

## Mission Statement

Saints Peter and Paul Byzantine Catholic Parish is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

**Mysteries of Initiation (Baptism, Chrismation & Eucharist):** Must be a registered, active, supporting member of the parish family. Pre-baptism instructions are required. Contact Fr. Andrew to schedule.

**Mystery of Crowning:** Must be a registered, active, supporting member of the parish family. Must meet with Fr. Andrew before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Andrew. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

**Mystery of Reconciliation:** Celebrated Saturdays, 4:00 PM - 4:30 PM and upon request.

**Mystery of Anointing:** Celebrated upon request. Ideally celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

**Visitation of the Sick:** The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, persons who are hospitalized are visited when Fr. Andrew is notified. It especially is important that a family member contact Fr. Andrew whenever a loved-one is hospitalized.

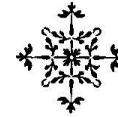
**Funerals:** Families of the deceased or the funeral director must contact Fr. Andrew before setting and publishing the day and time of the funeral.

**Parish Membership:** We welcome anyone to become a parishioner of Sts. Peter and Paul Parish. 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 through the pastor by appointment. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

**Godparent/Sponsor Letters:** Must be a registered, active, supporting member of the parish.

**Rectory Office Hours:** The Parish office is open from 10 AM – 2 PM Monday, Wednesday and Friday. Father Andrew is available on other days and times by appointment.

## ETERNAL MEMORY



Grant, O Lord, eternal rest to the souls of your servants +**Phyllis Eggens**, +**Michael Vazur** and +**Ruth Parana** who have recently fallen asleep in the Lord. Please remember them and their family in your prayers.

## CONTRIBUTION ENVELOPES AND CALENDARS

Please pick up your contribution envelopes in the Church, on the Belvedere side! *This year all envelope numbers were reassigned due to the number of deaths and relocation of former parishioners. Please discard your old envelopes at the end of 2014. If you want proper credit for your contributions, you must use the envelopes you were assigned for the 2015 year. Also, for a few weeks, please put your name on the envelope.*

## YEAR-END CONTRIBUTION STATEMENTS

The year-end contribution statements are ready to be picked up. They are in alphabetical order, on tables in the Social Hall. The statements will be there until February 8<sup>th</sup>. If you want them after that date, you will have to request them from the office.

## “SOUPER BOWL OF CARING”

On the weekend of the Super Bowl, more than 260,000 young people across America join forces to tackle hunger and poverty through the “Souper Bowl of Caring.” This movement transforms Super Bowl weekend into the nation's largest youth-led weekend of giving and serving. Please help the youth of our parish make a difference for the hungry in our community by donating what you can after the Liturgies on the weekend of **February 1.**



### Divine Liturgy Attendance weekend of 18 January:

5:00 PM: **79**; 11:00 AM: **110**

Moleben for Pro-life: **12**

**Our return to the Lord for all He has given us ..... \$3,019.26**  
**Donations in memory of Mike Yurtin ..... \$660.00**



- **Sun. Jan. 25** ECF Religion Classes – 9:30 AM to 10:45 AM. The children have been practicing the Liturgy singing. **They will attend the 11:00 AM Divine Liturgy as a group on the First Sunday of every month, beginning 1 February 2015. We ask the parent’s cooperation in planning to attend this Divine Liturgy.**
- **Jan. 25 – Jan 31** No fasting this week. The week following the Sunday of the Publican and the Pharisee is a Fast Free Week.
- **Sun. Feb. 1** Bible Study – 4 PM in the Social Hall.
- **Wed. Feb. 4** St. Vincent de Paul Meals Program – 9 AM to 2 PM. We can use your help.
- **Thurs. Feb. 5** Bible Study – 10 AM in the Social Hall.
- **Sat. Feb. 7** First All Souls Saturday – 9 AM Divine Liturgy followed by a Panachida with Reading of the Diptychs.
- **Sun. Feb. 8** Meeting of Oblates of St. Benedict – 2 to 4 PM at the Monastery. Please ring #301.



### ALL SOULS REMEMBRANCE

During our Liturgical Year our Byzantine Church remembers its faithful departed in a special way on 5 All Souls Saturdays. The first All Souls Saturday is 7 February 2015. There is an envelope in your offertory box for these All Souls Remembrances. If you wish to have your loved ones remembered on these special days, please submit the names, printed, with an offering in the envelope by **February 1** so that the names can be organized. Previously submitted names do not need to be resubmitted, only additional names. Thank you for your prompt attention.

### MAINTENANCE HELP NEEDED

Bill Maddox has been experiencing some back issues and is unable, at this time, to do maintenance work around the church and manor. I am in need of help, especially with snow removal from the sidewalks and entrances into the buildings. If anyone is able and willing to help, please contact Fr. Andrew.

25 JANUARY 2015

### SCHEDULE OF DIVINE SERVICES

Sunday,	25 January	<i>SUNDAY OF THE PUBLICAN AND THE PHARISEE. Holy Father Gregory the Theologian, Archbishop of Constantinople.</i>
(Vigil Liturgy)	5:00 PM	<b>+Lucy Superak – John &amp; Dianna Koza</b>
(SM)	8:30 AM	<b>+Fr. Andrew Kolitsos – Nancy Dice/Mark Visickamin</b>
(PP)	11:00 AM	<b>+Margaret Seman – Henry &amp; Karen McCormick</b>
Monday,	26 January	<i>Venerable Father Xenophon and his wife, Mary. Holy Father Joseph, Archbishop of Thessalonica.</i>
		<b>No Divine Liturgy</b>
Tuesday,	27 January	<i>Translation of the Relics of our Holy Father John Chrysostom.</i>
		<b>No Divine Liturgy</b>
Wednesday,	28 January	<i>Venerable Father Ephrem the Syrian, Bishop of Nineveh. Venerable Father Isaac the Syrian, Bishop of Nineveh. Venerable Mother Olympia Bida.</i>
		<b>PA Catholic Conference Administrative Board Mtg. Harrisburg, PA</b>
Thursday,	29 January	<i>Translation of the Relics of the Holy Bishop and Martyr Ignatius of Antioch.</i>
		<b>No Divine Liturgy</b>
Friday,	30 January	<i>FEAST OF THE THREE HOLY BISHOPS, BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM. Holy Bishop-Martyr Hippolytus.</i>
(PP)	9:00 AM	<b>+Victor Byers – Altar/Rosary Society</b>
Saturday	31 January	<i>Holy Wonder-workers and Unmercenary Healers Cyrus and John.</i>
(Vigil Liturgy)	5:00 PM	<b>+Margaret Tamar – Bruce and Debbie Morris</b>
Sunday,	1 February	<i>SUNDAY OF THE PRODIGAL SON. Pre-festive Day of the Feast of the Encounter. Holy Martyr Tryphon.</i>
(SM)	8:30 AM	<b>Prayer Intention of Altar/Rosary Society</b>
(PP)	11:00 AM	<b>+Betty Sasala – John &amp; Kathy Shinosky Family</b>



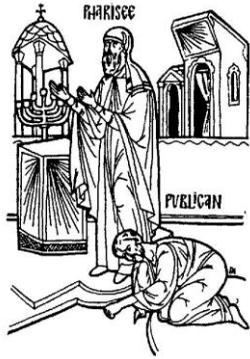
## Attentive to the Word

### *Sunday of the Publican and the Pharisee*

*Luke 18: 10 -14*

*Pages 161 – 163 and 215*

#### PREPARING FOR LENT



As we prepare for the coming of Great Lent, we have the Sunday of the Pharisee and Tax Collector. This parable found in the fourteenth chapter of Luke, speaks of the Pharisee and the tax collector who go to the Temple to pray. The Byzantine Church places this gospel each year just before the beginning of Lent to remind us about the virtue of humility.

Humility in this context really raises the question as to whether our own good works, our own noble efforts, justify us before God, or whether we are radically dependent on God's good pleasure for our justification.

In response to a question a number of months ago, I mentioned that a parable is a short story with a message. This parable is a classic.

There are only two characters in this story. The contrast between them is sharply drawn. The Pharisee was proud of his virtue and looked down on everyone else. The publican was aware of his sinfulness and begged for mercy.

Jesus draws two conclusions from the parable. The first conclusion is particular: The humble publican went home justified; the proud Pharisee did not. The second conclusion is general: "For all who exalt themselves will be humbled but those who humble themselves will be exalted."

If you take a moment and really think about this parable you will find yourself asking questions that challenge the very simplicity of the story. Doesn't Jesus seem to be quite hard on the Pharisee? Wasn't he, all in all, a pretty good guy? Is there something wrong with being faithful to prayer and fasting and justice? What was so great about the tax collector?

To grasp the deeper meaning of this parable we have to recall that it was addressed "to those who believe in their own self-righteousness." We have to emphasize the word **SELF-RIGHTEOUS**. The Pharisees actually did observe a strict fast every Monday and Thursday. They did give a tenth of their income to the service of the Temple. The problem was not with these good works but with their belief that because they were perfect in keeping the law, they were therefore justified in the sight of God. The Pharisee's prayer was a smug expression of gratitude that he was on the way to holiness and eternal life.

But, Jesus said, that's not the way it is. The incisive moral point of this parable is the contrast between two views of justification before God. The Pharisee believes he is justified because he has perfectly performed the works of the law. The publican realizes that he has no self-justification and has no choice but to throw himself on the mercy of God. In so doing, he finds justification.

The Christian doctrine of justification would be more fully developed by St. Paul, particularly in his Letter to the Romans (see Chapters 3,4, and 5). But St. Paul's doctrine is rooted in the teaching of Jesus in this parable. The heart of the doctrine is that we cannot justify ourselves; we can only be justified by faith in Jesus Christ. Though the Pharisees as a specific religious sect have disappeared from the scene, many of us Christians are still far to Pharisical. We sorely need to learn the lesson of this parable.

It is for this reason that our church places this Gospel so close to Lent, the time of preparation and repentance. It is for this reason that our Church is always chanting "Lord have mercy."

#### FEAST OF THE THREE HOLY HIERARCHS

On JANUARY 30<sup>th</sup> we will celebrate the Feast of the three Holy Bishops, St. Gregory Nazianzus, St. Basil the Great and St. John Chrysostom. In addition, to this feast in common, each of these great Fathers of the Eastern Churches has a special day commemorating his memory. St. Basil the Great (January 1), St. Gregory of Nazianzus (January 25), and St. John Chrysostom (November 1)

In the early part of the twelfth cent a controversy arose among the admirers of these famous bishops; each group proclaiming that their saint was the greatest. This divided the people of Constantinople and caused great confusion. The saintly Bishop John of Euchaita was appointed as arbitrator. With fervent prayer, he asked God to help him resolve the problem. One night he had a vision in which the three saints appeared to him and told him they were equal before God and that each had his own individual genius a value. They asked him to institute a common feast, commemorating all three. Bishop John chose January 30th and composed a beautiful office for this feast.

The merits of these three great bishops are expressed in the Vesper services of the feast. "Come, feast lovers! Let us come together and extol in song those sons, bishops of Christ, the pride of the Fathers, towers of faith, and teacher and guardians of believers, saying: 'Rejoice, O Basil the Wise, star of the Church and its unshakeable pillar. Rejoice, O heavenly intelligence, Gregory the Theologian, the great High Priest. Rejoice, O John of the golden words, Chrysostom, fervent preacher of repentance. Therefore, O blessed Fathers, do not cease to intercede with Christ always for those who, in faith and love, celebrate your most noble and sacred feast.'"

Eastern Christians today continue to hold these Church Fathers and their teachings in great esteem.

*By Msgr. Eugene A. Chromoga*