



# 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

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 28<sup>th</sup>, 2021

Tone 6

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

Sunday	02/28/2021	11:00 AM	2 <sup>nd</sup> Sunday of the Great Fast	+Stephen Ference By Jeanette Ference (On-Line)
Friday	03/05/2021	06:30 PM	Canon Martyr	Liturgy of Presanctified Gift Panachida for All Souls Saturday (On-Line)
Sunday	03/07/2021	11:00 AM	3 <sup>rd</sup> Sunday of the Great Fast	+Pauline Massa By Barbara Martin (On-Line)



**On SEPTEMBER 26<sup>th</sup> 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 Friday 19<sup>th</sup> was 7; on Sunday, February 21<sup>st</sup> was 27.

### LIVE STREAM VIEWING

Liturgy on Friday 19<sup>th</sup> was 169; on Sunday, February 21<sup>st</sup> was 161.

### 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,  
Mark Crowley, Mason Stern.*

**\*\*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 6<sup>th</sup>. 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 Friday at 06:30 PM

### MARCH BIRTHDAYS

- 03/03 JOAN SKINTA
- 03/05 MARY STASHKEVYCH
- 03/21 MONICA GAZZO
- 03/25 EDWARD LEISER
- 03/28 HALEY FEDOR
- 03/29 MARJORIE NOVOTNY
- 03/31 BARBARA MARTIN

### IMPORTANT UPDATES

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

**Collected so far \$470.00**

**MONEY COUNTERS**



**LOOKING FOR PARISHIONERS TO COUNT OUR WEEKLY CONTRIBUTION AFTER SUNDAY LITURGY. IF YOU ARE INTERESTED PLEASE TELL FR. VITALLI.**

## CATHOLIC TEACHING

### "I BELIEVE IN LIFE EVERLASTING"

The Christian who unites his own death to that of Jesus views it as a step towards him and an entrance into everlasting life. When the Church for the last time speaks Christ's words of pardon and absolution over the dying Christian, seals him for the last time with a strengthening anointing, and gives him Christ in viaticum as nourishment for the journey, she speaks with gentle assurance:

*Go forth, Christian soul, from this world  
in the name of God the almighty Father,  
who created you,  
in the name of Jesus Christ, the Son of the living God,  
who suffered for you,  
in the name of the Holy Spirit,  
who was poured out upon you.  
Go forth, faithful Christian!  
May you live in peace this day,  
may your home be with God in Zion,  
with Mary, the virgin Mother of God,  
with Joseph, and all the angels and saints....  
May you return to [your Creator]  
who formed you from the dust of the earth.  
May holy Mary, the angels, and all the saints  
come to meet you as you go forth from this life....  
May you see your Redeemer face to face.*

### The Particular Judgment

Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ.<sup>590</sup> The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. the parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul -a destiny which can be different for some and for others.

Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through a purification or immediately, - or immediate and everlasting damnation.

At the evening of life, we shall be judged on our love.

*(CATECHISM OF THE CATHOLIC CHURCH)*

## 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.

## MARTYR CONON OF ISAURIA; COMMEMORATED ON MARCH 5



The Holy Martyr Conon of Isauria was born in Bethany, a village near the Asia Minor city of Isauria, whose inhabitants had accepted Christianity from the Apostle Paul. From his youth, Saint Conon was accorded the special protection of the “Archistrategos” (“Leader of the Heavenly Hosts”) Michael, who appeared to him and assisted him in many difficult circumstances in life.

At the insistence of his parents, Conon was betrothed to a maiden named Anna. He persuaded her to live with him in virginity after the wedding. The young couple lived as brother and sister, devoting themselves entirely to God. Saint Conon brought also his parents to the Christian Faith. His father, Saint Nestor, received a martyr’s death for denouncing idol-worshippers.

After burying both his mother and wife, Saint Conon continued his service to God, devoting himself entirely to monastic works, fasting and prayer. In his declining years the holy ascetic was glorified with the gift of wonderworking. By virtue of his preaching and miracles many pagans were converted to Christ. It is said that even the evil spirits were forced to serve him.

When a persecution against Christians broke out in Isauria, one of the first to suffer was Saint Conon. He was subjected to fierce torments for his refusal to offer sacrifice to idols. When the people of Isauria learned of the tortures to which the saint was being subjected, they came forth bearing arms to defend the martyr. Frightened by the people’s wrath, the torturers fled, and the Isaurians found the martyr wounded and bloodied at the place of torture.

Saint Conon wished to endure martyrdom for the Lord, but he lived two more years. Saint Conon died in the second century and was buried beside his parents and wife.

## 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 Mice**



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## CHURCH HISTORY



### Church Order and Liturgy

#### An early description of Christian worship, by Saint Justin Martyr, c. 155 AD

And on the day which is called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the Apostles or the writings of the prophets are read as long as time permits.

Then, when the reader has concluded, the president verbally instructs and exhorts us to the imitation of these good things. Then we all rise together and pray. And as I said before, when we have ended our prayer, bread and wine and water are brought. And the president in like manner offers up prayers and thanksgivings according to his ability, and the people give their assent by saying ‘Amen.’ And there is a distribution to each and a partaking by everyone of the Eucharist, and to those who are absent a portion is brought by the deacons.

And those who are well-to-do and willing give as they choose, each as he himself purposes. The collection is then deposited with the president, who supports orphans and widows, and those who are in want owing to sickness or any other cause, and those who are in prison, and strangers who are sojourning with us. In a word, he takes care of all those who are in need.

Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. (First Apology 67)

### LEADING A PARISH BIBLE STUDY: FATHER DEACON JOHN HARDEN

*“A parish bible study program is not an exercise in biblical scholarly debate.”*

All members of the Church are called to contribute in some way to the building up of the community into the Body of Christ. One of the ways we can do this is to study and reflect on the scriptures. They are an indispensable source of nourishment for the Christian life. The distinctive secular character of laypersons does not exclude them from a life of discipleship and holiness. God’s call comes to all believers through their Baptism. The new life that flows from Baptism is one of discipleship and ongoing conversion. Deacon Harden presents to the viewer skills and practical advice on how to fulfill their Baptismal call by studying and understanding the Word of God found in the scriptures. He encourages parishes to begin a bible study program and provides you with indispensable tools to actively enter into the story of salvation history. In addition, he will show you how to handle certain situations and challenges.

#### Reflection Questions

- Name some elements for a successful bible study program you learned from the video.
- Would a bible study program be welcomed in your parish? Why or why not? Would you attend? Why or why not?
- What is not expected from the Facilitator?
- Which of the 10 commandments of a small group discussion do you think would be the most challenging? Why?
- What is your favorite book or story in the bible? Why is your favorite?
- Name some of our Byzantine Catholic prayer services where scripture is read.
- How old were you when you first heard a bible story and what was it? Give some examples on how we can get our youth to become more interested in the scriptures.

## CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

### *The knowledge of faith and the demands of philosophical reason*

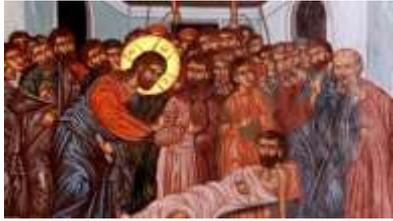
71. Inseparable as they are from people and their history, cultures share the dynamics which the human experience of life reveals. They change and advance because people meet in new ways and share with each other their ways of life. Cultures are fed by the communication of values, and they survive and flourish insofar as they remain open to assimilating new experiences. How are we to explain these dynamics? All people are part of a culture, depend upon it and shape it. Human beings are both child and parent of the culture in which they are immersed. To everything they do, they bring something which sets them apart from the rest of creation: their unfailing openness to mystery and their boundless desire for knowledge. Lying deep in every culture, there appears this impulse towards a fulfilment. We may say, then, that culture itself has an intrinsic capacity to receive divine Revelation.

Cultural context permeates the living of Christian faith, which contributes in turn little by little to shaping that context. To every culture Christians bring the unchanging truth of God, which he reveals in the history and culture of a people. Time and again, therefore, in the course of the centuries we have seen repeated the event witnessed by the pilgrims in Jerusalem on the day of Pentecost. Hearing the Apostles, they asked one another: “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God” (Acts 2:7-11). While it demands of all who hear it the adherence of faith, the proclamation of the Gospel in different cultures allows people to preserve their own cultural identity. This in no way creates division, because the community of the baptized is marked by a universality which can embrace every culture and help to foster whatever is implicit in them to the point where it will be fully explicit in the light of truth.

This means that no one culture can ever become the criterion of judgment, much less the ultimate criterion of truth with regard to God's Revelation. The Gospel is not opposed to any culture, as if in engaging a culture the Gospel would seek to strip it of its native riches and force it to adopt forms which are alien to it. On the contrary, the message which believers bring to the world and to cultures is a genuine liberation from all the disorders caused by sin and is, at the same time, a call to the fullness of truth. Cultures are not only not diminished by this encounter; rather, they are prompted to open themselves to the newness of the Gospel's truth and to be stirred by this truth to develop in new ways.

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

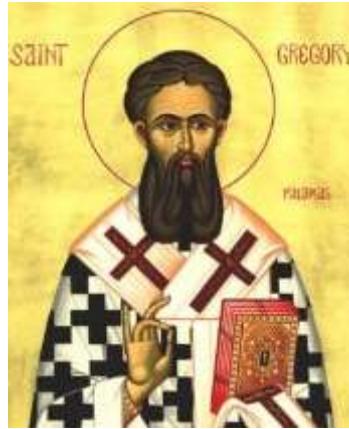
**2<sup>ND</sup> SUNDAY OF THE GREAT FAST**



On this second Sunday of Great Lent, we remember great saint who knew that our salvation is not in ideas about God, but in true participation in His life by grace. St. Gregory Palamas a monastic, a bishop, he defended the experience of hesychast monks who in the stillness of deep prayer beheld the divine light of the uncreated energies of God. In ways that go beyond rational understanding, they saw the divine glory as they participated personally in the life

of God by grace. Like the paralyzed man, they too experienced healing for their souls.

Against skeptics who thought that such things were impossible, St. Gregory insisted that we know the Lord by being united with Him in prayer and holiness. Jesus Christ has joined humanity with divinity and dwells in our hearts by the power of the Holy Spirit. We become partakers of the divine nature when we know by experience the presence of God in our lives and our presence in His life. That is what it means to know the Lord personally, not simply to have ideas about Him. This healing also shows what it means to be infused with the gracious divine energies, for the paralyzed man experienced freedom from bondage and a miraculous transformation of every dimension of his life. He did not simply hear words, for the Lord healed him inwardly and outwardly. He actually picked up his bed and walked.



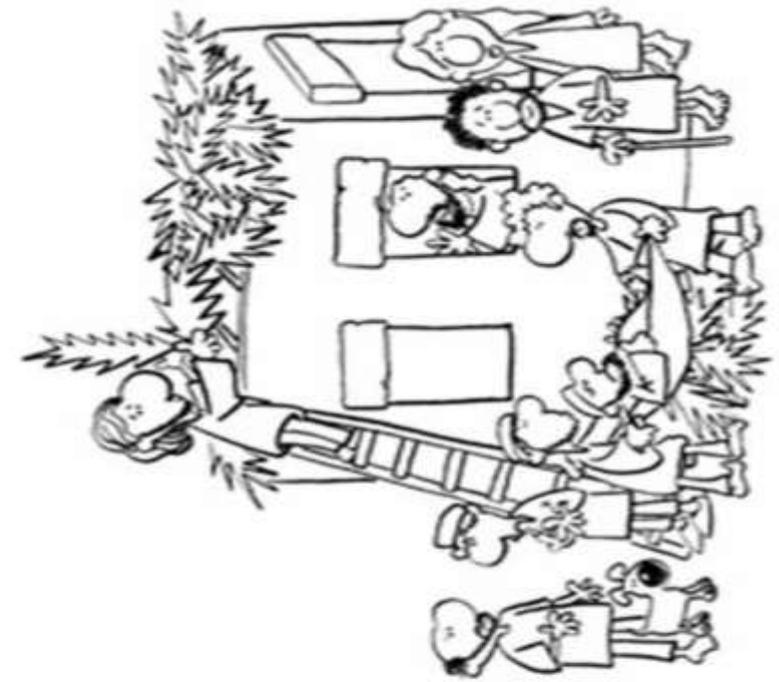
This miracle speaks to us all, of course, because we are sinners paralyzed by our own actions and those of others. We have made ourselves so sick and weak that we do not have the strength to eradicate the presence of evil from our hearts. Just think for a moment of how easily we fall into words, thoughts, and deeds that we know are not holy or healthy. Our habitual sins have become second nature to us; left to our own resources we are no more able to make them go away than a paralyzed man is to get up and move around.

The good news is that Jesus Christ comes to every single one of us with forgiveness and healing. If we want to know Christ's healing and strength, we have to obey His commandments, for He calls us all—like the paralyzed man— to get up and move forward in a holy life. In order to do that, we have to cooperate with our Lord's mercy.

As we continue our Lenten journey, let us remember that the Son of God has joined Himself to every dimension of our human existence and the Holy Spirit dwells in our hearts and souls. We do not have mere signs and symbols of salvation, but God Himself alive and active in us. The only limits to His presence, power, and healing are those that we stubbornly keep in place. This Lent, it is time to leave our sick beds behind and do all that we can to participate more fully in the mercy that the Savior brings to each and every one of us. There is no better way to open the eyes of our hearts to the glory of Christ's resurrection, which heals us even from death itself.

CAPERNAUM ROOF CROWDS  
 PARALYTIC STRETCHER FAITH  
 HEARTS SCRIBES CHILD  
 AUTHORITY WALK FORGIVEN

C	R	O	W	D	S	R	K	G	E
A	I	S	F	W	E	E	C	N	N
P	S	T	R	A	E	H	I	I	E
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# St. Elias Lenten Kitchen

4200 Homestead-Duquesne Rd. • Munhall

**TAKE-OUT ONLY**

**Every Friday during Lent, 11:30 AM - 6 PM**

**Closed Good Friday**



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**Fish Sandwich ★ Potato Cheese Pirohi ★ Noodle Haluski**

**★ Cole Slaw ★ French Fries ★**

**For Dessert - Bake Sale & "Csoroge"**

*Served warm with powdered sugar (think beignet)*

**★ Fried Fish Dinner with Cole Slaw & French Fries**

**★ Shrimp Dinner with Cole Slaw & French Fries**

## 2<sup>ND</sup> SATURDAY OF GREAT LENT: MEMORIAL SATURDAY



Saturday is the day which the Church has set aside for the commemoration of faithful Byzantine Christians departed this life in the hope of resurrection to eternal life. Since the Divine Liturgy cannot be served on weekdays during Great Lent, the second, third, and fourth Saturdays of the Fast are appointed as Soul Saturdays when the departed are remembered at Liturgy.

In addition to the Liturgy, *kollyva* (wheat or rice cooked with honey and mixed with raisins, figs, nuts, sesame, etc.) is blessed in church on these Saturdays. The *kollyva* reminds us of the Lord's words, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). The *kollyva* symbolizes the future resurrection of all the dead. As Saint Simeon of Thessalonica says, man is also a seed which is planted in the ground after death, and will be raised up again by God's power. Saint Paul also speaks of this (I Cor. 15:35-49).

It is customary to give alms in memory of the dead in addition to the prayers we offer for their souls. The angel who spoke to Cornelius testifies to the efficacy of almsgiving, "Your prayers and your alms have ascended as a memorial before God" (Acts 10:4).

Memorial services for the dead may be traced back to ancient times. Chapter 8 of the Apostolic Constitutions recommends memorial services with Psalms for the dead. It also contains a beautiful prayer for the departed, asking that their voluntary and involuntary sins be pardoned, that they be given rest with the Patriarchs, Prophets, and Apostles in a place where sorrow, suffering, and sighing have fled away (Isaiah 35:10). Saint John Chrysostom mentions the service for the dead in one of his homilies on Philippians, and says that it was established by the Apostles. Saint Cyprian of Carthage (Letter 37) also speaks of our duty to remember the martyrs.

The holy Fathers also testify to the benefit of offering prayers, memorial services, Liturgies, and alms for the dead (Saint John Chrysostom, Saint Cyril of Jerusalem, Saint John of Damascus, etc.). Although both the righteous and those who have not repented and corrected themselves may receive benefit and consolation from the Church's prayer, it has not been revealed to what extent the unrighteous can receive this solace. It is not possible, however, for the Church's prayer to transfer a soul from a state of evil and condemnation to a state of holiness and blessedness. Saint Basil the Great points out that the time for repentance and forgiveness of sins is during the present life, while the future life is a time for righteous judgment and retribution. Saint John Chrysostom, Saint Gregory the Theologian, and other patristic writers concur with Saint Basil's statement.

By praying for others, we bring benefit to them, and also to ourselves, because "God is not so unjust as to forget your work and the love which you showed for His sake in serving the saints..." (Heb. 6:10).