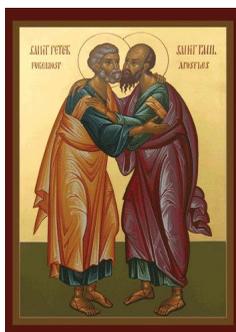




Saints Peter & Paul Byzantine Catholic Church



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, March 28th, 2021

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

Sunday	03/28/2021	11:00 AM	Palm Sunday + Andrew Kovalycsik <i>By wife Joan and Daughter Joy E Kovalycsik (On-Line)</i>
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 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	05:00 pm	Divine Liturgy
Thomas Sunday	04/11/2021	11:00 am	Divine Liturgy

DIVINE SERVICES ATTENDANCE

Liturgy on Friday March 19th was 8; on Sunday, March 21st was 37.

LIVE STREAM VIEWING

Liturgy on Friday March 19th was 205; on Sunday, March 21st was 164.



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

04/02 FATHER VITALII STASHKEVYCH
04/03 WILLIAM TORBICH
04/07 JOHN KOPAY
04/14 SUSAN TRANKOCY
04/15 DAN JOSCAK
04/16 ANNA DZURA
04/14 ROB KENNEDY

WEDDING ANNIVERSARY

04/26/08 JEREMY AND TALIN DRABIK

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 \$1,041.00

FINANCIAL & ADVISORY BOARD MEETING

The Financial and Advisory meeting is scheduled on **Monday April 26th, 2021 at 6:00 pm** in our Social Hall.

CATHOLIC TEACHING, "I BELIEVE IN LIFE EVERLASTING"

V. The Last Judgment

The resurrection of all the dead, "of both the just and the unjust," will precede the Last Judgment. This will be "the hour when all who are in the tombs will hear [the Son of man's] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." Then Christ will come "in his glory, and all the angels with him Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.... and they will go away into eternal punishment, but the righteous into eternal life."

In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life:

All that the wicked do is recorded, and they do not know. When "our God comes, he does not keep silence." . . . he will turn towards those at his left hand: . . . "I placed my poor little ones on earth for you. I as their head was seated in heaven at the right hand of my Father - but on earth my members were suffering, my members on earth were in need. If you gave anything to my members, what you gave would reach their Head. Would that you had known that my little ones were in need when I placed them on earth for you and appointed them your stewards to bring your good works into my treasury. But you have placed nothing in their hands; therefore you have found nothing in my presence."

The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvellous ways by which his Providence led everything towards its final end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.

The message of the Last Judgment calls men to conversion while God is still giving them "the acceptable time, . . . the day of salvation." It inspires a holy fear of God and commits them to the justice of the Kingdom of God. It proclaims the "blessed hope" of the Lord's return, when he will come "to be glorified in his saints, and to be marvelled at in all who have believed."

(CATECHISM OF THE CATHOLIC CHURCH)

Church Mice

Karl Zorowski



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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.

GOOD FRIDAY



Good Friday is the most solemn day of the church year on which all Christian faithful reflect upon the crucifixion of Jesus Christ on the cross, His death and burial.

In the Byzantine Catholic Church, Good Friday is memorialized penitentially as a day of strict fast, prayer, and solemnity closing with an evening Vespers service.

While secular culture has diminished the obligation to make the day different than any other for the general public, businesses, and most workers, the Church encourages the faithful to hold to some forms of traditional reverence on this day. This includes as much as possible keeping the day holy and prayerful, and attending afternoon or evening services. While not obligatory for the faithful, attending Good Friday Vespers is in essence keeping vigil with the Mother of God, all the apostles and saints, in humble gratitude for the immense sacrifice that Jesus made for our sins and for our redemption. Attendance at Good Friday Vespers is strongly encouraged as a visible expression of our personal repentance and feelings of sorrow on this day.

Good Friday Vespers is a service of chanted verses, Scripture readings, and prayers culminating with the customary procession with the Holy Shroud (Plashchanitsa) representing the burial of Christ in the tomb. The congregation joins in the procession and all sing a hymn (words below) as the priest, carrying the Shroud represents the role of Joseph of Arimathea. The Shroud is placed in a symbolic tomb located in the front center nave of the church. This is a powerful visual reminder making very clear this sorrowful period of time – the waiting period between Christ's death and discovery of his resurrection from the tomb.

Following the final incensing and conclusion of the service, the clergy, altar servers and parishioners venerate the Holy Shroud as a quiet gesture of showing respect to Our Lord and Savior in His burial. An old local tradition in our St. Michael's Byzantine church in times past was witnessing the faithful humbly approaching the Shroud on their knees and this was done as a small sacrifice by comparison to all that Christ did for all humanity.

The presence of the Shroud and period of solemnity during which Christ rests in the tomb remains in effect until the Holy Saturday Matins announcement of the joyful news – the finding of the empty tomb and Christ's triumphant Resurrection. During this interval between Christ's burial and Resurrection, the faithful are reminded to continue to maintain an attitude of holiness and piety in their routine activities.

CHURCH HISTORY



Third Century; Development of Theology

The third century also witnessed the emergence of the first formal school of Christian theology. It was located in Africa—in Alexandria, Egypt. Founded in about 180 A.D. by Pantaenus, a converted Stoic philosopher, the school was developed and strengthened by Clement (d. c. 215), and crowned by the outstanding theologian and scholar Origen (c. 185–254). Whereas Tertullian strongly rejected any alliance between “Athens and Jerusalem”—that is, between pagan philosophy and Christian revelation—the Alexandrians insisted that Greek philosophy was preparation for the Christian Gospel. They affirmed that the glimmers of truth discerned by the great pagan philosophers, poets, and dramatists all point to, and are fulfilled and completed by, the truth of the Christian Faith. Hence, Christianity can be seen to be the Highest Philosophy, the culmination of all human philosophical endeavor. Thus, Origen wrote to

his illustrious disciple Saint Gregory the Wonderworker (c. 213–c. 270),

I desire you to take from the philosophy of the Greeks what may serve as a course of study or a preparation for Christianity, and from geometry and astronomy what may serve to explain the sacred Scriptures, in order that all that the philosophers say about geometry and music, grammar, rhetoric, and astronomy, we may say about philosophy itself, in relation to Christianity.

The work of Origen was phenomenal. He wrote numberless treatises on many themes. He is known as the “Father of Biblical Criticism” for the Hexapla, his monumental, six-fold, critical (meaning trying to determine the most accurate text) edition of the Old Testament, and for his commentaries on most of the books of the Bible. He is also known as the “Father of Systematic Theology,” mostly for his work called *On First Principles*, the first of its kind, in which he systematically treated all the major doctrines of the Christian Faith. In general, his work laid the foundation for virtually all subsequent theological scholarship in the Greek Church.

However, in some of his works Origen made use of various problematic Platonistic teachings as he tried to explain certain mysteries of the Faith which the Church had not yet officially clarified. In time, these Platonistic speculations led to various heresies, mostly among certain monks who considered some of these questionable teachings to be dogma. As this problem increased, by the middle of the 6th century, out of a pastoral concern to put an end to these divisive heresies, the Church took the drastic step of condemning Origen himself, as well as his erroneous teachings, at the Fifth Ecumenical Council in the year 553.

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.

Growing in Charity; Molly McGovern

“When we serve another, we ourselves start to become healed and transformed.”

Molly McGovern, founder of “Friendship House” shares a moving reflection about what it means to grow in charity and provide support to those in need. She describes how she and her husband founded the house during an extremely cold winter, expecting it to be temporary but they found their mission so fulfilling they have continued for the past eight years. She sees it as a great honor to sit with people in their pain and suffering, just to listen and let them know they are not alone.

Reflection Questions

- Molly reminds us in the video to sit with people in their pain and suffering. Read the scriptural passage (Mt. 25:1-45) and share an experience that you can identify with.
- Individualism is highly regarded in our society. In his encyclical, “Fratelli Tutti” (On Fraternity and Social Friendship) Pope Francis says, “radical individualism is a virus.” What do you think he means by that statement?
- “Consumerist individualism has led to great injustice. Other persons come to be viewed simply as obstacles to our own serene existence. We end up treating them as annoyances.” (Pope Francis). How can our parish community move beyond ourselves to show more kindness and empathy to those around us?

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

Different stances of philosophy

75. As appears from this brief sketch of the history of the relationship between faith and philosophy, one can distinguish different stances of philosophy with regard to Christian faith. First, there is a philosophy completely independent of the Gospel’s Revelation: this is the stance adopted by philosophy as it took shape in history before the birth of the Redeemer and later in regions as yet untouched by the Gospel. We see here philosophy’s valid aspiration to be an autonomous enterprise, obeying its own rules and employing the powers of reason alone. Although seriously handicapped by the inherent weakness of human reason, this aspiration should be supported and strengthened. As a search for truth within the natural order, the enterprise of philosophy is always open—at least implicitly—to the supernatural.

Moreover, the demand for a valid autonomy of thought should be respected even when theological discourse makes use of philosophical concepts and arguments. Indeed, to argue according to rigorous rational criteria is to guarantee that the results attained are universally valid. This also confirms the principle that grace does not destroy nature but perfects it: the assent of faith, engaging the intellect and will, does not destroy but perfects the free will of each believer who deep within welcomes what has been revealed.

It is clear that this legitimate approach is rejected by the theory of so-called “separate” philosophy, pursued by some modern philosophers. This theory claims for philosophy not only a valid autonomy, but a self-sufficiency of thought which is patently invalid. In refusing the truth offered by divine Revelation, philosophy only does itself damage, since this is to preclude access to a deeper knowledge of truth.

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

DEI VERBUM

CHAPTER II; HANDING ON DIVINE REVELATION

7. In His gracious goodness, God has seen to it that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord in whom the full revelation of the supreme God is brought to completion (see Cor. 1:20; 3:13; 4:6), commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching, (1) and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing. (2)

But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place."(3) This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face (see 1 John 3:2).

To be continued ...

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

Schedule for counting money for our teams

On April 11 th 2021 Team A Marlene Ingraham Andrew Novotny	On April 18 th 2021 Team B Gerard Fialkovich Elizabeth Fialkovich Donald Kerr
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On April 25 th 2021 Team C Gazzo Monica. Gazzo Daniel Arlen Jama	On May 2 nd 2021 Team D David Savko Jerry Spynka Paula Spynka
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**OFFERING
COUNTERS**

**IF YOU ARE INTERESTED
PLEASE TELL FR. VITALII**

WHAT SHOULD I HAVE IN MY EASTER-PASCHA BASKET?

Paska - The Easter Bread. Symbolic of Christ Himself, who is our True Bread. Usually, a round loaf of bread decorated on the top with a Cross.

Ham - This meat is popular as the main dish because of its richness and symbolic of the great joy and abundance of Pascha-Easter. Meat in the Pascha basket also symbolizes the calf sacrificed when the Prodigal Son returned home; the meat is a celebration of our return to Christ.

Sausage - A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

Cheese - Sweet cheese; mix farmer cheese with confectionary sugar, raisins, cinnamon, cloves and nutmeg. Indicative of the moderation that Christians should have in all things.

Eggs/Pysanky - Hard boiled eggs-decorated, indicative of new life and Resurrection.

Horseradish - A piece of the root or prepared horseradish with red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. It is also included in the basket to remind us of the bitter drink given to Christ at his crucifixion, vinegar and gall.

Butter - Usually whipped (sometimes flavored with almond), is included in the basket to symbolize the Lamb of God, the Sacrifice made for the world. Some families use a lamb-shaped mold for their butter, which makes the symbolism even stronger.

Salt - A condiment necessary for flavor; reminding the Christian of his duty towards others.

If your family has never taken a Pascha basket to be blessed, the above Easter-Pascha basket traditions may give you some ideas for starting your own. If you regularly prepare a basket for the celebration of the Resurrection, take some time to explain the deep meanings of the foods and their preparation to your children, grandchildren, nieces and nephews. Everyone will enjoy being involved with the baking, decorating and eating!



THE TRIUMPHAL ENTRY INTO JERUSALEM

(MATTHEW 21:1-11)



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

FIND THE WORDS IN THE SCRIPTURE BELOW IN THE PUZZLE ABOVE

"You shall say, 'The Lord has need of them,' and immediately he will send them." MATTHEW 21:3

PALM SUNDAY

Hosanna! Praise God! He is finally here! The King has arrived!

Jesus was riding on a major wave of popularity. It was a very festive and joyous day. But what sort of a King was Christ? In about a week, He would tell Pontius Pilate, "If My Kingdom were of this world, My servants would fight". Every kingdom in human history was built with violence, oppression, and money. Christ never used violence, did not force people to follow Him, and had no money, yet He was met as a King. But again, what sort of a King was He? He does not enter the city on a chariot rejoicing in His glory. He rides a donkey, a symbol for humility. People completely misread the signs. Jesus had no army, no money, no earthly power, all He had was a donkey and 12 disciples, who would run away as soon as trouble hit. Israelites expected someone who would make Israel great again, but got Christ, who came there to die.

The jubilation died as quickly as it arose. And all because Christ did not conform to the standards of a king the people were expecting. Healing the sick and raising the dead back to life – they liked. Preaching about peace and love, humility and self-sacrifice, especially the love of one's enemies – this the people definitely did not like.

We say that humanity has been developing, improving in the course of its existence. Circumstance's change, times change, but people remain the same. We are exactly the same as those 2000 years ago, who yelled "Hosanna" to Christ. In their mind they had an idea of who God is and how He should act, and we have the same ideas. We are trying to tell Him how and what He should do to us, instead of letting His will and grace work in our lives. We are making the same mistake those people made, when they met Christ as a victorious redeemer, instead of a humble Savior.

Just like the people in Jerusalem, we completely misread the signs of who Christ is and what He has done, and continues to do. As someone who has the power over death, He hands Himself over to death, so that we would be able to partake of His resurrection. The only reason Christ became man, took on the human nature, was to go through death in it and then be resurrected. When He destroyed the power of death, He didn't do it only as God, but as a human as well.

This is the sign of true God, the sign of divine love – God, who loves us so much that He dies for us. This is the sign that today's feast day is emphasizing. Those who joyously yelled "Hosanna" today, will in 6 days scream "Crucify Him, His blood is on us and on our children."

Christ entered Jerusalem as the King, and He would be enthroned on the Cross six days later. In the coming week we will go with Him on a journey of His triumph – from today, when He is recognized as King, to the Last Supper, to His betrayal by Judas, to Him being arrested and humiliated, to the crucifixion, His death and burial.

We will take His lifeless body and put it in a cave, only to see it disappear, and then to find out the He is risen.

Our King is here. Our Messiah has arrived to liberate us and give us a chance at salvation. As we meet Him today, let us prepare ourselves to go on a journey of suffering with Him, so that we would not sell and betray Him like Judas, but will follow Him, even to the Cross.