



Saints Peter & Paul Byzantine Catholic Church



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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, March 14th, 2021

Tone 8

Page:161/226

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

Sunday	03/14/2021	11:00 AM	4 th Sunday of the Great Fast	+Olga Savko By David, Steven, Cathy (On-Line)
Friday	03/19/2021	06:30 PM	Chrysanthus an Daria	Liturgy of Presanctified Gift (On-Line)
Sunday	03/21/2021	11:00 AM	5 th Sunday of the Great Fast	+Richard Martin By Barbara & Kristin (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 Friday March 5th was 8; on Sunday, March 7th was 36.

LIVE STREAM VIEWING

Liturgy on Friday March 5th was 185; on Sunday, March 7th was 148.

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 remaining Saturdays will be May 22. We will celebrate a Divine Liturgy with a Panahida 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 26th 2021.**

Collected so far \$646.00

MONEY COUNTERS



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

OUR GIFTS TO GOD AND OUR CHURCH MARCH 7TH 2021

SUNDAY OFFERING	\$ 889.00
LOOSE CASH	45.00
CANDLES	61.00
MONTHLY	40.00
HOLY DAY	90.00
EASTER FLOWERS	10.00
BCW	15.00
CHURCH IN EASTERN EUROPE	175.00
INITIAL	10.00
OTHER	28.00
TOTAL	\$ 1,363.00

CATHOLIC TEACHING, "I BELIEVE IN LIFE EVERLASTING"

III. The Final Purification, or Purgatory

All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.

This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God.⁶⁰⁸ The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

(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.

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.

MARTYRS CHRYSANTHUS AND DARIA, AND THOSE WITH THEM AT ROME

COMMEMORATED ON MARCH 19



Saint Chrysanthus came from a pagan family who had moved to Rome from Alexandria. He received a fine education, and among the books he read were those in which pagans discussed Christianity. The young man, however, wanted to read books written by Christians themselves. He finally managed to find a copy of the New Testament, which enlightened his rational soul.

Seeking someone to instruct him in the Holy Scriptures, he found the presbyter Carpophoros hiding from persecution, and received holy Baptism from him. After this, he began to preach the Gospel. Chrysanthus' father tried to turn his son from Christianity, and finally married him to Daria, a priestess of

Minerva.

Saint Chrysanthus managed to convert his wife to Christ, and the young couple mutually agreed to lead celibate lives. After the death of the father, they began to live in separate houses. Saint Chrysanthus converted several young men to Christ, and many pious women gathered around Saint Daria.

The people of Rome complained to the eparch Celerinus that Saints Chrysanthus and Daria were preaching celibacy and attracting too many young men and women to monasticism. Saint Chrysanthus was sent to the tribune Claudius for torture.

The torments, however, did not shake the bravery of the young martyr, since the power of God clearly aided him. Struck by this, the tribune Claudius himself came to believe in Christ and accepted holy Baptism together with his wife Hilaria, their sons Jason and Maurus, and all his household and soldiers. When news of this reached the emperor Numerian (283-284), he commanded them all to be executed. The Martyr Claudius was drowned in the sea, and his sons and soldiers were beheaded. Christians buried the bodies of the holy martyrs in a nearby cave, and Saint Hilaria constantly went there to pray. Once, they followed her and led her off for torture. The saint asked that they give her a few moments to pray, and as soon as she finished, she gave up her soul to God. A servant buried the saint in the cave beside her sons.

The torturers sent Saint Daria to a brothel, where she was protected by a lion sent by God. A certain man who tried to defile the saint was knocked to the ground and pinned down by the lion, but the lion did not kill him. The martyr preached to them about Christ and set them to the path of salvation.

They threw Saint Chrysanthus into a foul-smelling pit, into which all the filth of the city flowed. But a heavenly light shone on him, and the pit was filled with a sweet fragrance. Then the emperor Numerian ordered Saints Chrysanthus and Daria to be turned over to the executioners. After many cruel tortures, the martyrs were buried alive in the ground.

In a cave near the place of execution, Christians began to gather to honor the anniversary of the saints' martyrdom. They celebrated Church services and partook of the Holy Mysteries. Learning of this, the pagan authorities sealed the entrance to the cave, and those within received the crown of martyrdom. Two of these martyrs are known by name: the Presbyter Diodorus and the Deacon Marianus.

CHURCH HISTORY

Third Century; Persecution; The Lapsed

The persecutions by Decius and Valerian, as well as the peaceful times which preceded and followed, brought a great interior crisis to the Christian Church in the third century. The question arose about how to care for the “lapsed”—Christians who had denied Christ under the threat of torture and execution, but who afterwards wanted to return to the Church. This sin of apostasy, as well as the sins of murder and adultery, were considered the three most heinous sins, and many in the Church thought that it was entirely inappropriate, if not downright impossible, for the Church, as the pure Bride of Christ, to offer the possibility of repentance and forgiveness for such sins. Hence, they felt that such sinners must endure lifelong excommunication.

Gradually, however, through the first half of the third century, most of the bishops were realizing that as the Body of Christ, the All-Merciful One Who came “not to call the righteous but sinners to repentance” (Mt 9.13), the Church must allow for the possibility of heartfelt repentance for even the worst of sins. They were careful to stipulate, though, that such repentance must be worked out through a lengthy period of penitence, after which absolution and restoration to Eucharistic communion would be given through the proper channels under the authority of the bishops.

Many rigorists in the Church, however, refused to accept this pastoral decision. They preferred a concept of the Church as “the society of the pure” rather than as “the hospital for sinners.” One such figure was the illustrious Carthaginian theologian and Apologist, Tertullian (c. 160–c. 220), known as “the Father of Latin theology” for his prolific, insightful writings on many topics. But he always had rigorist tendencies. This made him susceptible to the claims of the Montanists, whom he joined in about 205, despite their having been officially condemned by several Church councils. Very sadly, he died outside the Church.

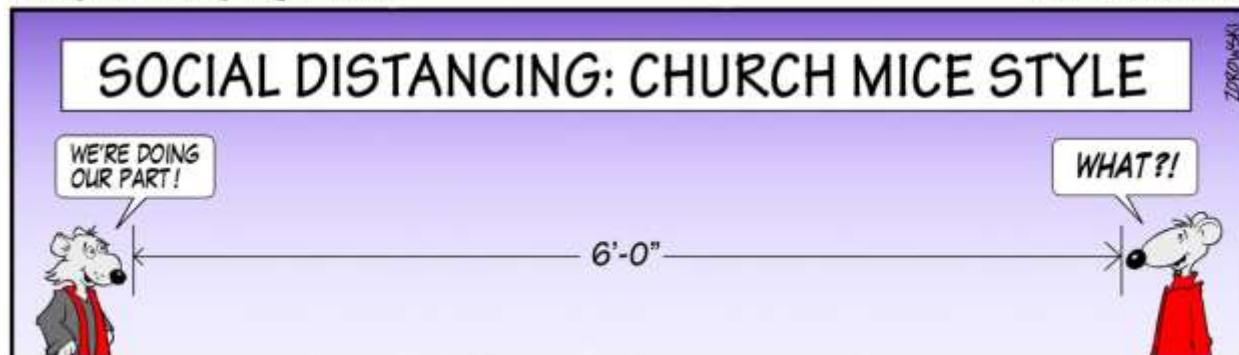
Another rigorist who objected to the Church offering the possibility of repentance for the worst sins was Hippolytus (c. 170–c. 235), a leading priest and theologian in Rome. He felt strongly that Bishop Zephyrinus (r. 198–217) of Rome and his successor Bishop Callistus (r. 217–222) were too “soft on sin” since they held a more lenient view.

Hippolytus also accused these two of being too “soft on heresy,” as they were slow to condemn the teaching of Sabellius, another priest in Rome. Sabellius taught that “Father,” “Son,” and “Holy Spirit” were just three different names for God, rather than being the Three Persons of the Holy Trinity. As a result, in 217 Hippolytus refused to recognize the newly elected Callistus as the legitimate bishop of Rome and started his own church. Thus he became the first of over twenty different anti-popes in the history of the Roman Church.

But as it happened, some time after 230, both Hippolytus and Bishop Pontianus (r. 230–235) of Rome, during a brief period of persecution, were sent to the mines in Sardinia, where they were reconciled before their deaths. This is what made it possible for Hippolytus to be recognized as Saint Hippolytus.

Church Mice

Karl Zorowski



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Growing in Worship; Fr. David Anderson

“Liturgy is first and foremost an experience.”

The word “liturgy” means “the work of the people.” It is not a private act; it is meant to be celebrated within a community. Fr. Anderson helps us understand that liturgical prayer time reaches beyond specific moments to allow God to act in our lives. We experience this in our Churches and need to cultivate prayer times in our homes which are to be “the Domestic Church.” By participating in liturgical prayer we experience respect, wonder and love. This helps us not simply to know about God, but to actually experience God’s presence in our lives. To exist without worship is like trying to breathe without air. Worship is life. Liturgy is essential and the highest expression of Christian worship.

Reflection Questions

- In liturgical worship we use many prayer gestures. They are wordless ways of expressing aspects of the mystery of God. In the video Fr. Anderson spoke about Mary Magdalene “breaking open the jar.” What are some of the gestures used in our worship and what aspects of God do you believe these gestures express?
- How do you respond to people who say, “Liturgy is too long and boring.”
- Give some suggestions for parents with young children on how they can pray as a family and become more connected with the liturgical life of the Church.
- What liturgical customs are especially meaningful to you and why?

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

The knowledge of faith and the demands of philosophical reason

73. In the light of these considerations, the relationship between theology and philosophy is best construed as a circle. Theology's source and starting-point must always be the word of God revealed in history, while its final goal will be an understanding of that word which increases with each passing generation. Yet, since God's word is Truth (cf. Jn 17:17), the human search for truth—philosophy, pursued in keeping with its own rules—can only help to understand God's word better. It is not just a question of theological discourse using this or that concept or element of a philosophical construct; what matters most is that the believer's reason use its powers of reflection in the search for truth which moves from the word of God towards a better understanding of it. It is as if, moving between the twin poles of God's word and a better understanding of it, reason is offered guidance and is warned against paths which would lead it to stray from revealed Truth and to stray in the end from the truth pure and simple. Instead, reason is stirred to explore paths which of itself it would not even have suspected it could take. This circular relationship with the word of God leaves philosophy enriched, because reason discovers new and unsuspected horizons.

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

FOURTH SUNDAY OF THE GREAT FAST

I believe, O Lord, help my unbelief! What a cry of inner struggle! This phrase has always befuddled me. I believe...yet, help my unbelief. Was the man who exclaimed this confused or was he contradicting himself?

Contradiction – this is what Christianity is made up of. In fact, Christianity is paradox. To live we need to die. To be first we become last. To be rich we become poor. To be wise we become fools. To rule is to serve.

And then there is “I believe, help my unbelief.” We can almost identify with this man. We believe, we really do, but there are moments, stretches of time when we struggle, we question our faith, we question God, we question His existence in our life.

I believe, help my...hold on, do I believe? Prayer sometimes isn’t answered. Questions, doubts, even inner agony seem to be avoided at times when we need the response the most.

I believe, help my unbelief! But then we remember times when we came in contact with Christ, when we definitely felt His presence in our life. It may have been for a fleeting moment, or maybe for a longer period, but He was there.

We’ve heard stories from people we know, read about events that can’t be rationally explained. The only thing left is to admit that there is God and He does act in our life. But the paradox is – He does it on His terms, not ours.

We begin to believe when we realize that we do not. You know the saying “you do not know what you have until you lose it”? To gain faith, we live our life as if we lost it, as if we lose it every day, in order to receive it every day.

I believe, help my unbelief! This is one of the most powerful statements in the Bible because it is one of the most honest. Yet, we are not called today to admit that we have no faith because that is not true. We do believe, maybe a little, maybe a lot, but we do believe.

I believe, help my unbelief...is the call to realize that our faith, whatever it is, is still incomplete. Even when we believe, we look for reassurances from God, and that is perfectly normal. That’s why Christ said, “Ask, and it will be given you. Knock, and the doors will be opened for you”

...I believe, O Lord, help my unbelief... When we say this with the full conviction of the man from today’s Gospel reading, we are (a) honest; and (b) ask Christ to complete whatever we are still lacking. I believe, help my unbelief, O Lord, and if You are able to do anything, have mercy on us and help us.

SCHEDULES FOR EASTER TIME
AT ST PETER AND PAUL BYZANTINE CATHOLIC CHURCH:

Palm Sunday	03/28/2021	11:00 am	Divine Liturgy with Blessing of Palms
Holy Tuesday	03/30/2021	06:30 pm	Presanctified Liturgy with Holy Anointing
*Holy Thursday	04/01/2021	07:00 pm	<u>Divine Liturgy of St Basil the Great with Vespers</u> <u>at St Elias</u>
Good Friday	04/02/2021	05:00 pm	Burial service of Jesus with Solemn Vespers
Holy Saturday	04/03/2021	05:00 pm	Matins of Resurrection with Divine Liturgy; Blessing of Easter baskets
Easter Sunday	04/04/2021	11:00 am	Divine Liturgy/Blessing of Easter baskets
Bright Monday	04/05/2021	11:00 am	Divine Liturgy
Bright Tuesday	04/06/2021	11:00 am	Divine Liturgy
Thomas Sunday	04/11/2021	11:00 am	Divine Liturgy

PLEASE MARK YOUR CALENDARS! ST. ELIAS EVENTS

Friday	March 12	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 19	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 26	Lenten Kitchen – 11:30 a.m. to 6:00 p.m

In our menu: Baked Fish Dinner, Fried Fish Dinner, Fish Sandwich, Shrimp Dinner, Pirohi, Mac & Cheese, Noodle Haluski and Bake Sale.



DEI VERBUM

PREFACE

1. Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: "We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ" (1 John 1:2-3). Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love. (1)

CHAPTER I

REVELATION ITSELF

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having in inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation. (2)

3. God, who through the Word creates all things (see John 1:3) and keeps them in existence, gives men an enduring witness to Himself in created realities (see Rom. 1:19-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved (see Gen. 3:15) and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (see Rom. 2:6-7). Then, at the time He had appointed He called Abraham in order to make of him a great nation (see Gen. 12:2). Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel down through the centuries.

4. Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in His Son" (Heb. 1:1-2). For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God (see John 1:1-18). Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." (3) He "speaks the words of God" (John 3:34), and completes the work of salvation which His Father gave Him to do (see John 5:36; John 17:4). To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal.

The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (see 1 Tim. 6:14 and Tit. 2:13).

To be continued ...

Solemnly Promulgated by His Holiness Pope Paul VI on November 18, 1965

N	A	C	E	T	D	E	V	A	S
A	M	O	T	R	U	T	H	N	E
E	A	N	N	E	E	F	I	L	S
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E	G	M	R	D	E	M	U	S	E
T	I	N	E	N	A	V	I	V	R
N	L	M	S	N	A	L	I	V	A
E	U	E	V	E	I	L	E	B	E
S	S	E	N	K	R	A	D	B	F



NICODEMUS	SERPENT	DESERT
LIFE	CONDEMN	SAVED
REFUSES	SENTENCE	LIGHT
DARKNESS	EVIL	TRUTH