



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

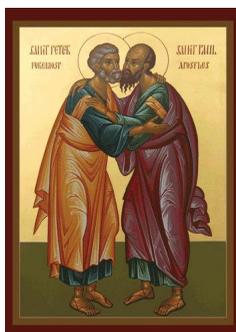
on our web-page: <https://stspeterpaulbcc.com/on-line/>

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, 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.*

Sunday, March 20th, 2022

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

Sunday	03/20/2022	11:00 AM	<i>3rd Sunday of the Great Fast</i>	+Olga Savko <i>By David, Steven & Cathy</i> <i>(On-line)</i>
Friday	03/25/2022	06:30 PM	<i>Liturgy for Annunciation</i> <i>Panachida for 3rd All-Souls Saturday</i>	<i>(On-line)</i>
Sunday	03/27/2022	11:00 AM	<i>4th Sunday of the Great Fast</i>	+Pauline Massa <i>By Marlene Ingraham</i> <i>(On-line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Friday, March 11th was 13; on Sunday March 13th was 26.

LIVE STREAM VIEWING

Liturgy on Friday, March 11th was 193; on Sunday March 13th was 139.

On March 20 th 2022	On March 27 th 2022	On April 3 rd 2022	On April 10 th 2022
Team B	Team C	Team D	Team A

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 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.

EASTER KIELBASA



The Duquesne Men's club of Saints Peter and Paul is selling Christmas Kielbasa. Order by April 3rd. Delivery to the Church will be on Sunday April 10th. **The order sheet will be in the vestibule if you are interested.** Thank You.

CANDLES FOR SOMEONE SPECIAL March 13th 2022

Joe Torbich	Special Intention
Jim & Marie Fitzgerald	Safe travels Jim & Marie For John Whitehead deceased
Myron Drabik	For Good Health For Special Favor
Bobbi Vaccaro	For Good Health
John Skinta	For Peace in Family For Good Health For ScECIAL Favor
Barbara Martin	Special Intentions
Myron Drabik	For Peace in Family For the Poor Souls
John Fitzpatrick	For Gail Laquinta

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.

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

IV. The Liturgical Celebration of the Eucharist

The Mass of all ages

As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers for ourselves . . .and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.*

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy

Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.

The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays two great parts that form a fundamental unity:

- the gathering, the liturgy of the Word, with readings, homily and general intercessions;
- the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.

The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; The Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.

Is this not the same movement as the Paschal meal of the risen Jesus with his disciples? Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them."

CATECHISM OF THE CATHOLIC CHURCH

CHURCH HISTORY: Tenth Century



Cultural Renaissance

In the East in the 10th century, there was a general continuation of the cultural renaissance of the ninth century. The writings of the Church Fathers were collected and key excerpts compiled in works known as florilegia. For the first time, Lives of the Saints were collected and paraphrased in an elegant style for liturgical usage; this was done by Saint Symeon Metaphrastes (i.e., the Translator).

In 960 Saint Athanasius of Mount Athos (d. 1003) founded the Great Lavra, the first large cenobitic (communal) monastery on Mount Athos. The way was thus opened for the development of the great monastic republic on the Holy Mountain that flourishes to this day. His work was strongly supported by two emperors: Nikephoros II Phokas (r. 963–969) and John I Tzimiskes (r. 969–976).

Saint Symeon the New Theologian (949–1022), for many years the abbot of the Monastery of Saint Mamas in Constantinople, wrote many influential treatises, especially emphasizing the indwelling of the Holy Spirit in Christians, the vision of the Uncreated Light, and ongoing repentance with tears. He is regarded as one of the most important mystical theologians of all time. His prominence is seen in the fact that he is one of only three figures in the Church who are called “the Theologian”—the other two being St John the Evangelist and St Gregory of Nazianzus. In the 14th century Saint Gregory Palamas will build upon the work of this wonderful saint who walked with God with profound intimacy and who described his experiences with the living God with powerful, poetic eloquence.

To be continued...

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

- 1. Sunday, March 20 – Holy Ghost Church, McKees Rocks**
- 2. Sunday, March 27 – St. John Chrysostom, Pittsburgh**
- 3. Sunday, April 3 – St. Gregory Church, Upper St. Clair**

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



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

THIRD SUNDAY OF THE GREAT FAST

In today's Gospel the Lord says to us that if we want to be followers of His disciples, we must take up our crosses and follow Him. And when we think of the Cross of the Lord, we think of His gradual, painful ascent to His Crucifixion, we think of the way of the Cross, of His death. And indeed, the Lord calls us, if we want to be faithful to Him, if we want to be His disciples, to be prepared to walk all the way with Him – all the way.

But on the other hand, we must remember that He does not call us to follow a road which He has not trod Himself. He is a Good Shepherd that walks ahead of His sheep, making sure that all is clear, that dangers have been removed, that they can walk safely in His footsteps. His call to take up our cross and to follow Him is a call, at the same time, to accept to be true disciples of Him, and also to do it in the certainty that He will never ask from us what He has not done or endured Himself. We can follow Him safely; we can follow Him with assurance, but also with a sense of peace in our heart and our mind.

And yet, this following is not devoid of tragedy because to be a disciple of Christ we must, as the reading of the Epistle at our baptism warned us, die with Him in order to be risen with Him. To die means to renounce, in an act of loyalty, of friendship, of solidarity with Him, of respect and veneration for Him, of recognition of the cost to Him for His love of us, to renounce everything which was the cause of His death. We must reflect on everything which is within us which makes us alien to God, unworthy of ourselves, unworthy of His love.

And when we discover, whatever it may be, to set out to reject it out of our lives. It may be things that seem to be easy, or small, it may be things that are very heavy and difficult to reject. But we must not imagine that things which seem to be small things separate us less from God than those things which appear to be great to us. There is a story in the life of one of the ascetics to whom two persons came; the one had committed a grievous sin and the other one recognized only a multitude of little sins. And to make them understand that both matter and could be as destructive of life of the one as the other, he told the first one to go into the field and to find the biggest boulder that was to be found and bring it, and to the other one to collect pebbles, everywhere. The one found easily a boulder and brought it; the other one as easily found a multitude of little pebbles. And when they came back, he said to them, and now – go, and put them back exactly in the way where you found them. The first that brought the big boulder found easy to find the place, it was deeply imprinted in the earth, and to place the boulder exactly where it had lain. The other one, after hours, and hours, and hours came back with all the pebbles, because they had been collected at random, and yet, it was impossible to remember where. So is it with our sins: there is nothing which is small, and there is nothing which is great, if – and the 'if' is important – if we do not find a way of putting it aside.

Let us pray today that we could take up our crosses, no matter how big or small they are, and follow Him

Take Up Your Cross

What good is it for a man to gain the whole world,
yet forfeit his soul? Mark 8:36

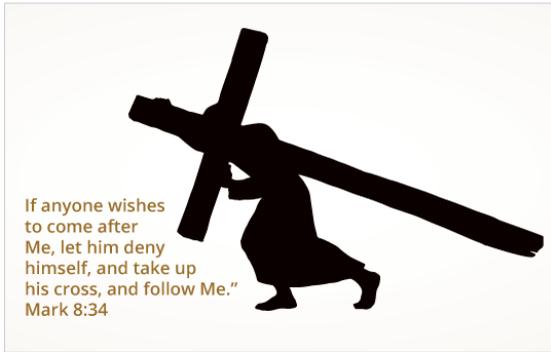
Based on Mark 8:34-37



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

FORFEIT	WHOLE	GAIN	DENY
WORLD	LOSE	FOLLOW	GOSPEL
SAVE	GOOD	HIMSELF	SOUL
CROSS	DISCIPLES	LIFE	CROWD

PICK UP YOUR CROSS



“If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.” – Mark 8:34

What did Jesus mean when he made this statement? Many times, we hear people say when they have a problem that it is the cross they must bear. I do not believe this is what

Jesus meant when others make this comment although it is not actually wrong to say we have a cross to bear. During the times in which Jesus preached, the cross was looked upon as a sign of suffering and death. We may have trials and jubilations that afflict us, and we may believe it is difficult for us to bear, even if the Lord gives us a helping hand.

I believe Jesus’ words had a much deeper meaning when He said, “If anyone wishes to come after me, let him deny himself and take up his cross and follow me.” When Jesus spoke of the cross it was an object of pain and death. Jesus was saying that they had to put to death their own desires and plans of life, and to then give over their lives completely to Him and to do His will every day of their lives.

Our Lord Jesus does not just call us to believe that He existed or even to believe that He can save us. He calls upon each of us to commit our entire lives to Him. If we are to follow Him, we are to place our complete trust in Him. Following Jesus means that we as well are His disciples. The Lord said, “Anyone who does not carry his cross and follow me cannot be my disciple.” -Luke 14:27. Therefore, if we want to go after Jesus and if we want to follow Him our commitment means that we must look upon him as the master of our life.

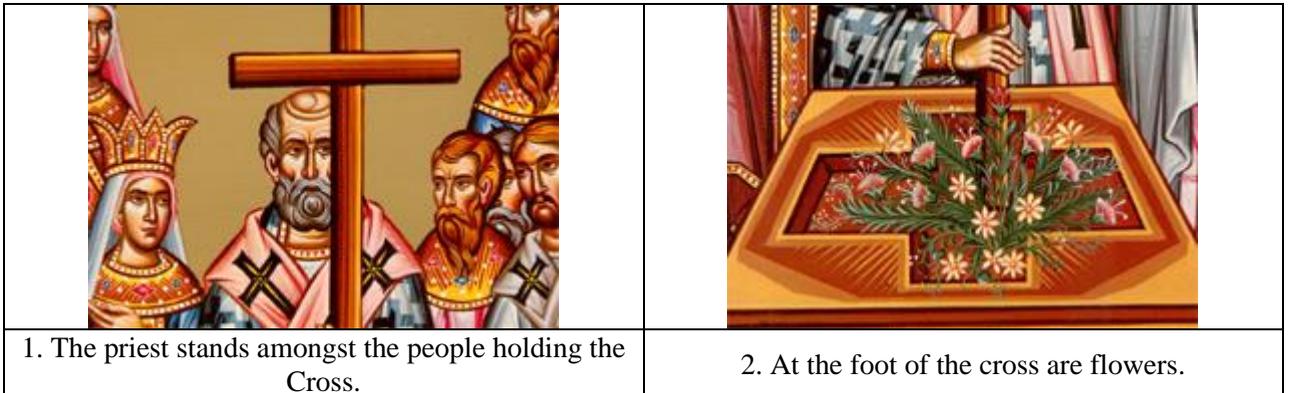
Is Christ the master of your life? Have you put to death your own desires and plans of life? Remember, there is no greater joy in life than to follow Jesus Christ every day.

ICONS OF THE COMMEMORATION

The most common icon associated with the Veneration of the Cross is the same icon used on the Feast of the Veneration of the Cross on September 14. In the icon, Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine.

In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.

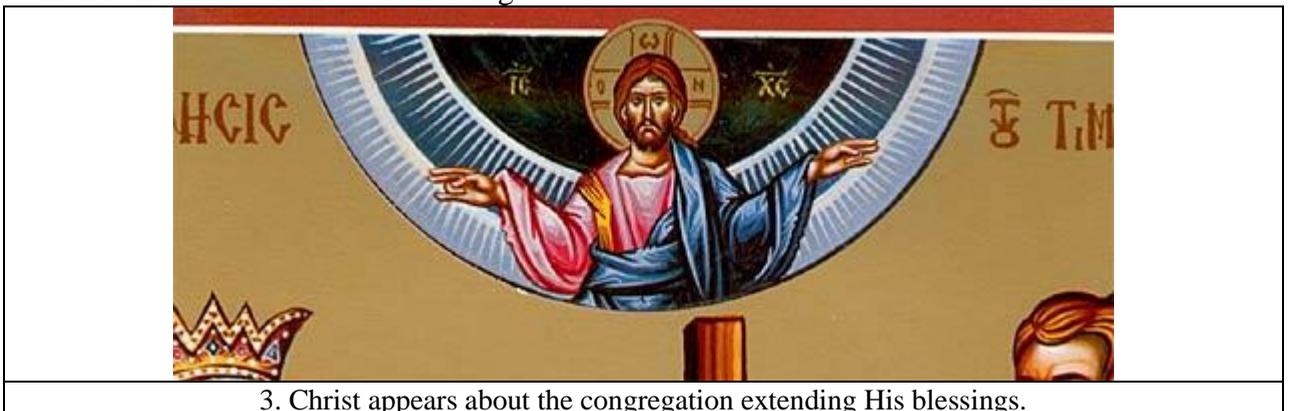
Another icon related to this feast depicts the actual service of veneration that is conducted in the churches on the Third Sunday of Lent. In the center of the icon is the Cross (1). It is on a table surrounded by flowers (2). Above the Cross is the image of Christ in a partial mandorla representing His glory (3). He is blessing those who have gathered to venerate the Cross, the rulers, clergy, monastics, and laity.



1. The priest stands amongst the people holding the Cross.

2. At the foot of the cross are flowers.

As in the service of veneration, the icon shows the priest venerating the Cross as the people chant the hymn “We venerate Your Cross, O Christ, and Your holy Resurrection we glorify,” which is inscribed on the table holding the Cross.



3. Christ appears about the congregation extending His blessings.