



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 25th, 2021

Festive tone

Page:181

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

Sunday 04/25/2021 11:00 am *Sunday of the Paralytic Man* +Mary Ann Peticca
By Gerry and Mario Peticca and Family
(On-Line)

Sunday 05/02/2021 11:00 am *Sunday of the Samaritan women*
+Helen & Joseph Petruska
By Mary & Dan Joscak
(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, April 18th was 38.

LIVE STREAM VIEWING

Liturgy on Sunday, April 18th was 269.

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 \$1,608.00**

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 LITURGY - WORK OF THE HOLY TRINITY

I. The Father-Source and Goal of the Liturgy

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us before him in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved."

Blessing is a divine and life-giving action, the source of which is the Father; his blessing is both word and gift. When applied to man, the word "blessing" means adoration and surrender to his Creator in thanksgiving.

From the beginning until the end of time the whole of God's work is a blessing. From the liturgical poem of the first creation to the canticles of the heavenly Jerusalem, the inspired authors proclaim the plan of salvation as one vast divine blessing.

From the very beginning God blessed all living beings, especially man and woman. the covenant with Noah and with all living things renewed this blessing of fruitfulness despite man's sin which had brought a curse on the ground. But with Abraham, the divine blessing entered into human history which was moving toward death, to redirect it toward life, toward its source. By the faith of "the father of all believers," who embraced the blessing, the history of salvation is inaugurated.

The divine blessings were made manifest in astonishing and saving events: the birth of Isaac, the escape from Egypt (Passover and Exodus), the gift of the promised land, the election of David, the presence of God in the Temple, the purifying exile, and return of a "small remnant." the Law, the Prophets, and the Psalms, interwoven in the liturgy of the Chosen People, recall these divine blessings and at the same time respond to them with blessings of praise and thanksgiving.

In the Church's liturgy the divine blessing is fully revealed and communicated. the Father is acknowledged and adored as the source and the end of all the blessings of creation and salvation. In his Word who became incarnate, died, and rose for us, he fills us with his blessings. Through his Word, he pours into our hearts the Gift that contains all gifts, the Holy Spirit.

The dual dimension of the Christian liturgy as a response of faith and love to the spiritual blessings the Father bestows on us is thus evident. On the one hand, the Church, united with her Lord and "in the Holy Spirit," blesses the Father "for his inexpressible gift" in her adoration, praise, and thanksgiving. On the other hand, until the consummation of God's plan, the Church never ceases to present to the Father the offering of his own gifts and to beg him to send the Holy Spirit upon that offering, upon herself, upon the faithful, and upon the whole world, so that through communion in the death and resurrection of Christ the Priest, and by the power of the Spirit, these divine blessings will bring forth the fruits of life "to the praise of his glorious grace."

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.

RIGHTEOUS VIRGIN MARTYR GLAPHYRA; COMMEMORATED ON APRIL 26



The Virgin Glaphyra. Licinius burned with passion for Glaphyra, a maidservant of his wife Constantia. The holy virgin reported this to the empress and sought her help. Dressing her in men's attire and providing her with money, the empress Constantia sent her to Pontus in the company of a devoted servant. They told the emperor that Glaphyra had gone mad and lay near death. On her way to Armenia, Saint Glaphyra stopped in Amasea, where the local bishop, Saint Basil, gave her shelter.

At this time the saint was building a church in the city. Saint Glaphyra donated all the money that she had received from Constantia for its construction, and in a letter to the empress she asked her to send additional funds to complete the church. The empress fulfilled her request. However, Saint Glaphyra's letter fell into the hands of the emperor. The enraged Licinius ordered the governor of Amasea to send him the hierarch and the maidservant. Saint Glaphyra died before the edict arrived in Amasea, and Saint Basil was sent to the emperor. Two deacons, Parthenius and Theotimos, followed after him and lodged near the prison where the saint was held.

The pious Christian Elpidophoros bribed the jailer and each night he visited the saint with Parthenius and Theotimos. On the eve of the saint's trial, he sang Psalms and chanted, "if I should sojourn at the extremity of the sea... even there Thy hand would guide me, and Thy right hand would hold me" (Ps 138/139:9-10). These were prophetic words.

Three times he broke down in tears. The deacons were afraid that the saint would not be able to endure the coming torments, but he calmed them.

At the trial Saint Basil resolutely refused the emperor's offer to become a pagan priest, and so he was sentenced to death. Elpidophoros gave the soldiers money, and they allowed the saint to pray and to speak with his friends before execution. Then the saint said to the executioner, "Friend, do as you have been ordered." Calmly, he bent his neck beneath the sword.

When the martyr had been beheaded, Elpidophoros tried to ransom his relics from the soldiers. But the soldiers were afraid of the emperor and they threw the saint's body and head into the sea. After this, an angel of God appeared to Elpidophoros three times in a dream, saying, "Bishop Basil is in Sinope and awaits you."

Heeding this call, Elpidophoros and the deacons sailed to Sinope, and there they hired fishermen to lower their nets. When they lowered the net on the suggestion of the deacons Theotimos and Parthenius, they came up with nothing. Then Elpidophoros declared that he would ask them to lower the net in the name of the God Whom he worshiped. This time, the net brought up the body of Saint Basil. The saint's head was attached to his body once more, and only the gash on his neck indicated the blow of the sword. The relics of Saint Basil were taken to Amasea and buried in the church he built.

CHURCH HISTORY; Fourth Century; Constantine



Early in the fourth century began the longest and most extensive persecution ever waged against the Church. It was started in 303 by Emperor Diocletian (r. 284–305), at the urging of his deputy emperor in the East, Galerius, who began to suspect the loyalty and valor of the Christian soldiers in the military. During this nine-year persecution, soldier-martyrs like Saint George of Nicomedia proved their courage in enduring fearsome tortures and death on behalf of the true emperor, the King of Glory. Among the other more well-known martyrs of this period are Saint Katherine the Greatmartyr of Alexandria; Saint Panteleimon of Nicomedia; Saint Demetrius the Greatmartyr of Thessalonica and his friend Saint Nestor; Saints Agapia, Chionia, and Irene of Aquileia; and the 20,000 Martyrs of Nicomedia.

After Diocletian abdicated the throne in 305, Galerius became the Emperor in the East. He continued the attack against Christianity until he was on his deathbed, when he asked the Christians to pray for him. After his death in 311, his former deputy emperor, Maximin, renewed the persecution for another year, until he was overthrown by Licinius.

Meanwhile, Constantine was proclaimed emperor in the West in York, England, in 306, upon the death of his father, the deputy emperor Constantius. In 312, as Constantine was moving with his troops towards Rome to fight against Maxentius, the tyrannical ruler there, he had a vision or a dream that dramatically changed the course of history. He saw in the sky the Cross or Labarum (Chi Rho: XP) of Christ with the words, “In this sign, conquer.” He placed this Christian symbol on his troops’ tunics and shields, and they won the battle—known as the Battle of the Milvian Bridge.

With this Christ-inspired victory, Constantine not only became the sole emperor in the West; he also became a stronger believer in the God of the Christians. So he acted very quickly to bring the era of persecution of Christians to an official end. In February of 313, Constantine met Licinius, the ruler of the Eastern half of the empire, in Milan. Together they issued the Edict of Milan giving freedom to Christians to practice their Faith in the empire—as well as affirming general religious freedom for everyone. Now recognized as a legal entity, the Church expanded and flourished greatly during the 4th century—so much so that in the last decade of the century, Emperor Saint Theodosius the Great (r. 379–395), with advice from Saint Ambrose, Bishop of Milan (c. 339–397), made Christianity the official state religion of the Empire.

In about 320, the eastern emperor Licinius began persecuting Christians in the military. The Forty Martyrs of Sebaste and the Greatmartyr Theodore Stratelates died for Christ in this time. Partly because of this betrayal by Licinius of the Edict of Milan, Constantine led his troops against him. By 324 Constantine had defeated Licinius, thus becoming sole emperor of the whole empire, both East and West.



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

12. However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (8)

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

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

CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

Different stances of philosophy

78. It should be clear in the light of these reflections why the Magisterium has repeatedly acclaimed the merits of Saint Thomas' thought and made him the guide and model for theological studies. This has not been in order to take a position on properly philosophical questions nor to demand adherence to particular theses. The Magisterium's intention has always been to show how Saint Thomas is an authentic model for all who seek the truth. In his thinking, the demands of reason and the power of faith found the most elevated synthesis ever attained by human thought, for he could defend the radical newness introduced by Revelation without ever demeaning the venture proper to reason.

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

SUNDAY OF THE PARALYTIC

Today is the fourth Sunday after Pascha – on this day is appointed the Gospel reading of the healing of the paralytic. I would like to point out three things for us to think about from today's Gospel and Epistle readings. First, we see the source of Grace - which comes from God. Second, we see the conditions of Grace - which are a loving heart of compassion and service. And third, we see the continuity of Grace – an unbroken lineage and inheritance given by God and handed down from Christ to Apostle and from generation to generation, never leaving us orphaned.

When our Lord Jesus Christ healed the sick and the paralyzed, He did so by the power of His Godhood. Jesus Christ, as the second Person of the Holy Trinity performed His miracles through that Grace which He possessed and poured forth from the goodness of His Being. When we read of the Acts of the Holy Apostles, we witness Apostle Peter saying, “Jesus Christ makes thee whole.” The healing power of Grace was not something which came from Peter... he simply acted as the steward and channel of that Grace which had its source in Jesus Christ. This is the first point we should recognize and understand – the source and power of Grace and all goodness comes from God. If we manifest any goodness, any healing, any love – we must give God the glory, for this grace of goodness, healing and love find their source in Him; and for this we should be grateful.

Secondly, we mentioned that there were certain conditions in which this life-giving Grace of God was made manifest. As our Lord passed by the man at the pool of Bethesda, He was moved with compassion for the sick man's condition and his persistence and patience. As Apostle Peter came into the towns of Lydda, he was responding to the sorrow and petitions of those who loved Aeneas and Tabitha. This healing and life-giving Grace of God was made manifest through the compassionate love of God and of His disciples. In each case, there was a situation of human sorrow and need, a broken and humble heart crying out in pain.

Third, we have to rejoice and be greatly encouraged to see that our Lord did not leave us orphaned when His earthly ministry was accomplished and He ascended into heaven. As He promised, He sent us the Spirit of Truth, the Treasury of Good Gifts and Giver of Life. The story of the Power and Grace of God by no means concludes with the Gospels, but continues with the Acts of the Apostles, as we see in today's reading. And this unbroken chain of Grace and sanctity extends throughout Christian history. In every century and in every land, God has raised up holy men and women who shine forth the grace and transforming the power of God.

May God continue to bless us with His Grace and may we always recognize and glorify Him as the source of all goodness. May we call upon that Grace with humble hearts and radiate that goodness through compassionate love. And may we cherish and uphold that inheritance of Grace passed from generation to generation in the beauty of the life-giving soil of His Church.

THE WORD "BIBLE"



The word "Bible" means "the book." In both the Latin and Greek languages the term "Biblia" is a plural noun and signifies "The Books." Originally, the Bible was not one book but a collection of books - in fact, a whole library. It was only in about the fourth century that the seventy two books of the Bible were combined to form the "volume." Eventually, the plural "Biblia" became a singular noun, and in modern languages signifies "the book." The passing of the word "Biblia" from the plural into the singular was no doubt occasioned by an understanding of the real character of the Bible: While the human authors were many, the Divine Author is but one. The Bible is called "The Scriptures" (2 Peter 3:16) and "Holy Scriptures" (Romans 1:2).

ATTENTION PLEASE READ

125 Years Celebration

Sunday, September 26, 2021

On Sunday, September 26, 2021, Sts. Peter & Paul will be having a Celebration of 125 Years. We need a count to establish the number of people that will be attending Liturgy and Dinner. There will be a sign up sheet in the vestibule. PLEASE THIS IS VERY IMPORTANT....

Please sign up by May 23rd if you plan to attend.

If you reside outside of Sts. Peter and Paul and wish to attend our celebration please call the office at 412-461-1712 or via email at stspeterpaulbc@gmail.com

Liturgy 3:00 PM with Most Revered William C. Skurla presiding

Dinner Immediately Following (details to follow)

Monasticism and Christian Unity

Robert Klesko & From East-2-West - Father Deacon Anthony Dragani

“The Church must breathe with two lungs.”(Vatican II)

All the Christian Churches are founded on the one message of Christ and necessarily share a common heritage. The principles and norms which directly concern the Eastern churches are found in various documents of Vatican II. Throughout the centuries, especially after the end of the persecutions many Christians organized themselves in differentiated communities. They came together to dedicate themselves to the Kingdom of God by living in a monastic community. The importance of the monastic life can be found in the Codes of Canons of the Eastern Churches which dedicate seventy canons to the subject. In this video Robert Klesko will help the viewer see how the monastic vocation is a reference point for the baptized. Those called to the Mystery of Marriage or the Single Lifestyle can take from monastics a rhythm of life that includes prayer, reflection and communal charity.

Eastern Monasticism and other related topics unique to the Eastern Catholic Churches are often misunderstood by members of the Latin Church. In particular, the topic of a married priesthood is fraught with misconceptions and misunderstandings. In this short interview Deacon Dragani addresses the topic and gives an opportunity for open dialogue on the subject by acquainting us with his website.

Reflection Questions

- A pilgrimage or special visit to a monastery can be a spiritually enlightening experience. Who would like to tell us about their experience visiting a holy site? If you have not had this experience where would you like to go? Why?
- How do you respond to your Latin Catholic friends when they express surprise that your Church has a married clergy?
- The presence of Eastern Catholics in the USA is primarily the result of late 19th century migration from Eastern Europe. What do you know about that period in history?
- The catholic population, both East & West is dwindling rapidly in America. Why do you think this is happening? How can we “fix it?”
- Bishop Robert Barron (*Word on Fire Institute*) recently said, “Train your smartest priest in doctrine and put him in charge of social media.” Why do you think he is making that recommendation? Are you taking advantage of the sessions on doctrine etc. being offered by God With Us Online? Why or why not?

THE POOL AT BETHESDA (JOHN 5:1-15)

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

ANGEL
BETHESDA
BLIND
FEAST
FIVE PORCHES

INFIRMITY
JESUS
JEWS
LAME
LAWFUL

MAN
PARALYZED
POOL
RISE
SABBATH

SHEEP GATE
SICK
STIRRED
WALKED
WELL