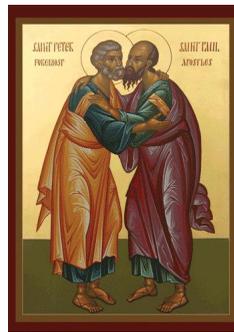




# Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET \* BRADDOCK, PENNSYLVANIA 15104 \* TELEPHONE (412) 461-1712

E-mail: [stspeterpaulbc@gmail.com](mailto:stspeterpaulbc@gmail.com)

### 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

TELEPHONE: 412-461-1712

Sunday, May 17<sup>th</sup>, 2020

Tone Festive

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

Sunday	05/17/2020	11:00 AM	<b>Sunday of the man born blind</b> + <b>Shirley Torbich Carmoney</b> By Louise Seaman (On-Line)
Wednesday	05/20/2020	06:30 PM	<b>Liturgy for Ascension of our Lord</b> + <b>Ruth A Drabik</b> By Andrew & Marge Novotny (On-Line)
Sunday	05/24/2020	11:00 AM	<b>Sunday of the Fathers of the 1<sup>st</sup> Ecumenical Council</b> + <b>Harry Bumba</b> By Martha Petruska (On-Line)

### LIVE STREAM VIEWING

Liturgy on May 10<sup>th</sup> was: 293.

**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:



Andrew Cencarik, Don Downeyl, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Mark Zafaras.

**\*\*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.**

### ASCENSION



Jesus did not live with His disciples after His resurrection as He had before His death. Filled with the glory of His divinity, He appeared at different times and places to His people, assuring them that it was He, truly alive in His risen and glorified body. To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God (Acts 1.3).

It should be noted that the time span of forty days is used many times in the Bible and signifies a temporal period of completeness and sufficiency. On the fortieth day after His passover, Jesus ascended into heaven to be glorified on the right hand of God. The ascension of Christ is His final physical departure from this world after the resurrection. It is the formal completion of His mission in this world as the Messianic Saviour. It is His glorious return to the Father Who had sent Him into the world to accomplish the work that He had given him to do. “. . . and lifting His hands He blessed them. While blessing them,

*He parted from them and was carried up into heaven. And they returned to Jerusalem with great joy”.*

The Church’s celebration of the ascension, as all such festal celebrations, is not merely the remembrance of an event in Christ’s life. Indeed, the ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ’s physical departure and His glorification with God the Father, together with the great joy which His disciples had as they received the promise of the Holy Spirit Who was to come to assure the Lord’s presence with them, enabling them to be His witnesses to the ends of earth (Lk 24.48–53; Acts 1.8–11; Mt 28.20; Mk 16.16–14).

In the Church the believers in Christ celebrate these very same realities with the conviction that it is for them and for all men that Christ’s departure from this world has taken place. The Lord leaves in order to be glorified with God the Father and to glorify us with himself. He goes in order to “prepare a place” for and to take us also into the blessedness of God’s presence. He goes to open the way for all flesh into the “heavenly sanctuary . . . the Holy Place not made by hands” (see Hebrews 8–10). He goes in order send the Holy Spirit, Who proceeds from the Father to bear witness to Him and His gospel in the world, making Him powerfully present in the lives of disciples.

The liturgical hymns of the feast of the Ascension sing of all of these things. The antiphonal verses of the Divine Liturgy are taken from Psalms 47, 48, and 49. The troparion of the feast which is sung at the small entrance is also used as the post-communion hymn.

*Thou hast ascended in glory O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world! (Troparion).*

*When Thou didst fulfill the dispensation for our sake, and didst unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you! (Kontakion).*

**JOAN SKINTA AT CARE CENTER**

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

**CONTRIBUTIONS**

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

**OUR GIFTS TO GOD AND OUR CHURCH, (SENT TO PERISH OFFICE):**

SUNDAY OFFERING	\$ 780.00
CANDLES	24.00
MONTHLY	125.00
EASTER	125.00
HOLY DAY	160.00
HOLY WEEK	60.00
SEMINARY COLLECTION	80.00
EASTER FLOWERS	5.00
LIVE STREAMING	100.00
<b>TOTAL</b>	<b>\$ 1,459.00</b>

## CATHOLIC TEACHING

### *The Spirit and the Church In the Last Days*

#### *The Holy Spirit and the Church*

The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in his communion with the Father in the Holy Spirit. The Spirit prepares men and goes out to them with his grace, in order to draw them to Christ. The Spirit manifests the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to bring them into communion with God, that they may "bear much fruit."

Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity (the topic of the next article):

All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father's and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us, . . . and makes all appear as one in him. For just as the power of Christ's sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity.

Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body.

These "mighty works of God," offered to believers in the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit.

"The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words." The Holy Spirit, the artisan of God's works, is the master of prayer.

*(Catechism of the Catholic Church, I BELIEVE IN THE HOLY SPIRIT.)*

**How am I being called to feed the lambs of Jesus? Could it be as an ordained or consecrated person?** If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



#### **PRAY FOR VOCATIONS**

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com  
Join the Serrans in their work to ensure the future of our Church.

## INTRODUCTION TO THE OLD TESTAMENT: BOOK OF JOEL



Author: Joel, son of Pethuel; Date Written: 900-400 BC

Joel is a short prophetic book which speaks of the coming "day of the LORD." (1:15) The name "Joel" means "Yahweh is God." The book begins by describing a plague of locusts sweeping through the land of Judah, destroying crops and ravishing the land (1:2-12). The prophet sees this plague as foreshadowing a future time in which God will bring his judgment on Israel and the surrounding nations. Yet Joel calls the people to repentance to avoid the impending judgment (2:12). The Lord responds to the nation's repentant hearts and has mercy on them (2:18).

He then transfers his just anger from Israel to the surrounding nations (4:4, 19). The Lord promises the restoration of Israel, the judgment of Israel's enemies and an everlasting time of blessing (4:17-21).

The book is very hard to place in the chronology of Israel. The prophet Joel cannot be identified with other persons named Joel in the Old Testament and the book mentions no historical events that are easy to date. Based on the text of the book alone, scholars have guessed at many different dates of composition from 900 down to 400 BC. On the day of Pentecost, St. Peter quotes Joel 3:1-5 in Acts 2:17-21 to show that Joel's prophecy was fulfilled in the coming of the Holy Spirit. The Lord indeed "restored the fortunes of Judah and Jerusalem" (cf. 4:1) through Jesus and the Holy Spirit.

The Church always reads Joel 2 on Ash Wednesday to invite us to return to the Lord with all our hearts, with "fasting, weeping and mourning" for the duration of Lent (2:12).

The book reveals God to be "gracious and merciful, slow to anger and abounding in steadfast love." (2:13) While he is concerned with sin and justice, he has mercy on those who repent. He vindicates those who belong to him.

### MATINS



The morning service of the Church is called Matins. It opens with the reading of six morning psalms and the intoning of the Great Litany. After this, verses of Psalm 118 are sung: *God is the Lord and has revealed himself unto us. Blessed is he who comes in the name of the Lord.*

The Troparion is then sung and, if it be a monastery, various groups of psalms which differ each day are read. Once again there are hymns on the theme of the particular day. On major feast days, special praises and psalms are sung, which on the Lord's Day sing of Christ's resurrection from the dead. On major feasts and on Sundays, the Gospel is also read.

After the Gospel there is a long intercessory prayer followed by a set of hymns and readings called the Canon. These songs are based on the Old Testamental canticles and conclude with the song of Mary, the so-called Magnificat (Lk 1.46-55). The Great Doxology is chanted followed by the morning litanies. The troparion is also repeated once again before the congregation is dismissed to begin the activities of the day.

The Matins service of the Church unites the elements of morning psalmody and prayer with meditation on the Biblical canticles, the Gospel reading, and the particular theme of the day in the given verses and hymns. The themes of God's revelation and light are also always central to the morning service of the Church. Sometimes, particularly in churches of the Russian tradition, the Matins and the Vespers services are combined to form a long vigil service. On special feast days, the blessing of bread, wheat, wine, and oil is added to the Vespers, even when it is served separately from Matins. The faithful partake of the blessed food and are anointed with the oil as a sign of God's mercy and grace.

## 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.

## SUNDAY OF THE BLIND MAN

On this Sunday, that before the Feast of the Ascension of Christ, the Church recalls to our attention the Gospel of the man born blind. There are two points here that I would particularly like to remark on.

Firstly, the words of Christ about why the man was born blind. Replying to His disciples, He says that his blindness was not because the man sinned, or his parents, but so that the works of God be made manifest in him. In other words, according to our Lord Himself, illness do not always occur on account of personal sin or the sin of others, but they may be allowed for the glory of God to shine forth.

We can see this in the lives of some disadvantaged people. They find their disadvantage to be a challenge, a challenge that may bring out the best in them. We can also think of some blind people who, having lost one sense, have refined another sense almost to perfection, and show an understanding of the inner self that the sighted do not have. We can all think of examples of incredible courage and love among disadvantaged people. Why? Because the grace of God is upon them: 'the works of God are made manifest in them'.

On the other hand, we can also think of people with great 'advantages'. For instance, there are extremely beautiful women or very wealthy men who are quite unable to find wedded happiness. They are rather surrounded by those who have no interest in them as people, but only wish to take base advantage of their skin-deep looks or their bank accounts. We can also think of particularly intelligent and educated people, whose intelligence has 'gone to their heads', and they have become extraordinarily pretentious and silly, laughing-stocks before the face of the world. Thus their advantages become their greatest handicaps, hindrances to any sort of happiness.

In the case of the man born blind, all his life had been but a preparation for his meeting with Christ. Not only was his soul pure enough, refined by his lifelong handicap, to receive healing from the Lord, but also he confessed Him as the Son of God, thus making the works of God manifest in himself.

The judgement of the man born blind was then sound. He can teach us how to judge, or rather discern, others - by their fruits. If we, or others, are of God, then we shall last and bear good fruit, for if any is not of God, he can do nothing. And if any is of God, then he will finish by bearing witness to the Divinity of Christ.

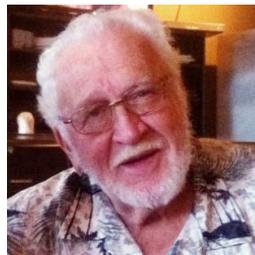
The second thing that we should notice in today's Gospel is the way in which Christ healed. He spat on the earth and 'made clay of the spittle'. We note this for every sacrament of the Church heals in the selfsame manner:

Christ teaches us then that all things can be used for our healing and benefit and salvation, but that they must first be touched by His grace.

In this way our bodies, can become containers of Christ. Our souls activated, we can become lamps of the Holy Spirit; the eyes of our souls, the doors of perception, become seeing, and we see the whole of God's Creation as it really is. We see that every blade of grass and every hill, every tree and every cloud, every drop of rain and every ocean, all creatures and all people, are miracles of God's handiwork, signs of His sacramental presence among us, and we see that we live not in the banal, everyday world, but in potential Paradise, the world as it really is, as God made it first, for we see God the Creator behind all things and all people.

And then we too, together with the man born blind, can say: 'I was blind, now I see'.

## ETERNAL MEMORY

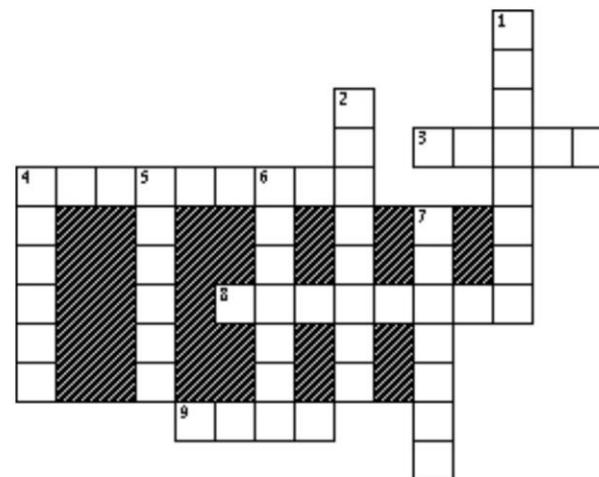


Harry Robert Bumba, age 79, of Orlando, passed away Wednesday, May 6th, 2020 at Orlando Regional Medical Center. He was born in Braddock, Pennsylvania, the son of the late Eva (Roman) and John Bumba, served in the U.S. Army and and was employed as a financial auditor.

Harry leaves to cherish his memory, wife Barbara Becker of Orlando; daughter Beth Sullivan (John) of Winter Garden; son Edward Bumba of Orlando; and 2 grandchildren, T.J. and Megan Sullivan of Winter Garden.

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

## **JESUS HEALS THE BLIND MAN ( JOHN 9:1-41)**



- 3 ACROSS "Now as Jesus passed by, He saw a man who was \_\_\_\_ from birth." **JOHN 9:1**
- 5 DOWN "And His disciples asked Him, saying, 'Rabbi, who \_\_\_\_, this man or his parents, that he was born blind?' " **JOHN 9:2**
- 8 ACROSS "Jesus answered, 'Neither this man nor his parents sinned, but that the works of God should be \_\_\_\_ in him.'" **JOHN 9:3**
- 1 DOWN "When He had said these things, He spat on the ground and made clay with the saliva; and He \_\_\_\_ the eyes of the blind man with the clay." **JOHN 9:6**
- 4 DOWN "And He said to him, 'Go, wash in the pool of Siloam.' So he went and \_\_\_\_, and came back seeing." **JOHN 9:7**
- 6 DOWN "But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the \_\_\_\_ of him who had received his sight." **JOHN 9:18**
- 9 ACROSS "Jesus heard that they had \_\_\_\_ him out; and when He had found him, He said to him, 'Do you believe in the Son of God?' " **JOHN 9:35**
- 7 DOWN "He answered and said, 'Who is He, Lord, that I may \_\_\_\_ in Him?' And Jesus said to him, 'You have both seen Him and it is He who is talking with you.'" **JOHN 9:36-37**
- 4 ACROSS "Then he said, 'Lord, I believe!' And he \_\_\_\_ Him." **JOHN 9:38**
- 2 DOWN "And Jesus said, 'For \_\_\_\_ I have come into this world, that those who do not see may see, and that those who see may be made blind.'" **JOHN 9:39**