



Saints Peter & Paul Byzantine Catholic Church

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

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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:

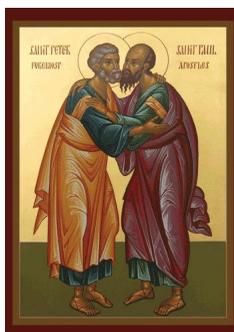
FATHER VITALII STASHKEVYCH

PARISH OFFICE:

4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



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 16 th 2022	On January 23 rd 2022	On January 30 th 2022	On February 6 th 2022
Team A	Team B	Team C	Team A

ADVISORY COMMITTEE MEETINGS:

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

Sunday, January 16th, 2022

Tone 1

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

Sunday	01/16/2022	11:00 AM	34 th Sunday after Pentecost	+Harry Bumba By wife Barbara (On-line)
Sunday	01/23/2022	11:00 AM	35 th Sunday after Pentecost	+Ruth Drabik By the Drabik Family (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 Wednesday January 5th was 26; Sunday, January 9th was 25.

LIVE STREAM VIEWING

Liturgy on Wednesday January 5th was 145; Sunday, January 9th was 116.

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.

ETERNAL MEMORY



Paul Wenzel Peek fell asleep in the Lord on Sunday, January 9, 2022, while lovingly embraced by his family. Paul was born on April 10, 1949 in Littleton, Colorado. Paul and Audrey (Jama) married in 1980 at Saints Peter & Paul Byzantine Catholic Church. They have three daughters - Sarah, Emily and Alicia. Paul was an avid outdoorsman, sharp-shooting bowhunter, fisherman, and loved all God's creatures. In recent years, he valiantly fought Multiple System Atrophy with dignity and fortitude. Funeral arrangements are pending. Blessed repose!

Eternal memory!

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

13. All men are called to belong to the new people of God. Wherefore this people, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one. (117) It was for this purpose that God sent His Son, whom He appointed heir of all things, (118) that he might be teacher, king and priest of all, the head of the new and universal people of the sons of God. For this too God sent the Spirit of His Son as Lord and Life-giver. He it is who brings together the whole Church and each and every one of those who believe, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers. (119)

It follows that though there are many nations there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, and so, he who dwells in Rome knows that the people of India are his members" (9*). Since the kingdom of Christ is not of this world (120) the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. On the contrary it fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. Taking them to itself it purifies, strengthens, elevates and ennobles them. The Church in this is mindful that she must bring together the nations for that king to whom they were given as an inheritance, (121) and to whose city they bring gifts and offerings. (122) This characteristic of universality which adorns the people of God is a gift from the Lord Himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source In Christ, with Him as its head and united in His Spirit. (10*)

In virtue of this catholicity each individual part contributes through its special gifts to the good of the other parts and of the whole Church. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then, is the people of God made up of different peoples but in its inner structure also it is composed of various ranks. This diversity among its members arises either by reason of their duties, as is the case with those who exercise the sacred ministry for the good of their brethren, or by reason of their condition and state of life, as is the case with those many who enter the religious state and, tending toward holiness by a narrower path, stimulate their brethren by their example. Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity (11*) and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it. Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God". (123)

All men are called to be part of this catholic unity of the people of God which in promoting universal peace presages it. And there belong to or are related to it in various ways, the Catholic faithful, all who believe in Christ, and indeed the whole of mankind, for all men are called by the grace of God to salvation.

. 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

III. The Effects of Confirmation

It is evident from its celebration that the effect of the sacrament of Confirmation is the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

From this fact, Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross:

Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts.

Like Baptism which it completes, Confirmation is given only once, for it too imprints on the soul an indelible spiritual mark, the "character," which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness.

This "character" perfects the common priesthood of the faithful, received in Baptism, and "the confirmed person receives the power to profess faith in Christ publicly and as it were officially (quasi ex officio)."

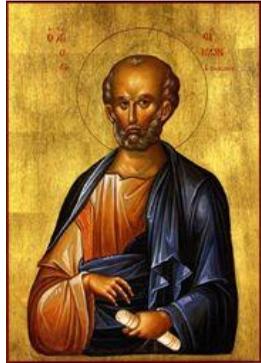
CATECHISM OF THE CATHOLIC CHURCH

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 SIMON THE ZEALOT



The holy, glorious and all-laudable Apostle Simon the Zealot was one of the Twelve Apostles of Jesus Christ, referenced in Matthew 10:2-4 and other places in Holy Scripture. His feast day is May 10.

Simon was born in Cana of Galilee and was one of the Twelve Great Apostles. He was the bridegroom at the wedding feast where Christ changed the water into wine (John 2:1-11). Because of that miracle, St. Simon left his home, parents and bride to follow Christ. After Pentecost, he preached the Gospel in Mauritania in Africa.

He ended his missionary work in Georgia. St. Simon was tortured and crucified by the pagans in Abkhazia.

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



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CHURCH HISTORY; Eighth Century



Iconoclasm

The defenders of the icons, called Iconodules, were led theologically by Saint Germanus, Patriarch of Constantinople (r. 715–730), who was deposed and exiled when he refused to reject the icons, and by Saint John of Damascus (c. 652–749), a great Church Father who extensively quoted previous Fathers in his famous three treatises in defense of the icons, called On the Holy Images. Saint John was able to speak out relatively freely because he was a monk at the Saint Sabas Monastery in Palestine, a land which had been under the control of the Arabs since 636.

Saint John's main point is that icons of Christ are entirely appropriate since He, the Son of God, really took human flesh and became man. Thus He can be depicted in that flesh. Saint John states,

In former times God, who is without form or body, could never be depicted. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see. I do not worship matter; I worship the Creator of matter who became matter for my sake, who willed to take His abode in matter, who worked out my salvation through matter. Never will I cease honoring [proskynesis = veneration] the matter which wrought my salvation! (On the Holy Images 1.16).

Saint John carefully distinguishes the relative worship, or—much better to say—the veneration (proskynesis) of the icons, the relics of the saints, the Cross, and the Gospel Book, from the highest degree of worship (latreia) due to God alone. And he reminds the Iconoclasts that the same Lord Who commanded “Thou shalt not make unto thee any graven image” (Ex 20.4) so that such a thing would not be worshiped as an idol (Ex 20.5), also commanded that golden cherubim be crafted to hover over the mercy seat in the Tabernacle (Ex 25.18–22). He also points out that according to the Holy Scriptures, Christ is the “image (literally, icon—eikon) of God” (2 Cor 4.4; also Col 1.15).

Emperor Leo perhaps was eventually influenced by the strong popular reaction against his Iconoclastic decrees, for he did not actively persecute the Iconodules in the later years of his reign. For political reasons, he allowed freedom to the Christians in southern Italy, then still under Byzantine control, to venerate the icons. Many Iconodules fled there in this era, where considerable Byzantine influence is evident to this day.

CANDLES FOR SOMEONE SPECIAL January 2nd 2022

Anonymous
Bobbi Vaccaro
Myron Drabik

Special Intention
For good health
For peace in family
For the poor souls
For good Health
For special favor
for +Paul Peek
Special Intentions
For Peace in family
For thanksgiving
For good health
For special favor

Arleen Jama
Barbara Martin
John Skinta

14TH SUNDAY OF LUKE. LUKE 18:35-43

Although physically blind, the man in today's Gospel has spiritual sight. He knew that man does not have power to restore sight, but that such a thing is from God alone. So although the blind man called out to Jesus using his legal name and title, "Son of David," he did so with true sight; *"for he would not have glorified Him as God, had he not possessed spiritual vision..."*

But we must not overlook a crucial element in the blind man's spiritual vision. That element is repentance. The blind man calls out *"Jesus, Son of David, have mercy on me!"* This is a Jesus Prayer, and its lesson is crucial for us, because it teaches that true vision of God is impossible without repentance. What then is repentance?

Repentance is a change of mind, and a turning toward God. Repentance is the ongoing and dynamic work of commending ourselves and each other and our whole life unto Christ our God. Just as there is no water without a well, so also there is no vision without repentance.

St. Paul is right. The days are evil. We need to make the most of the time; we need to redeem the time. This we do by gathering together as the Body of Christ, united to Him, worshiping God by the Holy Spirit. We redeem the time whenever we take something in our lives, our time, our effort, our priorities, and we orient them toward God.

To redeem the time, we deal and trade in virtuous works for Christ's sake; distributing the gifts of Holy Spirit to others. We illumine others with the light we have acquired like a flame lighting other candles without diminishing its own light. But to light our lives and distribute light to others we first need to burn the wick of our hearts with repentance.

The blind man had spiritual vision. Spiritual vision. And isn't this what we are all about? Having spiritual vision; spiritual illumination, and by the grace of God possessing the fullness of the faith that has awoken us to Light. And receiving light we move others who are not yet of the fold to become fellow sheep of the Good Shepherd, just as the blind man.

The blind man and the reaction of the people are that part of the beatitudes made manifest: *"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to the all who are in the house. Let your light shine before men, that they may see your good works and give glory to your Father in heaven."* This is who we are, and what we are about, by the grace of God.



CHURCH

WORD SEARCH PUZZLE

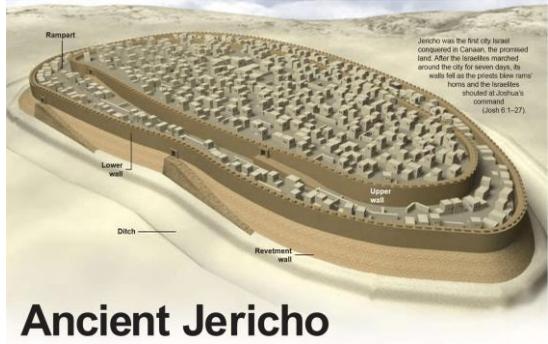
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FAITH
FLOWERS
FOYER
GOSPEL
GUESTS
MINISTER
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PEW
PIANO
PRAYER
TRAY
WORSHIP

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Find and circle each word.



WHAT IS THE SIGNIFICANCE OF JERICO IN THE BIBLE?



Jericho is believed to be one of the oldest cities in the world. In the Bible, Jericho is best known as the location of an astonishing miracle God performed. Jericho was the first city conquered by Israel after crossing the Jordan River and occupying the Promised Land (Joshua 5:13—6:23).

Jericho's location was key to its significance. The city was situated in the lower Jordan Valley,

just west of the Jordan River and about ten miles northwest of the Dead Sea. It sat in the broadest part of the Jordan plain more than 800 feet below sea level and nearly 3,500 feet below Jerusalem, which was only 17 miles away. This geographical detail explains why Jesus said in His parable that the good Samaritan “went down from Jerusalem to Jericho” (Luke 10:30).

In dramatic contrast to its desert surroundings, Jericho thrived as a fertile, spring-fed oasis. In the Old Testament, it was often called the “City of Palms” for its abundance of palm trees (Deuteronomy 34:3; Judges 1:16; 3:13; 2 Chronicles 28:15). Strategically located as a border city, ancient Jericho controlled important migration routes between the north and south, and the east and west. Eventually, the town became part of the allotment of the tribe of Benjamin (Joshua 18:12, 21).

After the death of Moses, God selected Joshua, son of Nun, to lead the people of Israel. Under the Lord's direction, they entered Canaan and began to take possession of the land. The first city standing in Israel's way was Jericho, a secure fortress with high, formidable walls. Joshua sent spies to investigate the city. Rahab the harlot, knowing that Israel's God was going to overthrow Jericho, hid the spies and later helped them escape (Joshua 2).

Before the battle of Jericho, God gave Joshua specific instructions for the men of war to march in silence around the city once each day for six days. The priests were to walk with them, blowing ram's horns and carrying the ark of the covenant as a sign of God's presence among them. On the seventh day, they were to march around the city seven times. At the appropriate signal, the priests were to blow their trumpets, and the people were to give a mighty shout. They did exactly as Joshua commanded, and on the seventh day the walls of Jericho crumbled. The soldiers went in and took the city, destroying it completely. Only Rahab and her family were spared.

As the first city to fall in the conquest of Canaan, the whole of it was devoted to the Lord (Joshua 6:17). The people of Israel were to take no spoils of war; Joshua gave a clear command

that “all the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury” (verse 19). In this way, Jericho was a “tithes” to the Lord who gave them the victory. God's people were to honor Him with the firstfruits of the conquest. Achan violated this order and brought ruin on himself and his family.

After the destruction of Jericho, Joshua placed a curse on anyone who might rebuild the city (Joshua 6:26). Jericho remained unoccupied until the time of the prophets Elijah and Elisha, about 500 years later. Then Joshua's word was fulfilled when Hiel of Bethel rebuilt the city, at the cost of the lives of two of his sons (1 Kings 16:34).

Jericho is mentioned briefly in the book of Judges, which says that Jericho served as a provincial outpost for Eglon the King of Moab who held Israel under tribute for 18 years (Judges 3:13). In 1 Chronicles 19:5, King David sent word for his mistreated delegates to remain in Jericho until their beards regrew. In 2 Kings 2:4–18, Jericho appears to have been the home of a “school of the prophets.”

Also reported at Jericho was Elisha's miraculous purifying of a spring (2 Kings 2:19–22). During the reign of Ahaz, a group of prisoners was spared, clothed, fed, and cared for at Jericho (2 Chronicles 28:15). The final Old Testament mention of events in Jericho was the capture of King Zedekiah after fleeing the Chaldean army (2 Kings 25:2–7; Jeremiah 39:5; 52:8).

Ezra 2:34 and Nehemiah 7:36 report that the number of Jericho's inhabitants after the return from exile under Zerubbabel was 345. These “son of Jericho” participated in the rebuilding of the walls of Jerusalem.

Jericho played a minor role in the ministry of Jesus. The Lord healed two blind men near the city of Jericho (Matthew 20:29–34). He also encountered Zacchaeus, a chief tax collector, while passing through Jericho (Luke 19:1–10). When Jesus dined in the home of Zacchaeus, He was probably visiting one of the finest houses in Jericho. The gospels seem to indicate that Jericho, an affluent city in Christ's day, had many beggars (Matthew 20:29–34; Mark 10:46–52; Luke 18:35–43).

The Jericho of New Testament times was built by Herod more than a mile to the south of the Old Testament location, at the mouth of the Wadi Qilt. Today, the modern city of Jericho includes both sites.

