

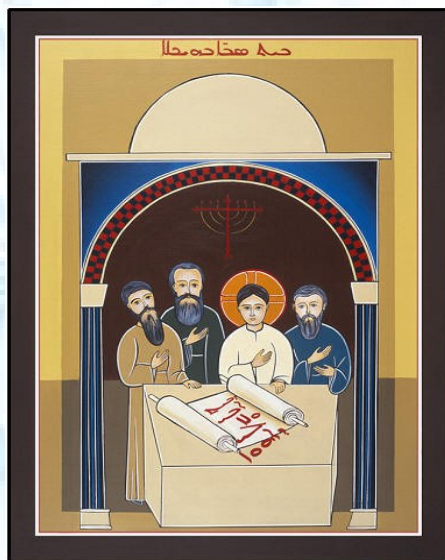
# Our Lady of Victory Maronite Catholic Parish At Saint Pamphilus Church **January 1 - 2, 2022**

**YOU ARE THE CHURCH AND THE CHURCH IS YOU**

**LET US PRAY FOR A SYNODAL CHURCH:**

**COMMUNION, PARTICIPATION, AND MISSION**

**FINDING IN THE TEMPLE**



**“Glory to you, O Word of God, the wise one; praise to you, the Light, Way and Life of the world. Grant us purity of heart and simplicity of speech to praise you this day. As we commemorate your finding among the teachers, grant that we be zealous in keeping your laws and passing on your teachings. Then we will be worthy to behold your face, and glorify you with your Father and you Holy Spirit, for ever. Amen.”**

***Safro (Morning Prayer) from the Finding in the Temple***

**Rev. Samir Chebli, Pastor | Chorbishop Michael Kail, Adviser | Bahige Alchoufete, Subdeacon**

**Anne Ayoob, Financial Administrator | Judi Perry, Secretary**

**Lori Evans, Religious Education Director | Naji Farah, Choir Director**

**Address: 1000 Tropical Ave, Pittsburgh, PA 15216 | Office: 412-278-0841 For Emergencies: 914-309-6650**

**Website: [www.olvpg.org](http://www.olvpg.org) | Office: [office@olvpg.org](mailto:office@olvpg.org) | Facebook: [www.facebook.com/olvpg](https://www.facebook.com/olvpg)**

**OFFICE HOURS: The Church office will be open Tuesday through Friday from 10:00 am until 4:00 pm.**



### PRAYER BEFORE THE EUCHARIST

The church is open from Tuesday to Friday from  
10 AM to 5 PM

for prayer and meditation

before the Eucharist in the Tabernacle.

**Eucharistic Adoration every Thursday from  
4:00 to 5:00 PM.**

### MYSTERY OF RECONCILIATION/CONFESSION

Confession is available before and after Liturgies on  
Saturday and Sunday, and by appointment during the  
week. Confessions will also usually be available on Sat-  
urday during the Liturgy when two priests are present.

### Weekly Collections for December 25<sup>th</sup> & 26<sup>th</sup>

Christmas Collection .....	\$2479.00
Sunday Collection .....	\$1299.00
Mail Collection .....	\$130.00
Donations from Individuals .....	\$11,000.00
Collection for Lebanon .....	\$60.00
Candles .....	\$63.00
Memorials (Elias Kassouf) .....	\$500.00
<b>Total: .....</b>	<b>\$15,531.00</b>

### Liturgy Intentions

Friday	Dec 31	5:00PM	Living & Deceased Members of OLOV	
Saturday	Jan 1	11:00 AM	Living & Deceased Members of OLOV	
Sunday	Jan 2	8:30 AM	The Friends of St. Pamphilus	
		11:00 AM	Birthday Rem. For Wadad Budway	The Borik Family
			Marianna Kassab, Sara Khalil & Georgio Fayad	The Family
Monday	Jan 3	5:00 PM	Intentions of Parish Council Members	
Tuesday	Jan 4	5:00 PM	Living & Deceased Members of OLOV	"Remember me in Your Kingdom"
Wednesday	Jan 5	5:00 PM	Living & Deceased Members of OLOV	"Remember me in Your Kingdom"
Thursday,	Jan 6	5:00 PM	Living & Deceased Members of OLOV	"Remember me in Your Kingdom"
Friday	Jan 7	5:00 PM	Intentions of Finance Committee Members	
Saturday	Jan 8	4:00 PM	Soul of Robert Raymond	Sadie Thomas
Sunday	Jan 9	8:30 AM	1st Anniv. For Tony & Liz Mowad	The Mowad Family
		11:00 AM	Soul of Loretta & Maureen Budway	The Borik Family
			Cloyd Yoder	Art Bedway

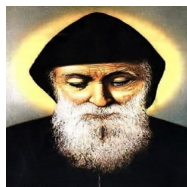
### In Our Prayers

Please keep in your prayers:

Maxine Schoen, Chuck Borik, Martha Kail, Peter DeSando, Angie Joseph, Michael Rattie, Alicia Hruby, Helen McGoun, Diana Kuzma, Elaine Moses, Alice Marratto, Dr. Adnan Abla, Ashley Ayoob, Frances Barack, David Moses, David Zennie, Ingrid Franklin, Donald Kovanis, Faten Faifaf, Marylou Joseph, Sr. Mary Ann Karas, Franice Pattinato, Helen Mierski, Rebecca Rodgers, Rina Molinaro, Patty Dorerzbacker, Anna Marie Mecca, Ken Kovach, Frank Joseph, Joseph Anthony, Alex Joseph, Rosemary Thomas Hartman, Tom Walsh and Celeste Cancilla.



## Saint Sharbel Liturgy



Every 22nd of the month we will celebrate the Liturgy of Saint Sharbel which will be offered for the intentions of our parishioners, relatives and friends who need our prayers.

### Month of January

#### Altar Bread and Wine

In loving memory of Naif & Gloria George

Requested by: Marie Smith

#### Sanctuary Lamps

In loving memory of E. David Zennie

Requested by: Martha Kail & Family

*Altar Bread and Wine or Sanctuary Lamps can each be sponsored for a donation of \$25 per month, in loving memory of our loved ones.*

### Scripture Readings

Finding in the Temple—Jan. 2nd

Heb 7:11-19

Lk 2:41-52

Epiphany of Our Lord—Jan. 6th

Titus 2:11-3:7

Lk 3:15-22

First Sunday after Epiphany—9th

2Cor 10:1-11

Jn 1:29-34

*All Scripture Readings are taken from the Revised Edition of the New American Bible*

## Victory Hall Rental

Our Victory Hall is the perfect location for your Personal and Business Events.

Victory Hall has ample Free Parking; 350 Person Capacity. We allow the renter to bring their own food (Caterer).

Parishioners receive a special discount for their events.

Please recommend Victory Hall to your friends and business associates.

To rent or for more information, please contact the Church office  
412-278-0841



NEW FACEBOOK PAGE FOR VICTORY HALL:

<http://www.facebook.com/victoryhallolovgh>

Please join and share with your friends and family members

Follow Our Lady of Victory Church on:

♦ Website: [www.olovpgh.org](http://www.olovpgh.org)

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### Maronite Christian Formation Program

No MCF Classes on Sunday, January 2, 2022—  
New Years Break.

Classes resume next Sunday, January 9, 2022

*In Loving Memory of  
the deceased members of*

Lubus and Karrat  
Families



**The Feast of Our Founder**

**Saint Maron**

**Saturday, February 12, 2022**

**We will join on Saturday, February 12, 2022  
In the Church to pray as the Family of Maron  
And following the Liturgy**

**To gather for fellowship, food and Hafli in Victory Hall**

**WE WILL PRESENT 12 OF OUR FELLOW PARISHIONERS WITH HONORS DURING THE DINNER**

Cold Mazza Plate on each table

**MENU:**

Tabouli  
Raw Kibbee  
Rice with Meat  
Chicken with Rice  
Lubia (Green Beans)  
A Pasta  
Italian Chicken

**Ticket Prices:**

Adults	\$75 per person
Students	\$38 per person
Children Ten (10) and under	FREE

**TICKETS WILL BE AVAILABLE FOR PURCHASE  
SHORTLY AFTER THE NEW YEAR**

**WE HOPE YOU'LL JOIN US**



## Circumcision of Our Lord - January 1st



The entire Maronite liturgical year is centered on the life, death and resurrection of Jesus. The six Sundays of Happy Announcements recalled for us the great events in the history of our salvation leading up to the Birth of our Lord.

Today, we commemorate an event in the life of Jesus which took place eight days after his birth: his naming and circumcision.

According to Hebrew law, every male child was to be circumcised on the eighth day after his birth (Genesis 17: 11-12).

Circumcision was the sign God gave to Abraham of his covenant with his chosen people. Through circum-

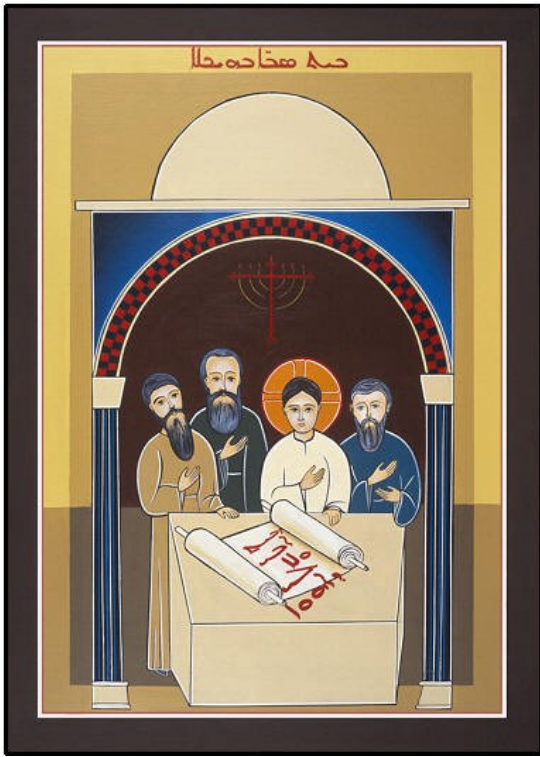
cision the Hebrew child received the physical sign of his membership in the chosen people of God. At the time of circumcision the child was also given the name by which he was to be known among God's people.

It is thus that Jesus is circumcised and given his name which means, "Yahweh is Savior." Jesus, as God's true Son had no need of circumcision and yet, in order to show that he was the fulfillment of the law, he submitted to its prescriptions. Jesus was already a member of God's chosen people; for, in fact, he was God's chosen One, the Son of the Most High. And yet, Jesus not only observed the prescriptions of the law, he also surpassed them since after his death and resurrection, the New Covenant would be established and the Old Covenant would be abolished.

The infant Church questioned whether circumcision was necessary for those who wished to become Christians. Saint Paul who brought the gentiles into the Church asserted that circumcision is no longer required in the light of the death and resurrection of Jesus. One becomes a member in the new Israel, not by circumcision of the flesh, but by faith and baptism in Christ (Colossians 2:11f).

The Feast of the Circumcision of Jesus is one of the oldest feasts of the Church. It is a day which obliges us to gather for the celebration of the Divine Liturgy and to commemorate this event in the life of Jesus as a community of faith.

## Finding in the Temple – January 2nd



We know little about the childhood of our Lord except for the incident which is celebrated in the Liturgy today. Jesus, as a boy, joined his parents in going up to Jerusalem and the Temple for the feast of Passover. After fulfilling the requirements of Jewish law, Joseph and Mary set out for home, presuming that Jesus was traveling with relatives. In reality, he had remained in Jerusalem where Mary and Joseph found him in the Temple listening to the teachers and asking them questions. Luke's account of the incident ends with the note that Jesus was subject to his parents.

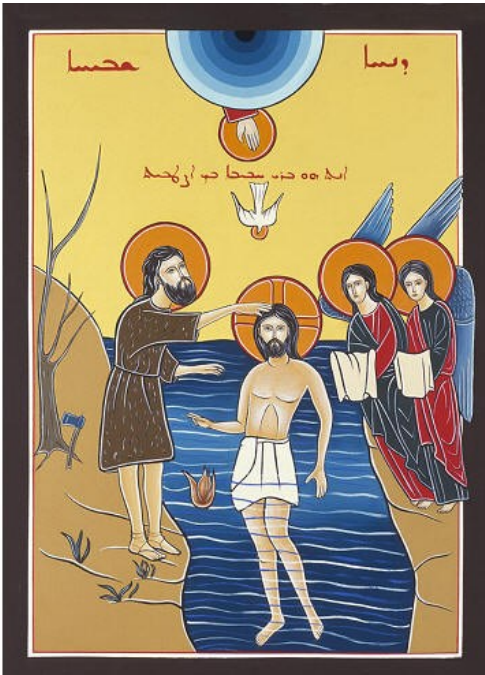
In today's feast two points become clear to us: Jesus fulfills the law of Moses in his own life, and he does so as one who has humbled himself to become like us in all things, but sin.

On the feast of the Circumcision we were reminded that Jesus was subject to the requirements of the Mosaic law and today we are again reminded that Jesus fulfilled the spiritual responsibilities of a member of God's chosen people; for he prayed in the Temple and celebrated the Passover with his family, he who was both the true Temple and the Passover sacrificed for us. We are thus reminded that through our participation in the sacrifice of Christ's body we become living temples of the Lord.

Jesus listened to the teachers of the law and amazed them by his questions. He who was the teacher of Israel would establish a new law which would not be written on tablets of stone, but rather upon our hearts.

Christ our Passover and Teacher comes among us with the humility and simplicity of a child. He who was the eternal Son of God abandoned his prerogatives and taught us by his obedience to his parents that we are subject to our Father in heaven, the Father's will must be our will, the Father's care and concern must be manifested in our love for his children.

## The Epiphany of the Lord--January 6



We celebrate the feast of the Epiphany of our Lord Jesus Christ. In the Eastern Churches this feast is known by two names: Epiphany and Theophany. The Greek word, Epiphany means “a manifestation” or “an apparition” and the word, Theophany, “an appearance of God.” On this day we celebrate the appearance or manifestation of Christ among us as God’s Son.

The feast of Epiphany was first celebrated in the East around the third century and eventually was adopted by the Western Church. In the Eastern Churches the celebration of the Epiphany originally centered on both the Birth of our Lord and his baptism. When the later Western feast of Christmas was introduced into the East, Christmas became the feast of the Birth of our Lord and the Epiphany, that of his baptism. The Season of Happy

Announcements truly concludes today with the final announcement of the Heavenly Father that Jesus is His beloved Son and we should listen to him. The season that began with the simple announcement of the Angel Gabriel to Zechariah concludes on Epiphany with the announcement of none other than the Father himself, presenting his Son for us to accept and believe in. Jesus is the WORD and those who trusted that God’s words to them would be fulfilled, find that fulfillment in Jesus Christ.

The feast of the Epiphany is intimately connected with the mystery of our Lord’s birth. The Child who was born for us and the Son who was given to us is manifested before us to be the Son of the Most High. Christ begins his public life with his baptism by John in the Jordan river. At his baptism Christ is seen as the fulfillment of John’s preaching: he is the Messiah and the Lamb of God who takes away the sins of the world. The Father and the Holy Spirit are witnesses to Christ for he is the beloved Son of the Father and upon him the Spirit rests. Thus at the baptism of the Lord we have not only an epiphany or manifestation of Christ as God’s Son, but also a theophany or manifestation of the Trinity --Father, Son and Holy Spirit.

The feast of the Epiphany reminds us not only of the baptism of Christ, but also of our own baptism. Saint Ephrem in his Hymn on Epiphany says: “. . .our blessed Lord came to be baptized with sinners and because of his glory the heavens were opened. The One who purifies all creatures, desiring to cleanse them, went into the water and sanctified them for our baptism.” It is for this reason that we bless water on this day. Originally, the mystery of baptism was celebrated on this feast and the waters blessed where those of baptism.



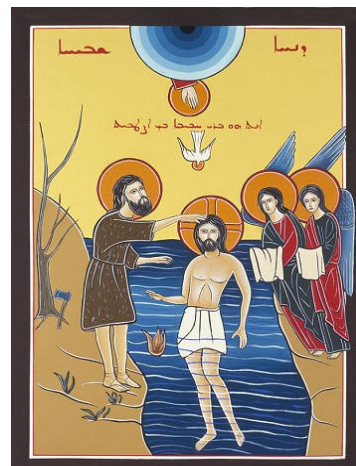
Today we celebrate the manifestation or epiphany of the Trinity at the baptism of Christ as well as the manifestation of the glory of God in the person of the Lord come into the world, that is to say, the manifestation of Christ, the Word of God, among us. Let us then call to mind the grace of God who has appeared for the salvation of all, and thank him for the baptism through which we have been begotten in the Spirit and through which we have put on Christ and become children of the Father.

The Syriac word for Epiphany is **DENHO**. It has the same meaning as apparition and manifestation.

Besides this obvious meaning, the tradition of the Syriac Churches celebrated DENHO as a mysterious betrothal between Christ and his people and also as a new passage: it is the passage through water for a new people (the Church) toward a new promised land (the Kingdom). In such a vision, the proper baptism of the Lord was considered, before his death and resurrection, the perfect “type” of the Christian baptism. It was DENHO before Easter, that introduced us into the plan of salvation. DENHO, before Easter, was therefore the day of baptism in the Church. Within the liturgical cycle, the season of Epiphany is quite movable (from five weeks to two months). However, the original understanding of this season is that of a season of commemorations. According to the Syriac tradition, still preserved in the Chaldean and Syrian Churches, though differently expressed, this season celebrates various commemorations of saints and fathers, such as John the Baptizer, Peter and Paul, the evangelists, the Syrian and Greeks doctors of the Church, the forty martyrs, the dead... The three actual Sundays of the deceased Priests, of the Righteous and Just and of the Faithful departed commemorate the dead and are observed by all the Syriac Churches, although the respective Sundays may be known by a different title.

By their nature, these Sundays do not constitute an independent liturgical season, nor do they belong to the Season of Great Lent. They simply form an integral part of the Season of Epiphany. The season of Epiphany then begins with the Feast of Epiphany itself and concludes on Cana Sunday--the entrance into Great Lent.

The blessing of the Epiphany water includes the placing of white hot coals into the waters to be blessed. This is reminiscent of the flaming Word of God, the White Hot Coal, the Burning Flame of God. This is a symbol of God’s awesome and mighty presence and harkens back to the Burning Bush of Moses and the Burning Flame that Mary received into her womb. It is also a reminder that the Flame of the Spirit of God was present in the Jordan River the day of Christ’s Baptism.





# Sunday of the Finding in the Temple

## A Reading from the Letter to the Hebrews 7:11-19

Melchizedek, a Type of Christ

Brothers and Sisters:

If perfection had been attainable through the levitical priesthood — for the people received the law under this priesthood — what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. Now the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. It is even more obvious when another priest arises, resembling Melchizedek, one who has become a priest, not through a legal requirement concerning physical descent, but through the power of an indestructible life. For it is attested of him, “You are a priest forever, according to the order of Melchizedek.” There is, on the one hand, the abrogation of an earlier commandment because it was weak and ineffectual (for the law made nothing perfect); there is, on the other hand, the introduction of a better hope, through which we approach God.

Praise be to God always!

## Feast of the Epiphany

## A Reading from the Letter of Paul to the Titus 2: 11-3:7

Transformation of Life

Brothers and Sisters:

The grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds. Declare these things; exhort and reprove with all authority. Let no one look down on you. Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show every courtesy to everyone. For we ourselves were once foolish, disobedient, led

astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

**Praise be to God always!**

## **Sunday of the Finding in the Temple**

### **The Gospel of Life and Salvation of our Lord Jesus Christ as recorded by the evangelist Luke 2:41-52**

Finding in the Temple

The Evangelist Luke writes:

Every year Jesus' parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you 88 in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.

**This is the truth. Peace be with you.**

# Feast of the Epiphany

## The Gospel of Life and Salvation of our Lord Jesus Christ as recorded by the evangelist Luke 3: 15-22

### The Baptism of Jesus

The Evangelist Luke writes:

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." So, with many other exhortations, he proclaimed the good news to the people. But Herod the ruler, who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done, added to them all by shutting up John in prison. Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

**This is the truth. Peace be with you.**



The Synod on Synodality is a two-year process of listening and dialogue beginning with a solemn opening in Rome on October 9 and 10, 2021 with each individual diocese and church celebrating the following week on October 17. The synodal process will conclude in 2023. Pope Francis invites the entire Church to reflect on a theme that is decisive for its life and mission: *“It is precisely this path of synodality which God expects of the Church of the third millennium.”* This journey, which follows in the wake of the Church’s “renewal” proposed by the Second Vatican Council, is both a gift and a task: by journeying together and reflecting together on the journey that has been made, the Church will be able to learn through Her experience which processes can help Her to live communion, to achieve participation, to open Herself to mission.

*His Excellency Bishop Gregory Mansour has asked his pastors to meet with a small group of parishioners to discuss the Points to Explore that will follow below. Please review these points, discuss them with family and fellow Catholics. If you would like to comment on any of these points, please send to the Church Office. Father Samir will be inviting a few of you to meet with him to discuss these points a little more in depth and to decide which points will be explored further within our local community.*

## **POINTS TO EXPLORE**

### **1. JOURNEYING COMPANIONS**

In our Church and society, we journey side by side on the same road. When we say, “our Church”, what persons are not given the attention they need?

### **2. LISTENING**

When we accompany another person, we need to listen, which requires an open mind and heart. What hinders our listening? To whom do we listen? To whom she listen better?

### **3. SPEAKING OUT**

All of us are invited to speak courageously in freedom, truth and charity. Does our parish speak out on the important issues of our day, abortion, religious freedom, racism, social justice?

### **4. CELEBRATING**

Journeying together is possible only if we share in listening to the Word of God and the celebration of the Eucharist. How does the liturgical life of our parish inspire and direct our journeying together? How does our parish promote the active participation of all the faithful in the Divine Liturgy?

### **5. CO-RESPONSIBLE IN THE MISSION OF THE CHURCH**

All the members of the Church are called to participate in the Church’s mission. How does our parish support the mission to evangelize and care for the sick, the elderly and the vulnerable? How do we share the beauty of the Maronite Rite with the rest of the Church?

### **6. DIALOGUE IN CHURCH AND SOCIETY**

Dialogue is necessary in order to gather the experience of others, but requires perseverance and can include silences and sufferings. How do we deal with conflicts and address difficulties in our parish? As a parish, do we have a dialogue with others outside the parish?



## 7. DIALOGUE WITH OTHER CHRISTIAN DENOMINATIONS

Journeying together involves engaging with the baptized of other denominations. What are our relationships with brothers and sisters of other denominations? How can we engage with them?

## 8. AUTHORITY AND PARTICIPATION

A synodal Church is a participatory and co-responsible Church. How does our parish identify the goals to be pursued, the way to achieve them, and the steps to be taken? How is authority exercised in our parish? Is teamwork and co-responsibility encouraged? Do we have effective pastoral and finance councils?

## 9. DISCERNING AND DECIDING

As we journey together, decisions are made through discernment, in common obedience to the Spirit. What procedures do we use in discerning together and making decisions? How can they be improved? How and with what tools can we promote transparency and accountability?

## 10. FORMING OURSELVES IN SYNODALITY

The spirituality of journeying together calls us to deepen our formation in Christ. Are we better able to journey together, listen and engage in dialogue? What formation do we need for discernment and exercise of authority?

Every session of the Second Vatican Council began with the prayer *Adsumus Sancte Spiritus*, the first word of the Latin original meaning, “We stand before You, Holy Spirit,” which has been historically used at Councils, Synods and other Church gatherings for hundreds of years, being attributed to Saint Isidore of Seville (c. 560 - 4 April 636). As we are called to embrace this synodal path of the Synod 2021-2023, this prayer invites the Holy Spirit to operate within us so that we may be a community and a people of grace. For the Synod 2021-2023, we propose to use this simplified version, so that any group or liturgical assembly can pray more easily.

### SYNODAL PRAYER

We stand before You, Holy Spirit,  
as we gather together in Your name.  
With You alone to guide us,  
make Yourself at home in our hearts;  
Teach us the way we must go  
and how we are to pursue it.  
We are weak and sinful;  
do not let us promote disorder.  
Do not let ignorance lead us down the wrong path  
nor partiality influence our actions.  
Let us find in You our unity  
so that we may journey together to eternal life  
and not stray from the way of truth  
and what is right.  
All this we ask of You,  
who are at work in every place and time,  
in the communion of the Father and the Son,  
Forever and ever. Amen.



“While the concept of **synodality** refers to the involvement and participation of the whole People of God in the life and mission of the Church, the concept of collegiality defines the theological significance and the form of a) the exercise of the ministry of Bishops in the service of the local Church entrusted to the care of each of them, and b) of the communion between local Churches at the heart of the one universal Church of Christ, brought about by means of the hierarchical communion of the College of Bishops with the Bishop of Rome.”