

## 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.

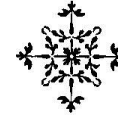
**Funerals:** Families of the deceased or the funeral director must contact Fr. Andrew before setting and publishing the day and time of the funeral.

**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 soul of your servant +**Mike Yurtin** who has recently fallen asleep in the Lord. Please remember him and his family in your prayers.

## KEEP THEOPHANY THE YEAR ROUND

At the conclusion of the liturgy of Theophany the priest will perform the special Rite of the Blessing of Water. Just as our Lord blessed the water in the Jordan River, so we ask Him today to bless the water that we have before us so that in the words of the prayer, "Those who partake thereof may receive it for the cleansing of souls and bodies, for the healing of suffering, for the sanctification of homes, and for every need." Upon leaving the church we should take a small bottle of this Jordan Water (holy water) home with us to bless ourselves and our homes. "Today the streams of Jordan are changed into healing waters by the presence of the Lord," says the prayer which is recited in the Rite of the Blessing of Water on the Feast of Theophany.

All of us, children and adults, are encouraged to keep a small bottle of this Holy Water in our homes. We can place it by our icon or bedside and use it year round. We can use it to bless ourselves or our bedroom or our new car or bicycle, etc. We can partake of it with a spoon when we feel we have a special need for the Lord's presence. It will represent the Lord's healing and loving presence with us constantly. Thus we can keep Theophany the year round.

## BIBLE STUDY CLASSES

Once again we will be offering a Bible Study Class on Sunday afternoon at 4 PM and Thursday at 10 AM. In these sessions, we will be studying the *Book of Galatians*. **This is a 8 session course and will begin Sunday, 1 February 2015 and Thursday, 5 February 2015. If you are interested, please call the office to register.** Registrations are necessary so that we can order the number of books needed for the sessions. The cost for the materials is \$20.00.



## Divine Liturgy Attendance weekend of 28 December:

5:00 PM: **76**; 11:00 AM: **109**

Feast of the Circumcision and St. Basil: **25**

**Our return to the Lord for all He has given us ..... \$4,040.80**



- **Sun. Jan.4 No ECF Religion Classes** – Celebrate the Birth of Christ
- **Fast Free Time** – Christmas Day until January 4, 2015.
- **Mon. Jan.5** Church Cleaning Party following Royal Hours.
- **Wed. Jan. 7** St. Vincent de Paul Meals Program – 9:00 AM to 2:00 PM
- **Sun. Jan. 11** Celebration Divine Liturgy of the 90<sup>th</sup> Anniversary of Ss. Peter and Paul Parish – 11:00 AM.
- **Mon. Jan. 12** “Undecorate” the church. We can use your help.
- **Tues. Jan. 13** St. Vincent de Paul Pizza Day – 9:00 AM to 2:00 PM.
- **Sun. Jan. 18** Meeting of Oblates of St. Benedict – 2:00 to 4:00 PM at the Monastery. Ring #301.



### 90<sup>th</sup> ANNIVERSARY OF PARISH FOUNDING

On January 7, 2015 our parish will celebrate the 90<sup>th</sup> anniversary of its founding. This milestone anniversary will be commemorated on Sunday, **January 11** with a Divine Liturgy celebrated by Metropolitan William. Also we are looking for photographs from the life of the parish through the years. If you have any photos from any activities (i.e. Baptism, Wedding, First Communion, Choir, picnics, school, etc.) that you would like to share, please submit them to the Parish Office with your name on the back so that we can return it to you. We are planning to scan the photos into the computer to have a slide presentation through our media equipment in the hall. More information will follow as details are finalized.

### CONTRIBUTION ENVELOPES AND CALENDARS

**Please pick up your contribution envelopes in the Church, on the Belvedere side!** *If there is any name or address correction, if you are unable to locate your envelopes, or if you wish a set of envelopes, please call the office, or drop a note in the collection basket. 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.*

4 JANUARY 2015

### SCHEDULE OF DIVINE SERVICES

|                 |                 |  |
|-----------------|-----------------|--|
| Sunday,         | 4 January       | <i>SUNDAY BEFORE THEOPHANY. Synaxis of the Holy 70 Apostles. Venerable Father Theoctist, Hegumen at Cuomo in Sicily.</i>   |
| (Vigil Liturgy) | <b>5:00 PM</b>  | <b>+Msgr. Sylvester Hladky - Friends</b>   |
| (SM)            | <b>8:30 AM</b>  | <b>Prayer Intentions of the Altar/Rosary Society</b>   |
| (PP)            | <b>11:00 AM</b> | <b>+Fr. Andrew Chura – Allen and Linda Grove</b>   |
| Monday,         | 5 January       | <i>Vigil of Theophany. Holy Martyrs Theopempt and Theona. Venerable Mother Syncretica. Holy Prophet Micah.</i>   |
| (PP)            | <b>9:00 AM</b>  | <b>Royal Hours</b>   |
| (PP)            | <b>6:00 PM</b>  | <b>+Dorothy Byers – Andrew &amp; Linda Deskevich</b>   |
| Tuesday,        | 6 January       | <i>THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST.</i>   |
| (SM)            | <b>6:00 PM</b>  | <b>+Michael Guinaugh – M/M John Winland</b>  |
| Wednesday,      | 7 January       | <i>SYNAXIS OF THE HOLY FORERUNNER, PROPHET AND BAPTIST JOHN.</i>   |
|                 |                 | <b>No Divine Liturgy</b>   |
| Thursday,       | 8 January       | <i>Postfestive Day of Theophany. Our Venerable Father George Chozebite. Venerable Mother Dominica. Holy Father and Confessor Emilian.</i>                                  |
|                 |                 | <b>No Divine Liturgy</b>   |
| Friday,         | 9 January       | <i>Postfestive Day of Theophany. Holy Martyr Polyeuct.</i>   |
|                 |                 | <b>No Divine Liturgy</b>   |
| Saturday        | 10 January      | <i>Saturday after Theophany. Holy Father Gregory of Nyssa. Venerable Dometian, Bishop of Melitene. Venerable father Marcion, Priest and Treasurer of the Great Church.</i> |
| (Vigil Liturgy) | <b>5:00 PM</b>  | <b>+George, +Mary &amp; +David Krupsa – Cathy Eddy</b>   |
| Sunday,         | 11 January      | <i>SUNDAY AFTER THEOPHANY. Venerable Father Theodosius, founder of the Common Life.</i>  |
| (SM)            | <b>8:30 AM</b>  | <b>+Virginia Stempak – Mary Ann Moneypenny</b>   |
| (PP)            | <b>11:00 AM</b> | <b>Intention of our Parish Family</b>  |



## Attentive to the Word

### *Sunday Before Theophany*

*Mark 1: 1-8*

*Pages 146 and 309 - 311*

On the Sunday before Holy Theophany, which we are currently celebrating, our Church opens for us Saint Mark's Gospel, chapter 1, verses 1-8. His account describes John the Baptist preaching to people at the banks of the Jordan River and baptizing them in its water as a sign of their spiritual cleansing after repentance. Jesus Himself came to John to receive it.

Our Church continues, during this liturgical period, to celebrate joyously the baptism of Christ at which His divine nature was revealed. For many people baptism occurred in infancy. It is a kind of "magic moment" in an unremembered past. We usually have a certificate of that baptism, possibly photographs or even given modern technology, a video of the actual ceremonies. At some stage in our lives, we learned or at least heard a definition of baptism, and we have some understanding of what it means and how very important it is for the salvation of the immortal soul, so important that even in a situation of dire emergency anyone can validly baptize pouring some water over the unbaptized individual and invoking the simple formula, "The servant of God (name) is baptized in the Name of the Father, of the Son and of the Holy Spirit. Amen." The imagery of the baptismal ritual becomes fixed in our memory, but with it we should also recall the full meaning of baptism; otherwise, we can see baptism as a past event rather than a present vocation.

Looking at the eight verses of Saint Mark's Gospel can help us with a renewed understanding of our own baptism. He writes that John invited people to change their lives and repent. Scripture scholars tell us that most probably John belonged to a strict religious group called the Essenes who practiced a rigorous spiritual life based on rigid mortification and self-discipline. His strict religious convictions attracted many followers who sealed their association with him through the baptismal ceremony. The ritual obviously indicated purification; water was frequently used in Jewish ceremonies as a sign of cleansing. The use of water also indicated a newness of life since water is the prime necessity of life.

Baptism points in many directions and has many meanings. It is not something brief and static — over and done with, as is said. It is not something which ends when the water trickles away. It is always before us as our constant and only calling to follow Christ in faithfulness to the true and living God and His holy Church. Baptism is

demanding. It brings with it responsibilities on those for whom and who request it, to see to it that its recipient remains a loyal son or daughter of God, heirs to heaven. It demands the steadfastness of the community committed to its calling to follow Christ in mutual support and love. In baptism each of us is called to be a Christ. The word "Christ" means anointed, that is, one whom God has chosen and designated to be His special servant. For this reason, Baptism is often termed "christening."

Taking on Christ, then, means experiencing genuine contrition for our sinfulness so that repentance, to which John called his disciples, marks our new life in the Spirit. This essentially means going beyond the limited horizon of John's baptism to the spiritual challenge of the salvation of our immortal soul, our life's journey eventually back to our Creator. In the waters of baptism, the old, sinful creature is drowned, for baptism really is a mystical death. We emerge from those waters born again to life everlasting.

As our Church solemnly celebrates our Lord's baptism, may we focus on that calling to be Christ's in the world; for through our own baptism, as Saint Paul reminds us (Galatians 3:27), we have been clothed in Christ by His redeeming work of redemption, in order that when the course of our earthly life ends, we may be admitted to the eternal happiness of heaven, provided we remain faithful to Him.

### **SYMBOLISM OF THE ICON**



The icon of the Theophany brings us visually and symbolically to the manifestation of God, the revelation of the Trinity and the deep spiritually rich significance of Baptism. Theophany is the first revelation of the Father, Son and Holy Spirit — the Holy Trinity. The icon brings this revelation to us. At the top of the icon, the opening of heaven is symbolized by the segment of a circle in most icons. This circle signifies God's presence and witness at the baptism of Jesus. Emanating from the circle are rays of light surrounding the Holy Spirit, depicted in the figure of a dove descending upon Jesus, who is being baptized by John the Baptist in the Jordan River. In the icon we are drawn to the person of Jesus as He stands in the waters of the Jordan River. His entire body is immersed in token of His burial. "In baptism you were not only buried with Him but also raised to life with Him because you believed in the power of God who raised Him from the dead" (Col. 2:12).

The role of John the Baptist is depicted by the placing of the right hand on the head of Christ — a gesture which has always been an integral part of the sacramental ritual of baptism. Present are angels with their hands covered. Their heads are bowed as an indication of their role of service to God and their reverence for Him whom they serve.