



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 STASHKEYVCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

TELEPHONE: 412-461-1712

Sunday, February 27th, 2022

Tone 7

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

Sunday	02/27/2022	11:00 AM	<i>Sunday of Cheese-fare</i>	+Marie Torbich By Donna Torbich (On-line)
Monday	02/28/2022		<i>First Day of the Great Fast</i>	
Friday	03/04/2022	06:30 PM	<i>The Liturgy of the Presanctified Gifts</i>	(On-line)
Sunday	03/06/2022	11:00 AM	<i>1st Sunday of the Great Fast</i>	+Shirly Torbich Carmoney By Donna Torbich (On-line)

DIVINE SERVICES ATTENDANCE

Liturgy on Friday February 18th was 3; on Sunday February 20th was 35.

LIVE STREAM VIEWING

Liturgy on Friday February 18th was 117; on Sunday February 20th was 98.

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, Emily Cox, Margaret Torbich, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, 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 27 th 2022	On March 6 th 2022	On March 13 th 2022	On March 20 th 2022
Team C	Team D	Team A	Team B

******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

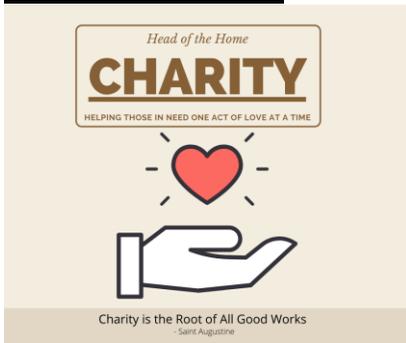
NO

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.

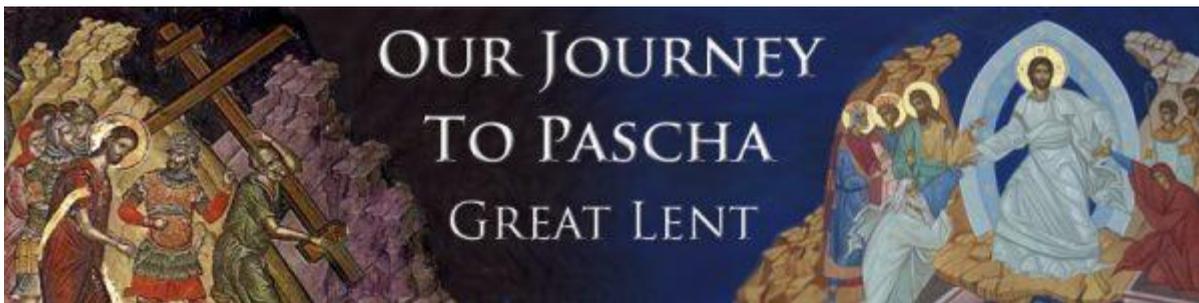
ACT OF CHARITY



Since Bishop Milan Sasik died unexpectedly, our mother church in Uzhhorod 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.



CANDLES FOR SOMEONE SPECIAL February 20th 2022

Kim Krivda	For Happy Marriage For Peace in Family For Good Health Other
John Skinta	For Peace in Family For Happy Death For Employment For Good Health For Special Favor
Kim Krivda	For Happy Marriage For the Poor Souls For Good Health
Don Kerr	for Ukraine For + Bishop Milan
Barbara Martin	Special Intentions
Bobbi Vaccaro	For Good Health
Myron Drabik	For good Health For special favor
Trankocy	Special intention

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

III. The Eucharist in the Economy of Salvation

The signs of bread and wine

At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread..." "He took the cup filled with wine..." the signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, 152 fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering.

In the Old Covenant bread and wine were offered in sacrifice among the first fruits of the earth as a sign of grateful acknowledgment to the Creator. But they also received a new significance in the context of the Exodus: the unleavened bread that Israel eats every year at Passover commemorates the haste of the departure that liberated them from Egypt; the remembrance of the manna in the desert will always recall to Israel that it lives by the bread of the Word of God; their daily bread is the fruit of the promised land, the pledge of God's faithfulness to his promises.

The "cup of blessing" at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: the messianic expectation of the rebuilding of Jerusalem. When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup.

The miracles of the multiplication of the loaves, when the Lord says the blessing, breaks and distributes the loaves through his disciples to feed the multitude, prefigure the superabundance of this unique bread of his Eucharist. The sign of water turned into wine at Cana already announces the Hour of Jesus' glorification. It makes manifest the fulfillment of the wedding feast in the Father's kingdom, where the faithful will drink the new wine that has become the Blood of Christ.

The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: "This is a hard saying; who can listen to it?" The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. "Will you also go away?": The Lord's question echoes through the ages, as a loving invitation to discover that only he has "the words of eternal life" and that to receive in faith the gift of his Eucharist is to receive the Lord himself.

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

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



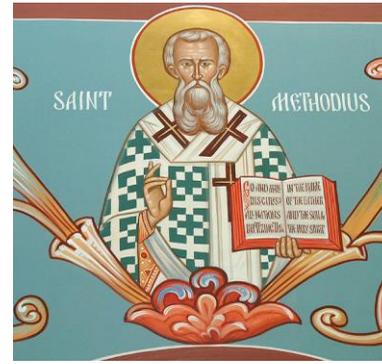
BCW



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

CHURCH HISTORY; Ninth Century



Saints Cyril and Methodius—“Evangelizers of the Slavs and Equal to the Apostles”

In 867 the brothers traveled to Venice with some of their Moravian disciples, hoping to find a bishop to ordain these disciples as priests and deacons. In Venice they were sharply opposed by Latin clergy who insist that the services may only be celebrated in Latin, Greek, or Hebrew. In response, Constantine called this the “Three-Language Heresy”; he quoted 1 Corinthians 14 in defense of the use of the vernacular language in the Church services.

At this point the brothers were invited to Rome by Pope Nicholas, who was anxious to bring the Greek mission to the Moravians under his control. By the time they arrived, however, Nicholas had died, but they were received with great acclaim by his successor, Pope Hadrian II (r. 867–872). Pope Hadrian allowed the brothers to celebrate the Roman liturgy in the Slavonic language, and at least once he participated in such a service.

Constantine died early in 869, while still visiting Rome. Shortly before his death he became a monk, taking the name of Cyril. It is by this name that he is known as a saint of the Church. Before he died he begged his brother to continue the holy work among the Slavs. Methodius promised to do so.

Soon thereafter, Methodius was consecrated by Pope Hadrian as Archbishop of Pannonia and Moravia, with full authorization to continue using Slavonic in the Church services. However, when Archbishop Methodius returned to Moravia, he was arrested and imprisoned by the Frankish-Germanic clergy with the support of Rastislav’s successor, the pro-German usurper Sventopulk, and Louis the German, the Holy Roman Emperor. In 873, when Pope John VIII (r. 872–882) learned what had happened to Archbishop Methodius, he demanded and managed to obtain his release. But the Roman Church was unwilling to give much direct support to Methodius, for fear of offending the expanding Frankish and Germanic powers.

Despite repeated harassment by the German clergy, Methodius continued to promote Church life in the Slavonic language in Moravia for twelve more years, until his death in 885. Then Sventopulk moved fiercely against Methodius’s many disciples. Most of them were arrested, exiled, or even sold into slavery. Some of them, including a number of exceptionally talented missionaries, escaped into Bulgaria.

Led by their leader, Saint Khan Boris (r. 852–889), the Bulgarians had embraced the Christian Faith in 865 at the hands of Greek clergy from Byzantium. The Bulgarian Christians were delighted when Methodius’s disciples entered their land, bringing the services in Slavonic, which they much more readily understood than Greek. In 893, the Bulgarians officially adopted Slavonic as the official language of both their Church and State.

Saints Clement and Naum did outstanding missionary work among the Bulgarians. Most likely it was another of Saint Methodius’s disciples, Constantine of Preslav, who developed a second alphabet for the Slavonic language, based on letters mostly adapted from the Greek alphabet, making it more readily accessible than the Glagolitic alphabet. Constantine named his alphabet Cyrillic in honor of St Cyril, and it is this alphabet which continues to this day to serve the nations of Bulgaria, Serbia, Russia, Ukraine, and Byelorussia, as well as the Czech, Slovak, and Polish Christians.

To be continued...

SUNDAY OF CHEESEFARE

If you are like me, there are times that you realize that you have wanted for yourself something that you were not willing to give others. It is so easy for us all to fall into the self-centeredness of seeing things only from our own point of view. As we can see from today's gospel text, Jesus Christ addressed this common human failing in a memorable parable that applies to us all when we refuse to forgive others.

Today's parable gets our attention because we all find it hard to forgive at least some of the people who have wronged or offended us. Sometimes we enjoy holding grudges against others; perhaps we get a perverse boost to our ego by thinking that we are better than someone else, that we are somehow justified in looking down on them. Sometimes we hate the fact that we hold grudges. We may not want to remember bad things about other people, but unpleasant memories play over and over in our minds and we feel powerless to stop them.

Like everything else in the Christian life, forgiveness is a journey, a process of growth as we share more fully in the life of Christ by the power of the Holy Spirit. The Lord concluded the parable by saying that we must forgive our brothers from our hearts, from the depths of our souls. Though it may be a necessary first step, it is not enough simply to put on a good face and stop saying angry words and behaving badly toward someone who has wronged us. The goal is to be fully reconciled with them, to forgive and forget, to show them the same love and mercy that the Lord has shown to us with a pure and whole heart.

Even as we always want God to forgive us when we sin, there is no limit to the forgiving, reconciling love that He calls us to give our enemies. When St. Peter asked how many times, he was to forgive his brother who sinned against him, maybe seven times, Christ said, no, *'seventy times seven.'* In other words, we should always forgive; there is never a point where the Christian becomes justified in judging, condemning, and refusing to show mercy.

In order not to give up and despair about our struggle to forgive others, we have to remember what it means to be in Christ. Most fundamentally, to be a Christian means to participate personally in the life of the Holy Trinity by grace. Jesus Christ brings us into eternal life such that we partake in His victory over sin and death. The holiness, mercy, and love of the Lord become active in us, become characteristic of us as unique persons, as we share more fully in His life.

The more we find healing and transformation in Him, the more we will extend His forgiveness to those who have wronged us. If we refuse to do so, however, we refuse Christ and refuse to participate in His mercy. When we refuse Him, we condemn only ourselves.

It is time for us all to put on Christ and relate to others as He relates to us. If we refuse that calling, we hurt only ourselves. But if we embrace that calling, we will play our unique role in the salvation of the world.

GREATER PITTSBURGH Protopresbytery Penitential Vespers

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

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. John Chrysostom, Pittsburgh

Deacon: Corbett Homilist: Polyak

5. Sunday, April 3 – St. Gregory Church, Upper St. Clair

Deacon: Hruska Homilist: Deskevich

St. Elias Lenten Kitchen

4200 Homestead-Duquesne Rd. • Munhall

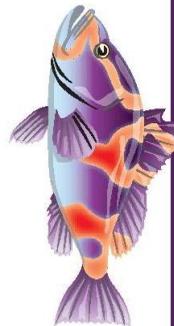
TAKE-OUT ONLY

Every Friday during Lent, 11:30 AM - 6 PM

Closed Good Friday



**Try Our Fish and
You'll Be Hooked!**



412-461-9271

Fish Sandwich ★ Potato Cheese Pirohi ★ Noodle Haluski

★ Cole Slaw ★ French Fries ★

For Dessert - Bake Sale & "Csoroge"

Served warm with powdered sugar (think beignet)

★ Fried Fish Dinner with Cole Slaw & French Fries

★ Shrimp Dinner with Cole Slaw & French Fries



The Byzantine Catholic
Metropolitan Archeparchy of Pittsburgh

Office of the Archbishop
66 Riverview Avenue Pittsburgh PA 15214
(412)231-4000 Phone 412(231-1697 Fax

REGULATIONS FOR THE SEASON OF THE GREAT FAST - 2022

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church *sui iuris* of Pittsburgh.

simple abstinence

- The law of simple abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe simple abstinence when prescribed. Abstinence is obligatory on all Wednesdays and Fridays of the Great Fast.

strict abstinence

- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- **Strict abstinence (fast) is to be observed in 2022 on Pure Monday, February 28 (the first day of the Great Fast), and on Great and Holy Friday, April 15.**

dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transferals, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

liturgical services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.