

## 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 Father William Rupp to schedule.

**Mystery of Crowning:** Must be a registered, active, supporting member of the Parish Family. Must meet with Father William Rupp before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Father William Rupp. 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 Father William Rupp is notified. It especially is important that a family member contact Father William Rupp whenever a loved one is hospitalized.

**Funerals:** Families of the deceased or the funeral director must contact Father William Rupp before setting and publishing the day and time of the funeral.

**Parish Membership:** We welcome anyone to become a parishioner of Saints 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:** Lisa Mosko is in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father William Rupp is available on other days and times by appointment.

## CANDLES

The candles lit before the icons of the Savior signify that He is the True Light which enlightens every man that comes into the world (John 1:9); at the same time, He is a Fire which engulfs and revives our souls and bodies.

The candles lit before icons of saints reflect their ardent love for God for Whose sake they gave up everything that man prizes in life, including their very lives, as did the holy apostles, martyrs and others. These candles also mean that these saints are lamps burning for us and providing light for us by their own saintly living and their ardent intercession for us before God through their constant prayers.

The candles lit before the icons of the Theotokos are a symbol of the fact that She is the Mother of the Unapproachable Light, and also of Her most pure and burning love for God and Her love for mankind.

*St. John of Kronstadt*



## ST. MICHAEL'S ROSARY SOCIETY

If anyone is interested in joining St. Michael's Rosary Society, please call Janice Clark @ 330-544-6436.

## YEAR-END CONTRIBUTION STATEMENTS FOR 2022

... are ready for pick-up in the Social Hall. They are in alphabetical order to make it easier for you to find. Please, **do not** pick up anyone else's statement unless they have specifically asked you to do so.

## PLEASE NOTE:

**Due to supply issues, our 2023 Contribution Envelopes still have not yet arrived.** You will have the same envelope numbers as assigned to you last year. Until you receive your new envelopes, please just put your contributions in a regular envelope with your envelope number, name, and amount. Please add the Holy Day if applicable.

The 2023 Church Calendars are in the Social Hall for pick-up.



**Divine Liturgy Attendance weekend of January 21:**

5:00 PM: **63**; 10:00 AM: **69**

**Our return to the Lord for all He has given us: . . . . . \$3,797.00**

**Total Christmas Donations 2022: \$22,815.00**



- **Sun., Jan. 29** ECF classes meet from 9:00 AM – 9:45 AM.
- **Mon., Jan. 30** Feast of Three Holy Hierarchs – 8:30 AM – Manor Chapel.
- **Wed., Feb. 1** St. Vincent de Paul Meals Program 9 AM – 2 PM.
- **Wed., Feb. 1** Vespers & Vigil Liturgy of the Feast of the Meeting of our Lord with Simeon and Anna and **Blessing of Candles** – 6:00 PM.
- **Fri., Feb. 3; Mon. Feb. 6; Fri., Feb. 10** Divine Lit. – 8:30 AM – Manor Chapel.
- **Wed., Feb. 8** Divine Lit. – 6:00 PM.

***THE WEEK FOLLOWING THE SUNDAY OF THE PUBLICAN AND THE PHARISEE IS A FAST-FREE WEEK – JAN. 29 – FEB. 4.***

**100<sup>th</sup> ANNIVERSARY MEETING**

To be held on *Sunday, January 29<sup>th</sup>*, following the Divine Liturgy. This is a meeting to discuss preparations. Open to all parishioners. Coffee and donuts will be provided.

**SUPERBOWL/BINGO PARTY**  
*Sunday, February 12th, in the Social Hall*  
**\$10 Charge at the door.**

**Quarter Bingo starts at 4:00 PM.**  
**Watch the SuperBowl on the Big Screen!**  
**Please bring an appetizer or dessert.**  
*Please sign up in the Social Hall by February 5th.*

**PARISH GUILD ANIVERSARY DINNER MEETING**

*Monday, February 13th – 6:00 PM*  
**Giorgio’s Restaurant**  
**New Members are welcome.**  
*Please sign up in the Social Hall by February 5th.*

**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 *February 11th*. There are yellow envelopes at all of the church entrances for these All Souls Remembrances. If you wish to have your loved ones remembered by name on these special days, please submit the names, **printed**, on the envelope by *January 29th* so that the names can be organized. ***If you have submitted the names of your deceased family members previously, please do not rewrite them...just submit any additional names.*** *If there are no additions, and you want your loved ones to be remembered by name, just write “NO CHANGES” on your envelope, and drop the envelope in the collection basket.* Thank you for your prompt attention.  
*This year’s All Souls Saturdays are: Feb. 11; Mar. 4; Mar.11; Mar. 18; & May 27.*

JANUARY 29, 2023

SCHEDULE OF DIVINE SERVICES

Sunday	29 Jan.	<i>SUNDAY OF THE PUBLICAN AND THE PHARISEE. Translation of the Relics of the Holy Bishop and Martyr Ignatius of Antioch.</i>
<b>(Sun. Vigil)</b>	<b>5:00 PM 10:00 AM</b>	<b>+Marjorie Reynolds (40<sup>th</sup> day) – St. Michael Rosary Society +Linda Mendenhall – sister, Lisa Mosko</b>
Monday	30 Jan.	<i>FEAST OF THE THREE HOLY BISHOPS: BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM. The Holy Bishop-Martyr Hippolytus. (pgs. 318 – 319)</i>
<b>(Manor)</b>	<b>8:30 AM</b>	<b>Intention of Fr. William Rupp – Benedictine Sisters</b>
Tuesday	31 Jan.	<i>The Holy Wonderworkers and Unmercenary Healers Cyrus and John. Our Holy Father the Priest Don Bosco.</i>
		<b>No Divine Liturgy</b>
Wednesday	1 Feb.	<i>Pre-festive Day of the Feast of the Meeting of Our Lord. The Holy Martyr Tryphon.</i>
<b>(Vigil Lit.)</b>	<b>6:00 PM</b>	<b>Intention of Parish Family - Vespers with Liturgy and Blessing of Candles</b>
Thursday	2 Feb.	<i>THE MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST WITH SIMEON AND ANNA. (pgs. 321 – 324)</i>
		<b>No Divine Liturgy</b>
Friday	3 Feb.	<i>Post-festive Day of the Meeting of Our Lord. Synaxis of the Holy Prophet Simeon and the Prophetess Anna.</i>
<b>(Manor)</b>	<b>8:30 AM</b>	<b>+Alice Haburchak – John Lipscak</b>
Saturday	4 Feb.	<i>Post-festive Day of the Meeting of Our Lord. Our Venerable Father Isidore of Pelusium.</i>
<b>(Vigil Lit.)</b>	<b>5:00 PM</b>	<b>Intention of Fr. Simeon Sibenik – Benedictine Sisters</b>
Sunday	5 Feb.	<i>SUNDAY OF THE PRODIGAL SON. Post-festive Day of the Meeting. The Holy Martyr Agatha.</i>
	<b>10:00 AM</b>	<b>+Mark Sharon – Gary Sharon &amp; family</b>



## Attentive to the Word SUNDAY OF THE PUBLICAN AND PHARISEE

*Luke 18: 10 – 14*

*Tone 1 Pages 125 – 127 and Page 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.

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 too 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."



### ENCOUNTER OF OUR LORD WITH SIMEON AND ANNA

Mary and Joseph, according to the Jewish Law (Leviticus 12), brought the 40 day old infant Jesus to present Him to the Lord in the Temple for "Every male that opens the womb shall be called holy to the Lord." A secondary reason for the trip was to offer a purification sacrifice. Being poor materially, Joseph was only able to purchase two pigeons. At this time a very holy elder, inspired by the Holy Spirit, by the name of Simeon, came into the Temple and held the infant Jesus in his arms. The Holy Spirit had told him that before he died he would see the Christ. We can only imagine the joy he experienced as he sang out a hymn that we still sing in our churches today. It is known as St. Simeon's prayer or hymn: "Lord, now let Your servant depart in peace, according to Your Word; for *my eyes have seen Your salvation* which You have prepared in the presence of *all peoples*, a light for revelation to the Gentiles, and for glory to Your people Israel".

Living in the Temple was a very devout prophetess, named Anna, and at that moment she came out to give praise to God for being allowed to be present at that very special meeting. Simeon and Anna proclaimed publicly to those in the Temple, that the little child was the Messiah.