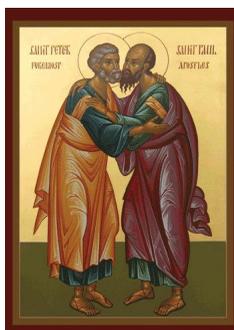




Saints Peter & Paul Byzantine Catholic Church



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

E-mail: 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, July 12th, 2020

Tone 5

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

Sunday	07/12/2020	11:00 AM	6th Sunday after Pentecost	+Kenneth Schell <i>By Prudy Regan</i> (On-Line)
Sunday	07/19/2020	11:00 AM	Sunday of the Fathers of the six Ecumenical Councils	+Shirley Torbich Carmoney <i>By Mary & Dan Joscak</i> (On-Line)

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!

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday July 5th was 27.

LIVE STREAM VIEWING

Liturgy on Sunday July 5th was 214.

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 Downey, 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, Rosemary Rynn, Edward Marcej.

****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.**

APOSTLE AQUILA OF THE SEVENTY

Commemorated on July 14

Saint Aquila, Apostle of the 70: It is possible that he was a disciple of the Apostle Paul, a native of Pontus and a Jew, living in the city of Rome with his wife Priscilla (they are commemorated on February 13 on the Greek Calendar). During the reign of the emperor Claudius (41-54) all the Jews were banished from Rome, so Saint Aquila and his wife were compelled to leave. They settled in Corinth. A short while later, the holy Apostle Paul arrived there from Athens preaching the Gospel. Having made the acquaintance of Aquila, he began to live at his house and labored together with him, making tents.

Having received Baptism from the Apostle Paul, Aquila and Priscilla became his devoted and zealous disciples. They accompanied the apostle to Ephesus. The Apostle Paul instructed them to continue the preaching of the Gospel at Ephesus, and he himself went to Jerusalem, in order to be present for the feast of Pentecost. At Ephesus, Aquila and Priscilla heard the bold preaching of a newcomer from Alexandria, the Jew Apollos. He had been instructed in the fundamentals of the Faith, but knew only the baptism of John the Forerunner. They called him over and explained more precisely about the way of the Lord.

After the death of the emperor Claudius, Jews were permitted to return to Italy, and Aquila and Priscilla then returned to Rome. The Apostle Paul in his Epistle to the Romans recalls his faithful disciples, "Greet Priscilla and Aquila, my coworkers in Christ Jesus, who put forth their heads for my soul, whom I do not alone thank, but also all the Church of the Gentiles and the church of their household" (Rom. 16: 3-4). Saint Aquila did not long dwell in Rome: the Apostle Paul made him a bishop in Asia. Saint Aquila zealously labored at preaching the Gospel in Asia, Achaia and Heraklia. He converted pagans to Christ, he confirmed newly-converted Christians in the faith, he established presbyters and destroyed idols. Saint Priscilla constantly assisted him

in the apostolic work. Saint Aquila ended his life a martyr: pagans murdered him. According to the Tradition of the Church, Saint Priscilla was killed together with him.

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.



A CELEBRATION OF MARRIAGE - 3 P.M. – SEPTEMBER 13, 2020 – ST ELIAS

Though it is uncertain right now if the actual celebration can be held, we are still asking for you to submit the names of the wedding anniversary celebrants for this year, so that they can be honored in some way.

This will take place at St Elias in Munhall on September 13th 2020. A Divine Liturgy will be celebrated at 3:00 p.m., followed by a dinner in the Social Hall. **If you are celebrating or have already celebrated your wedding anniversary of 10, 25, 30, 35, 40, 45, 50, 55, 60, 65,** or beyond during this year of 2020, contact Fr. Vitalii. **Dead line is July 19th 2020.**

CATHOLIC TEACHING

THE CHURCH IS THE TEMPLE OF THE HOLY SPIRIT

"What the soul is to the human body, the Holy Spirit is to the Body of Christ, which is the Church."
"To this Spirit of Christ, as an invisible principle, is to be ascribed the fact that all the parts of the body are joined one with the other and with their exalted head; for the whole Spirit of Christ is in the head, the whole Spirit is in the body, and the whole Spirit is in each of the members." The Holy Spirit makes the Church "the temple of the living God":

Indeed, it is to the Church herself that the "Gift of God" has been entrusted.... In it is in her that communion with Christ has been deposited, that is to say: the Holy Spirit, the pledge of incorruptibility, the strengthening of our faith and the ladder of our ascent to God.... For where the Church is, there also is God's Spirit; where God's Spirit is, there is the Church and every grace.

The Holy Spirit is "the principle of every vital and truly saving action in each part of the Body." He works in many ways to build up the whole Body in charity: by God's Word "which is able to build you up"; by Baptism, through which he forms Christ's Body; by the sacraments, which give growth and healing to Christ's members; by "the grace of the apostles, which holds first place among his gifts"; by the virtues, which make us act according to what is good; finally, by the many special graces (called "charisms"), by which he makes the faithful "fit and ready to undertake various tasks and offices for the renewal and building up of the Church."

Charisms

Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world.

Charisms are to be accepted with gratitude by the person who receives them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ, provided they really are genuine gifts of the Holy Spirit and are used in full conformity with authentic promptings of this same Spirit, that is, in keeping with charity, the true measure of all charisms.

It is in this sense that discernment of charisms is always necessary. No charism is exempt from being referred and submitted to the Church's shepherds. "Their office (is) not indeed to extinguish the Spirit, but to test all things and hold fast to what is good," so that all the diverse and complementary charisms work together "for the common good."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

JOAN SKINTA AT CARE CENTER

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

PROTHESIS

Before the actual beginning of the Divine Liturgy, the priest enters the Church with special prayers, and puts on his liturgical vestments.

Entrance Prayers #1: Read before the Royal Doors

The Vesting #2: The Sticharion represents the Baptismal Garment

#3: The Stole or Epitrachilion represents the dignity of the office of Priest

#4: The Belt or "Zone" represents the wisdom and strength of the office of Priest

#5: The Cuffs or "Epimanikia" represents the reminder that the Priest is tied against sin

#6: "Phelonion" represents the Priest putting on the gifts of the Holy Spirit

#7: A Priest Fully Vested

#8: The Priest washes his hands before beginning any of the sacred functions of the Divine Liturgy

He then goes to the table of oblation to prepare the bread and wine for Holy Communion. This part of the liturgy is called the prothesis or proskomede, which means preparation.



The Diskos (L) and Chalice (R) before the start of the Proskomedia

In its present form, the prothesis probably dates from the fourteenth century. When a bishop is celebrating the Divine Liturgy, the prothesis is performed just before the offertory procession called the Great Entrance. Otherwise it is done before the beginning of the Liturgy of the Word.

At the prothesis the priest first cuts a large cube of bread from the loaf of bread, traditionally called the prosphora, which means the offering. This cube of bread is called the Lamb. It stands for Christ, the "Bread of life . . . which came down from heaven," the "Lamb of God who takes away the sin of the world" (Jn 3.24, 6.32–15).



The prothesis begins.

While the priest is cutting the Lamb from the prosphora bread, he recites a verse from the Prophecy of Isaiah: "He was led as a lamb to the slaughter . . ." (Is 53.7–8). He cuts the Lamb so that the seal with which the prosphora bread is sealed is on top, in the center. The seal is a square with the symbols of Jesus Christ (IC XC) on the top and The Victor (NI KA) on the bottom. The Lamb is then cut from the bottom in the sign of a cross so that it can be easily broken into four pieces at the time of Holy Communion in the liturgy. The priest also symbolically pierces the side of the Lamb with the liturgical knife, traditionally called the spear, reciting the words of John 19.34–35.

The wine and water are poured into the Chalice

The next prosphora is blessed

After having poured wine mixed with water into the chalice, the priest then places a piece of bread on the diskos next to the Lamb in remembrance of the Theotokos.

The Lamb and the portion of bread for the Theotokos, the Mother of God

Then pieces of bread are placed on the diskos in memory of John the Baptist, the prophets, apostles, hierarchs, martyrs, monastic saints, healers, and the whole company of the righteous with special mention of the saints commemorated on that particular day. Finally a piece of bread is placed on the diskos in memory of the saint whose liturgy is being celebrated.

The particles of bread are taken from the prosphora

And placed on the Diskos

To be continued...

PROJECTS

After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

All walls and floor of our Social hall was fixed and painted. Total cost for materials (2 Five gallons of paint for walls; 2 Five gallons of paint for floor, paint brushes and all stuff for painting and fixing walls and floor etc.) and labor was \$ 2,100.00

	<u>PROJECTS</u>	
COST OF PROJECTS:	\$	2,600.00
All pledged & unpledged Donations received to Date:	\$	1,240.00
Shortfall:	\$	1,360.00

All MONTHLY envelopes donations are going to pay off our projects

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF ZEPHANIAH

Author: Zephaniah, son of Cushi; Date Written: 640-609 BC

Zephaniah prophesied during the reign of Josiah, king of Judah (640-609 BC). The Bible does not mention him elsewhere, but from his book we can discern that he was familiar with the Temple workings, the priests and the inner political circle of Jerusalem. His name means "the Lord hides, keeps or stores up."

The book of Zephaniah is a short announcement of God's impending judgment on Judah (1:2-2:3) and the surrounding nations (2:4-3:8) with a note of hope for restoration at the end (3:9-20). The book takes up many themes found in the other prophets: judgment, restoration and the in-gathering of the nations. Zephaniah lived under Josiah between the Assyrian conquest of Israel (722) and the Babylonian conquest of Judah (587). Josiah's reign over Judah was particularly influential in biblical history because he instituted a reform of worship and religious practice (2 Kgs 22-23). Zephaniah probably prophesied before the 622 reform because he speaks against current idolatrous practices, which were suppressed during Josiah's reform. Zephaniah accurately predicted the 612 fall of Ninevah before it occurred (2:13-15).

The message of Zephaniah is in harmony with the other prophets. He announces the Lord's severe judgment against Judah because of the nation's sins of idolatry. The people have turned their backs on the Lord and worshiped Baal, the "host of heaven," and Milcom (1:4-6). Zephaniah tells of the Day of the Lord on which the Lord will execute his judgment on the sins of Judah (1:14-18). Zephaniah points to Judah's betrayal of the Lord for other gods which has led to corrupt and unjust leadership (3:3-5). But the surrounding nations will be punished for their persecution of the Lord's people Judah (2:10). Zephaniah's voice emphasizes the Lord's rejection of sinful human pride which pits itself against the Creator. The prophet urges "the remnant of the house of Judah" (2:7) to seek righteousness and humility (2:3) to be spared from the coming wrath. Zephaniah points to a day when all the nations will turn to the Lord (3:9). He prophesies that a righteous remnant will be left in the land of Israel and will joyfully share in the Lord's victory. These will enjoy a relationship with God filled with gladness, love, singing and praise (3:12-20).

Zephaniah takes us from a terrifying message of judgment where God will "utterly sweep everything away" (1:2) to a beautiful picture of a loving relationship with God wherein he will "rejoice over you with gladness" (3:17). He points to the immediate future as full of suffering and judgment, but the ultimate future as a time of glorious restoration. As Christians, we can embrace the message of Zephaniah by humbly accepting the redemptive sufferings of human life while seeking the Lord, his righteousness and humility. Yet we anticipate a coming glorious age in which he will "restore our fortunes" (see 3:20) and we will see him face to face.

BE A LIVING SACRIFICE TO GOD

(ROMANS 12:1-15:13)

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

ACCEPTABLE
 BLESS
 BODIES
 CHRIST
 FAITH
 GIFTS
 GLORIFY

GOD
 GRACE
 HOLY
 HOLY SPIRIT
 HUMBLE
 LIVING SACRIFICE
 LOVE

MEMBERS
 MIND
 REJOICE
 SERVICE
 SUBJECT
 WILL

Glory to the Father and to the Son and to the Holy Spirit. Listen to what Jesus says: "When the Spirit of Truth comes, he will guide you into all the truth." What is the 'truth' of your life? How can you best serve God?.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.

In the Gospel lesson this morning, we have a question addressed by both words and actions. Firstly, we must always remember that no matter what we might do, the work in the spiritual life of the Christian is the work of Christ. It doesn't matter what the friends of this paralytic do for him, and it doesn't matter what he does for himself, none of that will heal him. He would remain paralyzed apart from Christ. So the friends bring the man, obviously with his cooperation. And it's at that point that healing begins. The healing happens with Christ; He heals. But it's also important to remember the work that the man and his friends did - that's the smallest part of the work, but essential. The paralytic was brought to Christ; without this action, the miracle wouldn't have happened. Christ does the work of healing our souls and bringing us to the Father; but what we do does matter. We do what Christ has asked us to do in the Gospel, love God, love our brother, the Beatitudes, this small part we offer, and then God works the miracle of our soul's healing as He knows is best.

Second, the "work" pointed out in this miracle, and in many of our Lord's miracles, is faith. "Jesus saw their faith..." In other places we hear, "your faith has made you well," and then a miracle is performed. Belief is a rational acceptance of God, and that's not enough. And even the most committed Christians sometimes struggle with belief, because our faith can't be indisputably rationally proven. Faith is much deeper; we know, as Christians, in the depths of our soul that our Catholic faith is True. Faith changes one's life. The friends of the paralytic didn't just believe some facts about Christ, they had a faith that enabled them to act and bring their friend to God. God reveals Himself to the human soul, and this revelation is the strengthening of our faith. So even when our rational belief falters, our faith can remain strong. Don't get down when the demons attack us with doubt, because these doubts are on a rational level and they don't come from our minds. Our relationship with Christ is built on faith - on our living and active relationship with God.

We also see very vividly this morning the focus of the ministry of Christ - "your sins are forgiven" He tells the man. Later comes bodily healing, but whether the man can walk or not has no bearing on his relationship with God. The state of his soul determines his relationship with God - his sins are forgiven, and in that moment he's reconciled with God. The work that Christ has come to do is done. The other miracle, the healing of the man's physical infirmity, St. John Chrysostom tells us this is done to witness to the scribes present the fact that Christ is the Messiah. Because of sin in the world, because of humanity's separation from God by sin, physical infirmities plague an enormous portion of the world's population. Sometimes, Christ heals these wounds. But this paralytic, his body is not completely whole - eventually he dies. Even Lazarus, raised from the dead by Christ, he dies again. Our Great Physician makes us right with God; we're healed for all of eternity when our sins are forgiven and our life is "hid with Christ in God". Physical suffering is part of life on this earth, and as Christians we know that this suffering is evil, but we also know that it's temporary, and ultimately it's not our focus in the Christian life. These "Christians" that preach health and wealth are entirely off the mark; Christ never promises physical health, but total spiritual healing - which does bring "earthly happiness" in the sense that we're fulfilling the purpose for our creation when we're in a proper relationship with Christ. The Fathers the Church teach that spiritual health is our attainable goal in this world, and physical health is a gift of the next.

Finally, this walk with Christ, this healing offered to us by the Great Physician, is a source of unending joy. "Be of good cheer," Christ tells the paralytic this morning. The peace that passes all understanding, true and lasting joy, comes to us only when we're in a right relationship with Christ; only when we're entirely given to the work of God in our lives. Any other state we find ourselves in will be hell, because man finds his only fulfillment in Christ. As is so famous for saying, God became man not only so that man could become god, but firstly, so that man could become truly man.

Reason before the mystery

13. It should nonetheless be kept in mind that Revelation remains charged with mystery. It is true that Jesus, with his entire life, revealed the countenance of the Father, for he came to teach the secret things of God. But our vision of the face of God is always fragmentary and impaired by the limits of our understanding. Faith alone makes it possible to penetrate the mystery in a way that allows us to understand it coherently.

The Council teaches that "the obedience of faith must be given to God who reveals himself". This brief but dense statement points to a fundamental truth of Christianity. Faith is said first to be an obedient response to God. This implies that God be acknowledged in his divinity, transcendence and supreme freedom. By the authority of his absolute transcendence, God who makes himself known is also the source of the credibility of what he reveals. By faith, men and women give their assent to this divine testimony. This means that they acknowledge fully and integrally the truth of what is revealed because it is God himself who is the guarantor of that truth. They can make no claim upon this truth which comes to them as gift and which, set within the context of interpersonal communication, urges reason to be open to it and to embrace its profound meaning. This is why the Church has always considered the act of entrusting oneself to God to be a moment of fundamental decision which engages the whole person. In that act, the intellect and the will display their spiritual nature, enabling the subject to act in a way which realizes personal freedom to the full. It is not just that freedom is part of the act of faith: it is absolutely required. Indeed, it is faith that allows individuals to give consummate expression to their own freedom. Put differently, freedom is not realized in decisions made against God. For how could it be an exercise of true freedom to refuse to be open to the very reality which enables our self-realization? Men and women can accomplish no more important act in their lives than the act of faith; it is here that freedom reaches the certainty of truth and chooses to live in that truth.

To assist reason in its effort to understand the mystery there are the signs which Revelation itself presents. These serve to lead the search for truth to new depths, enabling the mind in its autonomous exploration to penetrate within the mystery by use of reason's own methods, of which it is rightly jealous. Yet these signs also urge reason to look beyond their status as signs in order to grasp the deeper meaning which they bear. They contain a hidden truth to which the mind is drawn and which it cannot ignore without destroying the very signs which it is given.

In a sense, then, we return to the sacramental character of Revelation and especially to the sign of the Eucharist, in which the indissoluble unity between the signifier and signified makes it possible to grasp the depths of the mystery. In the Eucharist, Christ is truly present and alive, working through his Spirit; yet, as Saint Thomas said so well, "what you neither see nor grasp, faith confirms for you, leaving nature far behind; a sign it is that now appears, hiding in mystery realities sublime". He is echoed by the philosopher Pascal: "Just as Jesus Christ went unrecognized among men, so does his truth appear without external difference among common modes of thought. So too does the Eucharist remain among common bread".

In short, the knowledge proper to faith does not destroy the mystery; it only reveals it the more, showing how necessary it is for people's lives: Christ the Lord "in revealing the mystery of the Father and his love fully reveals man to himself and makes clear his supreme calling", which is to share in the divine mystery of the life of the Trinity.

To be continued...