



Saints Peter & Paul Byzantine Catholic Church



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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

Sunday, March 27th, 2022

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

Sunday 03/27/2022 11:00 AM *4th Sunday of the Great Fast*

+Pauline Massa
By Marlene Ingraham
(On-line)

Friday 04/01/2022 06:30 PM *The Liturgy of the Presanctified Gifts*

(On-line)

Sunday 04/03/2022 11:00 AM *5th Sunday of the Great Fast*

+Richard Martin
By Barbara & Kristin
(On-line)

DIVINE SERVICES ATTENDANCE

Liturgy on Friday, March 18th was 16; on Sunday March 20th was 39.

LIVE STREAM VIEWING

Liturgy on Friday, March 18th was 128; on Sunday March 20th was 95.

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 27 th 2022	On April 3 rd 2022	On April 10 th 2022	On April 17 th 2022
Team C	Team D	Team A	Team B

SCHEDULES FOR EASTER TIME

AT ST PETER AND PAUL BYZANTINE CATHOLIC CHURCH:

Palm Sunday	04/10/2022	11:00 am	Divine Liturgy with Blessing of Palms
Holy Tuesday	04/12/2022	06:30 pm	Presanctified Liturgy with Holy Anointing
*Holy Thursday	04/14/2022	07:00 pm	<u>Divine Liturgy of St Basil the Great with Vespers at St Elias</u>
Good Friday	04/15/2022	05:00 pm	Burial service of Jesus with Solemn Vespers
Holy Saturday	04/16/2022	05:00 pm	Matins of Resurrection with Divine Liturgy; Blessing of Easter baskets
Easter Sunday	04/17/2022	11:00 am	Divine Liturgy/Blessing of Easter baskets
Bright Monday	04/18/2022	11:00 am	Divine Liturgy
Bright Tuesday	04/19/2022	11:00 am	Divine Liturgy
Thomas Sunday	04/24/2022	11:00 am	Divine Liturgy

ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be 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.

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 20th 2022

Don Kerr	For Ukraine
Bobbi Vaccaro	For Good Health
John Skinta	For Peace in Family
	For Happy Death
	For the Poor Souls
	For Good Health
	For Special Favor
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.

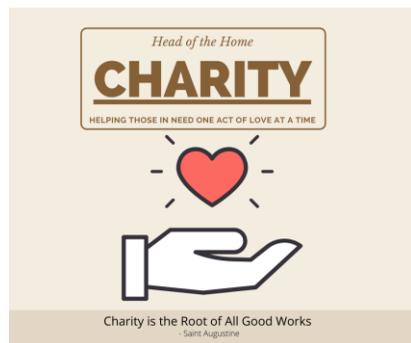
APRIL BIRTHDAYS

04/02 FATHER VITALII STASHKEVYCH
04/03 WILLIAM TORBICH
04/07 JOHN KOPAY
04/14 SUSAN KENNEDY
04/15 DAN JOSCAK
04/16 ANNA DZURA
04/17 KAREN CLARK
04/20 ROB KENNEDY

APRIL ANNIVERSARY

04/26 JEREMY & TALIN DRABIK

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.

CATHOLIC TEACHING, THE SACRAMENT OF THE EUCHARIST

IV. The Liturgical Celebration of the Eucharist

The movement of the celebration

All gather together. Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting in the person of Christ the head (in persona Christi capitis) presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: readers, those who bring up the offerings, those who give communion, and the whole people whose "Amen" manifests their participation.

The Liturgy of the Word includes "the writings of the prophets," that is, the Old Testament, and "the memoirs of the apostles" (their letters and the Gospels). After the homily, which is an exhortation to accept this Word as what it truly is, the Word of God,¹⁷³ and to put it into practice, come the intercessions for all men, according to the Apostle's words: "I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings, and all who are in high positions."

The presentation of the offerings (the Offertory). Then, sometimes in procession, the bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood. It is the very action of Christ at the Last Supper - "taking the bread and a cup." "The Church alone offers this pure oblation to the Creator, when she offers what comes forth from his creation with thanksgiving." The presentation of the offerings at the altar takes up the gesture of Melchizedek and commits the Creator's gifts into the hands of Christ who, in his sacrifice, brings to perfection all human attempts to offer sacrifices.

From the very beginning Christians have brought, along with the bread and wine for the Eucharist, gifts to share with those in need. This custom of the collection, ever appropriate, is inspired by the example of Christ who became poor to make us rich:¹⁷⁶

CATECHISM OF THE CATHOLIC CHURCH

Church Mice

Karl Zorowski



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CHURCH HISTORY; Tenth Century

Church and State

The tenth century saw the increasing interpenetration of the ecclesiastical and civil aspects of Byzantine society. The Church received greater control over such matters as marriage and the family. For example, a church blessing—regulated by Orthodox canon law—came to be required for a marriage to be acknowledged as valid by the civil authorities. At the same time, the Church became more concerned with establishing “minimum requirements” for marriage.

This can be seen vividly in the so-called “fourth marriage dispute.” In 906 the patriarch of Constantinople Nicholas Mystikos (r. 901–907, 912–925), a disciple of Saint Photios the Great, refused to grant a fourth marriage to Emperor Leo VI (r. 886–912), whose first three wives all died young without bearing an heir to the throne. For Patriarch Nicholas’s refusal to recognize Emperor Leo’s fourth marriage, he was deposed. He was restored as patriarch upon the emperor’s death in 912.

In 920 a council in Constantinople declared that the Church would never grant a fourth marriage to anyone. The Church’s theology of marriage upholds perpetual monogamy as its standard—a union of one man and one woman which is not destroyed even by death. Remarriage, even of widows and widowers, does not conform to this standard, even though it may be accepted as a concession to human weakness. With the “fourth marriage dispute,” however, attention comes to focus on the minimum—hence the misleading notion that the Orthodox Church “allows” three marriages to its faithful.

At the same time, the beginning of the 10th century witnessed for the first time the “rite of crowning” as a separate marriage service apart from the context of the Divine Liturgy. Civil law now established the practice of “legal marriage” apart from the sacramental marriage of the Church. It also established a special secular form for the adoption of children which was also previously done only by the action of the Church.

To be continued...

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

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

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 Hal

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.

FOURTH SUNDAY OF THE GREAT FAST

In today’s gospel text, the father of the demon-possessed young man stands as a model of the honesty that we must cultivate in order to unite ourselves more fully to our crucified and risen Lord. When Christ told him that “*all things are possible for him who believes,*” the man “*cried out and said with tears, ‘Lord, I believe; help my unbelief.’*” The disciples had lacked the spiritual strength to cast out the demon, but in response to this anguished cry from the heart, the Lord Himself healed the young man. It was by acknowledging the imperfection of his faith, even as he begged for mercy, that the father’s prayer was answered.

Whether we like it or not, our lives are full of opportunities for us to become more like that broken-hearted, honest, humble father. Sickness, family difficulties, economic hardship, and so many other common challenges reveal the weakness of our faith and the sickness of our souls, for we never respond to them perfectly. The Lenten disciplines of prayer, fasting, and almsgiving help us catch a quick look of how much room we have to grow in the Christian life. And if we ever think that we are the only ones for whom they are a struggle, then we should think again. None of us does them perfectly; indeed, it is beyond our ability to know what it would mean to do them perfectly, for our goal is to be perfect as our Heavenly Father is perfect. In comparison with that standard of infinite holiness, who does not have more room for growth than we could possibly imagine? But the more we embrace these disciplines and acknowledge our own weakness before life’s daily challenges, the more aware we become of how far we are from sharing fully in the life of our Lord. The more we grasp our own sinfulness and brokenness, the more we must cry out from our hearts, “*Lord, I believe; help my unbelief.*”

Through Jesus death and resurrection, He makes it possible for each of us to grow in holiness as we see ever more clearly how far we are from attaining the fullness of the glory for which He created us. Ironically, it is by knowing our own brokenness and imperfection that we become aware of the true mystery of our salvation, of why our Lord offered Himself on the cross, descended into Hades, and rose again on the third day. Paradoxically, we climb up the ladder of holiness by lowering ourselves through humble repentance.

“*Lord, I believe, help my unbelief.*” That is the only confession that will enable us to prepare for what is to come in the weeks ahead as we enter into the deep mystery of our salvation. As our Savior said, “*The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day.*”

Holy Week

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

TEMPLE
 TRIAL
 GARDEN
 JERUSALEM
 PALM
 JUDAS
 ARREST
 KISS
 KING
 FEAR
 MONEY
 WINE
 DENIAL
 DONKEY
 DISCIPLES
 BREAD
 JESUS
 PILATE
 PASSOVER
 CAIAPHAS
 HOSANNA
 PRAY
 SOLDIERS
 PETER

Play this puzzle online at : <https://thewordsearch.com/puzzle/988003/>

According to the Eastern Church, was the passion of Christ as violent as depicted in Mel Gibson's "The Passion of the Christ" Was the actual scourging as violent as shown in the movie?



The Romans were extremely brutal, and the depiction in the movie about His suffering was probably not far off as to what Jesus experienced. However, the movie may have underemphasized the main reason, intention, and purpose of why the Son of God entered His creation and became man.

The journey of Jesus's beatings and tortures on His way to the cross takes a good share of the movie. After the death of Christ, the resurrection is depicted

with a mere 25 seconds at the very end of the movie and gives the appearance that the resurrection is more of an afterthought.

The cross means nothing without the proof and witnessing of the resurrection of Christ. Without the resurrection, Christianity is nothing more than an individual that died for a religious cause. The resurrection was a clear statement of Christ's victory over death, sin, and Satan and that Christ Himself is Life itself. John 14:6 Jesus said to him, "I am the way, the truth, and the life."

For Byzantine Christians, the reason, intent, and purpose of the Incarnation, death, and resurrection of Christ could be summed up as follows.

From the time of the Fall of Adam and Eve, mankind suffered from the effects of sin and death, and all who died, including the saints and martyrs, were separated from God. Their spirits were imprisoned in a place called Hades or Sheol (Not Hell), which is like a holding tank (1 Peter 3:19).

Eventually, when the time was right, the Son of God entered His creation to offer man the salvific opportunity to once again be reunited with God and to be free of the bondage of sin and death. Through Christ's birth, death, and resurrection, He revealed to us the Father and His divine plan of salvation.

From the Eastern Christians perspective, simply put, "God became man so that man, through God's grace and mercy, could become like God." This process known to Byzantine Christians is called theosis, which can be defined as sharing in the Nature or Life of the all-Holy Trinity, becoming by grace what God is by nature.

When Saint Paul says, "And do not be conformed to this world, but be transformed by the renewing of your nous (heart), that you may prove what is that good and acceptable and perfect will of God" (Rom 12:2). Are we not sons and daughters of God, and are we not partakers of the divine nature, or is this just mere symbolism?

In the Eastern Church, the Paschal (Easter) hymn sung is "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Orthodox for 40 days following Easter (Pascha) the Paschal season one greets one another with the words of "Christ is Risen!" and the respondent says, "Truly He has risen!" In the Greek pronunciation, *Khristós anésti!* *Alithós anésti!*Greek text *Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!*

ORTHODOX EASTER DAY

Background

In 325CE the Council of Nicaea established that Easter would be held on the first Sunday after the first full moon occurring on or after the March equinox. From that point forward, the Easter date depended on the ecclesiastical approximation of March 21 for the March equinox. Easter is delayed one week if the full moon is on Sunday, which decreases the chances of it falling on the same day as the Jewish Passover.

Although the Council of Nicaea established the Easter date for churches around the world, not all Christian churches observe Easter according the Gregorian calendar. Many Orthodox churches still observe Easter in accordance with the Julian calendar.

In the Byzantine circles, tensions exist between New Calendarists – those who use the revised Julian calendar for calculating the feasts of the ecclesiastical year – and Old Calendarists – those who continue to use the traditional Julian calendar. The calendar question reflects the dispute between those who wish to synchronize with the modern Gregorian calendar and those who wish to maintain the traditional ecclesiastical calendar based on the Julian calendar.

There have been a number of proposed Easter date reforms. In 1997 the World Council of Churches proposed a reform to solve the Easter date difference between churches that observe the Gregorian calendar and those that observe the Julian calendar. So far, this reform has not been implemented.

Symbols

Easter celebrations in Byzantine Christian communities usually include a spit-roast lamb dinner and a display of hard-boiled eggs, dyed red to symbolize the blood of Christ. The egg was an important symbol in the mythologies of many early civilizations and was also connected with the springtime fertility rituals. Many Greeks rap their eggs against their friends' eggs and the owner of the last uncracked egg is considered lucky. The red eggs are usually prepared on Holy Thursday in countries such as Greece. According to tradition, the Virgin Mary dyed eggs red to celebrate the Resurrection of Christ and to celebrate life. A traditional Easter dinner may consist of red-dyed eggs baked into a braided loaf of bread, spit-roasted, herb-perfumed baby lamb, and assorted vegetables.

One of the most common Christian symbols associated with Easter is the lamb. It is often depicted with a banner that bears a cross, and it is known as the Agnus Dei, meaning "Lamb of God" in Latin. The symbol's origin relates to the Jewish Passover. In ancient times the Jews sacrificed a lamb in the course of the festival. The early Christians associated the sacrifice of the lamb with Jesus Christ's sacrifice on the cross. They connected the joyous Passover festival, which celebrates the liberation of Jewish people from years of bondage in Egypt, with the liberation from death represented by the resurrection of Jesus Christ.