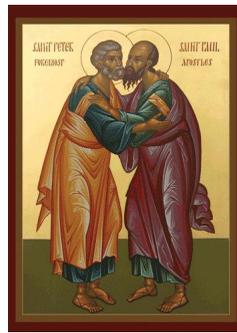




# Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET \* BRADDOCK, PENNSYLVANIA 15104 \* TELEPHONE (412) 461-1712

E-mail: [stspeterpaulbc@gmail.com](mailto:stspeterpaulbc@gmail.com)

**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

Sunday, April 5<sup>th</sup>, 2020

Tone Festive

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

Sunday	04/05/2020	11:00 AM	<i>Palm Sunday</i>	<i>(On-Line)</i> <i>For Parish Family</i>
Holy Tuesday	04/07/2020	06:30 PM	Presanctified Liturgy	<i>(On-Line)</i>
Good Friday	04/10/2020	05:00 PM	Solemn Vespers with Burial service of Jesus	<i>(On-Line)</i>
<b>Holy Saturday</b>	<b>04/11/2020</b>	<b>05:00 PM</b>	<b>Matins of Resurrection with Divine Liturgy; Blessing of Easter food</b>	<i>(On-Line)</i>
<b>Easter Sunday</b>	<b>04/12/2020</b>	<b>11:00 AM</b>	<b>Divine Liturgy/ Blessing of Easter food</b>	<i>(On-Line)</i>
Bright Tuesday	04/14/2020	11:00 AM	Divine Liturgy	<i>(On-Line)</i>
Thomas Sunday	04/19/2020	11:00 AM	Divine Liturgy	<i>(On-Line)</i>

**LIVE STREAM VIEWING**

Liturgy of the Presanctified Gifts March 27<sup>th</sup> was: 283; Sunday March 29<sup>th</sup> was: 395.

**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:



Andrew Cencarik, Don Downey, Phillip Fall, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough Shirley Carmoney Torbich, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Mark Zafaras.

**\*\*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.**

**PLEASE REMEMBER TO SUPPORT YOUR PARISH**

**DURING THIS UNPRECEDENTED TIME, EVERYONE IS ENDURING HARDSHIPS.**



**PARISHES, WITH NO WEEKLY COLLECTIONS AND CANCELLED FUNDRAISERS, ARE ALSO EXPERIENCING FINANCIAL HARDSHIPS AND HAVE A DESPERATE NEED OF FUNDS TO PAY THEIR REGULAR BILLS AND MEET THEIR PARISH EXPENSES.**

**PLEASE SUPPORT YOUR CHURCH BY MAILING YOUR WEEKLY OFFERINGS TO YOUR LOCAL PARISH UNTIL PUBLIC LITURGICAL SERVICES RESUME.**

**ETERNAL MAMORY**



Horton, David Duane, Jr. (Master Gunnery Sergeant USMC). Age 50, of Fairview PA, passed away unexpectedly, on Saturday, March 28, 2020. Beloved husband of 31 years to Christine Horton; loving father of David Duane (Brittany) Horton III; cherished son of the late David Duane Horton Sr. (Carol) and Judy Larkin Ridge (the late Robert W. Ridge); brother of Shari (Tom) Fialkovich, Tracy (Anthony) Smith, Marsha (Timothy) Tamski, and Matthew Horton; brother-in-law to 10; also survived by his faithful canine companion Nala. David was a Master Gunnery Sergeant in the USMC and retired in 2009 after 21 years of dedicated service. Following his retirement he continued to support the military working as a contractor for the Marine Corps over the last 11 years. Throughout his time in the military David earned numerous awards and medals, including 2 Navy and Marine Corps Achievement Medals, the Navy and Marine Corps Commendation Medal, the Global War on Terrorism Service Medal, the National Defense Service Medal, the Kuwait Liberation Medal, the Southwest Asia Service Medal, 3 Joint Meritorious Unit Awards, the Presidential Service Badge, and the Meritorious Service Medal. In his free time David enjoyed fishing on Lake Erie, golfing, and above all spending time with his family and friends. David will be greatly missed by all who knew and loved him. Unfortunately, due to the current pandemic there will be no services at this time. In blessed repose, grant, O Lord, eternal rest to the soul of Your departed servant, *David*, and remember him forever.

**CONTRIBUTIONS**

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

**OUR GIFTS TO GOD AND OUR CHURCH. (SENT TO PERISH OFFICE FROM 3-25-2020 TO 4-1-2020):**

SUNDAY OFFERING	\$ 595.00
CANDLES	12.00
MONTHLY	255.00
HOLY DAY	305.00
EASTER	270.00
HILODAY FLOWERS	60.00
HOLY WEEK	130.00
<b>TOTAL</b>	<b>\$ 1,627.00</b>

## CATHOLIC TEACHING

### *The Joint Mission of the Son and the Spirit*

The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God. Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness. When Christ is finally glorified, he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory, that is, the Holy Spirit who glorifies him. From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him:

*The notion of anointing suggests . . . that there is no distance between the Son and the Spirit. Indeed, just as between the surface of the body and the anointing with oil neither reason nor sensation recognizes any intermediary, so the contact of the Son with the Spirit is immediate, so that anyone who would make contact with the Son by faith must first encounter the oil by contact. In fact there is no part that is not covered by the Holy Spirit. That is why the confession of the Son's Lordship is made in the Holy Spirit by those who receive him, the Spirit coming from all sides to those who approach the Son in faith.*

### The Name, Titles, and Symbols of the Holy Spirit

#### *The proper name of the Holy Spirit*

"Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. the Church has received this name from the Lord and professes it in the Baptism of her new children.

The term "Spirit" translates the Hebrew word ruah, which, in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit. On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."

#### *Titles of the Holy Spirit*

When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," advocatus. "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler. The Lord also called the Holy Spirit "the Spirit of truth."

Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise, The Spirit of adoption, The Spirit of Christ, The Spirit of the Lord, and the Spirit of God - and, in St. Peter, the Spirit of glory.

*(Catechism of the Catholic Church, I BELIEVE IN THE HOLY SPIRIT.)*

## 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.

## INTRODUCTION TO THE OLD TESTAMENT: BOOK OF JEREMIAH



Author: Jeremiah; Date Written: 627-580 BC

The book of Jeremiah is one of the longest and most challenging books in the Bible. It is a mix of prophecy and history. Jeremiah was a prophet who ministered to the nation of Judah in its final years before the Babylonian conquest and the exile. God called him at a young age (1:5-7) to preach a hard message to the nation: the sins of Judah had reached their limit and God must execute his judgment by sending the people to exile.

Political complexities fill Jeremiah. Two major events frame the book: the religious reform of Josiah at the beginning (1:3) and the fall of Jerusalem at the end (39, 52). Near the beginning of

Jeremiah's ministry, King Josiah initiates a return to worship of the Lord and the eradication of the worship of false gods. After he dies in battle against the Egyptians, Jehoahaz temporarily takes the throne, but is deposed by Pharaoh Neco who makes Jehoiakim king. Babylon conquers Judah in 605 BC under Jehoiakim's reign, but Jehoiakim tries to throw off their control a few years later. Jehoiakim is then succeeded by Jehoiachin, who is reigning when the Babylonians attack again in 597 in response to Jehoiakim's rebellion. Jehoiachin is exiled and Babylon places his uncle, Zedekiah, on the throne.

Zedekiah reigns for about 10 years until he too tries to reject Babylonian power, which elicits a crushing response from Nebuchadnezzar, the king of Babylon. In 587, the Babylonians come and destroy Jerusalem and the Temple. They tear down the city and gouge out Zedekiah's eyes and take the leaders of Judah into exile. The conquest is complete and the exile has begun.

In the context of these political upheavals, Jeremiah advises the kings and prophesies to them, but Josiah was the only king to respond to him positively. Jeremiah advises submission to Babylon, yet the kings of Judah rebel and bring on the total punishment of the nation. Exile has always been the consequence for disobedience to the Law of Moses (Deut 28:49-68), but now disaster is imminent. Jeremiah announced that the time has come for the Lord to execute the terms of the covenant and send his people out of the land into exile. After the fall of Jerusalem, Jeremiah lives among the ruins, but he is later brought to Egypt against his will (Jer 43:5-7).

Jeremiah prophesies that the exile will last 70 years (25:11). Then the people will be brought back to the land, have a new Davidic king (33:15-17) and most significantly, a new covenant (31). The prophecy of the new king and covenant finds its fulfillment in Jesus, the son of David (see Matt 1:1; Luke 22:20).

Jeremiah had two scribes who were brothers of each other: Baruch and Seraiah, sons of Neriah. They are probably responsible for the text of the book as we have it. The book of Jeremiah is not chronological. It is collected from many things that Jeremiah said and did during his ministry. Parts of Jeremiah (39, 52) are parallel to 2 Kings 25. The book begins with Jeremiah's prophecies against Judah (1-25). Then it presents a prose history of Jeremiah's life and the events of the last years of the kingdom of Judah (25-46). Next are Jeremiah's oracles against the nations (47-51). Finally, there is an historical epilogue (52).

Jeremiah brings a message of judgment and a message of hope. The prophet announces God's judgment against Judah's sins, but promises a future restoration.

## JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

## FUNERAL

Thus it is not at all ironic that the same Saint John of Damascus who wrote the joyful canon sung by the Church on Easter Night is also the author of the Church's songs of death, which are indeed unyielding in their gravity and uncompromising in their bluntness and realism about the inevitable fact of the final fate of fallen human existence.

*What earthly sweetness remains unmixed with grief? What glory stands immutable on the earth? All things are but feeble shadows, all things are most deluding dreams, yet one moment only, and death shall supplant them all. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, give rest to him whom Thou hast chosen, for as much as Thou lovest mankind.*

*I weep and lament when I think upon death, and behold our beauty created in the likeness of God lying in the tomb disfigured, bereft of glory and form. O the marvel of it! What is this mystery concerning us? Why have we been delivered to corruption? Why have we been wedded unto death? Truly, as it is written, by the command of God Who giveth the departed rest (Funeral Hymns).*

As the funeral service is now normally served, the Beatitudes are chanted after the canon and the hymns of Saint John, with prayer verses inserted between them on behalf of the dead. The epistle reading is from First Thessalonians (4.13–17). The gospel reading is from Saint John (5.24–30). A sermon is preached and the people are dismissed after giving their “final kiss” with the singing of the final funeral song: Eternal Memory.

It has to be noted here that this song, contrary to the common understanding of it, is the supplication that God would remember the dead, for in the Bible it is God's “eternal memory” which keeps man alive. Sheol or Hades or the Pit, the biblical realm of the dead also called Abaddon, is the condition of forsakenness and forgottenness by God. It is the situation of non-life since in such a condition no one can praise the Lord; and the praise of the Lord is the only content and purpose of man's life; it is the very reason for his existence. Thus, this most famous and final of the Orthodox funeral hymns is the prayer that the departed be eternally alive in the “eternal rest” of the “eternal memory” of God—all of which is made possible and actual by the resurrection of Jesus Christ which is the destruction of the Pit of Death by the splendor of Divine Righteousness and Life (see Ps 88; Hos 13.14; 1 Cor 15; Eph 4.9; Phil 2.5–11; 1 Pet 3).

The vigil of the dead should normally be fulfilled in the eucharistic liturgy in which the faithful meet the Risen Lord, and all those who are alive in him, in the glory of his Kingdom of Life. The fact that the funeral vigil, in recent years, has lost its preparatory character and has simply been transformed into the funeral service itself, separated from the eucharistic liturgy, is a sad fact which allows neither for the proper appreciation of the vigil itself nor for the full Christian vision of the meaning of life, death and resurrection in Christ, the Church and the Kingdom of God.

The fact that the Divine Liturgy, when it is preserved with the funeral vigil, is served before it and is made into something mournful, converted into a “requiem mass” offered “on behalf of the dead,” is also an innovation of recent centuries under old Roman Catholic influence which further distorts the Christian understanding and experience of death in Christ.

## PALM SUNDAY

Today our Lord enters Jerusalem. He is seated on a young ass, the lowest of creatures, and escorted by street children like the King of Jerusalem. He is the King of Jerusalem, the King of Peace and Humility. And this is only right, for the name 'Jerusalem' means 'the City of Peace'; Christ alone, the King of Peace, is therefore its rightful King.

Children greet Him with palms, the symbols of victory, and they cry 'Hosanna', meaning 'Save, we pray'. Their cry and their deed are greater than they know, for in their innocence they speak and do truth, for Christ alone saves us, if we pray to Him; and the palm branches are indeed tokens of victory, for Victory comes through the Tree of the Cross.

This is not just an historic event, but an event that can be repeated at every communion. For whenever we seek peace and humility as if seated on an ass, as innocent as children crying 'Save, we pray', then Christ enters our souls and makes them into Jerusalems within us.

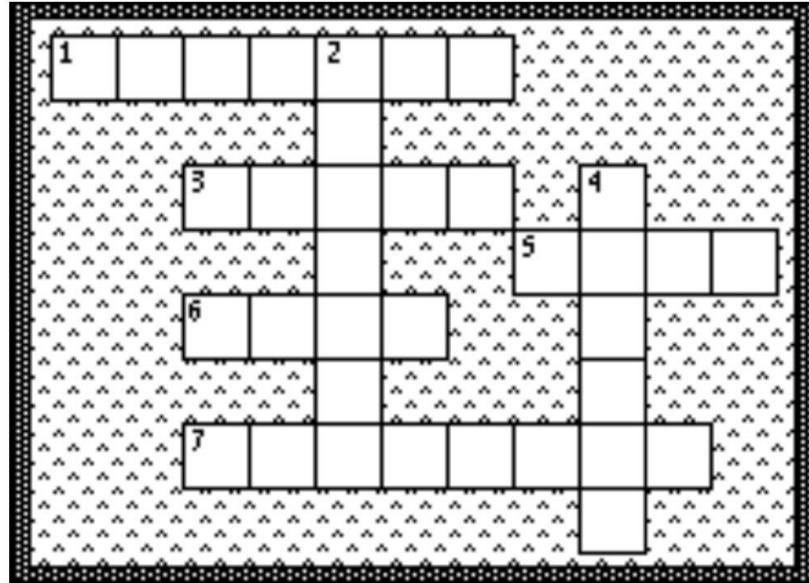
However, we know that in Jerusalem there were not only children who greeted Him, there were also others, Scribes and Pharisees who, as the Gospels say, 'were displeased'. They are those who wanted a worldly leader, a man of violence, a rival to the Romans, and they will lead Christ to Golgotha, preferring an unrepentant thief to the Son of God. Within a few days our Lord will suffer, because He is innocent and all the innocent suffering of the world, of which we have seen so much in our own days, is taken up in Him.

The division between, on the one hand, children and, on the other hand, the worldly Scribes and Pharisees is a division which is repeated through time and space, and all of us have at some time or another been on both sides. For whenever we sin we are on the side of the Scribes and Pharisees, and whenever we are innocent, we are on the side of the children. But whose side are we on today and whose side will we be on this coming week?

For in this coming Great and Holy Week, the Church calls us to follow Christ. On Monday, Tuesday and Wednesday, we begin to relive the dramatic events in Jerusalem of this Week. On Thursday morning we come to the celebration of the Last Supper, which was and is the First Liturgy. On Thursday evening we have the beautiful Service of the Twelve Gospels when the Church tell us all the details of Christ's betrayal, of Judas, of Christ's trial, of Pilate, of Christ's scourging and Crucifixion. On Friday afternoon Christ is taken down from the Cross and on Friday evening He is buried and we shall sing together the Lamentations around His Tomb. On Saturday morning, we shall witness the first Resurrection Liturgy with the changing of vestments from red into white and then on Saturday at midnight Christ will make clear His Resurrection. This by tradition is the moment when Christ returns to earth and we feel His presence amongst us most clearly.

How can we not pray on these services and yet still call ourselves Christians? How can we not follow Christ through all the events of this Great Week which changed the history of the whole world? Let us be as children, let us put away our worldly calculations and free ourselves from our laziness, let us be with the family of God, with the Mother of God and St John, and follow Christ to the Cross, so that then we can follow Him to His Resurrection, to Victory and Triumph, and so be resurrected in spirit together with Him.

# THE TRIUMPHAL ENTRY INTO JERUSALEM (MATTHEW 21:1-11)



- 4 DOWN "Now when they drew near to Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find a \_\_\_\_\_ tied, and a colt with her. Loose them and bring them to Me.'" **MATTHEW 21:1-2**
- 5 ACROSS "And if anyone says anything to you, you shall say, 'The \_\_\_\_\_ has need of them,' and immediately he will send them." **MATTHEW 21:3**
- 6 ACROSS "All this was done that it might be fulfilled which was spoken by the prophet, saying: 'Tell the daughter of Zion, "Behold, your \_\_\_\_\_ is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey." "' **MATTHEW 21:4-5**
- 1 ACROSS "They brought the donkey and the colt, laid their \_\_\_\_\_ on them, and set Him on them." **MATTHEW 21:7**
- 7 ACROSS "And a very great multitude spread their garments on the road; others cut down \_\_\_\_\_ from the trees and spread them on the road." **MATTHEW 21:8**
- 2 DOWN "Then the multitudes who went before and those who followed cried out, saying: 'Hosanna to the Son of David! "Blessed is He who comes in the name of the LORD!" \_\_\_\_\_ in the highest!'" **MATTHEW 21:9**
- 3 ACROSS "So the multitudes said, 'This is \_\_\_\_\_, the prophet from Nazareth of Galilee.'" **MATTHEW 21:11**

## APPROACH TO HOLY WEEK



Holy Week in the Eastern Church institutes the sanctity of the whole calendar year of the Church. Its center of commemorations and inspiration is Easter, wherein the glorified Resurrection of Jesus Christ is celebrated. Every Sunday is dedicated in the Eastern Church to the Resurrection of the Lord. One hundred days also are dedicated to Easter, 50

before it for preparation, and another 50 after it for commemorating the glorification of the Lord. Easter is considered the "Feast of Feasts."

The 50 days before Easter, known as a part of the period of Triodion ("three" + "odes"), are the period for strengthening faith in the Lord. The means are well-known to people of spiritual experience. They are repentance, which means to change from indifference to full devotion; prayer, which is considered the soul of faith, and through which faith emerges from theory into life; and self-control, which governs our relationships with our fellowman. These means are practical indicators of our vivid faith in God. With this preparation, we are invited to enter the sanctuary of Holy Week, not as spectators, but as participants in the commemoration and enactment of the divine Acts that changed the world. A Christian must always be well-trained and well-armed to fight against those who try to corrupt his spirit and take away his freedom. The Christian must keep his own spiritual kingdom intact and his freedom of religion and uprightness vivid in order to be a part of the Kingdom of God, where the compassion of the Lord and His Resurrection will be experienced. There is no other place where the Kingdom of God can be expanded except the heart of man; and there is no other gate whereby we can enter the Kingdom but that of "repentance." This was the proclamation of the new era of Jesus Christ, who said, "Repent, for the kingdom of heaven is at hand!"

The 50 days which follow Easter are signified by the Pentecostarion. They are dedicated to the spiritual enjoyment of the participants in the deep belief that Almighty God is our Companion in our everyday life and thoughts. It starts with the celebration of the Lord's Resurrection. During this period, the Church of Christ, which is His Mystical Body, was instituted and strengthened. His disciples and Apostles were the witnesses of the appearances of the Risen Lord; they were the recipients of the Holy Spirit, Who changed completely their attitude of fear, Who made the Apostles into piercing heralds and ambassadors of the New Message of salvation in the name of Christ, the Savior. This was an experience, teaching, and inspiration they handed down as the treasure of the Christian Faith. Christians are called to commemorate the same divine Events and to enact them in their hearts and minds, based on the realization that "Christ is Risen."

The entire Christian confession is contained in the words "Christ is Risen." St. Paul, referring to this fact, clearly and emphatically says: "If Christ has not been raised, then our preaching is in vain and your faith is in vain." (I Corinthians 15:14) This is the reason why, from the beginning, the Church of Christ set forth as the center of its worship and faith the Resurrection of its Lord. From the earliest days after Pentecost, the Apostles designated "the first of the Sabbath" of each week for the remembrance of the Resurrection of our Lord. This day was called the "Lord's Day" in the Revelation of John, who said: "I was in the Spirit on the Lord's day..." (1:10) It was this tradition which the writers and hymnologists of the Orthodox Church had in mind when they wrote hymns and odes for eight consecutive Sundays (Lord's days) having for their subject the Resurrection of Christ as the basic belief of redemption and of worship. The fifth article of the Ecumenical Creed of Faith, the Nicene Creed, refers to this belief as well.

The Resurrection of Christ, in relation to the Crucifixion, constitutes the essence of the Christian Easter, which is the center of the celebrations of worship of God in the Church. Herein will be presented the events and services of the Passion Week, recorded in the New Testament, as they exist in the Eastern Church today. The Passion Week, from the triumphant entrance of our Lord into Jerusalem until His Resurrection, contains a series of events in the life of Christ the Savior that link prophecy with its fulfillment.