesus and the ministry of John the Baptist.

The traditional date for the feast is January 6. However, since 1970, the celebration is held in some countries on the Sunday after January 1. Those Eastern Churches which are still following the Julian calendar observe the feast on what, according to the internationally used Gregorian calendar, is January 19, because of the current 13-day difference between the Julian and Gregorian calendars.

In many Western Christian Churches, the eve of the feast is celebrated as Twelfth Night (Epiphany Eve). The Monday after Epiphany is known as Plough Monday.

Popular Epiphany customs include Epiphany singing, chalking the door, having one's house blessed, consuming Three Kings Cake, winter swimming, as well as attending church services. It is customary for Christians in many localities to remove their Christmas decorations on Epiphany Eve (Twelfth Night), although those in other Christian countries historically remove them on Candlemas, the conclusion of Epiphanytide. According to the first tradition, those who fail to remember to remove their Christmas decorations on Epiphany Eve must leave them untouched until Candlemas, the second opportunity to remove them; failure to observe this custom is considered inauspicious.

The word Epiphany is from *Koine* Greek *ἐπιφάνεια*, *epipháneia*, meaning manifestation or appearance. It is derived from the verb *φαίνειν*, *phainein*, meaning "to appear." In classical Greek it was used for the appearance of dawn, of an enemy in war, but especially of a manifestation of a deity to a worshiper (a theophany). In the Septuagint the word is used of a manifestation of the God of Israel (2 Maccabees 15:27). In the New Testament the word is used in 2 Timothy 1:10 to refer either to the birth of Christ or to his appearance after his resurrection, and five times to refer to his Second Coming.

Alternative names for the feast in Greek include *τα Θεοφάνια*, *ta Theopháneia* "Theophany" (a neuter plural rather than feminine singular), *η Ημέρα των Φώτων*, *i Iméra ton Fóton* (modern Greek pronunciation), *hē Hēméra tōn Phōtōn* (restored classical pronunciation), "The Day of the Lights", and *τα Φώτα*, *ta Fóta*, "The Lights"