



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 STASHKEYVCH

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



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 24 th 2022	On May 1 st 2022	On May 8 th 2022	On May 15 th 2022
Team C	Team D	Team A	Team B

Sunday, April 24th, 2022

Festal Tone

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

Sunday	04/24/2022	11:00 am	<i>Thomas Sunday</i>	+Connie Close By Mary & Dan Joscak
Sunday	05/01/2022	11:00 am	<i>Sunday of the Myrrh-bearers</i>	+Leonora Trankocy By M/M John Micholovic

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 Tuesday, April 12th was 19; on Friday, April 15th was 45; on Saturday, April 16th was 60; on Sunday April 17th was 32.

LIVE STREAM VIEWING

Liturgy on Tuesday, April 12th was 254; on Friday, April 15th was 201; on Saturday, April 16th was 199; on Sunday April 17th was 109.

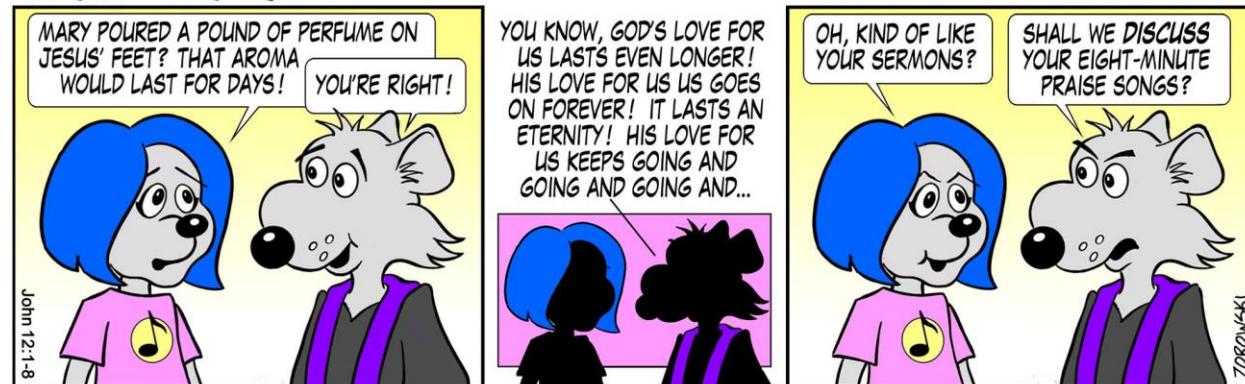
ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be June 4th. We will celebrate a Divine Liturgy with a Panahida on Friday at 06:30 p.m.

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

Church Mice



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WE WELCOME PATRICIA ZEBACK WYPYCH TO STS PETER AND PAUL.

As a community of faithful we welcome Patricia Zeback Wypych to Sts Peter and Paul Family. May God grant to your servant Patricia many happy blessed years!

CANDLES FOR SOMEONE SPECIAL APRIL 17th 2022

Jeremy Drabik	Special Intentions
Barbara Martin	Special Intentions
Patti Zeback Wypych	Special Intentions
Bobbi Vaccaro	For Good Health
Myron Drabik	For Good Health
	For Special Favor
Rich Trankocy	Special Intentions
Kim Krivda	For Peace in Family
	For Good Health
Michelle Spynda	For Good Health (Friend Aaron Scarber)
Anna Whitehead	For Good Health (Son)
Don Kerr	For Ukraine

WOMEN'S DAY

The 17th 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.

Alissa 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.

MOTHER'S DAY ENVELOPES

On Mother's Day names will be printed in the bulletin and the candles in the church will be lit.

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.

CATHOLIC TEACHING, THE SACRAMENT OF THE EUCHARIST

V. The Sacramental Sacrifice Thanksgiving, Memorial, Presence

The sacrificial memorial of Christ and of his Body, the Church

In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men.

The whole Church is united with the offering and intercession of Christ. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. the bishop of the place is always responsible for the Eucharist, even when a priest presides; the bishop's name is mentioned to signify his presidency over the particular Church, in the midst of his presbyterium and with the assistance of deacons. the community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice:

Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it.

Through the ministry of priests the spiritual sacrifice of the faithful is completed in union with the sacrifice of Christ the only Mediator, which in the Eucharist is offered through the priests' hands in the name of the whole Church in an unbloody and sacramental manner until the Lord himself comes.

To the offering of Christ are united not only the members still here on earth, but also those already in the glory of heaven. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ.

The Eucharistic sacrifice is also offered for the faithful departed who "have died in Christ but are not yet wholly purified," so that they may be able to enter into the light and peace of Christ:

Put this body anywhere! Don't trouble yourselves about it! I simply ask you to remember me at the Lord's altar wherever you are.

CATECHISM OF THE CATHOLIC CHURCH

CHURCH HISTORY; Tenth Century

The West

In the later 9th century and all through the 10th century, the West experienced one of the darkest periods in its history. New waves of invasions, especially by Vikings and Muslim Arabs, destroyed the relative security of the empire created by Charlemagne. The Church suffered from the domination of lay lords. Communication with the East was virtually cut off, partly because of the Arabs' power in the Mediterranean emanating from their strongholds in Crete and Sicily. In 996 the first German was elected as pope of Rome, with the name Gregory V.

In 910 the Monastery of Cluny was founded in Burgundy in eastern France, by William the Pious, Duke of Aquitaine. Under its first abbot, Berno of Baume (d. 927), high standards of monastic observance were set and followed—including a return to the strict Benedictine Rule first established by Saint Benedict of Nursia in the 6th century, independence from lay control, and economic self-sufficiency. By the time of Berno's death, several neighboring monasteries had adopted Cluny's standards, and under Berno's gifted successors, especially Saint Odo (r. 927–942) and Saint Odilo (r. 998–1048), hundreds of monasteries, especially in France and Italy, adopted these reforms. These "Cluniac houses" became a major force for general reform in the entire Western Church in the 11th century.

MAY BIRTHDAYS

05/08 SHARI FIALKOVICH
05/10 TALIN DRABIK
05/11 SYLVIA KOPAY

MAY ANNIVERSARIES

05/05 MARK & LINDA FIALKOVICH
05/13 EDWARD & SHARON LEISER

TOMAS SUNDAY

On this Sunday of St. Thomas, we have only begun our celebration of Pascha, of our Lord's victory over death in His glorious resurrection on the third day. Perhaps one of the reasons that Pascha is a season of forty days is that it takes us a good while to let the good news sink in. For not only is Christ raised from the dead, we are too. The tomb is no longer a shadowy place of separation from God, but an entry way to the Kingdom of Heaven where the departed are in the presence of the One Who has conquered death. The Risen Lord calls every human being to life eternal, including you and me and all our departed loved ones.

For Jesus Christ is raised with His Body as a whole, complete human being who is also God. We share in His resurrection already through our participation in His Body, the Church. We are nourished with His glorified, risen Body and Blood each Divine Liturgy in the Holy Eucharist. Our mortal selves receive the medicine of immortality when we are nourished by the One Who has conquered the grave. We put on His Body through baptism, are filled with the Holy Spirit in Chrismation, and in all the other sacraments and ministries of the Church we share ever more fully in the new life that Pascha has brought to the world. "Pascha" means Passover; Jesus Christ is our Passover from death to life; and our entire life in His Risen Body, the Church, is an ongoing participation in the new day of the Kingdom that He has begun, which should transform every dimension of our lives, seven days a week, the whole year round.

No matter how difficult our struggles are or how weak we feel before them, let us rejoice today in the resurrection of Christ. No matter how far short we have fallen from faithfulness in any way, let us embrace the new life brought to the world by the empty tomb. Let us also embrace one another, forgive all offenses, for Christ's resurrection conquers death and sin, which are the very roots of all estrangement, hatred, and brokenness in relationships with other people.

Through His Body, the Church, His Body and Blood in Holy Communion, and the ministry of forgiveness, we are all enabled to pass over from death to life. The light really has overcome the darkness. Now the challenge is for each of us to live in the joy of Christ's resurrection, to make His victory ours, to participate in His resurrection to the depths of our being, and to recognize that nothing separates us from Him other than our own stubborn refusal to share in His great triumph. So I challenge you – and myself – to celebrate Pascha by not only saying "Christ is Risen," but by living the new life that His empty tomb has brought to the world and to each of us. At the end of the day, that is really the only way to enter into the joy of this blessed season. Christ is Risen!

HOLY, GLORIOUS APOSTLE THOMAS



Commemorated on October 6

The Holy and Glorious Apostle Thomas was born in the Galilean city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles of the Savior.

According to Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

On the eighth day after the Resurrection, the Lord appeared to the Apostle Thomas and showed him His wounds. "My Lord and my God," the Apostle cried out (John 20:28). "Thomas, being once weaker in faith than the other apostles," says Saint John

Chrysostom, "toiled through the grace of God more bravely, more zealously and tirelessly than them all, so that he went preaching over nearly all the earth, not fearing to proclaim the Word of God to savage nations."

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." In Slavonic, it says, "The Belief of Thomas." When Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the Gospel earned him a martyr's death. For having converted the wife and son of the prefect of the Indian city of Meliapur [Melipur], the holy apostle was locked up in prison, suffered torture, and finally, pierced with five spears, he departed to the Lord. Part of the relics of the holy Apostle Thomas are in India, in Hungary and on Mt. Athos. The name of the Apostle Thomas is associated with the Arabian (or Arapet) Icon of the Mother of God (September 6).

UNDERSTANDING WHY WE LIGHT A CANDLE IN CHURCH



The custom and praxis of lighting candles is a significant convention in Catholic and Orthodox churches, communities and families, originating from Old Testament times where an oil lamp was lighted to ‘sustain a perpetual flame.’ In The New Testament they emphasize the sacredness of this light in Paul’s Letter to the Hebrews. *‘A first tent was prepared with the lamp stand, the table and the bread of the presence; this is called the*

Holy Place’.

In current Catholic tradition, this light has a precisely distinct status for it symbolizes Christ who said, *‘I am the Light of the world; the one who follows me will not walk in darkness, but will have light and life,’* chronicled in (John 8:12). Most clergy however, relate the candle as representing Jesus as the Light of the world, but also the light and fire as representing the presence and power of God (similar to the pillar of fire that led the children of Israel in the exodus).

Many individuals light a candle prior to worship to symbolize their life as an offering, being burned up in service to God. All of these beliefs, and many more, exist forming elements of this symbolism. Christian faith is filled with symbolism, all of which is effective in teaching us to appreciate our faith in a way that goes beyond the intellectual level. Anything you do, like getting on your knees in prayer as an act of humility, can be very helpful and meaningful for communicating nuances of our faith which goes way beyond our available intellect. Candles form a significant part of Catholic celebrations and rituals, and the lighting of candles play a considerable role. They are lighted during the celebration of the Divine Liturgy, on liturgical and funeral processions, at prayer ceremonies and much more. One is lit before the Tabernacle to signify the Lord’s presence in the Blessed Sacrament in the sanctuary, and to call for reverence and veneration on the part of the faithful.

In the Sacrament of Baptism, as a person is initiated into the Church, a candle is lit from the Paschal Candle, the symbol of Christ’s Paschal Mystery. His passion, death and resurrection. That individual receives the Light of Christ that they may live and walk the path of God’s children and sustain that flame of faith burning alive in their heart. As they receive this indelible baptismal mark, they shall encounter the Lord and be one with all the saints in Heaven when the right time comes.

Candles are lighted before a statue or likeness of Christ’s image demonstrating our devotion and reverence for Him who deserves our adoration and thanksgiving and who alone can absolve our sins and return us to a more profound relationship with God. Catholics do this; not to honor the image itself, but the one it truly represents. The lighted candle

symbolizes a prayer offering where we present our petitions to the Lord and ask the saints to pray with us and to pray for us during our most urgent needs. This light, when kept burning, represents our longing to remain in God’s companionship as we go about our daily duties at home and in the workplace. As we commemorate our sacred liturgies, sacraments and regular prayers, Christ, the Source of all Light, shall come to us and is ever present to strengthen us, instruct us, inspire us and offer us hope that His Light will under no circumstances burn out as long as we live in faith without a shadow of doubt that darkness will ever defeat us.

Judaism and other religions in the ancient world used candles in symbolic ways, they were utilised principally as a light source in ancient times. If Christians met before or after dark candles would have been used in the meeting place or home to ensure one might safely manoeuvre and to provide light.

This is probably the source of how bringing or lighting, a candle started in a most natural way, not initially for symbolic reasons. In the Byzantine and Orthodox Church every member is encouraged upon entering the worship place to light votive candle, and place it in a small sandbox.

Rack stands for candles are known as votives or vigil lights, utilized to retain the intention of prayers, for a specific issue or perhaps an individual. When you light them you usually say a prayer over one candle at a time. In keeping these candles burning for extended periods, the individual prayer is believed to be prolonged and amplified along with the intentions of other believers’ prayers. In doing this, there is established a collective spirit of prayer for the entire church which is encouraging, enriching and empowering. Looking at a rack of burning candles in a church can be quite moving, for even when you depart, your prayers remain in the Church and then others may pray over the candles later.

Catholics use votive candles also as a remembrance of the deceased, especially of our loved ones, and of those we hold dear. We light them specifically on All Souls’ Day, usually November 2, for this purpose. But may also be lit on November 1 for All Saints’ Day to honor every saint, remaining lit through All Souls’ Day. Indeed we tend to light candles for the Holy Souls throughout the month of November.

Candles are frequently lit at secondary or private altars set up for the purpose of honouring a particular saint.

Altar candles may be votives or taller and longer-lasting candles and may be in glass containers. Candles lit for special occasions may be for small groups of individuals congregated to celebrate or worship, or as part of a liturgy for the whole church. They frequently were made of beeswax to symbolize the purity of Christ, but nowadays this is less likely. The number and placement of candles to be lit at the primary altar varies greatly depending on the specific occasion and type of clergy presiding over the Divine Liturgy.

WEEK DOORS CLOSED
 FEAR PEACE HANDS
 FORGIVE THOMAS HOLES
 FINGER EIGHT BELIEVE



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

SPRING Arts & Crafts Vendor Event

Saturday, April 30, 2022
9 AM - 3 PM

+ Ethnic Food & Bake Sale

St. Pius X Church
 2336 Brownsville Road
 Pittsburgh, PA 15210

This event benefits St. Pius X Church

Questions: Call the Church at 412-881-8344

We are letting the community know that we are back
 from the pandemic!!!

“Current CDC guidelines will be adhered to”