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Munhall, PA, 15120

Administrator: Fr Vitalii Stashkevych

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:



Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., Richard Paloscko, Nancy Pcolar, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Judy Kosar, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Connie Leary, Mary Anne Ference Mistick, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M, David Mall, Karen Perkins, subdeacon Iyrii Holiba, Joan Kovalycsik, Maureen Angel, Anna Marie Choma, Dave S., Michelle Costello, Gina Paglialonga, Jim Petruska, Mary Harbadin, Marci Laskey, Lynn Lightfoot, Matthew C, Terri S., Georgette Dusatzian, Linda Halchak, Mark Jensen, Jim Speranza, Marky Zvolensky, Georgeann Zvolensky, John Halchak, Celine Mitchell, Joe Spadaro, Sharon Junker, Harmony Elizabeth Hairston, Barb and Chuck Egan, William Fedor, Ryan Wypych, Royann McCarthy, Teddy Horwist, Joe Kelly, Joanna Spisak, Denise M and Those serving in the Armed Forces

SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	03/22/2026	11:00 AM	5th Sunday of the Great Fast +Richard Martin – Barbara & Kristin
Tuesday	03/24/2026	04:30 PM	Liturgy for Annunciation of the Theotokos
Friday	03/27/2026	04:30 PM	Liturgy of the Presanctified Gifts
Sunday	03/29/2026	11:00 AM	Palm Sunday +Stephen Liptak – Dorothy Culligan

DIVINE SERVICES ATTENDANCE

Friday 03/13/2026 was 12; Sunday 03/15/2026 was 52.

LIVE STREAM VIEWING

Friday 03/13/2026 was 198; Sunday 03/15/2026 was 225.

UPDATES

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

Jeanette Ference is at Westminster Place, Room 327, 1215 Hulton Road, Oakmont, PA 15139

March 15 th	March 22 nd	March 29 th	April 5 th
Team B	Team C	Team D	Team A

Tetrapod candle:

March 1, 8, 15, 22, and 29 - Barbara Martin (special intention)

April 5, 12, 19, 26 – For Special intention of Bill & MaryAnne Mistick

May 3, 10, 17, 24 – For Special Intentions of Donna Torbich

ATTENTION

**PLEASE NOTE THAT OUR
130TH ANNIVERSARY
CELEBRATION HAS BEEN
RESCHEDULED.**



SAVE THE DATE

*One Parish, Many Generations - 130 Years
Our Story Still Unfolding*

Sunday, October 25, 2026

Celebration Details Forthcoming



CANDLES FOR SOMEONE SPECIAL March 15th, 2026

Myron Drabik	For Good Health Foe Special Favor
Barbara Martin	Special Favor
David Savko	For Good Health Bobbi Vaccaro For Special Favor Megan Karafa
Patti Wypych	For Special Favor
Marie Fitzgerald	For Good Health Thomas Torbich John Whitehead (deceased)
Monica Gazzo	For Thanksgiving
Donna Torbich	For Good Health Mary DeBold For Special Favor For Good Health Thomas Torbich
Rich Cochran	For Employment For Success in Studies For Special Favor Other
Rich Trankocy	+Lee
Lori Downey	For Good Health Jan Ference

DEANERY PENITENTIAL VESPERS SCHEDULED

The Great Fast Deanery Vespers will be celebrated, each Sunday during The Great Fast Season at 4:00 p.m. preceded by The Holy Mystery of Reconciliation at 3:30 p.m.

The following churches have been selected to host a different week:

March 22nd St. Pius X, Pittsburgh

Homilist: Fr. Valerian

This will be a great penitential practice of prayer & self-denial if you wish to take it upon yourselves. Please make an effort to join us. Fellowship of meatless soups and bread will be served following the liturgical services

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 7th. The remaining Saturdays will be May 23rd. We will celebrate a Divine Liturgy with a Panahida on each of the Fridays at 04:30 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 March 15th. Delivery to the Church will be on Sunday Murch 29th. The order sheet will be in the vestibule if you are interested. Thank You.

THE MEANING OF THE BLESSING OF PALMS ON PALM SUNDAY



In the Byzantine Christian tradition, the blessing of palms or willow branches on Palm Sunday is not merely a symbolic ritual or a simple remembrance of a past event. It is a profound spiritual act through which the faithful enter mystically into the triumphal entrance of Jesus Christ into Jerusalem. The Church invites believers not only to recall history but to participate in it, allowing the event of Christ's

coming to Jerusalem to unfold again within the life of the faithful and the community of the Church.

In the Gospel narrative, the people greeted Christ with palm branches and cries of joy, proclaiming Him as the One who comes in the name of the Lord. Yet in the Byzantine understanding, this moment carries a deeper spiritual paradox. Christ enters Jerusalem not as a worldly conqueror but as the humble King who comes to suffer, die, and rise again. Thus, the blessed palms represent both victory and sacrifice. They are signs of triumph, but the triumph of Christ is the victory of humility, love, and self-offering.

When the palms are blessed in the Byzantine liturgy, they become more than natural branches. Through prayer, they become signs of the victory of life over death and symbols of the spiritual struggle of every Christian. Holding these branches, the faithful proclaim their desire to welcome Christ into their lives just as the people of Jerusalem welcomed Him into their city. The question then arises: do we truly receive Him as King, or do we welcome Him only with our lips?

The Byzantine hymns of the feast emphasize that the children of Jerusalem recognized Christ more clearly than many of the adults. Their pure praise reveals a heart that is open and simple before God. In the same way, the blessed palms call believers to recover this childlike faith. The branches in our hands are not simply reminders of what others once did; they challenge us to respond personally. They ask whether Christ truly reigns in our thoughts, our choices, and our relationships.

Another dimension of the blessing is its connection to spiritual victory. In the ancient world, palm branches symbolized triumph after battle. The Church adopts this meaning and gives it a deeper spiritual interpretation. The Christian life is a constant struggle against sin, selfishness, and despair. By receiving the blessed palms, the faithful are reminded that victory is possible through Christ. The branches become signs of hope: the One who enters Jerusalem will conquer death itself.

Yet the Byzantine tradition also places Palm Sunday at the threshold of Holy Week. The joy of the procession is already touched by the shadow of the Cross. The same crowds that cry "Hosanna" will soon shout "Crucify Him." This contrast becomes a mirror for the human heart. It reminds us how easily enthusiasm can fade and how quickly faith can weaken. Therefore, the blessed palms invite not only celebration but also reflection and commitment.

Ultimately, the blessing of palms reveals the heart of the Christian mystery. Christ comes to His people gently and humbly, asking to be received freely. The branches in our hands symbolize our response: a promise that we will walk with Him not only in moments of glory but also along the path of the Cross.

Thus, in the Byzantine understanding, the blessed palms are signs of welcome, victory, faith, and commitment. They proclaim that Christ the King enters the Jerusalem of our hearts, inviting us to follow Him from triumph to sacrifice and finally to the glory of the Resurrection.

WHY EASTER STILL CHANGES THE WORLD



Every year Christians throughout the world gather to celebrate the greatest and most joyful feast of our faith: Easter. For many people the season brings beautiful images: spring flowers, warm sunlight after a long winter, families gathered together, and colorful Easter eggs. Yet in the Catholic Church, Easter is far more than a seasonal celebration. It is the very center of our faith, the moment that gives meaning to everything we believe and everything we hope for.

Easter proclaims a truth that changed history forever: life is stronger than death, and God's love is stronger than sin. When Jesus rose from the dead, the power of darkness was broken. The Resurrection revealed that suffering, betrayal, and even the grave itself cannot defeat the love of God.

For the first disciples, this truth was almost impossible to believe. They had witnessed the crucifixion. They had seen their teacher die. Their hopes seemed shattered. Yet the empty tomb and the living presence of Christ transformed their fear into courage and their despair into joy. The Resurrection changed them so deeply that they spent the rest of their lives sharing this message with the world.

But Easter is not only about something that happened two thousand years ago. The Resurrection is not simply a story we remember; it is a living reality that continues to shape our lives today.

Every person experiences moments of darkness: disappointment, grief, uncertainty, broken relationships, and the weight of personal struggles. Sometimes it may seem that hope is far away. Yet Easter reminds us that God is always able to bring new life out of what appears to be lost. The empty tomb tells us that no failure is final, no wound is beyond healing, and no night is so dark that the light of Christ cannot shine through it.

This is why the Church celebrates Easter with such deep joy. During the Easter season we are reminded that our faith is not built on fear or sadness but on victory and hope. Christ's Resurrection assures us that love ultimately triumphs. It reminds us that our lives have eternal meaning and that our journey does not end with death.

Easter also invites each of us to look honestly at our own lives. The message of the Resurrection asks an important question: Are we living as people who truly believe in new life?

Sometimes we carry old burdens: anger, resentment, or habits that keep us from becoming the people God calls us to be. The risen Christ invites us to leave those things behind, just as the stone was rolled away from the tomb. Easter is a call to renewal. It is a moment to open our hearts again to forgiveness, faith, and love.

In the Catholic tradition, the joy of Easter flows especially through the life of the Church: in the celebration of the Eucharist, in the renewal of baptismal promises, and in the community of believers who gather to pray together. These moments remind us that we do not walk this journey alone. Christ continues to be present among His people, guiding and strengthening us.

Easter also calls us to bring the light of the Resurrection into the world. If Christ has conquered death, then hope must shape the way we live. We are invited to be people who encourage others, who forgive generously, who serve those in need, and who carry peace into places of division.

The world today needs the message of Easter more than ever. In times when many feel discouraged or uncertain about the future, the Resurrection reminds us that God is still at work. Even when we cannot see it clearly, He is bringing life where we see only emptiness.

As we celebrate this holy season, may our hearts be renewed by the joy of the Resurrection. May our homes be filled with gratitude, our communities strengthened by faith, and our lives guided by the hope that Easter brings.

Because the message of Easter is simple, powerful, and eternal: **Christ is risen, and because He lives, hope is alive in the world.**

WHY I BELIEVE: WHY I AM A BYZANTINE CATHOLIC



In a world filled with countless religions, philosophies, and ways of understanding life, the question inevitably arises: *Why do I believe?* Why remain Catholic (more specifically, why remain a Byzantine Catholic) when so many other spiritual paths exist? For me, the answer is not simply about belonging to a tradition. It is about encountering the living God, discovering truth, and finding a way of life that gives meaning to

everything.

Faith is not merely an idea or a cultural identity. Faith is a relationship. Christianity begins with a person: Jesus Christ. To believe means that at some moment in life we realize that God is not distant, not silent, and not abstract. He has revealed Himself. He has entered human history. And He continues to meet us today.

The Byzantine Catholic Church preserves a very ancient way of experiencing this encounter. Our tradition was shaped by the faith of the early Church, the prayers of the saints, and the profound spiritual wisdom of the Christian East. When we stand in the Divine Liturgy (especially the Liturgy of John Chrysostom) we step into something much larger than ourselves. The icons, the chanting, the incense, the ancient prayers: all of these remind us that heaven and earth are not separated. In the liturgy we experience the Kingdom of God already present among us.

This is one of the reasons why I remain Byzantine Catholic. Our faith does not try to explain everything only through arguments or theories. Instead, it invites us to enter the mystery. We pray with the whole person: mind, heart, and senses. Through fasting, prayer, and repentance, especially during seasons like the Great Lent, we learn that faith is not something we simply think about; it is something we live.

But believing in today's world is not always easy. Modern society often tells us that religion is outdated, unnecessary, or simply one option among many. We are surrounded by distractions, endless information, and competing voices that promise happiness without God. In such a world it is easy to slowly lose faith; not by rejecting it outright, but by neglecting it. That is why it is so important not to lose what we have received.

Faith is like a flame passed from generation to generation. Our parents, grandparents, and countless believers before us kept this flame alive through persecution, suffering, and sacrifice. Many people preserved the Byzantine Catholic faith even when it was dangerous to do so. They understood that faith was not just a private opinion, it was the foundation of life itself.

If we lose faith, we lose more than a tradition. We lose the compass that shows us who we are and where we are going. The Byzantine Christian vision teaches that human life is not random or meaningless. We were created for communion with God. The goal of life is what the Eastern Fathers call theosis: participation in the divine life. In other words, we are called not merely to follow moral rules, but to become transformed by God's grace.

This is why I believe. Not because I have all the answers, but because in the Church I encounter a truth that speaks to the deepest longing of the human heart. In the prayers of the Church, in the beauty of icons, in the Eucharist, and in the community of believers, I experience the presence of Christ who continues to call every person.

To remain Catholic (especially Byzantine Catholic) in today's world is therefore both a gift and a responsibility. The gift is that we have received a living tradition filled with wisdom and beauty. The responsibility is that we must not allow it to fade.

Faith must be nourished: through prayer, through the sacraments, through the Divine Liturgy, and through a life of love and repentance. When we live our faith sincerely, it becomes a light not only for ourselves but for others who are searching for meaning. In the end, believing is not about belonging to the "right group." It is about responding to God who calls us. And when we respond, we discover that faith is not a burden but a path to true life. This is why I believe. This is why I remain a Byzantine Catholic. And this is why it is worth preserving, for ourselves, for our children, and for the world that still longs, often unknowingly, for God.

5TH SUNDAY OF GREAT LENT

As we arrive at the Fifth Sunday of Great Lent, the Church places before us the powerful example of Mary of Egypt. Her life reminds us that no human heart is beyond the reach of God's mercy.

The story of St. Mary is not remembered because of where she began, but because of where God led her. Her life became a living testimony that repentance is real, transformation is possible, and God's grace can renew even the most wounded soul. The Church brings her before us near the end of Lent to remind us that it is never too late to turn toward God.

Sometimes we think holiness belongs only to a few special people: saints who lived long ago or those who seem stronger than we are. But St. Mary's life teaches us something different: the path to God is open to everyone. What matters is not our past, but our willingness to begin again.

Great Lent is exactly that opportunity, a chance to begin again. Perhaps our Lenten journey has been strong, or perhaps it has been uneven. Maybe we kept our fasting faithfully, or maybe we struggled. Maybe our prayer deepened, or maybe we felt distracted and tired. Whatever our experience has been, today's message is simple: do not lose hope.

God never grows tired of welcoming us back. Each sincere prayer, each moment of humility, each effort to forgive or ask forgiveness becomes a step toward healing. Repentance is not about dwelling on our failures; it is about trusting in the endless compassion of God.

As we approach the final weeks of Great Lent, let us renew our courage. Let us open our hearts once more to prayer, to repentance, and to the quiet work of God within us.

May the example of St. Mary inspire us to believe that God can transform every life, including our own. With prayer and love in Christ, Fr. Vitalii

SCHEDULES FOR EASTER TIME

AT ST PETER AND PAUL BYZANTINE CATHOLIC CHURCH:

Palm Sunday	03/29/2026	11:00 am	Divine Liturgy with Blessing of Palms
Holy Monday	03/30/2026	04:30 pm	Presanctified Liturgy with Holy Anointing
<i>Holy Thursday</i>	<i>04/02/2026</i>	<i>06:30 pm</i>	<i>Divine Liturgy of St Basil the Great with Vespers At St Elias in Munhall</i>
Good Friday	04/03/2026	04:30 pm	Burial service of Jesus with Solemn Vespers
Holy Saturday	04/04/2026	04:30 pm	Matins of Resurrection with Divine Liturgy; Blessing of Easter baskets
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Easter Sunday	04/05/2026	11:00 am	Divine Liturgy/ Blessing of Easter baskets
Bright Monday	04/06/2026	11:00 am	Divine Liturgy
Thomas Sunday	04/12/2026	11:00 am	Divine Liturgy

MARCH BIRTHDAYS

03/05 MARY STASHKEVYCH
 03/21 MONICA GAZZO
 03/25 EDWARD LEISER
 03/29 MARJORIE NOVOTNY
 03/31 BARBARA MARTIN

ACT OF CHARITY



and the needs have only grown.

This Easter, as we celebrate Christ's triumph over death, we are invited to make that triumph visible through acts of mercy and generosity. The joy of the Resurrection is not only something we proclaim, it is something we live by caring for one another.

I humbly ask you to remember our brothers and sisters in Uzhhorod. Your offering, placed in the Easter Basket Envelope, will be a tangible expression of unity and love. It will help strengthen parish communities, preserve their sacred spaces, and support the ongoing mission of the Church in a time of challenge.

May your generosity become a true Paschal blessing. May the Risen Lord reward you abundantly for every act of kindness and every prayer offered for His Church. Together, let us embody the spirit of Easter, bringing hope where there is hardship, light where there is uncertainty, and love where there is need.

OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD) Adapted by Fr Vitalii Stashkevych (BCC) for the Gregorian Calendar

<p>5TH Sunday of Lent MARCH 22ND</p>	<p>ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45</p>	<p>Ask the Theotokos to offer you and the world pure thoughts and ideas this week.</p>
<p>.....</p>		
<p>PALM SUNDAY MARCH 29TH GREAT WEEK BEGINS</p>	<p>GREAT AND HOLY WEEK ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18</p>	<p>Place your palm branches and pussywillows behind an icon at home and in your car!</p>
<p>GREAT AND HOLY FRIDAY APRIL 3RD</p>	<p>GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE</p>	<p>Refrain from TV, Internet & Phones to honor Christ's Death.</p>
<p>FEAST OF FEASTS! APRIL 5TH NO FASTING!</p>	<p>.....</p> <p>BRIGHT WEEK HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17</p>	<p>Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!</p>

