



# 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 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 May 1 <sup>st</sup> 2022	On May 8 <sup>th</sup> 2022	On May 15 <sup>th</sup> 2022	On May 22 <sup>nd</sup> 2022
Team D	Team A	Team B	Team C

Sunday, May 1<sup>st</sup>, 2022

Festal Tone

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

Sunday 05/01/2022 11:00 am *Sunday of the Myrrh-bearers*  
 +Leonora Trankocy  
 By M/M John Micholovic

Sunday 05/08/2022 11:00 am *Sunday of the Paralytic man/Mother's Day*

### 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 Monday, April 18<sup>th</sup> was 10; Tuesday, April 19<sup>th</sup> was 7; Friday, April 22<sup>nd</sup> was 7; Sunday April 24<sup>th</sup> was 41.

### LIVE STREAM VIEWING

Liturgy on Monday, April 18<sup>th</sup> was 108; Tuesday, April 19<sup>th</sup> was 62; Friday, April 22<sup>nd</sup> was 178; Sunday April 24<sup>th</sup> was 80.

### ALL SOULS SATURDAYS – HRAMOTAS

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

### ADVISORY COMMITTEE MEETINGS:

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

## Church Mice

Karl Zorowski



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## **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.

## CANDLES FOR SOMEONE SPECIAL APRIL 24<sup>th</sup> 2022

Myron Drabik	For Good Health
	For Special Favor
Myron Drabik	For Good Health
	For Special Favor
Michael Dickyn	Special Intentions (Parents & Grandparents)
Arleen Jama	For Peace in Family
	For Good Health
Trankocy	Special Intentions
Bobbi Vaccaro	For Good Health
Anna Whitehead	Other (Dec'd John Whitehead)
Beverly	for Wayne
John Skinta	For the Poor Souls
	For Thanksgiving
Barbara Martin	Special Intentions
Don Kerr	For Ukraine

## 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*

"Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us," is present in many ways to his Church: in his word, in his Church's prayer, "where two or three are gathered in my name," in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But "he is present . . . most especially in the Eucharistic species."

The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained." "This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."

It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. the Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

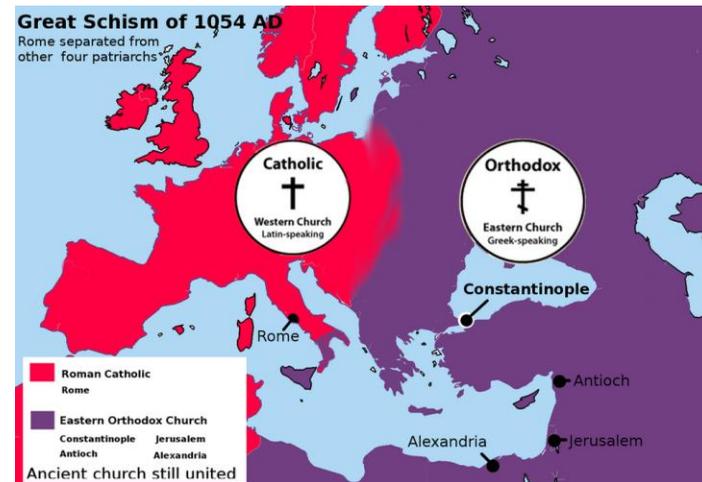
*It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself: the priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.*

and St. Ambrose says about this conversion:

*Be convinced that this is not what nature has formed, but what the blessing has consecrated. the power of the blessing prevails over that of nature, because by the blessing nature itself is changed.... Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.*

## CATECHISM OF THE CATHOLIC CHURCH

## CHURCH HISTORY; Tenth Century



### *The Great Schism*

In 1009 Pope Sergius of Rome wrote a confession of faith which included the filioque in the Nicene Creed. Because of this, the Church of Constantinople removed his name and that of the Roman Church from the diptychs (the official list of sister churches and bishops who are liturgically commemorated by a given church). Then in 1014, the Roman Church, after resisting for over 200 years Germanic pressure to adopt the filioque, finally used this addition to the Creed in public worship for the first time—

at the coronation of Henry II as Holy Roman Emperor. Ironically, forty years later the Latin Christians would accuse the Greek Christians of being heretical for not using the filioque.

As we have seen, tensions between the two great halves of the Christian world had been simmering for many years, with roots going back to the early centuries of the Church. The two different languages—Greek in the East and Latin in the West—reflected differences in basic worldview, which contributed to different approaches in theology. The Latins tended to use philosophical, legal, and juridical concepts and categories in an attempt to make the mysteries of the Faith more comprehensible to the human mind, while the Greeks tended to more readily accept the paradoxical, ineffable mysteries of the Faith as being ultimately far beyond the limits of human logic and understanding. And the Greeks, more than the Romans, stressed the crucial importance of having a vibrant, dynamic experience and relationship with the living God, in order to better understand the Holy Scriptures and the mysteries of the Faith. Also, the loss of the political unity of the Empire was a huge factor in disrupting communication between East and West. And the rivalry between the Holy Roman Empire in the West and the Byzantine Empire in the East exacerbated the rift.

From the Eastern Orthodox perspective, however, the biggest single reason for the Great Schism was the reassertion of Papal claims to have jurisdictional authority over all the Churches of Christendom. Ever since Bishop Victor of Rome near the end of the second century tried to dictate to the Quartodeciman Christians of Asia Minor concerning the dating of Pascha, a succession of strong Roman bishops, as we have seen, steadily promoted Papal claims over Churches beyond the Roman Church's geographic territory, even though this was in violation of the original pattern of each bishop having jurisdictional authority over his own geographic territory—a pattern clearly affirmed in the canons of the first four Ecumenical Councils. Gradually the Papacy did manage to gain at least nominal authority over all the churches of Western Europe, as we have also seen, by the time of the powerful Pope Nicholas I in the middle of the 9th 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

## SUNDAY OF MYRRH-BEARING WOMEN

We keep today the feast of a number of the followers of Christ of whom we think seldom, because they are mentioned very little in the Scriptures. And each of them could be a lesson for us. Joseph of Arimathea was a rich man who listened to Christ with an open mind and did not commit himself. Neither did Nicodemus; but Nicodemus was a learned man, part of the Sanhedrin. He had been listening to Christ, he had been asking questions from Him, he wanted to understand, he wanted to be sure. But neither of them had committed themselves to follow Christ, to declare themselves as His disciples.

And yet, when Christ in the eyes of everyone was defeated, when victory had come to His enemies, when He was dead, about to be buried, their faithfulness to Him who had taught them words of life came to the fore. And they joined the Mother of God to bring down the body of Christ and to bury him. Daringly they went to Pontius Pilate and asked for this body so that they could bury Him with veneration. In the course of His life they had been listening to Him with a hesitant yet open mind. When death came their faithfulness sprang to the fore. And seeing the pain of the Mother of God and John the apostle there was no doubt left in them; they must declare themselves, because they could not accept that He should be rejected through defeat after having been their teacher, their guide and their friend.

And then there is another group of people, the myrrh-bearing women, a group of women who had been following Christ and supporting Him and His disciples in their need. When Christ was crucified all the apostles fled, with the exception of John and with the exception of these women.

All the way from Galilee to Jerusalem, from the peace of the land to the tragedy of Jerusalem, all this time they had been listening and their hearts had come to life – not with personal love but with a deep sense of life eternal.

So today we keep the feast of people who proved faithful, the ones who in their frailty had not fled, and the ones who in the face of defeat and tragedy had suddenly become disciples and faithful. Let us remember them, not only seeing their glory as we have done today in the service, but also asking ourselves: do we belong, to any extent, to the example given by one or another of them? Can we say that in the face of the defeat of Christ we would come out and say: I am one of His disciples, although in the time when there was no danger around, I kept out, hesitant, unsure, asking myself questions, indeed asking Him questions? Is any one of us Joseph of Arimathea, is any one Nicodemus, and can we say that we are like these myrrh-bearing women, whom neither the needs nor the defeat nor the death of Christ had been able to alienate from Him?

None of us is any of it to the full; but let us learn from them and try to grow into that faithfulness which they have shown; the ones throughout the life of Christ, and the other ones in the face of His defeat.

# The Resurrection

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him." Mark 16:6 (NIV)

The puzzle is based on Mark 16:1-8



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

AFRAID	BODY	FIRST	DAY	CRUCIFIED
RISEN	MARY	TOMB	SPICES	ROLLED
SUNRISE	JESUS	WEEK	ANOINT	STONE

**Sunday of the Myrrh Bearing Women** - The second Sunday after Pascha, the Byzantine Church commemorates a number of people connected with the final events of Jesus's life who were important witnesses to His death and resurrection. These are the myrrh-bearing women who came to anoint the body of Jesus, Joseph of Arimathea who buried Jesus, and Nicodemus who helped him. We gratefully remember them for their faith, courage, and devotion to the Lord.

On this day we remember the women who went to Jesus' tomb to anoint His body, only to discover it empty. The Myrrhbearing Women did not mysteriously disappear following the Resurrection of Christ. There were many of them, and we have the names: Mary Magdalene, Mary the mother of Joseph the Little and Jose, Salome, Mary of Clopas, Mary and Martha, the sisters of Lazarus, Susanna, and the mother of the sons of Zebedee. Our Holy Fathers also include Mary the "mother of Jesus," as she is referred to in John 19:25, who we see and know was at the foot of the Cross.

They ministered unto Him with their own possessions, even during His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the tomb, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh-bearers. We know the names of only seven of these women: Mary Magdalene; Mary the Mother of James and Joses; Joanna the wife of Chuza; Salome the mother of the sons of Zebedee; Susanna; and Mary and Martha, the sisters of Lazarus.

Together with them we celebrate also the secret disciples of Jesus, Joseph and Nicodemus. Joseph of Arimathea was a rich and noble man, and a member of the Privy Council of Jerusalem. He dared to ask Pilate for the undefiled body of our Savior, which he took and buried in his own tomb. Accompanying Joseph to the sepulcher was Nicodemus, who was one of the leaders of the Pharisees. He had believed in Christ when, at the beginning of His preaching of salvation, he came to Him by night. Nicodemus brought 100 pounds of myrrh and aloes to scent and embalm the body of Christ out of reverence and love (John 19:39)

Jesus turned things upside down by proclaiming joy to the world through the Cross. He raised to great prominence these humble women who would otherwise be unknown to the world. He gave them an integral role in proclaiming the Good News to the world (Mark 16:1-10), through they witness, that the sting of death has been overcome through Jesus' rising from the dead. Life reigns! As long as the Gospel is proclaimed, we will celebrate the memory of the Myrrhbearing Women and rejoice with them.

## **HONORING MOTHERS IS A CATHOLIC TRADITION**



Mother's Day has been celebrated as a national holiday in the United States on the second Sunday of May since 1914. But Catholics have been celebrating a sort of mother's day since the first few centuries of the Church. The fourth Sunday of Lent, or Laetare Sunday, traditionally was a time to return to your mother church (home parish) and leave an offering.

Also known as Mothering Sunday, it naturally evolved into honoring your mother as well. And devotion to Mary, the mother of God and our spiritual mother, in the month of May gives this holiday depth for Catholics that goes far beyond giving flowers or candy on Mother's Day.

"God, creator and lord of the universe, chose to put himself — tiny, needy and helpless — into the nurturing and watchful hands of a human mother. Since then, every act of mothering — both physical and spiritual — in every time and every corner of the world recollects Mary's."

In Catholic tradition, the month of May is dedicated to Mary. Chosen by God above all other women, Mary's faith and obedience paved the way for the Incarnation. Her example teaches us faith, obedience, humility and most of all, how to love. According to St. Thomas of Villanova, "If in this world any creature ever loved God with whole heart, with whole soul, and with whole mind, she was the creature."

At the foot of the cross, her heart broke for Jesus, yet she accepted God's will not only for her Son, but for herself in her new role as mother to us all. (John 19:25-27) As we honor our earthly mothers this month, let's honor our heavenly mother as well. Those devoted to her are always led to her Son. For her wise counsel tells us, "Do whatever he tells you." (John 2:5)

To help you grow your relationship with Mary, see [Five Practical Ways to Reconnect with Mama Mary](#) or [Nine Ways to Celebrate the Month of Mary](#). To learn more, visit the [Marian Library](#) at the University of Dayton. Resources include a list and explanation of Marian liturgical feasts and ways to celebrate the month of Mary through May crownings and more. Other sites offer details on how to plant a Mary Garden or learn about the new Memorial of the Blessed Virgin Mary, Mother of the Church to be celebrated May 21. And the U.S. bishops offer a [Marian Glossary](#) and [Our Sunday Visitor](#) answers your most frequently asked questions about Mary in Catholic teaching.

## St. Peter and Paul Byzantine Blood Drive

**SATURDAY, MAY 21**

**9 A.M. TO 2 P.M.**

**SOCIAL HALL**

**431 GEORGE STREET  
BRADDOCK, PA 15104**



**Blood Drive is being held in Church Hall Basement on  
John Street back of the Church.**

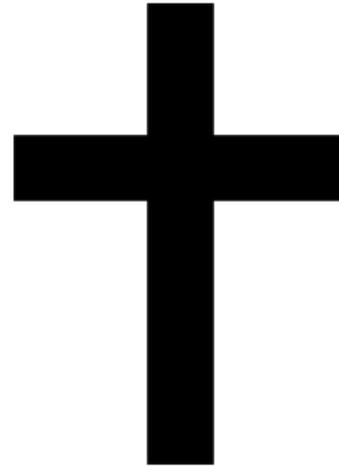
To schedule your lifesaving appointment, go to

<https://donateblood.centralbloodbank.org>:

- Choose "Donor Login" if you have donated with Vitalant or Central Blood Bank before
- If you have not donated with Vitalant or Central Blood Bank before, choose "New Donor"
- At the "Schedule your Appointment Today" screen, scroll down using the far right scroll bar and enter group code **G0180018** to schedule your donation
- If you cannot schedule online, please call 412.209.7000

**APPOINTMENTS RECOMMENDED**

## ETERNAL MEMORY



Wayne J. Thomas

September 5, 1945 ~ April 21, 2022 (age 76)

Of Dravosburg, Formerly of North Braddock, age 76, passed away unexpectedly on Thursday, April 21, 2022 surrounded by his loving family.

Beloved husband of Tamara T. "Tammy" (Leggin) Thomas for 47 years. Loving father of Brian (Stephanie Byars) Thomas of West Mifflin and Michele (Mark) Aubele of Irwin.

Dear brother of Sonny (Joanne) Thomas, Sandy Weber, Gary (Holly) Thomas, and Beverly (Bruce Sixsmith) Ronallo.

Also survived by many nieces and nephews.

Wayne was a 1963 graduate of North Braddock Scott High School, where he played both football and baseball. He proudly served his country in the U.S. Army Reserves. Wayne worked as a pipe fitter and mechanical

repairman for the U.S. Steel E.T. Works for 40 years before retiring. He was a skilled handyman and enjoyed staying busy by taking on projects, such as restoration of his 1979 Mustang.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant Wayne, and remember him forever! For Christ is Risen!

## PRAYER FOR THE DEAD IS BIBLICAL

First and foremost, the Byzantine/Catholic/Orthodox pray for the dead because the Bible tells us to. As members of the Church, the Body of Christ, we are exhorted to pray for one another (James 5:16). Whether we live or die, "*we belong to the Lord*" (Romans 14:8). For we are "members of His Body, of His flesh and of His bones" (Ephesians 5:30). The Church is "*the heavenly Jerusalem, the city of the living God*". As such, she includes "*tens of thousands of angels*" and "*the spirits of righteous people made perfect*" as well as those of us alive on earth (Hebrews 12:22-24).

Because of Christ's resurrection and victory over death, death does not end our membership in the Body of Christ. For neither "*death nor life [...] will separate us from the love of God in Christ Jesus our Lord*" (Romans 8:38-39). The Byzantine/Catholic/Orthodox remember that God "*is not the God of the dead, but of the living – for all are alive to Him*" (Luke 20:38). Therefore, we pray for both the living and for the "*dead in Christ*" (1 Thessalonians 4:16).

## EXAMPLES OF PRAYER FOR THE DEAD IN SCRIPTURE

The most notable examples of prayer for the dead in Scripture are perhaps Judas Maccabaeus and Saint Paul the Apostle.

Judas Maccabaeus offered sacrifices and prayers for his fallen soldiers with the future resurrection of the dead in mind. As he said: "*It is therefore a good and wholesome thought to pray for the dead, so they may be set loose from their sins*" (2 Maccabees 12:39-46). Most Protestant Bibles don't include this book as part of the canon. However, both the Orthodox and Roman Catholic canons use the Septuagint version of the Old Testament cited by Christ's apostles in their writings.

Secondly, we have the Apostle Paul, who prays for his departed friend Onesiphorus. As he writes: "*May the Lord grant that he find mercy from the Lord*" on Judgment Day (2 Timothy 1:16-18). And so the Byzantine/Catholic/Orthodox do likewise!