



# 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, April 10<sup>th</sup>, 2022

Festal Tone

Page:235

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

Sunday	04/10/2022	11:00 AM	<i>Palm Sunday</i>	<b>+Ben Kaefer</b> By Mary Kaefer (On-line)
Holy Tuesday	04/12/2022	06:30 pm	Presanctified Liturgy with Holy Anointing	
*Holy Thursday	04/14/2022	07:00 pm	<i>Divine Liturgy of St Basil the Great with Vespers at St Elias</i>	
Good Friday	04/15/2022	05:00 pm	Burial service of Jesus with Solemn Vespers	
<b>Holy Saturday</b>	<b>04/16/2022</b>	<b>05:00 pm</b>	<b>Matins of Resurrection with Divine Liturgy; Blessing of Easter baskets</b>	
<b>Easter Sunday</b>	<b>04/17/2022</b>	<b>11:00 am</b>	<b>Divine Liturgy/Blessing of Easter baskets</b>	
Bright Monday	04/18/2022	11:00 am	Divine Liturgy	<b>+Paul Peek</b> By Sarah Jama-Peek
Bright Tuesday	04/19/2022	11:00 am	Divine Liturgy	<b>+Father Andrew &amp; Pani Julianna Dzmura</b> By Cecilia Hrivnak
Thomas Sunday	04/24/2022	11:00 am	Divine Liturgy	<b>+Connie Clore</b> By Mary & Dan Joscak

### 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

### DIVINE SERVICES ATTENDANCE

Liturgy on Friday, April 1<sup>st</sup> was 12; on Sunday April 3<sup>rd</sup> was 42.

### LIVE STREAM VIEWING

Liturgy on Friday, April 1<sup>st</sup> was 113; on Sunday April 3<sup>rd</sup> was 90.

### 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 April 10 <sup>th</sup> 2022	On April 17 <sup>th</sup> 2022	On April 24 <sup>th</sup> 2022	On May 1 <sup>st</sup> 2022
Team A	Team B	Team C	Team D

### ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be June 4<sup>th</sup>. 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.

### ADVISORY COMMITTEE MEETINGS:

April 25<sup>th</sup> 2022 at 6:30 pm at Church Social Hall

July 25<sup>th</sup> 2022 at 6:30 pm at Church Social Hall

October 24<sup>th</sup> 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.

## EASTER KIELBASA



The Duquesne Men's club of Saints Peter and Paul is selling Ester Kielbasa. Delivery to the Church will be on Sunday April 10<sup>th</sup>. **The order sheet will be in the vestibule if you are interested.** Thank You.

## CANDLES FOR SOMEONE SPECIAL APRIL 3<sup>RD</sup> 2022

Myron Drabik	For Good Health
	For Special Favor
Anonymous	For Happy Death (Lee's Grand Son)
Anonymous	For Happy Death (Mrs Luther)
Anonymous	People of Ukraine
Bobbi Vaccaro	For Good Health
Trankocy	Special Intention
Anna Whitehead	For Special Favor
Barbara Martin	Special Intentions
Don Kerr	For Ukraine

## 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.

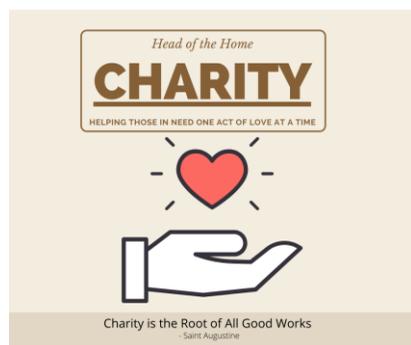
### APRIL BIRTHDAYS

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

### *V. The Sacramental Sacrifice Thanksgiving, Memorial, Presence*

If from the beginning Christians have celebrated the Eucharist and in a form whose substance has not changed despite the great diversity of times and liturgies, it is because we know ourselves to be bound by the command the Lord gave on the eve of his Passion: "Do this in remembrance of me."

We carry out this command of the Lord by celebrating the memorial of his sacrifice. In so doing, we offer to the Father what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made present.

- We must therefore consider the Eucharist as: - thanksgiving and praise to the Father;  
- the sacrificial memorial of Christ and his Body;  
- the presence of Christ by the power of his word and of his Spirit.

### *Thanksgiving and praise to the Father*

The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity.

The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all "thanksgiving."

The Eucharist is also the sacrifice of praise by which the Church sings the glory of God in the name of all creation. This sacrifice of praise is possible only through Christ: he unites the faithful to his person, to his praise, and to his intercession, so that the sacrifice of praise to the Father is offered through Christ and with him, to be accepted in him.

## CATECHISM OF THE CATHOLIC CHURCH



## CHURCH HISTORY: Tenth Century



### *Saint Vladimir of Kiev*

Then the Chronicle relates, “Then the boyars [the noblemen] spoke to Vladimir and said, ‘If the Greek faith were evil, it would not have been adopted by your grandmother Olga who was wiser than all other men.’ Vladimir then inquired where they should all accept baptism, and they replied that the decision rested with him.”

Having made up his mind to adopt Orthodox Christianity for himself and his people, Vladimir took an armed force to the Byzantine city of Cherson on the Crimean Peninsula, and besieged and captured it. Then he sent a message to Emperor Basil II of Byzantium (r. 976–1025) and his brother Constantine VIII, asking for the hand of their sister Princess Anna in marriage. They replied, “It is not proper for Christians to marry pagans. If you are baptized, you shall have her as your wife, inherit the kingdom

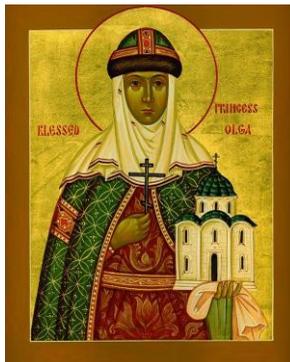
of God, and be our companion in the Faith. Unless you do so, however, we cannot give you our sister in marriage.” Vladimir responded, saying that he had already given some study to the Greeks’ Faith and was ready to be baptized. The Greeks replied, telling Vladimir to come to Constantinople to be baptized. But when he then requested that he be baptized in Cherson by priests brought by Anna herself, they acceded to his wishes.

According to the Chronicle, before Anna and the priests arrived in Cherson, the prince contracted a very serious eye disease. But when he was baptized, taking the name Basil, not only did he receive spiritual healing, but his physical ailment was also miraculously healed—much as Saint Paul received back his sight when he was baptized by Ananias after being blinded by the vision of Christ on the road to Damascus (Acts 9.17–19). A few days later, Prince Vladimir was united with Anna in marriage.

Upon his return to Kiev, his capital city, in the spring of the year 988, the people of the city and the surrounding countryside joyfully accepted to be baptized in the Dniepr River in the new Faith of their beloved prince. Thus began the history of the Orthodox Church in the lands of Rus’.

Beginning with his baptism, Vladimir experienced a genuine spiritual conversion. He put aside his many concubines and his otherwise wild and violent way of life, and lived in sober and respectful monogamy with Princess Anna. Together they did much to establish Christian principles in their realm, and to enlighten their subjects with the Orthodox Faith. For his personal and official acts of righteousness as a Christian prince, Vladimir has been glorified as a saint of the Church, as “Equal-to-the-Apostles, Enlightener of the Russian Lands.”

Saint Vladimir’s grandmother, the great Princess Olga (d. 969), was the wife of Igor, the ruler of the Kievan state. Upon Igor’s death in 945, Olga ruled as regent for their son, Svatoslav, until he assumed power in 961. In about 957, Olga accepted the Christian Faith and was baptized, probably in Constantinople. She also is recognized as a saint of the Church—like her illustrious grandson, as “Equal to the Apostles.”



## WHAT SHOULD I HAVE IN MY EASTER-PASCHA BASKET?

Paska - The Easter Bread. Symbolic of Christ Himself, who is our True Bread. Usually, a round loaf of bread decorated on the top with a Cross.

Ham - This meat is popular as the main dish because of its richness and symbolic of the great joy and abundance of Pascha-Easter. Meat in the Pascha basket also symbolizes the calf sacrificed when the Prodigal Son returned home; the meat is a celebration of our return to Christ.

Sausage - A spicy, garlicky sausage of pork products, indicative of God’s favor and generosity.

Cheese - Sweet cheese; mix farmer cheese with confectionary sugar, raisins, cinnamon, cloves and nutmeg. Indicative of the moderation that Christians should have in all things.

Eggs/Pysanky - Hard boiled eggs-decorated, indicative of new life and Resurrection.

Horseradish - A piece of the root or prepared horseradish with red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. It is also included in the basket to remind us of the bitter drink given to Christ at his crucifixion, vinegar and gall.

Butter - Usually whipped (sometimes flavored with almond), is included in the basket to symbolize the Lamb of God, the Sacrifice made for the world. Some families use a lamb-shaped mold for their butter, which makes the symbolism even stronger.

Salt - A condiment necessary for flavor; reminding the Christian of his duty towards others.

If your family has never taken a Pascha basket to be blessed, the above Easter-Pascha basket traditions may give you some ideas for starting your own. If you regularly prepare a basket for the celebration of the Resurrection, take some time to explain the deep meanings of the foods and their preparation to your children, grandchildren, nieces and nephews. Everyone will enjoy being involved with the baking, decorating and eating!



## PALM SUNDAY

On Palm Sunday, it becomes clear that the Jesus Who enters Jerusalem is the Lamb of God who takes away the sins of the world. He is the Passover Lamb whose death and resurrection will conquer death itself. This Messiah will be rejected by the leaders of the Jews and crucified under the authority of the Romans. And when He is lifted up upon the Cross, He will draw all who believe in Him to the life of a Kingdom that transcends this world and our petty divisions.

Jesus Christ will not reign as a soldier, a politician, or a rich man, but as a Suffering Servant, a slaughtered lamb, a despised victim of torture and capital punishment. The crowds are right on Palm Sunday to welcome Him as a conquering King in Whom God's promises will be fulfilled. But they misunderstand what kind of King He is and how He will conquer. For He rules from a cross and an empty tomb; instead of killing Roman soldiers, He kills death by allowing Himself to be killed; He rides a humble donkey that would impress no one.

The crowd is right, *"Blessed is He Who comes in the name of the Lord, the King of Israel."* They shout *"Hosanna,"* which is a plea for God's salvation to come upon the earth. And it does through the Lord's death and glorious resurrection. But that's not what the crowds expected; it's apparently not what the disciples or anyone else anticipated. For it goes against all our prejudged notions of what it means to be successful, to be powerful, to rule upon the earth, and to be respectable and religious.

And it's still a very hard lesson for us to accept, for there is too much of the world in all of us and the demons never work harder than when we are trying to grow closer to Christ. That's why we need to follow St. Paul's advice to focus on what is truly holy this week, to rejoice always, and to "let your gentleness be known to all men."

In Holy Week, what had been cloudy becomes clear; the truth is out in the open and we cannot ignore it any longer. Jesus Christ is the Lamb of God Who takes away the sins of the world. He is our Champion, our Savior, our King, yet in His humility and love, the incarnate Son of God suffers on the cross as the lowest of the low in order to bring us to the heights of heaven and the joy of life eternal through His empty tomb.

And this week we journey with Him to that cross, becoming participants in His passion. Holy Week is the climax of Jesus Christ's life and of ours, too. For He goes to the cross for us; He dies and rises for our salvation, to bring us into the unending joy of eternal life, to defeat our ancient foe. So it's time to lay aside our usual distractions, excuses, and obsessions, and enter into the passion of our Lord by worshiping Him in the services of the church, as well as in every thought, word, and deed this week. If we can't attend literally every service, can all pray at home, give less attention to the world and more to God.

It's time to embrace the great mystery of our salvation, of our Savior's infinite love and mercy, and thus share already in the blessedness of the Kingdom of Heaven. Holy Week is the time to enter into the Light that shines brightly even from the terror of the cross and the darkness of the tomb.

On Palm Sunday, it is clear who Jesus Christ is: The Lamb of God Who takes away the sins of the world. How will we respond to Him as He goes to the cross for us? Hopefully, with the fear of God and faith and love, we will draw near and not abandon or disregard Him.

"Blessed is He who comes in the name of the Lord, the king of Israel. Hosanna in the highest!"

# Jesus Raises Lazarus

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

WEPT	WEEPING	TEACHER	SMELL
SICK	LIFE	LAZARUS	SISTERS
BROTHER	BURIED	RAISE	BETHANY
TOMB	MARTHA	MARY	JESUS

## WOMEN'S DAY

The 17<sup>th</sup> annual Women's Day of Reflection will be held 9 a.m.-2:30 p.m. Saturday, May 7 at the Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, Pa.

This year's theme is "A New Perspective on: Compassion-Courage-Confidence."

Presenters include:

Dr. Regina Poletunow Boerio, Ph. D, a Professor of Psychology & Dean of Humanities and Social Studies at Franciscan University in Steubenville, Ohio.

Andrea Wedner, who was seriously wounded Oct. 27, 2018 in a vicious attack on the Jewish community during a morning worship service at Tree of Life Synagogue in the Squirrel Hill neighborhood of Pittsburgh, Pa.

Alyssa West, who provides Music Therapy services for individuals of all ages with physical and developmental disabilities.

The event is sponsored by the Byzantine Catholic Archeparchial Office of Religious Education.

The springtime event also features a luncheon, vendors and a bountiful basket auction with proceeds donated to local women's shelters.

Contact Sister Marion Dobos at 412-322-8773 or mdobos1@gmail.com for more information..

**Pre-registration is required. Deadline is April 25. If you'd like to register, please let Fr Vitalii know.**

## **GAIN A CHRISTIAN PERSPECTIVE ON THE PASSOVER FEAST**

The Passover Feast commemorates Israel's deliverance from slavery in Egypt. On Passover, Jews also celebrate the birth of the Jewish nation after being freed by God from captivity. Today, the Jewish people not only celebrate Passover as a historical event but in a broader sense, celebrate their freedom as Jews.

During Passover, Jews take part in the Seder meal, which incorporates the retelling of Exodus and God's deliverance from bondage in Egypt. Each participant of the Seder experiences in a personal way, a national celebration of freedom through God's intervention and deliverance.

Hag HaMatzah (the Feast of Unleavened Bread) and Yom HaBikkurim (Firstfruits) are both mentioned in Leviticus 23 as separate feasts. However, today Jews celebrate all three feasts as part of the eight-day Passover holiday.

### When Is Passover Observed?

Passover begins on day 15 of the Hebrew month of Nissan (which falls in March or April) and continues for eight days. Initially, Passover began at twilight on the fourteenth day of Nissan (Leviticus 23:5), and then on day 15, the Feast of Unleavened Bread would begin and continue for seven days (Leviticus 23:6).

### Passover Feast in the Bible

The story of Passover is recorded in the book of Exodus. After being sold into slavery in Egypt, Joseph, son of Jacob, was sustained by God and greatly blessed. Eventually, he attained a high position as second-in-command to Pharaoh. In time, Joseph moved his entire family to Egypt and protected them there.

Four hundred years later, the Israelites had grown into a people numbering 2 million. The Hebrews had grown so numerous that the new Pharaoh feared their power. To maintain control, he made them slaves, oppressing them with harsh labor and cruel treatment.

One day, through a man named Moses, God came to rescue his people.

At the time Moses was born, Pharaoh had ordered the death of all Hebrew males, but God spared Moses when his mother hid him in a basket along the banks of the Nile. Pharaoh's daughter found the baby and raised him as her own.

Later Moses fled to Midian after killing an Egyptian for cruelly beating one of his own people. God appeared to Moses in a burning bush and said, *"I have seen the misery of my people. I have heard their cries, I care about their suffering, and I have come to rescue them. I am sending you to Pharaoh to bring my people out of Egypt."* (Exodus 3:7-10)

After making excuses, Moses finally obeyed God. But Pharaoh refused to let the Israelites go. God sent ten plagues to persuade him. With the final plague, God promised to strike dead every first-born son in Egypt at midnight on the fifteenth day of Nissan.

The Lord provided instructions to Moses so his people would be spared. Each Hebrew family was to take a Passover lamb, slaughter it, and place some of the blood on the door frames of their homes. When the destroyer passed over Egypt, he would not enter the homes covered by the blood of the Passover lamb.

These and other instructions became part of a lasting ordinance from God for the observance of the Passover Feast so that all future generations would always remember God's great deliverance.

At midnight, the Lord struck down all the firstborn of Egypt. That night Pharaoh called Moses and said, "Leave my people. Go." They left in haste, and God led them toward the Red Sea. After a few days, Pharaoh changed his mind and sent his army in pursuit. When the Egyptian army reached them at the banks of the Red Sea, the Hebrew people were afraid and cried out to God.

Moses answered, *"Don't be afraid. Stand firm and you will see the deliverance the Lord will bring you today."*

Moses stretched out his hand, and the sea parted, allowing the Israelites to cross on dry ground, with a wall of water on either side. When the Egyptian army followed, it was thrown into confusion. Then Moses stretched his hand over the sea again, and the entire army was swept away, leaving no survivors.

### **Jesus Is the Fulfillment of the Passover**

In Luke 22, Jesus Christ shared the Passover feast with his apostles saying, *"I have been very eager to eat this Passover meal with you before my suffering begins. For I tell you now that I won't eat this meal again until its meaning is fulfilled in the Kingdom of God"*.

Jesus is the fulfillment of the Passover. He is the Lamb of God, sacrificed to set us free from bondage to sin (John 1:29; Psalm 22; Isaiah 53). The blood of Jesus covers and protects us, and his body was broken to free us from eternal death (1 Corinthians 5:7).

In the Jewish tradition, a hymn of praise known as the Hallel is sung during the Passover Seder. In it is Psalm 118:22, speaking of the Messiah: *"The stone the builders rejected has become the capstone"* (NIV). One week before his death, Jesus said in Matthew 21:42 that he was the stone the builders rejected.

God commanded the Israelites to commemorate his great deliverance always through the Passover meal. Jesus Christ instructed his followers to remember his sacrifice continually through The Lord's Supper.

