



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:

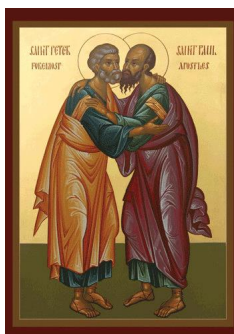
FATHER VITALII STASHKEVYCH

PARISH OFFICE:

4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, January 23rd was 25.

LIVE STREAM VIEWING

Liturgy on Sunday, January 23rd was 88.

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:



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, 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.*

Sunday, January 30th, 2022

Tone 3

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

Sunday	01/30/2022	11:00 AM	<i>Sunday of Zacchaeus/ Three Holy Hierarchs</i> +Leonora Trankocy By husband Richard (On-line)
Tuesday	02/01/2022	06:30 PM	<i>Liturgy for Meeting of our Lord with Simeon</i> +Shirley Carmoney Torbich By Margaret Torbich (On-line)
Sunday	02/06/2022	11:00 AM	<i>Sunday of the Publican and pharisee</i> +Joseph E. Petruska By Mary & Dan Joscak (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

On January 30 th 2022	On February 6 th 2022	On February 13 th 2022	On February 20 th 2022
Team C	Team D	Team A	Team B

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.**

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.

DOGmatic CONSTITUTION ON THE CHURCH LUMEN GENTIUM

CHAPTER II; ON THE PEOPLE OF GOD

15. The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter. (14*) For there are many who honor Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a sincere zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour. (15*) They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches or ecclesiastical communities. Many of them rejoice in the episcopate, celebrate the Holy Eucharist and cultivate devotion toward the Virgin Mother of God.(16*) They also share with us in prayer and other spiritual benefits. Likewise we can say that in some real way they are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power. Some indeed He has strengthened to the extent of the shedding of their blood. In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and He prompts them to pursue this end. (17*) Mother Church never ceases to pray, hope and work that this may come about. She exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth.

. To be continued

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

FEBRUARY BIRTHDAYS

02/11 TIFFANY LEISER
02/12 MARTHA PETRUSKA
02/18 LUCA DRABIK
02/20 DONALD DOWNEY
02/24 ROSE PETRUSKA
02/25 CONSTANCE SHAMBURA
02/26 DANIEL TORBICH
02/28 MARY ANN SHAMBURA
02/29 DONNA TORBICH

FEBRUARY ANNIVERSARY

02/14 STEPHEN AND CATHERINE SAVKO

CANDLES FOR SOMEONE SPECIAL January 23rd 2022

Arleen Jama	for Special Favor
Barbara Martin	Special Intentions
Bobbi Vaccaro	For good health
Myron Drabik	For good Health
	For special favor
Janice Chusko	For vocation
	For Happy Marriages
	For Peace in Family
	For Employment
	For good Health
	For special favor
	For baby Enzo DeGrano
Lori Downey	For Good Health (family)
Linda Yoriko	For Conversion
	For Good Health

CATHOLIC TEACHING, THE SEVEN SACRAMENTS OF THE CHURCH

THE SACRAMENT OF CONFIRMATION

VII. The Effects of the Sacrament of Holy Orders

The indelible character

This sacrament configures the recipient to Christ by a special grace of the Holy Spirit, so that he may serve as Christ's instrument for his Church. By ordination one is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest, prophet, and king.

As in the case of Baptism and Confirmation this share in Christ's office is granted once for all. the sacrament of Holy Orders, like the other two, confers an indelible spiritual character and cannot be repeated or conferred temporarily.

It is true that someone validly ordained can, for a just reason, be discharged from the obligations and functions linked to ordination, or can be forbidden to exercise them; but he cannot become a layman again in the strict sense, because the character imprinted by ordination is for ever. the vocation and mission received on the day of his ordination mark him permanently.

Since it is ultimately Christ who acts and effects salvation through the ordained minister, the unworthiness of the latter does not prevent Christ from acting. St. Augustine states this forcefully:

As for the proud minister, he is to be ranked with the devil. Christ's gift is not thereby profaned: what flows through him keeps its purity, and what passes through him remains dear and reaches the fertile earth.... the spiritual power of the sacrament is indeed comparable to light: those to be enlightened receive it in its purity, and if it should pass through defiled beings, it is not itself defiled.

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.

PARISH MEMBERSHIP

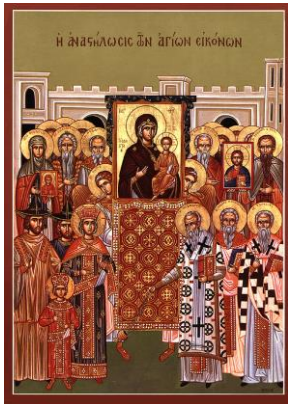
We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only by the pastor.

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

CHURCH HISTORY; Eighth Century

The Seventh Ecumenical Council



In 787, during the reign of the Empress Irene (r. 780–802), who favored icon veneration, a major council was held in Nicea which defined the legitimate and proper use of icons in the Church. This council, the true Seventh Ecumenical Council, followed the theology of Saint John of Damascus in affirming the propriety of the icons. It proclaimed that icons “should be set forth” in the churches and in private homes and in public places.

In the 22 canons promulgated by this council, relics are stipulated to be in every church (Canon 7); all monasteries are to be restored (Canon 13); mixed monasteries (with a men’s part and a women’s part on the same property) are allowed to continue to exist, but no new ones may be established (Canon 20); and the buying of church office (simony) is condemned (Canon 5).

In celebrating the decisions of this council, Father Alexander Schmemmann declares:

Everything in the world and the world itself has taken on a new meaning in the Incarnation of God. Everything has become open to sanctification; matter itself has become a channel of the grace of the Holy Spirit.

From the proclamation of the Seventh Ecumenical Council

To make our confession short, we keep unchanged all the ecclesiastical traditions handed down to us, whether in writing or verbally, one of which is the making of pictorial representations, in conformity with the history of the preaching of the Gospel, a tradition useful in many respects, but especially in this, that the Incarnation of the Word of God is shown forth as real and not merely illusory. . . .

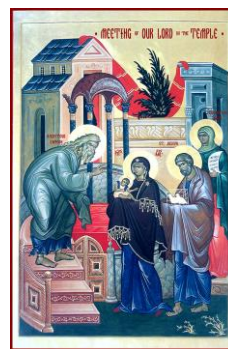
We, therefore, following the royal pathway and the divinely inspired authority of our Holy Fathers and the traditions of the Catholic Church (for, as we all know, the Holy Spirit dwells in her), define with all certitude and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, in painting and mosaics, as well as in other appropriate materials, should be set forth in the holy churches of God, and on the sacred vessels, and on the vestments and on hangings, and in pictures both in houses and in public places. These holy images should depict the figure of our Lord God and Savior Jesus Christ, and of our spotless Lady, the Mother of God, and of the honorable Angels and of all Saints, and of all pious people. For by so much more frequently as they are seen in artistic representation, by so much more readily are men lifted up to the memory of their prototypes, and to a longing after them. And to these should be given due salutation and honorable reverence (aspasmon kai timetiken proskynesis), but not indeed that true worship of faith (latreia) which pertains alone to the divine nature. . . . For the honor which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject [hypostasis] represented. . . . Anathema to those who do not venerate the holy and venerable images. Anathema to those who call the sacred images idols.

This Christological definition of icons and their veneration forms the substance of the dogma promulgated by the Seventh Ecumenical Council. The whole Christological dispute, in fact, comes to a climax with this council, which gave it its final ‘cosmic’ meaning.

With rejoicing, the Church acclaimed Empress Irene and her son Constantine as “a new Constantine and a new Helen.” However, Irene did not prove to be a praiseworthy empress for the rest of her rule, for in the year 797 she had her son Constantine blinded so that she might continue to rule by herself. After ruling five more years, she was ousted in a coup d’etat and exiled.

As we will see, the Seventh Ecumenical Council of 787 did not bring Iconoclasm to a permanent end. Tragically, it will arise again in the next century.

THE MEETING OF OUR LORD AND SAVIOR JESUS CHRIST IN THE TEMPLE



Commemorated on February 2

The Meeting of our Lord God and Savior Jesus Christ is described in the third Gospel (Luke 2:22-40). Forty days after His birth the Divine Child was brought to the Temple at Jerusalem to be presented to the Lord. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple for forty days. At the end of the time of her purification, the mother went to the Temple with the child, to offer a young lamb, two turtledoves, or pigeons to the Lord as a sacrifice. The Most Holy Virgin had no need of purification, since she had given birth to the Source of purity and sanctity. Out of humility, however, she fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he beheld the promised Messiah. By divine inspiration, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Child Jesus to fulfill the Law.

Saint Simeon received the divine Child in his arms,¹ and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: “Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel” (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: “Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed” (Luke 2:34-35).

At the Temple was an 84-year-old widow, Saint Anna the Prophetess, the daughter of Phanuel (February 3), “who did not leave the temple, but served God with fasting and prayers night and day.” She arrived just when Saint Simeon met the Divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption of Jerusalem” (Luke 2:38). In the icon of the Feast she holds a scroll which reads: “This Child has established Heaven and earth.”

Before Christ was born, the righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous persons of the Old Testament, were deemed worthy to meet Him in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons by the holy bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokhios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the VI century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. Giving thanks to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the VII century; Saint Cosmas Bishop of Maium, Saint John of Damascus, and Saint Germanus Patriarch of Constantinople in the VIII century; and Saint Joseph, Archbishop of Thessaloniki in the IX century.

Today we also commemorate the Icon of the Most Holy Theotokos known as “the Softening of Evil Hearts” or “Simeon’s Prophecy.” The Mother of God is depicted without her Child, and seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar Icon, “Of the Seven Swords” (August 13) shows three swords on the left side and four from the right. The “Softening of Evil Hearts” is also commemorated on August 13.

The Icon “Simeon’s Prophecy” symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: “a sword shall pierce through your own soul” (Luke 2:35).

In Constantinople, the Emperors would celebrate the Feast Day at the Blakhernae church during the All-Night Vigil. This custom continued until the Fall of the Byzantine Empire.

SUNDAY OF ZACCHAEUS

Nobody likes to pay taxes. The people of first-century were no different; however, the Jews of that time had additional reasons to dislike paying taxes, for their money went to support the Romans. It was collected by their fellow Jews who had gone over to the other side, who were viewed as traitors because they worked for the enemy.

If that were not bad enough, the tax-collectors were thieves, collecting more than was required so that they could live in luxury from the oppression of their neighbors.

Zacchaeus was apparently one of the worst offenders, for he was a chief tax collector and was very rich. He was a short little man who wanted to see Jesus Christ. He could not see over the crowd, so he climbed a tree in order to get a better view. That must have been quite a sight: the tiny little tax-collector (whom everyone hated) up in a tree so that he could see Jesus Christ.

Even more shocking was the Lord's response when He saw this man: *"Zacchaeus, come down quickly, for today I must stay at your house."* Jewish religious leaders would have nothing at all to do with people like Zacchaeus, but this Messiah was different. He blessed Zacchaeus with His presence, and the tax-collector received the Lord joyfully in his home.

Of course, others noticed what was happening. A man who presents Himself as the Messiah has gone to be a guest in the home of a thief. No self-respecting righteous Jew would ever do something like that. He would be defiled by going into his house and eating with him. But before Christ says anything in response to the critics, Zacchaeus repents.

This memorable story demonstrates the generosity of our God. To be generous is to give freely and abundantly. Zacchaeus did not even have to ask for the love, forgiveness, and mercy of the Lord. All that he did was to climb a tree out of curiosity, but that was enough to begin to open himself to the overwhelming generosity of Christ.

Zacchaeus stands as a wonderful example of repentance because he freely entered into the life of Christ. His actions shine brightly with the love and holiness of the Lord. His amazing transformation reminds us that salvation is not a reward that we earn or a matter of what we deserve. Instead, our faith is about the mercy and grace of a God Who wants to share His life with us, Who stops at nothing to bring us into the eternal communion of the Holy Trinity.

The Father gave His only-begotten Son for our salvation, there are no limits to the mercy and love we are called to embody. We did not ask Christ to be born in a manger or baptized in the river Jordan for our salvation. We did not ask Him to die on the cross, to rise again, or to ascend into heaven. But He still did so, out of His unfathomable love for those who abandoned and betrayed Him. The only proper response to this divine love is to be transformed by it as we become a living icon of the unlimited generosity that is the only hope of the world.

The Savior has come to us all, as he did to Zacchaeus. No matter what we have done or left undone, it is time to respond like he did, joyfully receiving Christ and allowing our lives to be fulfilled by the generous mercy of the Lord, and then showing that same mercy for others. Such true, sincere, humble repentance is the only way to the Kingdom of Heaven. The point is not to wallow in guilt, but to move forward in holiness. It is not to follow a legal code, but to enter into a blessed new life. That is how salvation will come to our houses, for "the Son of Man has come to seek and to save that which was lost."



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Word Bank

ZACCHAEUS	SERVE	SINNERS
SYCAMORE	TAXES	MONEY
TREE	FORGIVENESS	STEAL
OBEY	RELIGIOUS	JESUS



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Church Mice

Karl Zorowski



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WHEN TAXES CAME DUE IN JESUS' TIME

Have you paid your taxes yet? You have until April 18 this year, but the time is upon us and IRS agents are busy.

Imagine if you were a tax agent and attended a party this weekend. As soon as someone asked, “So what do you do for a living?” a lull in the conversation might follow when you answered.

Now imagine being a tax collector in Jesus' day.

There were plenty of taxes in ancient Judea: religious and secular.

For faithful Jews, there was the voluntary temple tax that had been decreed by Moses to pay for the sacrifices and incense. The amount was half of a shekel or about half an ounce of silver. We see Peter being asked if Jesus paid this tax in Matthew 17:24-27; Jesus had Peter pay the tax for both of them with a shekel found in a fish's mouth.

Under the kings of Israel, there were also taxes collected to run the government — these weren't voluntary, and even included military drafts. When foreign rulers took over the region of Palestine, they also imposed taxes. In the time of Jesus, Judea was part of the Roman province of Syria.

According to Bible-history.com, Roman taxes totaled one percent of a man's income. Doesn't seem like much, does it?

But there were other taxes: customs taxes, import and export taxes, toll bridges, crop taxes, sales tax, property taxes, and special taxes when there was a war, building project or campaign to finance.

Technically, Romans collected the taxes — rich Romans, who didn't live in Syria, technically ran the tax service. However, what really happened was that these Romans hired local men to collect the taxes for them. These local tax collectors were called *telons* (a Greek word meaning “paying at the end”), or publicanus in Latin. From this, we get the word “publican” used in some translations of the Bible. In the Catholic translations, we use the phrase “tax collector.”

But those rich Romans in Rome didn't pay their tax collectors.

Instead, the local tax collectors made their livings off how much extra money they were able to charge people — over and above the legal taxes. And with the above list of different taxes, how could the average person keep track of what they really owed? We might call it “skimming off the top.” This is why John the Baptist advised those repentant tax collectors who came to him, “Stop collecting more than what is prescribed” (Lk 3:13).

Most of the time, though, what really happened wasn't “skimming,” but out and out extortion. Tax collectors, already hated by their countrymen, would take as much as they could get — and often from the poor, who had no recourse. These bully tactics, paired with the fact that many “faithful Jews” of the time believed paying taxes to Romans was a sin, tax collectors were considered unsavory at best and all but excommunicated at worst. Even Jesus noted their popularity when he said, in teaching about an unrepentant sinner: “If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector” (Mt 18:17).

The International Standard Bible Encyclopedia notes that “the unusual combination in a publican of petty tyrant, renegade and extortioner made by circumstances almost inevitable, was not conducive to popularity.”

However, even though Jesus recognized their unpopularity, he did not ostracize tax collectors as a group. We see this when Jesus is accused by Pharisees of eating “with tax collectors and sinners” (Mt 9:11).

Jesus even called one tax collector, named Levi, to be an apostle. Bible scholars believe that Levi (Matthew) was a customs agent at Capernaum, situated along the great trade road between Damascus and the Mediterranean seaports.

Another tax collector we know of by name is Zacchaeus, described in Luke as “a chief tax collector and also a wealthy man” who lived and worked in Jericho. It's good to note that Zacchaeus, as a chief tax collector, had people like Matthew (regular tax collectors) working under him; he was like a district manager. Which also meant that he “skimmed from the top” of all those who worked for him. Zacchaeus all but admits this when he tells Jesus, “If I have extorted anything from anyone, I shall repay it four times over” (Lk 19:8). And Jericho was a plum job, since it was the center of the lucrative balsam production.

Yet Jesus chose to go to Zacchaeus' house and eat with him. In fact, it was Jesus' idea, not Zacchaeus'. Why? First, to acknowledge that every person is valuable to God, as Jesus himself said: “This man, too, is a descendant of Abraham.” Second, to offer “salvation” to Zacchaeus, who seems to have had an immediate change of heart — even before Jesus sits down to table.

As Pope Francis said in a 2013 homily about Zacchaeus, “We look at Zacchaeus in the tree today: it's ridiculous, but it is an act of salvation. And I say to you, if you have something weighing your conscience down, if you have done many things, stop for a bit and think that there is someone waiting for you ... I tell you that Jesus never gets tired of forgiving.”

There is yet one other important tax collector we hear about in the Gospels, though he has no name. Jesus places an anonymous Pharisee and tax collector in the Temple praying (Lk 18: 9-14). The Pharisee, clearly a practicing Jew, gives thanks to God, but in a self-righteous manner. As St. Augustine said in a sermon about this tax collector parable, the lesson is to “acknowledge yourself feeble, acknowledge yourself human, acknowledge yourself a sinner; acknowledge that it is he who justifies, acknowledge that you are full of stains. ... For the confession of sin invites the physician's healing” (Sermon 87:4).

From that anonymous tax collector, we learn not only about proper relationship with God, but also learn a version of one of the most ancient and beloved prayers of the church, “the Jesus Prayer”: “Jesus Christ, Son of God, have mercy on me, a sinner.”

That might not work with the IRS, but it will work with God, every time.

NEW YEAR -- NEW PHONE DIRECTORY

It's time to update the directory listing of members and friends of our church. If you would like to be included, please complete a form located in the church vestibule or email your information to: stspeterpaulbc@gmail.com

Please include the following information:

First/Last Name(s) in household

Address

Home phone

Cell phone(s)

Email address(es)

Birthday(s) and Anniversary date

