



Saints Peter & Paul Byzantine Catholic Church



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

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YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

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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 21st, 2021

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

Sunday	02/21/2021	11:00 AM	1st Sunday of the Great Fast	+Mary Ozimok <i>By Patricia Wypych</i> (On-Line)
Friday	02/26/2021	06:30 PM	Porphyry of Gaza	<i>Liturgy of Presanctified Gift</i> Panachida for All Souls Saturday (On-Line)
Sunday	02/28/2021	11:00 AM	2nd Sunday of the Great Fast	+Stephen Ference <i>By Jeanette Ference</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 Sunday, February 14th was 20.

LIVE STREAM VIEWING

Liturgy on Sunday, February 14th was 156.

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.**

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 Panachida on each of the Saturdays at 11:00 a.m.

FABRUARY 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

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 \$230.00

CATHOLIC TEACHING

II. Dying in Christ Jesus

The meaning of Christian death

Because of Christ, Christian death has a positive meaning: "For to me to live is Christ, and to die is gain." "The saying is sure: if we have died with him, we will also live with him. What is essentially new about Christian death is this: through Baptism, the Christian has already "died with Christ" sacramentally, in order to live a new life; and if we die in Christ's grace, physical death completes this "dying with Christ" and so completes our incorporation into him in his redeeming act:

It is better for me to die in (eis) Christ Jesus than to reign over the ends of the earth. Him it is I seek - who died for us. Him it is I desire - who rose for us. I am on the point of giving birth Let me receive pure light; when I shall have arrived there, then shall I be a man.

In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: "My desire is to depart and be with Christ. " He can transform his own death into an act of obedience and love towards the Father, after the example of Christ:

My earthly desire has been crucified; . . . there is living water in me, water that murmurs and says within me: Come to the Father.

I want to see God and, in order to see him, I must die.

I am not dying; I am entering life.

The Christian vision of death receives privileged expression in the liturgy of the Church:

Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven.

Death is the end of man's earthly pilgrimage, of the time of grace and mercy which God offers him so as to work out his earthly life in keeping with the divine plan, and to decide his ultimate destiny. When "the single course of our earthly life" is completed, we shall not return to other earthly lives: "It is appointed for men to die once." There is no "reincarnation" after death.

The Church encourages us to prepare ourselves for the hour of our death. In the litany of the saints, for instance, she has us pray: "From a sudden and unforeseen death, deliver us, O Lord"; to ask the Mother of God to intercede for us "at the hour of our death" in the Hail Mary; and to entrust ourselves to St. Joseph, the patron of a happy death.

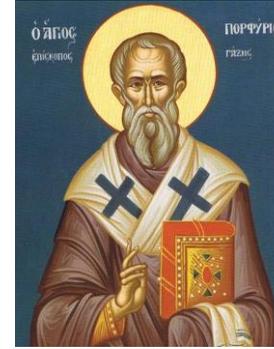
Every action of yours, every thought, should be those of one who expects to die before the day is out. Death would have no great terrors for you if you had a quiet conscience Then why not keep clear of sin instead of running away from death? If you aren't fit to face death today, it's very unlikely you will be tomorrow

Praised are you, my Lord, for our sister bodily Death,
from whom no living man can escape.

Woe on those who will die in mortal sin!

Blessed are they who will be found in your most holy will,
for the second death will not harm them.

SAINT PORPHYRIUS, BISHOP OF GAZA, COMMEMORATED ON FEBRUARY 26



Saint Porphyrius, Archbishop of Gaza, was born about the year 346 at Thessalonica. His parents were people of substance, and this allowed Saint Porphyrius to receive a fine education. Having the inclination for monastic life, he left his native region at twenty-five years of age and set off for Egypt, where he lived in the Nitrian desert under the guidance of Saint Macarius the Great (January 19). There he also met Saint Jerome (June 15), who was then visiting the Egyptian monasteries. He went to Jerusalem on pilgrimage to the holy places, and to venerate the Life-Creating Cross of the Lord (September 14), then he moved into a cave in the Jordanian wilderness for prayer and ascetic deeds.

After five years, Saint Porphyrius was afflicted with a serious malady of the legs. He decided to go to the holy places of Jerusalem to pray for healing. As he lay half-conscious at the foot of Golgotha, Saint Porphyrius fell into a sort of trance. He beheld Jesus Christ descending from the Cross and saying to him, "Take this Wood and preserve it."

Coming out of his trance, he found himself healthy and free from pain. Then he gave away all his money to the poor and for the adornment of the churches of God. For a time he supported himself by working as a shoemaker. The words of the Savior were fulfilled when the saint was forty-five years old. The Patriarch of Jerusalem ordained Saint Porphyrius to the holy priesthood and appointed him custodian of the Venerable Wood of the Cross of the Lord.

In 395 the bishop of the city of Gaza (in Palestine) died. The local Christians went to Caesarea to ask Metropolitan John to send them a new bishop who would be able to contend against the pagans, which were predominant in their city and were harassing the Christians there. The Lord inspired the Metropolitan to summon the priest Porphyrius. With fear and trembling the ascetic accepted the office of bishop, and with tears he prostrated himself before the Life-Creating Wood and went to fulfill his new obedience.

In Gaza there were only three Christian churches, but there were a great many pagan temples and idols. During this time there had been a long spell without rain, causing a severe drought. The pagan priests brought offerings to their idols, but the woes did not cease. Saint Porphyrius imposed a fast for all the Christians; he then served an all-night Vigil, followed by a church procession around the city. Immediately the sky covered over with storm clouds, thunder boomed, and abundant rains poured down. Seeing this miracle, many pagans cried out, "Christ is indeed the only true God!" As a result of this, 127 men, thirty-five women and fourteen children were united to the Church through Holy Baptism, and another 110 men soon after this.

The pagans continued to harass the Christians. They passed them over for public office, and burdened them with taxes. Saint Porphyrius and Metropolitan John of Caesarea journeyed to Constantinople to seek redress from the emperor. Saint John Chrysostom (September 14, January 27 and 30) received them and assisted them.

Ss. John and Porphyrius were presented to the empress Eudoxia who was expecting a child at that time. "Intercede for us," said the bishops to the empress, "and the Lord will send you a son, who shall reign during your lifetime". Eudoxia very much wanted a son, since she had given birth only to daughters. Through the prayer of the saints an heir was born to the imperial family. As a result of this, the emperor issued an edict in 401 ordering the destruction of pagan temples in Gaza and the restoration of privileges to Christians. Moreover, the emperor gave the saints money for the construction of a new church, which was to be built in Gaza on the site of the chief pagan temple.

Saint Porphyrius upheld Christianity in Gaza to the very end of his life, and guarded his flock from the vexatious pagans. Through the prayers of the saint numerous miracles and healings occurred. The holy archpastor guided his flock for twenty-five years, and reposed in 420 at an advanced age.

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.

CHURCH HISTORY

Church Order and Liturgy



In the writings of The Apostolic Fathers, the Apologists, and other early Fathers like Saint Irenaeus, it is seen that, at least by the middle of the second century, each local Christian Church was headed by one bishop who presided over a “college” of presbyters or elders, and who guided the more socially-oriented work of the deacons. Thus Saint Ignatius of Antioch writes in his letters:

I exhort you to strive to do all things in harmony with God: the bishop is to preside in the place of God, while the presbyters are to function as the council of the apostles, and the deacons, who are most dear to me, are entrusted with the ministry [diakonia; i.e., good works] of Jesus Christ (Letter to Magnesians 6.1).

Take care, then, to partake of one Eucharist; for one is the Flesh of our Lord Jesus Christ, and one the cup to unite us with His Blood, and one altar, just as there is one bishop assisted by the presbytery and the deacons, my fellow servants (Letter to Philadelphians 4).

Where the bishop appears, there let the people be, just as where Jesus Christ is, there is the catholic Church (Letter to Smyrneans 8.2).

Saint Ignatius was the first to use the term catholic to describe the Church. It is an adjective of quality that tells how every authentic Church is—namely, full, perfect, complete, and whole, with nothing lacking of the fullness of the grace, truth, and holiness of God.

To comment on one more of these early writings, the Didache is a kind of brief manual on Christian living and various Church practices compiled probably by the middle of the second century, but including material most likely coming from as early as the late first century. It contains several passages relating to Baptism and the Eucharist:

Baptize as follows: after explaining all of these points, baptize in the name of the Father and of the Son and of the Holy Spirit, in running water. But if you do not have running water, use whatever is available. . . . And prior to baptism, both he who is baptizing and he who is being baptized should fast, along with any others who can (Didache 7.1–4).

Let no one eat and drink of your Eucharist except those who are baptized in the name of the Lord (Didache 9.5).

On the Lord’s own Day [i.e., Sunday], assemble in common to break bread and give thanks [i.e., the Eucharist; the word itself means ‘thanksgiving’]; but first confess your sins so that your sacrifice may be pure. However, no one quarreling with his brother may join your assembly until they are reconciled; for your sacrifice must not be defiled (Didache 14.1–2).

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.

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

The knowledge of faith and the demands of philosophical reason

70. Because of its implications for both philosophy and theology, the question of the relationship with cultures calls for particular attention, which cannot however claim to be exhaustive. From the time the Gospel was first preached, the Church has known the process of encounter and engagement with cultures. Christ's mandate to his disciples to go out everywhere, “even to the ends of the earth” (Acts 1:8), in order to pass on the truth which he had revealed, led the Christian community to recognize from the first the universality of its message and the difficulties created by cultural differences. A passage of Saint Paul's letter to the Christians of Ephesus helps us to understand how the early community responded to the problem. The Apostle writes: “Now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the wall of hostility” (2:13-14).

In the light of this text, we reflect further to see how the Gentiles were transformed once they had embraced the faith. With the richness of the salvation wrought by Christ, the walls separating the different cultures collapsed. God's promise in Christ now became a universal offer: no longer limited to one particular people, its language and its customs, but extended to all as a heritage from which each might freely draw. From their different locations and traditions all are called in Christ to share in the unity of the family of God's children. It is Christ who enables the two peoples to become “one”. Those who were “far off” have come “near”, thanks to the newness brought by the Paschal Mystery. Jesus destroys the walls of division and creates unity in a new and unsurpassed way through our sharing in his mystery. This unity is so deep that the Church can say with Saint Paul: “You are no longer strangers and sojourners, but you are saints and members of the household of God” (Eph 2:19).

This simple statement contains a great truth: faith's encounter with different cultures has created something new. When they are deeply rooted in experience, cultures show forth the human being's characteristic openness to the universal and the transcendent. Therefore they offer different paths to the truth, which assuredly serve men and women well in revealing values which can make their life ever more human. Insofar as cultures appeal to the values of older traditions, they point—implicitly but authentically—to the manifestation of God in nature, as we saw earlier in considering the Wisdom literature and the teaching of Saint Paul.

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

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

On this first Sunday of Great Lent, we commemorate the restoration of icons in the Byzantine Empire many centuries ago. We do so not for merely artistic reasons, but because the icons proclaim the good news of salvation in Jesus Christ and call us to share in our Lord's holiness in every dimension of our lives. It is possible to portray the Lord in an icon because He is fully human, as well as fully divine. He has a fully human body, which was essential for Him to be born, live in this world, die, rise from the grave, and ascend into heaven. Icons of the Theotokos and the Saints manifest our calling to become radiant with the divine glory by uniting ourselves to Christ such that His holiness becomes characteristic of us. Simply put, the purpose of our Lenten journey is to become more beautiful living icons of our Lord.

Even as the icons proclaim the truth of our Lord's incarnation, they call us to manifest His holiness in our own bodies. In fasting, we limit our self-indulgence in food as a way of gaining strength to resist our passions so that we can redirect our desires to their proper fulfillment in God. In almsgiving, we limit our obsession with our own physical comfort in order to help the needy have food, clothing, shelter, and other necessities. In prayer, we use our bodies to stand, kneel, and otherwise comport ourselves in ways that help us become more fully present to God. We must offer our whole, embodied selves in order to become better living icons of our incarnate Savior.

If we are to answer our calling to become ever more beautiful icons of Christ's healing of the human person in God's image and likeness, we must offer ourselves as men and women to the Lord for growth in holiness.

As we celebrate the restoration of icons today, let us grow in our commitment to enter into the perfection in holiness that Jesus Christ has made possible for all who bear the divine image and likeness. Let us undertake bodily discipline that will enable us to participate even now in His eternal blessedness as whole persons. For He calls us to nothing less than seeing "heaven opened, and the angels of God ascending and descending upon the Son of man." That is what it means to be made perfect in Him.

WHY DO WE HAVE ALL SOULS SATURDAYS?



Memorial Saturday of Meatfare. On the day before Meatfare Sunday, on which we remember the Last Judgment, the Byzantine Church prays for those of its members who may have died unexpectedly because of wars, plagues, starvation, or any other sort of death while they were in a foreign country, or while they were traveling by sea, by land, or by air. The Church also prays for the poor, or for those who may not have received a proper burial, or who had no one to request Memorial Services to be offered for them.

We pray for the departed on this Saturday because the Byzantine Church has established Saturday as the proper day of the week for remembering the dead. On this day before we hear the Gospel about the Last Judgment, we should pause to recall our own inescapable death when we shall appear before Christ to give an account of our lives. May we have "an acceptable defense before His dread Judgment Seat."

As we prepare for the spiritual struggles of the Great Fast, we should remember that we have been given this present life for repentance and for entreating God's mercy. When Christ comes in glory to judge the world, it will be too late then to say that we repent, or to ask for mercy. Therefore, we should make the most of the time that has been given us in order to struggle against every sinful impulse which separates us from God, to confess our sins, to correct ourselves, and to pursue a life of virtue and holiness.



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

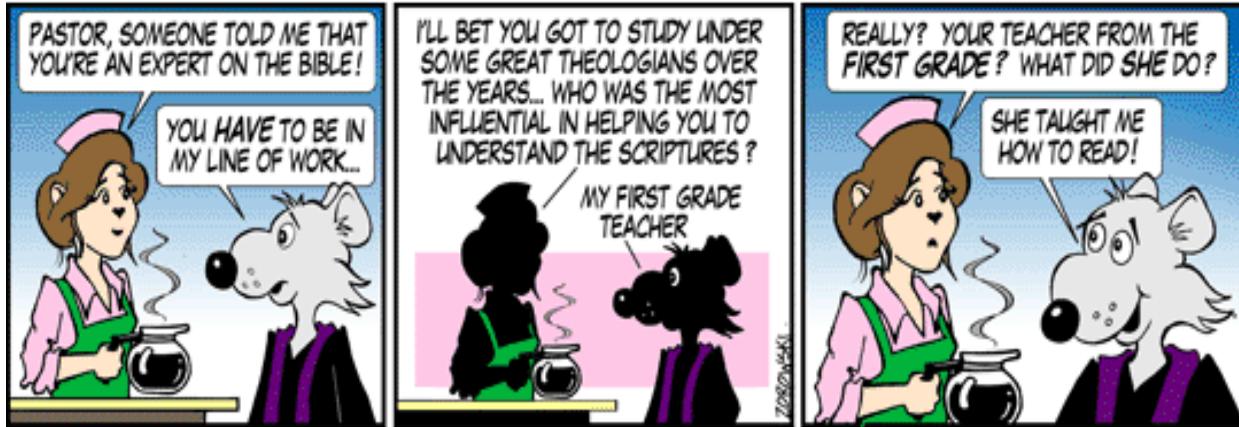
- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fast) **is to be observed in 2021 on Pure Monday, February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



Growing in the Word

Fr. Daniel Dozier

"I don't know Psalm 22 but I know the Good Shepherd."

Fr. Daniel Dozier of the Ruthenian Eparchy of Phoenix discusses what is meant by "the Word." He explains that the Word is Jesus Christ Himself. This is why we venerate the Gospel during the little entrance. He shares that the Bible is meant to teach us, catechize us and to be used to defend our faith. He then offers some ways in which our parishes can grow in the Word of God such as using media resources, inspiring and engaging preaching.

Reflection Questions

- When God speaks, he acts to establish, sustain, and build communion with us. When you listen to God's word being proclaimed what are some of the ways you identify with the message?
- What parable from the gospels is your favorite and why? What parable is the most difficult for you to understand? Why?
- Fundamentalists equate the biblical Word with their interpretation and absolutizes that interpretation for all who hear the Word. How is their understanding of the Word different from the way Catholics interpret the Bible?
- As an adult Catholic, how do you keep growing in the faith, spiritually and intellectually?
- Share one media resource that has helped you become more acquainted and knowledgeable about the Word of God?

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