



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, April 18th, 2021

Festive tone

Page:177

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

Sunday	04/18/2021	11:00 am	<i>Sunday of the Myrrh-bearers</i>	+Shirley Torbich By Donna Torbich (On-Line)
Thursday	04/22/2021	06:30 pm	<i>Liturgy for George Great martyr</i>	+George Chirko By The Drabik Family (On-Line)
Sunday	04/25/2021	11:00 am	<i>Sunday of the Paralytic Man</i>	+Mary Ann Peticca By Gerry Mario Peticca and Family (On-Line)



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

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

DIVINE SERVICES ATTENDANCE

Liturgy on Monday April 5th was 6; on Friday April 6th was 5; on Sunday, April 11th was 35.

LIVE STREAM VIEWING

Liturgy on Monday April 5th was 129; on Friday April 6th was 138; on Sunday, April 11th was 149.

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
Peticca 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, Shawna Lynn Beluscak.*

****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.**

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 \$1,391.00**

UPDATES

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

Rose Petruska is at Rebecca Residence Skilled Nursing, 3746 Cedar Ridge Rd, Allison Park, PA 15101

ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturday will be May 22nd. We will celebrate a Divine Liturgy with a Panahida on Friday at
06:30 PM

FINANCIAL & ADVISORY BOARD MEETING

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

On April 25 th 2021	On May 2 nd 2021	On May 9 th 2021	On May 16 th 2021
Team C	Team D	Team A	Team B

MOTHER'S DAY ENVELOPES AND EASTER BASKET

MOTHER'S DAY donations will be deposited on Mother's Day, and will be printed with all names in the bulletin and the candles in the church will be lit.

All Donations for **EASTER BASKETS** will be sent to the Eparchy of Mukachevo to help support the priests.

CATHOLIC TEACHING, THE CELEBRATION OF THE CHRISTIAN MYSTERY

Liturgy as source of life

As the work of Christ liturgy is also an action of his Church. It makes the Church present and manifests her as the visible sign of the communion in Christ between God and men. It engages the faithful in the new life of the community and involves the "conscious, active, and fruitful participation" of everyone.

"The sacred liturgy does not exhaust the entire activity of the Church": it must be preceded by evangelization, faith, and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity.

Prayer and liturgy

The liturgy is also a participation in Christ's own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal. Through the liturgy the inner man is rooted and grounded in "the great love with which [the Father] loved us" in his beloved Son. It is the same "marvelous work of God" that is lived and internalized by all prayer, "at all times in the Spirit."

Catechesis and liturgy

"The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows."

It is therefore the privileged place for catechizing the People of God.

"Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of men."

Liturgical catechesis aims to initiate people into the mystery of Christ (It is "mystagogy.") by proceeding from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries."

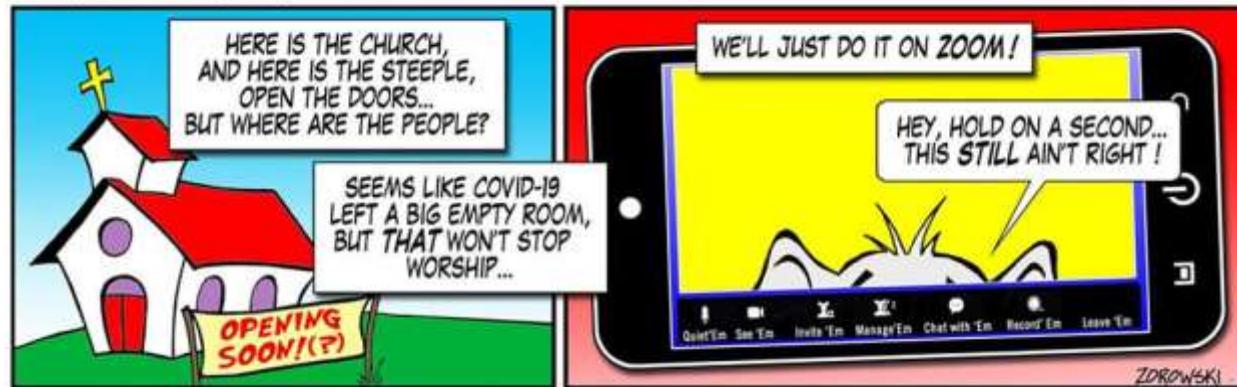
Such catechesis is to be presented by local and regional catechisms.

This Catechism, which aims to serve the whole Church in all the diversity of her rites and cultures, will present what is fundamental and common to the whole Church in the liturgy as mystery and as celebration, and then the seven sacraments and the sacramentals.

CATECHISM OF THE CATHOLIC CHURCH

Church Mice

Karl Zorowski



Copyright 2020 Karl Zorowski. All rights reserved. www.churchmice.net

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.

HIEROMARTYR JANUARIUS, BISHOP OF BENEVENTO, AND HIS COMPANIONS, AT POZZUOLI; COMMEMORATED ON APRIL 21



Hieromartyr Januarius Bishop of Benevento, and the deacons Proculus, Sossius and Faustus, Desiderius the Reader, Eutychius and Acution suffered martyrdom for Christ about the year 305 during the persecution ordered by the emperor Diocletian (284-305).

They arrested Saint Januarius and led him to trial before Menignus, the governor of Campagna (central Italy). Because of his firm confession of Christianity, they threw the saint into a red-hot furnace. But like the Babylonian youths, he came out unharmed. Then at

Menignus's command, they stretched him out on a bench and beat him with iron rods until his bones were exposed.

In the crowd were Deacon Faustus and the Reader Desiderius, who wept at the sight of their bishop's suffering. The pagans surmised that they were Christians, and threw them into prison with the hieromartyr Januarius, in the city of Puteolum. At this prison were two deacons who had been jailed for confessing Christ: Saints Sossius and Proculus, and also two laymen, Saints Eutychius and Acution.

On the following morning they led out all the martyrs into the circus to be torn to pieces by wild beasts, but the beasts would not touch them. Menignus claimed that all the miracles were due to sorcery on the part of the Christians, and immediately he became blinded and cried out for help. The gentle hieromartyr Januarius prayed for his healing, and Menignus recovered his sight. The torturer's blindness of soul, however, was not healed. He accused the Christians of sorcery, and ordered the martyrs beheaded before the walls of the city (+ 305).

Christians from surrounding cities took up the bodies of the holy martyrs for burial, and those of each city took one, in order to have an intercessor before God. The inhabitants of Neapolis (Naples) took the body of the hieromartyr Januarius. With the body, they also collected his dried blood.

Since the fifteenth century, the blood liquifies when the container is placed near another relic, believed to be the martyr's head. Many miracles proceeded from the relics of the hieromartyr Januarius. During an eruption of Vesuvius around 431, the inhabitants of the city prayed to Saint Januarius to help them. The lava stopped, and did not reach the city.

CHURCH HISTORY

Third Century; Liturgical Development



Baptism and Chrismation in the Apostolic Tradition of Hippolytus

And when he who is to be baptized goes down to the water, let him who baptizes lay a hand on him, saying thus: “Dost thou believe in God the Father Almighty?”

And he who is being baptized shall say: “I believe.”

Let him forthwith baptize him once, having laid his hand upon his head. And after this, let him say: “Dost thou believe in Jesus Christ, the Son of God, Who was born of the Holy Spirit and the Virgin Mary, Who was crucified in the days of Pontius Pilate; and died and was buried; and He rose the third day living from the dead; and ascended into heaven; and sat down at the right hand of the Father; and will come to judge the living and the dead?”

And when he says: “I believe,” let him baptize him the second time.

And again let him say:

“Dost thou believe in the Holy Spirit in the Holy Church, and the resurrection of the flesh?”

And he who is being baptized shall say: “I believe.”

And so let him baptize him the third time.

And afterwards when he comes up from the water, he shall be anointed by the presbyter with the Oil of Thanksgiving, saying:

“I anoint thee with holy oil in the Name of Jesus Christ.”

And so each one drying himself with a towel, they shall now put on their clothes, and after this let them be together in the assembly (Church).

And the Bishop shall lay his hand upon them, invoking and saying:

“O Lord God, who didst count these Thy servants worthy of deserving the forgiveness of sins by the laver of regeneration, make them worthy to be filled with Thy Holy Spirit and send upon them Thy grace, that they may serve Thee according to Thy will, for to Thee is the glory, to the Father and to the Son with the Holy Spirit in the Holy Church, both now and ever and world without end. Amen.”

After this, pouring the consecrated oil from his hand and laying his hand on his head, he shall say:

“I anoint thee with holy oil in God the Father Almighty and Christ Jesus and the Holy Spirit.”

And sealing him on the forehead, he shall give him the kiss of peace and say: “The Lord be with you.”

And he who has been sealed shall say: “And with thy spirit.”

And so he shall do to each one severally.

Thenceforward they shall pray together with all the people. But they shall not previously pray with the faithful before they have undergone all these things.

And after the prayers, let them give the kiss of peace.

DEI VERBUM; CHAPTER II; SACRED SCRIPTURE, ITS INSPIRATION AND DIVINE INTERPRETATION

11. Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.(1) In composing the sacred books, God chose men and while employed by Him (2) they made use of their powers and abilities, so that with Him acting in them and through them, (3) they, as true authors, consigned to writing everything and only those things which He wanted. (4)

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings (5) for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).

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

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

Different stances of philosophy

77. Philosophy presents another stance worth noting when theology itself calls upon it. Theology in fact has always needed and still needs philosophy's contribution. As a work of critical reason in the light of faith, theology presupposes and requires in all its research a reason formed and educated to concept and argument. Moreover, theology needs philosophy as a partner in dialogue in order to confirm the intelligibility and universal truth of its claims. It was not by accident that the Fathers of the Church and the Medieval theologians adopted non-Christian philosophies. This historical fact confirms the value of philosophy's autonomy, which remains unimpaired when theology calls upon it; but it shows as well the profound transformations which philosophy itself must undergo.

It was because of its noble and indispensable contribution that, from the Patristic period onwards, philosophy was called the ancilla theologiae. The title was not intended to indicate philosophy's servile submission or purely functional role with regard to theology. Rather, it was used in the sense in which Aristotle had spoken of the experimental sciences as “ancillary” to “prima philosophia”. The term can scarcely be used today, given the principle of autonomy to which we have referred, but it has served throughout history to indicate the necessity of the link between the two sciences and the impossibility of their separation.

Were theologians to refuse the help of philosophy, they would run the risk of doing philosophy unwittingly and locking themselves within thought-structures poorly adapted to the understanding of faith. Were philosophers, for their part, to shun theology completely, they would be forced to master on their own the contents of Christian faith, as has been the case with some modern philosophers. Either way, the grounding principles of autonomy which every science rightly wants guaranteed would be seriously threatened.

When it adopts this stance, philosophy, like theology, comes more directly under the authority of the Magisterium and its discernment, because of the implications it has for the understanding of Revelation, as I have already explained. The truths of faith make certain demands which philosophy must respect whenever it engages theology.

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

SUNDAY OF MYRRH-BEARING WOMEN

Today we recall all those who beheld Christ's Crucified and Risen Body: the Myrrhbearing Women; the Righteous Joseph of Arimathea and the Righteous Nicodemus.

We can only imagine how difficult it must have been for them to associate with Christ at this time and to be witnesses of His Resurrection.

Thus, Nicodemus spoke to Christ under cover of dark, spent a huge sum on a hundred pounds of myrrh and aloes, and then was cast out of the synagogue and suffered for disclosing the Jewish plots to hide and deny the truth about Christ's Resurrection.

Joseph, Jesus' disciple, begged the body of Christ from Pilate, gave his money for a shroud, gave up his own tomb and was then sorely persecuted by the Jews for telling the Truth about Christ, Crucified and Risen.

The myrrhbearers, selflessly sacrificed all for precious myrrh with which to anoint and care for the Body of Christ, and then announced the Resurrection, when others hid for fear of the Jews. And yet they loved Christ to such a degree that they feared not and they all revealed the Truth of His Resurrection and suffered for it.

This concerns us as in a sense we are all myrrhbearers. Since the Body of Christ, in the words of the Holy Apostle Paul, is the Church, therefore all members of the Church are members of the Body of Christ. Therefore, we know and confess the Truth of His Resurrection, and so become myrrhbearers. We too have to know how difficult it is to be myrrhbearers, to care for the Body of Christ, to care for the Church, which is crucified by the world to this day.

To do anything for the Church, for the Body of Christ, in this world, is difficult, because it requires faith. And those of little faith have little time and patience for the Church.

And myrrhbearing is not only participating in the sacraments, preaching the Gospel and confessing the Faith, it is also doing that a lot of things which are so difficult because they require our sacrifice. For: Those who sing in church are myrrhbearers. Those who help with our Fish Fry are myrrhbearers. Those who prepare the flowers for the services are myrrhbearers. Those who look after the garden are myrrhbearers. Even those who simply come and pray for the salvation of all are myrrhbearers. All those who work for the Body of Christ, the Church, in this world, but are not of this world, are myrrhbearers, because they show that they too selflessly love Christ. And what is the reward of myrrhbearers? It is to be the first to see and know the Crucified Body of Christ Risen, the first to hear the words of the Angel: Why seek you the living among the dead? He is Risen!

This is our joy, not only to feel, but also to know that the Body of Christ, the Church, is Risen, for She is the place of the Resurrection, and we are witnesses of Christ's Resurrection.

May we all always have and cherish this inner knowledge of the Truth of Christ, being myrrhbearing witnesses to His Crucifixion and His Resurrection. Amen.

ETERNAL MEMORY



Matilda "Tillie" (Pcolar) Yesko; June 25, 1935 ~ April 9, 2021 (age 85)

Of Chalfant, age 85, died on Friday, April 9, 2021. Beloved wife of the late John Yesko for over 50 years. Loving mother of John D. Yesko, Mary Lou (late James) Lazarchik, Joan Marie Yesko, Rebecca Ann (Charlie) Simeone, the late Michael Yesko and the late George Yesko. Tillie was also survived by 12 grandchildren and 15 great-grandchildren. Tillie was the sister of Irene (late Vern) Baughman, Nicholas Pcolar, Nancy Pcolar, Anna Marie (Leo) Mazur and George (Mary Beth) Pcolar. She was preceded in death by sisters, Mary (late Steve) Sawczak, Martha (late Peter) Wiatrowski and Valerie Pcolar and her brothers, John (late Norma) Pcolar and William Pcolar. Tillie was also survived by many nieces and nephews. Tillie will be laid to rest in Monongahela Cemetery.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant Matilda, and remember her forever! For Christ is Risen!

Y	R	E	N	A	W	A	E	L	S	MARY	SEPULCHRE	EARTHQUAKE
A	R	K	J	E	S	O	J	G	E	ANGEL	STONE	ROBE
M	O	A	U	S	S	T	N	O	M	SNOW	JESUS	RISEN
N	B	U	M	U	S	I	O	S	A	AWE	JOY	GREETINGS
I	E	Q	U	S	T	Y	R	N	M			
T	N	H	O	E	O	U	G	A	E			
E	L	T	E	J	Q	E	R	I	R			
E	E	R	H	C	L	U	P	E	S			
R	G	A	E	G	N	A	W	K	E			
G	A	E	A	R	T	A	Q	U	A			