



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 9th, 2022

Tone 8

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

Sunday	01/09/2022	11:00 AM	<i>Sunday after Theophany</i>	+Michael E Fialkovich By wife Anna Fialkovich (On-line)
Sunday	01/16/2022	11:00 AM	<i>34th Sunday after Pentecost</i>	+Harry Bumba By wife Barbara (On-line)

UPDATES

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

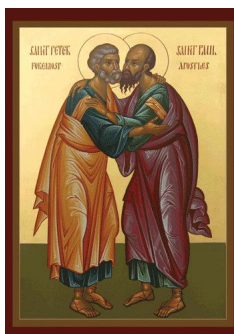
Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

DIVINE SERVICES ATTENDANCE

Liturgy on Monday December 27th was 20; Saturday January 1st was 19; Sunday, January 2nd was 35.

LIVE STREAM VIEWING

Liturgy on Monday December 27th was 101; Saturday January 1st was 164; Sunday, January 2nd was 81.



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, Donna Janovich, Judy Kosar, 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 9 th 2022	On January 16 th 2022	On January 23 rd 2022	On January 30 th 2022
Team D	Team A	Team B	Team C

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!

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

BCW



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2022. The cost is \$15.00 and the deadline is end of February 2022. 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 19th. The remaining Saturdays will be March 12th, 19th, 26th, and June 4th. We will celebrate a Divine Liturgy with a Panahida on each of the Fridays at 06:30 p.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 SUNDAY, FEBRUARY 13TH.**

DOGMATIC CONSTITUTION ON THE CHURCH LUMEN GENTIUM

CHAPTER II; ON THE PEOPLE OF GOD

12. The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name.(110) The entire body of the faithful, anointed as they are by the Holy One,(111) cannot err in matters of belief. They manifest this special property by means of the whole peoples' supernatural discernment in matters of faith when "from the Bishops down to the last of the lay faithful" (8*) they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God.(112) Through it, the people of God adheres unwaveringly to the faith given once and for all to the saints,(113) penetrates it more deeply with right thinking, and applies it more fully in its life.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as He wills,(114) He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit".(115) These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church. Extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuinity and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good.(116)

. 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
01/15 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

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

The celebration of Confirmation

The consecration of the sacred chrism is an important action that precedes the celebration of Confirmation, but is in a certain way a part of it. It is the bishop who, in the course of the Chrism Mass of Holy Thursday, consecrates the sacred chrism for his whole diocese. In some Eastern Churches this consecration is even reserved to the patriarch:

The Syriac liturgy of Antioch expresses the epiclesis for the consecration of the sacred chrism (myron) in this way: "[Father . . . send your Holy Spirit] on us and on this oil which is before us and consecrate it, so that it may be for all who are anointed and marked with it holy myron, priestly myron, royal myron, anointing with gladness, clothing with light, a cloak of salvation, a spiritual gift, the sanctification of souls and bodies, imperishable happiness, the indelible seal, a buckler of faith, and a fearsome helmet against all the works of the adversary."

When Confirmation is celebrated separately from Baptism, as is the case in the Roman Rite, the Liturgy of Confirmation begins with the renewal of baptismal promises and the profession of faith by the confirmands. This clearly shows that Confirmation follows Baptism. When adults are baptized, they immediately receive Confirmation and participate in the Eucharist.

In the Roman Rite the bishop extends his hands over the whole group of the confirmands. Since the time of the apostles this gesture has signified the gift of the Spirit. the bishop invokes the outpouring of the Spirit in these words: *All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit; you freed your sons and daughters from sin; and gave them new life. Send your Holy Spirit upon them to be their helper and guide. Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord.*

The essential rite of the sacrament follows. In the Latin rite, "the sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: 'Accipe signaculum doni Spiritus Sancti' [Be sealed with the Gift of the Holy Spirit.]" In the Eastern Churches, after a prayer of epiclesis the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, breast, back, hands, and feet. Each anointing is accompanied by the formula: "The seal of the gift that is the Holy Spirit."

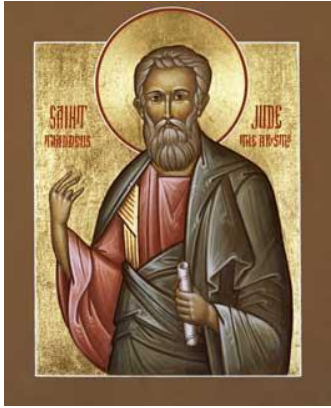
The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful. CATECHISM OF THE CATHOLIC CHURCH

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.

APOSTLE JUDE



The holy, glorious and all-laudable Apostle Jude was one of the Twelve Apostles of Jesus Christ and his brother, along with St. James, by virtue of being the son of St. Joseph the Betrothed. He is also called Levi or Thaddeus and sometimes the name Jude is rendered as Judas, but he is not to be confused with Judas Iscariot, the Apostle Matthew (also called "Levi"), or the Apostle Thaddeus of the Seventy. He is referenced in the Synoptic Gospels, the Acts of the Apostles, and wrote an epistle which is part of the New Testament. His feast day is on June 19.

Jude was the brother of St. James and son of St. Joseph, Betrothed to the Theotokos. Sometimes he is called Levi or Thaddeus (some English translations call him "Judas"). He protested along with Simon and Hosea when the elderly Joseph wanted to leave a portion of his estate to Jesus upon his death. He was often called 'brother of James' out of humility and shame for he did not believe in Christ at first, yet St. James did.

He was one of the Twelve Apostles (not to be confused with the Thaddeus of the Seventy Apostles) and after the Ascension he preached the Gospel in Judea, Samaria, Galilee, Idumea, Syria, Arabia, Mesopotamia, and Armenia. While preaching in the area around Ararat he was captured by pagans, crucified and killed by being shot with arrows.

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 Mice

Karl Zorowski

Let love be genuine; hate what is evil,
hold fast to what is good;
Love one another with mutual affection...
If it is possible, so far as it depends on you,
live peaceably with all.

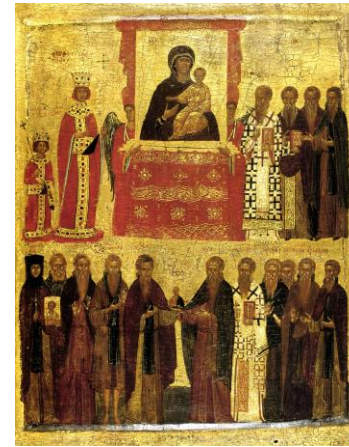
~Romans 12:9-10, 18

THESE DAYS, IT SEEMS LIKE EVERYONE
IS ANGRY, AND NOBODY LISTENS
BECAUSE THEY'RE TOO BUSY
YELLING... WANT TO KNOW
HOW WE GOT HERE ?
LOOK IN THE MIRROR!

FOLKS, WE'VE ALL GOT
A LONG WAY TO GO...



CHURCH HISTORY; Eighth Century



Iconoclasm

Emperor Leo III the Isaurian

During the winter of 717–718, an Arab fleet of 1800 vessels put Constantinople under siege. The new emperor, Leo III the Isaurian (r. 717–741), a brilliant military commander from eastern Asia Minor, used the secret weapon called "Greek fire" to drive away the Arabs, thus saving Europe from the advancing Mohammedans.

The new emperor, now a popular hero, initiated a number of military, economic, and administrative reforms. Then he turned his attention to the Church, which he blamed for the various problems of the Empire. He had particular animosity towards the monks, who now numbered at least 100,000—a very large number of men who were lost from military and civil service, and the growing monastic estates were free from taxation.

When a dispute about the icons, raised by certain bishops from the eastern provinces of Asia Minor, came to his attention, he took the opportunity to exert his own authority over the Church. Beginning in 726, he issued a number of edicts against the icons and their veneration, for in his opinion they were being worshiped as idols.

It was true that various superstitious abuses had arisen involving icons, and there had always been a certain hesitation about them among a minority in the Church who feared the possibility of idolatry. Since the main thrust of Iconoclasm originated in the eastern provinces of Asia Minor, the part of the Empire closest to the Islamic lands, it is probable that Islam, with its condemnation of pictorial religious art, played a role in influencing the views of the Iconoclasts. And for Scriptural support, the Iconoclasts invoked the second of the Ten Commandments: "Thou shalt not make unto thee any graven image" (Ex 20.4).

The majority in the Church, including many of the great Church Fathers, defended the icons as important aids in personal and corporate spiritual life and worship. As noted above, the Council of Trullo in 692 affirmed the propriety of making and venerating icons of Christ. Nevertheless, Emperor Leo pressed on with his program, despite the willingness of many Christians, especially the monks, to shed their blood in defense of the holy images—and despite the indignant reaction of the Church of Rome, which held a council in 731 that condemned and excommunicated the Iconoclasts (literally, "icon-breakers").

CANDLES FOR SOMEONE SPECIAL January 2nd 2022

Marie Fitzgerald
Susan O'Connor
John Skinta

+John Holub
Special Intention
For conversion
For peace in Family
For Employment
For good health
For Special Favor

Arleen Jama
Bobbi Vaccaro
Kim Krivda
Trankocy
Kennedy
Barbara Bumba
Trankocy
Barbara Martin
Anonymous
Janice Chusko

Special Intention
For good health
Special Intention
Special Intention
Special Intention
Other
Special Intention
Special Intention
For Sharon & Gary for Good Health
Blessings for all my family

SUNDAY AFTER THEOPHANY

We hear in today’s Holy Gospel a quotation from Isaiah the prophet, saying: *‘The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death, Light has dawned.’* This quote from the prophecy of Isaiah is presented to us by the Evangelist Matthew in the context of his description of Christ’s baptism by John in the Jordan.

The great event of Christ’s baptism is the manifestation of the Holy Trinity and Christ shines forth His Light to the world. Christ’s appearance to mankind brings Light to the world. But as we hear in the opening verses of the Gospel of St John: *‘In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness comprehended it not.’*

The Light of Christ’s love and truth shines upon us and upon the whole world, but we do not comprehend it. Indeed, it is quite often the case that we prefer the darkness of our selfishness to the Light of Christ’s selfless love. This is the great tragedy of mankind and of ourselves...

Our Lord gives us the prescription in His first sermon coming out of the waters of the Jordan... He exclaimed: *‘Repent, for the kingdom of heaven is at hand.’* To repent means to make a change... to turn from one way to another way.

We are sitting in darkness and in order to move away from darkness and toward the Light, we have to turn around and take action to move toward the Light. It is not enough for us to simply become aware of the Light. We can be aware of the Light, we can appreciate the Light. In order to truly embrace that Light and to live in that Light, we have to take action – we have to get up from that comfortable and familiar chair and we must turn away from our dark cave and step out into the Light.

This is Christ’s call of repentance, that we turn away from darkness and step forward into the Light of His love. There is a sequence to all of this – and it is demonstrated for us by our Lord as we celebrate this feast of Theophany.

Before our Lord began His public ministry, he came to John at the Jordan to be baptized by him. John’s initial reaction was to refuse, saying that it was more appropriate for Jesus to baptize him, for Christ was the Master and bestower of grace. But Jesus answered and said to him, *‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’*

So Christ instructs John to baptize Him and as He comes up out of the water, the heavens are opened and the Spirit in the form of a dove comes to rest upon Him and the voice of the Father declares *‘This is My Beloved Son in Whom I am well pleased’*.

Before Christ goes forth into the wilderness, before He begins His ministry, He fortifies Himself and demonstrates for us the importance of receiving the grace of the sacraments. He does the same thing before His final suffering and crucifixion; instituting the sacrament of the Eucharist, the offering and partaking of the Body and Blood of the Lord.

We are called by our Lord to repent; to turn away from darkness and to turn toward the Light of Christ. This can be a frightening thing to do, for we move from what is familiar into the mysterious territory of God. It requires incredible trust and we may take courage that God does not leave us to our own devices in traveling this narrow path of repentance. He nourishes us and encourages us with the grace of His sacraments: Holy Communion, Confession and Forgiveness, Baptism, and every year at this time we are blessed with the holy waters of Theophany.

The renewing waters of Theophany are God’s gift to us as we begin the new year, equipping us first with God’s grace to then take action toward repentance, toward turning from whatever darkness their might be in our lives and taking those decisive steps toward the Light and Love of Christ. May He Who has enlightened the world, fill our lives with His Light!

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

GALILEE CAPERNAUM ZEBULUN
 NAPHTALI JORDAN ISAIAH
 SIMON PETER ANDREW
 JAMES ZEBEDEE JOHN



WHAT DO WE KNOW ABOUT BETHLEHEM



The city of Bethlehem, located about six miles southwest of Jerusalem, is the birthplace of our Savior Jesus Christ. Bethlehem, meaning "*house of bread*," was also the renowned City of David. It was here in young David's hometown that the prophet Samuel anointed him to be king over Israel (1 Samuel 16:1-13).

The Birthplace of Jesus Christ

In Micah 5, the prophet foretold that Messiah would come from the small and seemingly insignificant town of Bethlehem:

But you, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel will come from you, one whose origins are from the distant past ... And he will stand to lead his flock with the LORD's strength, in the majesty of the name of the LORD his God. Then his people will live there undisturbed, for he will be highly honored around the world. And he will be the source of peace... (Micah 5:2-5, NLT)

Bethlehem in the Old Testament

In the Old Testament, Bethlehem was an early Canaanite settlement connected with the patriarchs. Situated along an ancient caravan route, Bethlehem has harbored a melting pot of peoples and cultures since its beginning. The geography of the region is mountainous, sitting about 2,600 feet above the Mediterranean Sea.

In times past, Bethlehem was also called Ephrathah or Bethlehem-Judah to distinguish it from a second Bethlehem located in the Zebulunite territory. It was first mentioned in Genesis 35:19, as the burial site of Rachel, Jacob's favored wife.

Members of Caleb's family settled in Bethlehem, including Caleb's son Salma who was called the "founder" or "father" of Bethlehem in 1 Chronicles 2:51.

The Levite priest who served in the house of Micah was from Bethlehem:

One day a young Levite, who had been living in Bethlehem in Judah, arrived in that area. He had left Bethlehem in search of another place to live, and as he traveled, he came to the hill country of Ephraim. He happened to stop at Micah's house as he was traveling through...So Micah installed the Levite as his personal priest, and he lived in Micah's house. (Judges 17:7-12, NLT)

The Levite of Ephraim brought home a concubine from Bethlehem:

Now in those days Israel had no king. There was a man from the tribe of Levi living in a remote area of the hill country of Ephraim. One day he brought home a woman from Bethlehem in Judah to be his concubine. (Judges 19:1, NLT)

The poignant story of Naomi, Ruth, and Boaz from the book of Ruth is set primarily around the town of Bethlehem. King David, the great-grandson of Ruth and Boaz was born and raised in Bethlehem, and there David's mighty men lived. Bethlehem eventually came to be called the City of David as the symbol of his great dynasty. It grew into an important, strategic, and fortified city under King Rehoboam.

Bethlehem is also noted in connection with the Babylonian exile (Jeremiah 41:17, Ezra 2:21), as some of the Jews returning from captivity stayed near Bethlehem on their way to Egypt.

Bethlehem in the New Testament

It is Bethlehem's connection with Jesus that has guaranteed its place in Christian history. By the time of Christ's birth, Bethlehem had declined in significance to a small village. Three gospel accounts (Matthew 2:1-12, Luke 2:4-20, and John 7:42) report that Jesus was born in the humble town of Bethlehem.

At the time Mary was due to give birth, Caesar Augustus decreed that a census be taken. Every person in the Roman world had to go to his own town to register. Joseph, being of the line of David, was required to go to Bethlehem to register with Mary. While in Bethlehem, Mary gave birth to Jesus. Likely due to the census, the inn was too crowded, and Mary gave birth in a crude stable.

Shepherds and later wise men came to Bethlehem to worship the Christ-child. King Herod, who was the ruler in Judea, plotted to kill the baby-king by ordering the slaughter of all male children two years old and younger in Bethlehem and surrounding areas (Matthew 2:16-18).

Present-Day Bethlehem

Today, approximately 60,000 people live in and around the broader Bethlehem area. The population is divided primarily between Muslims and Christians, the Christians being predominately Orthodox.

Under the control of the Palestinian National Authority since 1995, Bethlehem city has experienced chaotic growth and a constant flow of tourism. It is home to one of the most sacred Christian sites in the world. Built by Constantine the Great (circa 330 AD), the Church of the Nativity still stands over a cave believed to be the very spot where Jesus was born. The place of the manger is marked by a 14-pointed silver star, called the star of Bethlehem.

The original Church of the Nativity structure was partially destroyed by the Samaritans in 529 A.D. and then rebuilt by the Byzantine Roman emperor Justinian. It is one of the oldest surviving Christian churches in existence today.

