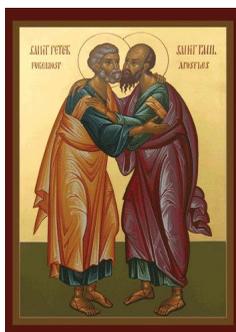




Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

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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 13th, 2022

Tone 1

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

Sunday	03/13/2022	11:00 AM	<i>2st Sunday of the Great Fast</i>	+Stephen Ference By Jeanette Ference <i>(On-line)</i>
Friday	03/18/2022	06:30 PM	<i>The Liturgy of the Presanctified Gifts Panachida for 3rd All-Souls Saturday</i>	<i>(On-line)</i>
Sunday	03/20/2022	11:00 AM	<i>3rd Sunday of the Great Fast</i>	+Olga Savko By David, Steven & Cathy <i>(On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Friday, March 4th was 18; on Sunday March 6th was 31.

LIVE STREAM VIEWING

Liturgy on Friday, March 4th was 188; on Sunday March 6th was 151.

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 March 13 th 2022	On March 20 th 2022	On March 27 th 2022	On April 3 rd 2022
Team A	Team B	Team C	Team D

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.

ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be March 19th, 26th, and June 4th. We will celebrate a Divine Liturgy with a Panachida 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.

CANDLES FOR SOMEONE SPECIAL March 6th 2022

Myron Drabik	For Good Health
	For Special Favor
Linda Iovito	For Good Health
Minati Family	For Good Health
Stadano Family	For Good Health
Trankocy	Special Intantion
John Skinta	For Peace in Family
	For Good Health
	For Scecial Favor
Barbara Martin	Special Intentions
Bobbi Vaccaro	For Good Health

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.

ADVISORY COMMITEE 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 Hal

Church mice



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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

CATHOLIC TEACHING, THE SACRAMENT OF THE EUCHARIST

III. The Eucharist in the Economy of Salvation

"Do this in memory of me"

The command of Jesus to repeat his actions and words "until he comes" does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father.

From the beginning the Church has been faithful to the Lord's command. of the Church of Jerusalem it is written:

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.... Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.

It was above all on "the first day of the week," Sunday, the day of Jesus' resurrection, that the Christians met "to break bread." From that time on down to our own day the celebration of the Eucharist has been continued so that today we encounter it everywhere in the Church with the same fundamental structure. It remains the center of the Church's life.

Thus from celebration to celebration, as they proclaim the Paschal mystery of Jesus "until he comes," the pilgrim People of God advances, "following the narrow way of the cross," toward the heavenly banquet, when all the elect will be seated at the table of the kingdom.

CATECHISM OF THE CATHOLIC CHURCH

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.

CHURCH HISTORY; Ninth Century

New Law Code

Near the end of the ninth century, a famous new law code was published by Emperor Basil I. In its introduction, called the Epanagoge, the system known as "symphonia"—the harmonious cooperation between the Church and State—is eloquently reaffirmed, with extremely high standards of moral probity, personal sanctity, and theological wisdom placed upon both the patriarch of Constantinople and the emperor. For example, the patriarch is to "lead unbelievers into adopting the Faith, astounding them with the splendor and glory and wondrousness of his own devotion"; and the emperor "must be of the highest perfection in Orthodoxy and piety."

To be continued...

Protopresbytery Penitential Vespers

The Sundays of the Great Fast 2022 @ 4:00 p.m.

1. Sunday, March 13 – SS. Peter & Paul Church, Duquesne
2. Sunday, March 20 – Holy Ghost Church, McKees Rocks
3. Sunday, March 27 – St. John Chrysostom, Pittsburgh
4. Sunday, April 3 – St. Gregory Church, Upper St. Clair

2ND SUNDAY OF THE GREAT FAST

If we were not aware already that we have much in common with the paralyzed man in today's gospel reading, the first two weeks of Fast have surely opened our eyes a bit to that truth. The struggle to embrace spiritual disciplines quickly shows us that we typically do not control ourselves very well at all. We find it so hard to turn away from our usual self-centered habits when we seek to give more attention to prayer, fasting, and generosity. We have so little strength to resist our addiction to our stomachs and taste buds, and basically to indulging our desires for pleasure in whatever form we want it. We often feel powerless in our struggle to forgive others and mend broken relationships. Taking even small steps to reorient our lives to God through spiritual disciplines should open our eyes to the paralysis of our souls.

If that is the case for you today, then give thanks that the Lord has shown you a truth that is necessary for your healing. Jesus Christ said *"Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners."* We must know our own disease in order to receive His healing. We must know our own weakness in order to find His strength. The disciplines of Fast are tools for helping us see that we do not simply need a new set of rules or a list of things to do or believe. No, we need to be restored, to be transformed, to be enabled to rise up from our slavery to decay in order to walk, to move forward in a blessed life of holiness from the depths of our souls.

The salvation to which Christ calls us is not simply a matter of having ideas or feelings about Him, but of participating personally in the divine nature by grace. Christ raised paralyzed man up from weakness and misery, enabling Him to move forward in a life of holiness, a life in which he had the strength to live as one created in God's image and likeness. Today we celebrate that the Savior does precisely the same thing for each of us. Through His glorious resurrection, He raises us all from slavery to sin and death. Left to our own devices, we would always be servants of our own corruption. But when we confess from our hearts our own brokenness and take the steps necessary to open ourselves to His healing, He mercifully raises us up to participate personally in the blessed life that He came to bring to sinners like you and me.

The more that we truly humble ourselves before the Lord this Fast, the more open our hearts will be to the infinite healing power of His grace. He calls us to be permeated by His divine energies, to radiate His holiness as we live and breathe in this world. He strengthens and commands us to manifest His victory over sin and death in our own lives. Perhaps that is just another way of saying that He calls us to *"rise, pick up your mat, and go home."* There is no way to receive His merciful healing without true humility. And there is no way to acquire true humility other than to learn to see ourselves in that paralyzed man whose only hope is in Jesus Christ. Let us use the remaining weeks of Lent to embrace this deep truth through prayer, fasting, generosity, and repentance. That is how we will unite ourselves more fully with the Lord Who came to raise us up with Him into eternal life. That is how we too will be healed.



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

2022 Great Fast Message to Pray for the Church in Ukraine
February 24, 2022

We enter the Great Lenten Fast. Just as the hope of relief from the Pandemic began to grow, the invasion of Ukraine and threat of a larger global war has arisen. Since 1991 the faithful living in Ukraine had the joy of political and religious freedom. The occupation of parts of the Lugansk and Donetsk Provinces has already cost 14,000 lives. With the threat of Communist suppression of the entire nation, the shadow of the return to the decades of gloom has returned for the Ruthenian and Ukrainian Catholic Church members living in the nation of Ukraine.

We pray for our members who have families living in Ukraine. Especially, we pray for the families of our ten priests from Ukraine serving in the Pittsburgh Archeparchy as well as for several other priests and religious serving other churches in the United States.

The Great Fast is the season of praying, fasting and alms giving. We certainly will remember Ukraine in our praying and fasting during the Great Fast. Also, we will take a collection on the Third Sunday of the Fast for the Church in Ukraine. We ask our parishes to send the collection to the Archeparchy of Pittsburgh. We will transfer the offering to the Eparchy of Mukachevo.

We take for granted our religious and political freedom. Although our political system is far from perfect, we are allowed to worship without interference from the government. When we are persecuted for our faith, we can draw courage from the Books of the Old Testament which are filled with stories of the suffering of the people of Israel. Even though they suffered, they remained faithful to the Lord. Their enduring faith was eventually rewarded with restoration of their people.

We pray to the Lord that the invasion forces will withdraw. But if they do not withdraw, we pray that the Lord will give our people the spiritual strength to endure yet another persecution. It will likely be a time of suffering. We hope and pray that this oppression will be mild and short. And we pray that the Lord will restore their nation and our Church.

+ William C Skurla

Most Reverend William C. Skurla
Metropolitan Archbishop of Pittsburgh

Lenten Word Search

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

- ASHES
- PENANCE
- GOOD FRIDAY
- GIVING
- CROSS
- FORTY
- PREPARE
- HOLY WEEK
- FORGIVENESS
- FISH
- PRAYER
- PURPLE
- SACRIFICE
- SEASON
- FASTING
- STATIONS

LOOKING INTO THE PROMISED LAND

Can you imagine what Moses felt as he looked into the Promised Land? In Deuteronomy 34, Moses had come to the end of his life. God had already told him that he would not enter the Promised Land because he had disobeyed Him at the waters of Marah and Meribah. But God, in His mercy, invited Moses to the top of the mountain to survey that land before he died.

So, Moses climbed Mount Nebo to a peak called Pisgah. There on top of Pisgah, God personally gave Moses a tour of the land on which he had set his heart forty years. What was Moses thinking when the Lord said: “This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ I have let you see it with your eyes, but you shall not go over there” (Deut 34:4–5)?

This was seeing without proximity. Moses could see a long way and he could see it all—everything he had written about in Genesis 12–50 was right there. Remember, he hadn’t actually seen the land upon which Abraham trod, the wells that Isaac dug, the stone on which Jacob slept at Bethel. But he had written about it, and now, he saw it—from a distance. It was not close enough to touch, to feel, to breathe. The Promised Land was just beyond his reach.

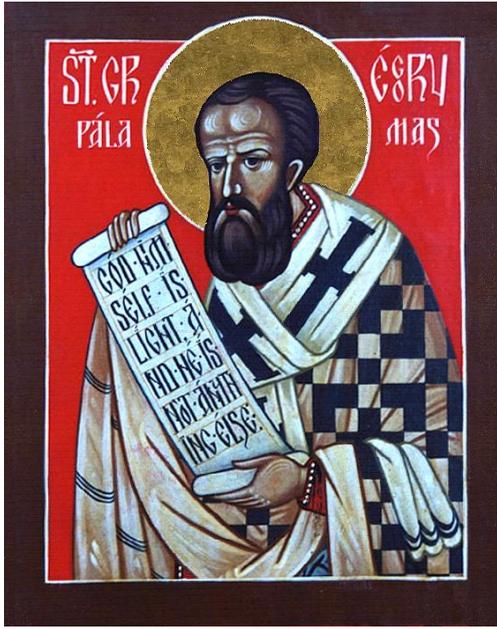
Even more, this represented believing without receiving. He had believed the promise that God had given to Abraham in Genesis 12: he would have a land filled with innumerable offspring that would be the world’s blessing. Moses had led Abraham’s offspring for forty years to the very edge of the Promised Land, to the very cusp of receiving the promises. Yet here he was, waiting to die on top of Pisgah, still believing the promises, but not receiving them.

Thus, this was a kind of hoping without realizing. He had hoped in Yahweh, the God of Israel who had met him at the burning bush, who had worked miraculous plagues, who had thrown horse and rider into the sea, who had fed the people for forty years with manna and quail, and had led them with fire and cloud. Yet now, standing on the mountainside, surely it all seemed in vain.

Was it in vain? We know that it was not. How do we know? We know because Moses actually made it to the real Promised Land: when he died, he met his God face to face, received all that he had been promised, and had his hopes realized. When Jesus shows His glory to His disciples in Matthew 17, who comes with Elijah from the heavenly glory? Moses.

As those who are like Moses, pilgrims looking into the Promised Land, let us remember that all we long to see, all that we believe, all that in which we hope shall come true. Jesus has made it secure. He invites us to stand right now on the verge of Jordan and to peer into that land of rest and delight where we shall dwell forever.

SAINT GREGORY PALAMAS



Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphoros, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century, Saint Simeon the New Theologian (March 12) had provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mount Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.