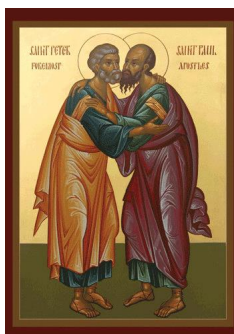




Saints Peter & Paul Byzantine Catholic Church



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

E-mail: 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, February 14th, 2021

Tone 4

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

Sunday	02/14/2021	11:00 AM	Sunday of Cheesefare	+Eleanor Simchak <i>By Barbara Martin</i> (On-Line)
Friday	02/19/2021	06:30 PM	<i>Archippus Apostle</i>	Liturgy of Presanctified Gift Health of Andrew Torbich <i>By Dona Torbich</i>
Sunday	02/21/2021	11:00 AM	1st Sunday of the Great Fast	+Mary Ozimok <i>By Patricia Wypych</i> (On-Line)



**On SEPTEMBER 26th 2021 we are going to
celebrate 125 Years of the establishment
of Sts Peter and Paul in Braddock.**

**Most Reverend William C. Skurla at 3:00 P.M. will
celebrate Divine Liturgy. All details will be announced.**

DIVINE SERVICES ATTENDANCE

Liturgy on Monday, February 1st was 3; on Saturday, February 6th was 5; on Sunday, February 7th was 24.

LIVE STREAM VIEWING

Liturgy on Monday, February 1st was 89; on Saturday, February 6th was 98; on Sunday, February 7th was 155.

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, 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, Marie
Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry
Petticca and Family, Paul Peek, Emily Cox, Margaret Torbich, Mary Pat H, Gale
Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich.*

****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.**

STS. PETER & PAUL, BRADDOCK BOARD MEETING JANUARY 26TH, 2021

1. The Financial Report was reviewed, and Father Vitalii answered questions the board members had regarding the items on the report.
2. There was a discussion about the Braddock church not having a credit card due to a bad credit report in the past. Father explained that he uses the same card for Braddock as for St. Elias church. Some of the board members feel Braddock should have a separate credit card.
3. Plans for the 125 Year Anniversary Celebration on September 26, 2021 were discussed. Father feels that the hall in the Braddock church is not large enough to accommodate the celebration and suggested having the celebration at St. Elias church hall or the St. John Cathedral hall.
Some of the members were not in agreement with having the celebration luncheon so far from the church. Father reminded the members that our 110-year celebration was at another location. However, it was in a closer proximity to the church.
It was also mentioned a lot depends on the pandemic situation.

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146

Rose Petruska is at Magnolia Place, 100 Bella Dr, Saxonburg, PA 16056

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 6th. The remaining Saturdays will be February 27, March 6, 13 and May 22. We will celebrate a Divine Liturgy with a Panahida on each of the Saturdays at 11:00 a.m.

SUNDAY, FEBRUARY 14TH FAŠIANGY DONUTS



After Liturgy on Sunday, February 14, we will be handing out (due to restrictions) FAŠIANGY DONUTS. A table will be set up in the basement. Enjoy a delicious donut or two prior to your journey of the Great Fast.

IMPORTANT UPDATES

Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years celebration on September 26th 2021.

Collected so far \$140.00

CATHOLIC TEACHING

II. Dying in Christ Jesus

To rise with Christ, we must die with Christ: we must "be away from the body and at home with the Lord." In that "departure" which is death the soul is separated from the body. It will be reunited with the body on the day of resurrection of the dead.

Death

"It is in regard to death that man's condition is most shrouded in doubt." In a sense bodily death is natural, but for faith it is in fact "the wages of sin." For those who die in Christ's grace it is a participation in the death of the Lord, so that they can also share his Resurrection.

Death is the end of earthly life. Our lives are measured by time, in the course of which we change, grow old and, as with all living beings on earth, death seems like the normal end of life. That aspect of death lends urgency to our lives: remembering our mortality helps us realize that we have only a limited time in which to bring our lives to fulfillment:

Remember also your Creator in the days of your youth, . . . before the dust returns to the earth as it was, and the spirit returns to God who gave it.

Death is a consequence of sin. the Church's Magisterium, as authentic interpreter of the affirmations of Scripture and Tradition, teaches that death entered the world on account of man's sin. Even though man's nature is mortal God had destined him not to die. Death was therefore contrary to the plans of God the Creator and entered the world as a consequence of sin. "Bodily death, from which man would have been immune had he not sinned" is thus "the last enemy" of man left to be conquered.

Death is transformed by Christ. Jesus, the Son of God, also himself suffered the death that is part of the human condition. Yet, despite his anguish as he faced death, he accepted it in an act of complete and free submission to his Father's will. The obedience of Jesus has transformed the curse of death into a blessing.

(CATECHISM OF THE CATHOLIC CHURCH)

LITURGY REQUESTS FOR 2021

It is a beautiful part of our Byzantine Catholic tradition to have the Divine Liturgy celebrated for the repose of the soul of a departed one, or for the health and personal intentions of an individual. The Liturgy request calendar book for 2021 is now in. If you would like to request a specific date, please do so now. Please know that we will work to provide the dates requested, but we cannot guarantee it. The dates are assigned on a first come first served basis and are reserved upon receipt of the offering. To make your request, please fill out your request and drop it in the collection basket.

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.

FEBRUARY BIRTHDAYS

02/11 TIFFANY LEISER
02/12 MARTHA PETRUSKA
02/18 LUCA DRABIK
02/20 DONALD DOWNEY
02/24 ROSE PETRUSKA
02/25 CONSTANCE SHAMBURA
02/26 DANIEL TORBICH
02/28 MARY ANN SCHAMBURA
02/29 DONNA TORBICH

APOSTLES OF THE SEVENTY ARCHIPPUS AND PHILEMON, AND MARTYR APPHIA

COMMEMORATED ON FEBRUARY 19

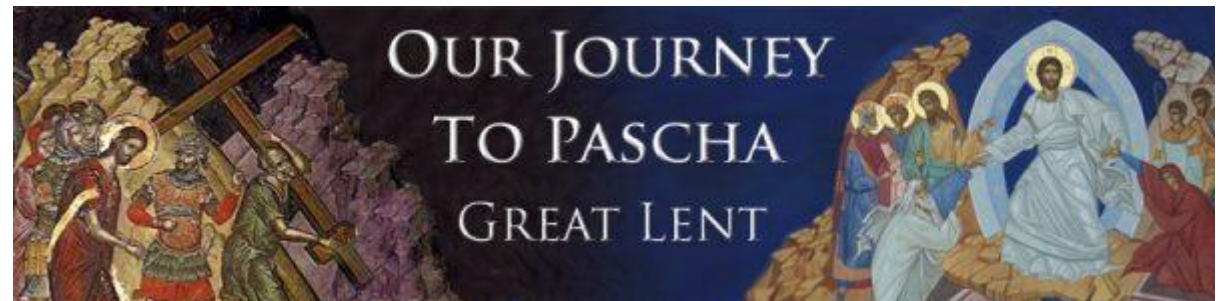


Saints Archippus, Philemon and Apphia, Apostles of the Seventy were students and companions of the holy Apostle Paul. In the Epistle to Philemon, the Apostle Paul names Saint Archippus as his companion, and mentions him again in the Epistle to the Colossians (Col. 4:17).

Saint Archippus was bishop of the city of Colossae in Phrygia. Saint Philemon was an eminent citizen of this city, and the Christians gathered in his home to celebrate church services. He was also made a bishop by Saint Paul and he went about the cities of Phrygia, preaching the Gospel. Later on, he became archpastor of the city of Gaza. Saint Apphia, his wife, took the sick and vagrants into her home, zealously attending to them. She was her husband's co-worker in proclaiming the Word of God.

During the persecution against Christians under the emperor Nero (54-68), the holy Apostles Archippus and Philemon and Apphia were brought to trial by the ruler Artocles for confessing faith in Christ. Saint Archippus was brutally slashed with knives. After torture, they buried Saints Philemon and Apphia up to the waist in the ground, and stoned them until they died.

Saint Archippus is also commemorated on November 22.



CHURCH HISTORY

The Quartodeciman Controversy

We also find near the end of the second century the first time occasion when the bishop of Rome tried to exert his authority over a group of Christians living outside of his area of jurisdiction—Rome and the surrounding region. This occurred in about 190, when Pope Victor I (ruled 189–199), the first Latin-speaking bishop of Rome, attempted to excommunicate the Christians in Asia Minor who were celebrating Pascha on the 14th of the Jewish month of Nisan, no matter what day of the week it fell on. Hence these Christians came to be known as Quartodecimans (i.e., the “Fourteeners”).

Bishop Eusebius of Caesarea (d. c. 340), the first great Church historian, in his History of the Church, reports that a number of bishops, including Saint Irenaeus of Lyons, “very sternly rebuked Victor” for this action, even though they agreed with him that Pascha should always be celebrated on a Sunday. Victor’s announcement of excommunication was ignored by the Quartodecimans, who continued their custom. When the First Ecumenical Council, in 325, mandated that all the Churches celebrate Pascha at the same time, most of the remaining “Quartodecimans” aligned their practice with that of the rest of the universal Church.

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

The knowledge of faith and the demands of philosophical reason

68. Moral theology has perhaps an even greater need of philosophy's contribution. In the New Testament, human life is much less governed by prescriptions than in the Old Testament. Life in the Spirit leads believers to a freedom and responsibility which surpass the Law. Yet the Gospel and the Apostolic writings still set forth both general principles of Christian conduct and specific teachings and precepts. In order to apply these to the particular circumstances of individual and communal life, Christians must be able fully to engage their conscience and the power of their reason. In other words, moral theology requires a sound philosophical vision of human nature and society, as well as of the general principles of ethical decision-making.

69. It might be objected that the theologian should nowadays rely less on philosophy than on the help of other kinds of human knowledge, such as history and above all the sciences, the extraordinary advances of which in recent times stir such admiration. Others, more alert to the link between faith and culture, claim that theology should look more to the wisdom contained in peoples' traditions than to a philosophy of Greek and Eurocentric provenance. Others still, prompted by a mistaken notion of cultural pluralism, simply deny the universal value of the Church's philosophical heritage.

There is some truth in these claims which are acknowledged in the teaching of the Council.⁹² Reference to the sciences is often helpful, allowing as it does a more thorough knowledge of the subject under study; but it should not mean the rejection of a typically philosophical and critical thinking which is concerned with the universal. Indeed, this kind of thinking is required for a fruitful exchange between cultures. What I wish to emphasize is the duty to go beyond the particular and concrete, lest the prime task of demonstrating the universality of faith's content be abandoned. Nor should it be forgotten that the specific contribution of philosophical enquiry enables us to discern in different world-views and different cultures “not what people think but what the objective truth is”.⁹³ It is not an array of human opinions but truth alone which can be of help to theology.

To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II

SUNDAYS OF GREAT LENT

Great Lent ends on Palm Sunday, the Entrance of Our Lord and Savior Jesus Christ into Jerusalem. Following Palm Sunday, Holy Week begins. It is a week of strict fasting and deep thinking about the events that precede Pascha, the Resurrection of our Lord.

First Sunday

Triumph of Orthodoxy



On this Sunday in 842, the heresy of iconoclasm that contradicted the Orthodox Faith was defeated.

Second Sunday

Saint Gregory Palamas



Through his writings, this Saint gives every Christian the opportunity to be enlightened with the light of Mount Tabor.

Third Sunday

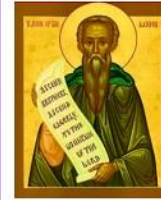
Adoration of the Cross



On this Sunday, the Cross is carried out of the Sanctuary as a reminder to us of Christ's suffering at the Cross and of our call to be brave in the trials of our lives.

Fourth Sunday

Venerable John the Ladder



This Sunday honors the 7th century saint, the author of The Ladder, where he describes the levels of spirituality.

Fifth Sunday

Venerable Mary of Egypt

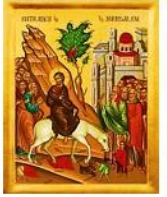


The life of St. Mary of Egypt is an example to us of God's mercy to sinners, seen through her sins and conversion.

On the preceding Wednesday, the Canon of St. Andrew of Crete is served during Vespers.

Sixth Sunday

The Entry of the Lord into Jerusalem – Palm Sunday



The day before this feast is called Lazarus Saturday, in honor of the time Christ rose Lazarus from the dead after Lazarus was in his tomb for three days. This event reminds Christians about our inevitable resurrection from the dead by Christ.

On this Sunday, Christ's glorious Entrance into Jerusalem is remembered. The citizens of Jerusalem came to meet Him and welcomed Him with palm branches saying, "Hosanna, blessed is He who comes in the name of the Lord!"

After this Sunday, Holy Week begins, and after Holy Week is Pascha, the Resurrection of Christ.

Church Mice



INTRODUCTION TO THE NEW TESTAMENT: REVELATION



Author: St. John, Son of Zebedee; Date Written: c. 68-100 AD

St. John wrote this apocalyptic book to relate a vision he had while exiled on the Isle of Patmos. This book must be read in the context of apocalyptic literature, especially Ezekiel, Daniel and Zechariah. Revelation predicts cataclysmic events using complicated symbolic language.

The book is in letter format and is intended to be read aloud in the Christian liturgy (cf. 1:3). Revelation begins with a short explanation (1:1-8), an introductory vision of Jesus (1:9-20) and letters to seven churches (2:1-3:22). John relates a detailed vision of worship in heaven (4-5). Then he presents three series God's judgments on the earth: the seven seals (6:1-8:5), the seven trumpets (8:6-11:19) and the seven bowls (15-16). John has a vision of a woman clothed with the sun (12), which the church has traditionally understood as Mary. We also find a description of the "Whore of Babylon" and her fall (17-19). Finally, Jesus returns and the wedding feast of the Lamb occurs with a new heaven, new earth and new Jerusalem (19-22).

Though the book is very complex, there are a few keys to interpret its symbols. First, John is writing at a time of persecution, evident from the letters (cf. 2:13), so he wants to warn and encourage Christians. Second, he is writing in the context of the Roman empire to a religious movement the government considers subversive. He uses code language in case the book falls into the wrong hands and many of the symbols relate directly to the Roman government (e.g. 17:10). Third, John is very conscious of the Old Testament background. The living creatures in Rev 4 are very similar to the those in Ezek 1:5-14. The descriptions of the beast in Rev 13:1-10 match the vision in Dan 7. The fourth beast in Dan 7 was traditionally interpreted in early Judaism as the Roman Empire.

Fourth, Jerusalem was conquered and destroyed by the Romans in 70 AD. Some interpreters find predictions of this event in Revelation. Others find reflections on the event. Whether Revelation was written before or after 70 AD, much of its content relates to the overthrow of Jerusalem. Fifth, John expects the fulfillment of his visions soon (1:1, 1:3, 2:16, etc.). His expectation of quick fulfillment indicates that the majority of Revelation's predictions were fulfilled in the first century. Sixth, the cataclysmic imagery in Revelation-earthquakes, wars, lightning, etc.-must be understood in light of the Old Testament. Many Old Testament passages use similar language (Isa 13:10, 14:12; Ezek 32; Joel 2) to describe God's judgment against wicked nations, not necessarily the end of history.

Revelation presents a God-centered vision of the world. He reigns as king from his throne (4:2) and nothing takes place outside of his governance. The book's imaginative illustration of the Christian worldview places the truth of God above all else. While acknowledging the tragic yet heroic deaths of first century martyrs, Revelation adopts the perspective of oppressed people struggling against human systems of power. These systems, though strong, will all succumb to God's judgment and be brought low under his universal kingship. Revelation calls Christians not to hide until the end of the world, but to proclaim the victory of God's kingdom, which is coming. Just as Jesus was a faithful witness (1:5, martyr in Greek), all Christians are called to hold fast to the testimony of Jesus (12:17, 19:10, 20:4) even unto death. Revelation's expansive vision is inspiring, yet difficult to comprehend.

SUNDAY OF CHEESEFARE

We are about to enter into the most strict time of the year for us. Not only in terms of extra church services. Not only in terms of dietary restrictions. But most importantly in terms of spiritual growth and development. Spiritual doesn't mean something on the inside and private. Spiritual includes both physical and emotional life. Our spiritual life encompasses the whole of us, the whole being.

Great Lent is meant to test us, it should test us, so that we would recalibrate our life back to Christ. St Paul, even though he was not talking about Great Lent specifically in today's Epistle, says, "You know what time it is, it is now the moment for you to wake from sleep". We cannot afford to be sluggish in our spiritual life, we cannot afford to neglect it.

And now the Great Lent is coming, which basically symbolizes our life. During Great Lent we prepare to meet the resurrected Lord on Pascha. And that's exactly what we are doing our whole life, this is the only reason we have life – to prepare to meet the resurrected Lord Jesus Christ and enter into His eternal joy.

It is time to wake from sleep, because "salvation is closer to us now than when we became believers". When we entered the Church, when we were baptized, we began our journey to Christ. It's like marathon – at the start the runner is still 26 miles away, but with each mile the finish line gets closer.

When we were baptized, salvation was far away, but with each day of our life in Christ, with each day of our life following Christ's great commandment to love God and our neighbors as ourselves, salvation is closer and closer. That's why we cannot afford to waste our days – a wasted day is a wasted opportunity to get closer to salvation.

During this Great Lent, let us re-orient our lives back to Christ. Let us work on arguing less, and supporting each other more. Let us give thanks to the Lord for what we have, and not be jealous of the things we wish we had. And let us be closer to our salvation at the end of Lent, than we are at the beginning.

CHICKEN PAPRIKASH DINNER

St. John Cathedral will serve a take-out only Chicken Paprikash dinner on Saturday, February 13 from 4 – 7 PM and on Sunday, February 14 from 10 AM – 1 PM. Price is \$10.00 per dinner. The dinner includes: Chicken Paprikash over homemade dumplings, veggie, roll and butter. In addition they will be selling quarts of haluski, quarts of soup, kolache, and various baked goods. Pre-ordered dinners will be guaranteed.



The Byzantine Catholic
Metropolitan Archeparchy of Pittsburgh

Office of the Archbishop
66 Riverview Avenue Pittsburgh PA 15214
(412)231-4000 Phone 412(231-1697 Fax

REGULATIONS FOR THE SEASON OF THE GREAT FAST - 2021

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church *sui iuris* of Pittsburgh.

simple abstinence

- The law of simple abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe simple abstinence when prescribed. Abstinence is obligatory on all Wednesdays and Fridays of the Great Fast.

strict abstinence

- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fast) **is to be observed in 2021 on Pure Monday, February 15** (the first day of the Great Fast), **and on Great and Holy Friday, April 2.**

dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transferals, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

liturgical services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.

Keep On Forgiving

Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times. Matthew 18:21-22 (NIV)

Based on Matthew 18:21-22



A P T Z U H W J E S N N M H H
A W U K G T K E S X G X Q D X
H T K G T W U S M A N Y I D B
E K A J I B F U B C G E U K G
A F S T I M E S U K O O C U W
M W K W N B O T G P E T E R A
O P E R G R E L P W W O X H T
F A D X B R O T H E R G H X E
K O N A F X S D C R Z L Q W Y
X E R S V Q J L E I L O Z R Q
E Z B G W Q D Q D V O R K P H
E N Z Y I E J P Z L M D J I O
S W U Q H V R S E V E N A C W
W L B Q L L E E I I F W C A C
H U S I N S K T D C F X M T C

PETER	ANSWERED	MANY	JESUS
SINS	FORGIVE	HOW	LORD
ASKED	TIMES	BROTHER	SEVEN