



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



UPDATES

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

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

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:



Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, 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, Emily Cox, Margaret Torbich, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Donna Janovich, Judy Kosar, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, Betty Jean Fialkovich, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Raymond Savko, Mario Peticca.

***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.*

On February 13 th 2022	On February 20 th 2022	On February 27 th 2022	On March 6 th 2022
Team A	Team B	Team C	Team D

Sunday, February 13th, 2022

Tone 5

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

Sunday 02/13/2022 11:00 AM *Sunday of the Prodigal Son*

+Ann Beggs
By Barbara Martin
(On-line)

Friday 02/19/2022 06:30 P.M *1st All souls Saturday*

Sunday 02/20/2022 11:00 AM *Sunday of Meatfare*

+Linda Adamsko
By Dan & Monica Gazzo
(On-line)

DIVINE SERVICES ATTENDANCE

Liturgy on Monday February 1st was 8; on Sunday, February 6th was 31.

LIVE STREAM VIEWING

Liturgy on Monday February 1st was 139; on Sunday, February 6th was 172.

******PLEASE READ – NEED YOUR RESPONSE******

This subject has been discussed back and forth for some time regarding the time of our Sunday Liturgy with regard to Sts. Peter & Paul.

Starting Sunday, February 13th through Sunday, February 27th, we will be collecting a Survey Sheet. The Survey Sheet will be in the Vestibule/Narthex. Please sign your Survey and place it in the provided envelope addressed to Fr. Vitalii, seal and placed in the collection basket.

If you are unable to attend liturgy in the next few weeks, please call or email Fr. Vitalii by February 27th with your response.

412-461-1712 or stspeterpaulbc@gmail.com

If Sts. Peter & Paul had the opportunity to change its' Sunday Liturgy

From 11:00 AM To 8:30 AM Beginning the month of **June** through **August**

YES

NO

Name _____

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 19th. The remaining Saturdays will be March 12th, 19th, 26th, and June 4th. We will celebrate a Divine Liturgy with a Panahida on each of the Fridays at 06:30 p.m. If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

If you wish to remember loved ones, write them on a piece of paper and enclose in the envelope provided in your box of envelopes (*first names only*). You **MUST** make up a new list. **PLEASE SUBMIT YOUR LIST BY SUNDAY, FEBRUARY 13TH**.

ELIAS IS HAVING THEIR LENTEN KITCHEN. IF YOU WOULD LIKE TO HELP THEM BY WORKING AT THIS FUNDRAISER, PLEASE CONTACT PATTI MONAHAN 412-860-2286. ANY HELP IS WELCOME. THANK YOU.



After Liturgy on Sunday, February 27th we will be having our annual **Fasiangy** with haluski, kielbasa and dessert. Lent starts on Monday, so let us enjoy and feast before the Great Fast. Last year we ate 2 roasters full, so let us have a good turnout. There will be a sign up sheet to attend in the vestibule. All are welcome, Parishioners and Non Parishioners.



CANDLES FOR SOMEONE SPECIAL February 6th 2022

John Skinta	for Happy Marriage For Peace in Family For Good Health For Special Favor
Bobbi Vaccaro	For Good Health
Myron Drabik	For good Health For special favor
Barbara Martin	Special Intentions

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.

CATHOLIC TEACHING, THE SACRAMENT OF THE EUCHARIST

The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

"At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"

I. Confirmation in the Economy of Salvation

In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission. The descent of the Holy Spirit on Jesus at his baptism by John was the sign that this was he who was to come, the Messiah, the Son of God. He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him "without measure."

This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to the whole messianic people. On several occasions Christ promised this outpouring of the Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. Filled with the Holy Spirit the apostles began to proclaim "the mighty works of God," and Peter declared this outpouring of the Spirit to be the sign of the messianic age. Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

"From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the Letter to the Hebrews the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church."

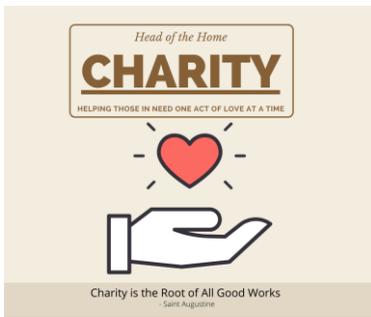
Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (chrism) was added to the laying on of hands. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit."⁹⁹ This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament Chrismation, anointing with chrism, or myron which means "chrism." In the West, Confirmation suggests both the ratification of Baptism, thus completing Christian initiation, and the strengthening of baptismal grace - both fruits of the Holy Spirit.

Two traditions: East and West

In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a "double sacrament," according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that Confirmation is conferred by the priest who baptizes. But he can do so only with the "myron" consecrated by a bishop.¹⁰⁰

A custom of the Roman Church facilitated the development of the Western practice: a double anointing with sacred chrism after Baptism. The first anointing of the neophyte on coming out of the baptismal bath was performed by the priest; it was completed by a second anointing on the forehead of the newly baptized by the bishop.¹⁰¹ The first anointing with sacred chrism, by the priest, has remained attached to the baptismal rite; it signifies the participation of the one baptized in the prophetic, priestly, and kingly offices of Christ. If Baptism is conferred on an adult, there is only one post-baptismal anointing, that of Confirmation.

The practice of the Eastern Churches gives greater emphasis to the unity of Christian initiation. That of the Latin Church more clearly expresses the communion of the new Christian with the bishop as guarantor and servant of the unity, catholicity and apostolicity of his Church, and hence the connection with the apostolic origins of Christ's Church.



ACT OF CHARITY

Since Bishop Milan Sasik died unexpectedly, our mother church in Uzhorod has been experiencing severe financial distress. Even worse, many priests with families are not being paid any salary. In the poor mountain parishes, their entire salary was stipends that Bishop Sasik solicited from donors in the wealthier countries of western Europe. I very much would like to help these priests through this difficult time and difficult winter.

If you choose to participate, use **EASTER BASKET ENVELOPE**, God will bless you doubly, for the prayers and also for helping those in need.

FEBRUARY BIRTHDAYS

- 02/11 TIFFANY LEISER
- 02/12 MARTHA PETRUSKA
- 02/18 LUCA DRABIK
- 02/20 DONALD DOWNEY
- 02/24 ROSE PETRUSKA
- 02/25 CONSTANCE SHAMBURA
- 02/26 DANIEL TORBICH
- 02/28 MARY ANN SHAMBURA
- 02/29 DONNA TORBICH

FEBRUARY ANNIVERSARY

- 02/14 STEPHEN AND CATHERINE SAVKO

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

ADVISORY COMMITTEE MEETINGS:

- April 25th 2022 at 6:30 pm at Church Social Hall
- July 25th 2022 at 6:30 pm at Church Social Hall
- October 24th 2022 at 6:30 pm at Church Social Hall

NEW YEAR -- NEW PHONE DIRECTORY

It's time to update the directory listing of members and friends of our church. If you would like to be included, please complete a form located in the church vestibule or email your information to: **stspeterpaulbc@gmail.com**

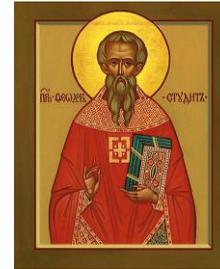
Please include the following information:

- First/Last Name(s) in household
- Address
- Home phone
- Cell phone(s)
- Email address(es)
- Birthday(s) and Anniversary date



CHURCH HISTORY; Ninth Century

The End of Iconoclasm



In 811, the Byzantine army, led by Emperor Nikephoros I (r. 802–811), was ambushed in Bulgaria, and the Emperor was killed in the devastating defeat. Not since Emperor Valens died at the hands of the Goths at Adrianople in 378 had a Byzantine emperor been killed in battle.

Two years later, a new line of imperial rulers emerged who once again attacked both the veneration and the venerators of the holy images. Again the icons were blamed for the various troubles of the Empire, especially the setbacks in warfare with the Bulgarians.

In 815, Emperor Leo V the Armenian (r. 813–820) ordered the icons in the churches to be placed above the reach of the faithful so that they could not be honored and kissed. Everyone in the Church knew that a second wave of persecution against the icons and their venerators was starting. In defiance of the order, on Palm Sunday in 815, Saint Theodore the Studite (759–826), the abbot of the great Studion Monastery in Constantinople, led a public procession with the holy icons. For this he was sent into exile. He would be the main theological champion of the icons during the second wave of Iconoclasm, through his important work entitled *On the Holy Icons*.

Persecution of the Iconodules was as fierce at times during the next twenty-seven years as it had been in the previous century. Not until 842 was the persecution brought to an end. And just as it was a woman—Empress Irene—who ended the first wave of Iconoclasm after coming to the throne upon the death of her husband, Emperor Leo IV the Khazar (r. 775–780), as regent for their son who was too young to rule, so again it is a woman—Empress Saint Theodora—who brings the second wave of persecution against the icons to an end when she comes to the throne upon the death of her husband, Emperor Theophilus (r. 829–842), to rule as regent for their young son Michael III.

Empress Theodora worked quickly to restore the icons. In March of 843, John the Grammarian, Iconoclastic Patriarch of Constantinople and advisor to Emperor Theophilus, was deposed and replaced with Methodius, who had spent seven years in prison for his defense of the icons. And immediately, at a local council in Constantinople, the icons were restored, and a huge, triumphant procession with the holy images took place on the first Sunday of Great Lent in that year—March 11, 843. This great event, known as the Triumph of Orthodoxy, has been celebrated ever since in the Church on the first Sunday of Great Lent—known as the Sunday of Orthodoxy.



Hymns from Vespers for the Sunday of Orthodoxy

Thou who art uncircumscribed, O Master, in Thy divine nature, wast pleased in the last times to take flesh and be circumscribed; and in assuming flesh, Thou hast also taken on Thyself all its distinctive properties. Therefore we depict the likeness of Thine outward form, venerating it with an honor that is relative. So we are exalted to the love of Thee, and following the holy traditions handed down by the Apostles, from Thine icon we receive the grace of healing.

As a precious adornment the Church of Christ has received the venerable and holy icons of the Savior Christ, of God's Mother and of all the saints. Celebrating now their triumphant restoration, she is made bright with grace and splendor. . . .

The grace of truth has shone forth upon us; the mysteries darkly prefigured in the times of old have now been openly fulfilled. For behold, the Church is clothed in a beauty that surpasses all things earthly, through the icon of the incarnate Christ that was foreshadowed by the ark of testimony [Ex 25.22]. This is the safeguard of the Orthodox Faith; for if we hold fast to the icon of the Savior whom we worship, we shall not go astray. . . .

SUNDAY OF THE PRODIGAL SON

Family relationships shape us all profoundly. Our sense of what it means to love and to be loved, of how we should treat others and what we should expect from others, is shaped by our relationships with those who cared for and guided us in our formative years, as well as by those with whom we share our lives today. For good, bad, or somewhere in between, our family members are part of who we are.

It is not surprising, then, that the Lord told a story about a father with two sons in today’s gospel lesson. The Church calls today the Sunday of the Prodigal Son in order to help us see more clearly who we are in relation to our Heavenly Father as we prepare for Lent. For no matter how far we have run away from our identity as the beloved children of God, He desires our restoration. He runs to greet the repentant sinner and welcomes us back into the family.

Certainly no one in that time would have expected the father in the story to do anything like that. Even the prodigal son himself asked only to become a servant in his father’s house, for he knew what he had done by asking for his inheritance. He had basically told his father that he meant nothing to him but a source of money. And since the old man would not hurry up and die, he wanted his inheritance so that he could have nothing more to do with him ever again. Perhaps the father knew that the son needed to learn from the consequences of his tragic mistakes. So he gave him the money, which the son quickly wasted in partying and immorality. Soon no one treated him like a son, but instead like a lowly servant so miserable that he would have happily eaten the slop fed to the pigs.

As we prepare for Lent, we must learn from this parable that there are no limits to our Lord’s mercy, no restraints on His compassion or forgiveness for those who humbly take the journey home. Our Lord, God, and Savior Jesus Christ is the Second Adam Who came to restore us as the children of God, as those created in the divine image and likeness. Consequently, we must not avoid repentance out of fear that God will reject us, that we alone are somehow so wicked that He would never welcome us back. Remember that the Father is not a harsh, stern, hateful judge who is out to get us. Likewise, the Son did not come to condemn and punish, but to save. He accepted and blessed everyone who came to Him in humble repentance. Christ even prayed for the forgiveness of those who nailed Him to the Cross. His mercy will extend to us also if we will turn to Him from the depths of our hearts.

Both the prodigal and the elder brother needed to be reconciled with their father. The same is true of each and every one of us this Lent. We will gain the spiritual strength to do so through prayer, fasting, almsgiving, and other spiritual disciplines. These are tools to help us come to ourselves, to wake us up and lead us back to a right relationship with our Heavenly Father. No matter whether we identify more with the older or the younger son, our Lord’s calling to us is essentially the same: Come home and join in the great celebration of the Heavenly Kingdom.

BCW



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2022. The cost is \$15.00 and the deadline is end of February 2022. Only those who submit and pay for subscription will receive. Any questions please call the office number

COMPLAINED	FATHER	DEAD	DEBAUCHERY	PIGS	BELLY	HUSKS	KISSED	CALF	FEAST	ELDER	ANGRY	BROTHER
SONS	LIFE											
Y	L	L	E	B	U	H	F	E	S			
R	R	S	R	K	S	L	N	Q	R			
E	S	G	I	P	A	I	U	T	E			
H	R	D	N	C	M	A	N	S	H			
C	E	I	G	A	N	A	K	A	T			
U	D	E	A	D	E	S	I	E	A			
A	L	F	E	A	U	N	S	F	F			
B	E	R	E	H	T	O	R	B	E			
E	E	T	S	D	E	S	S	I	K			
D	E	N	I	A	L	P	M	O	C			

GREATER PITTSBURGH Protopresbytery Penitential Vespers

Tentative Schedule

The Sundays of the Great Fast 2022 @ 4:00 p.m.
Pure Monday, February 28, 2022

Tentative Copy

Greater Pittsburgh Protopresbytery Participating Parishes:

Parishes considered : (1) St John, Lyndora, (2) SS. Peter & Paul, Duquesne, (3) Holy Ghost, McKees Rocks, (4) St. Gregory, Upper St. Clair (5) St. John, South Side Pittsburgh

1. Sunday, March 6 – St. John the Baptist Church, Lyndora

Deacon: Simko Homilist: Michlik

2. Sunday, March 13 – SS. Peter & Paul Church, Duquesne

Deacon: Petrisko Homilist: Huszti

3. Sunday, March 20 – Holy Ghost Church, McKees Rocks

Deacon: Meaders Homilist: Rupp

4. Sunday, March 27 – St. Gregory Church, Upper St. Clair

Deacon: Corbett Homilist: Polyak

5. Sunday, April 3 – St. John the Baptist Church, Pittsburgh (South Side)

Deacon: Hruska Homilist: Deskevich

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE
Fast - Free Week FEBRUARY 6th	 Publican and the Pharisee Epistle: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	TRIODION WEEKS Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 13th	 The Prodigal Son Returns Epistle: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 20th FAREWELL TO MEAT TODAY	 The Last Judgment Epistle: 1 Corinthians 8: 8-9:2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 27th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise FORGIVENESS SUNDAY Epistle: Romans 13: 11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 6th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	GREAT LENT BEGINS WITH FORGIVENESS VESPERS SUNDAY OF ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51 Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 13th	 VENERATION OF THE HOLY CROSS HALF WAY TO PASCHA! Epistle: Hebrews 4: 14-5:6 Gospel: Mark 8: 34-9:1	Bring a prayer rope to be blessed today. Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 20th	 ST JOHN OF THE LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9: 17-31	Wear your cross to church and kiss the cross each morning with a bow.
4th Sunday of Lent MARCH 27th	 ST MARY OF EGYPT Epistle: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 3rd	 ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4: 4-9 Gospel: John 12: 1-18	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY APRIL 10th GREAT WEEK BEGINS	 GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Place your palm branches and pussywillows behind an icon at home and in your car.
GREAT AND HOLY FRIDAY APRIL 15th	 HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 17th NO FASTING!		BRIGHT WEEK Greet everyone with "CHRIST IS RISEN!" & say it before good morning and good night.