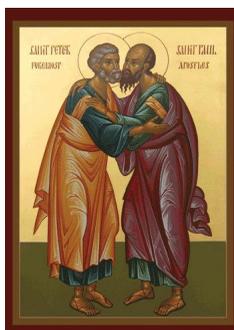




Saints Peter & Paul Byzantine Catholic Church



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

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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 19th, 2020

Tone 6

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

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> <u>BLESSING OF THE CARS</u> <i>(On-Line)</i>
Monday	07/20/2020	05:00 PM	Elijah Great Prophet +Harry Bumba <i>By Martha Petruska</i> <i>(On-Line)</i> <u>BLESSING OF THE CARS</u>
Sunday	07/26/2020	11:00 AM	8th Sunday after Pentecost +Ruth A. Drabik <i>By Donna, Francine & Francis Simko</i> <i>(On-Line)</i>

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday July 12th was 22.

LIVE STREAM VIEWING

Liturgy on Sunday July 12th was 144.

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, Trudy Ragen.

****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.**

THE GLORIOUS PROPHET ELIAS (ELIJAH)



Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reprovved the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horeb. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality

in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ.

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!

CATHOLIC TEACHING

THE CHURCH IS ONE, HOLY, CATHOLIC, AND APOSTOLIC

"This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic." These four characteristics, inseparably linked with each other, indicate essential features of the Church and her mission. The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities. Only faith can recognize that the Church possesses these properties from her divine source. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the "Church herself, with her marvellous propagation, eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission."

I. THE CHURCH IS ONE. "The sacred mystery of the Church's unity" (UR 2)

The Church is one because of her source: "the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit." The Church is one because of her founder: for "the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body." The Church is one because of her "soul": "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity." Unity is of the essence of the Church: *What an astonishing mystery! There is one Father of the universe, one Logos of the universe, and also one Holy Spirit, everywhere one and the same; there is also one virgin become mother, and I should like to call her "Church."* From the beginning, this one Church has been marked by a great diversity which comes from both the variety of God's gifts and the diversity of those who receive them. Within the unity of the People of God, a multiplicity of peoples and cultures is gathered together. Among the Church's members, there are different gifts, offices, conditions, and ways of life. "Holding a rightful place in the communion of the Church there are also particular Churches that retain their own traditions." The great richness of such diversity is not opposed to the Church's unity. Yet sin and the burden of its consequences constantly threaten the gift of unity. and so the Apostle has to exhort Christians to "maintain the unity of the Spirit in the bond of peace."

What are these bonds of unity? Above all, charity "binds everything together in perfect harmony. "But the unity of the pilgrim Church is also assured by visible bonds of communion: profession of one faith received from the Apostles; common celebration of divine worship, especially of the sacraments; apostolic succession through the sacrament of Holy Orders, maintaining the fraternal concord of God's family. "The sole Church of Christ [is that] which our Savior, after his Resurrection, entrusted to Peter's pastoral care, commissioning him and the other apostles to extend and rule it.... This Church, constituted and organized as a society in the present world, subsists in (subsist in) in) the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him."

The Second Vatican Council's Decree on Ecumenism explains: "For it is through Christ's Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the People of God."

("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



In addition, pieces of bread are placed on the diskos for the bishop of the given church, for the civil authorities of the country and for all the faithful both living and dead, once more with particular mention by name of those particularly remembered by the local community.

Names of the living and the dead are given to the Priest for commemoration during the prothesis

The commemorations are completed

The diskos and the chalice are then covered with special covers.

Individual covers are placed over both the Diskos and Chalice

While the priest recites Psalm 93, and other psalm verses with the offering of incense.

Finally, the Aer is placed over both the Chalice and Diskos and Incense is offered over the Holy Gifts as the Priest reads the prayers

He finally recites in conclusion the following prayer:

O God, our God, who didst send down the Heavenly Bread, the Food for the whole world, our Lord and God Jesus Christ, to be our Savior, Redeemer, and Benefactor, blessing and sanctifying us; Bless this offering, and accept it upon Thy heavenly altar. Remember those who offer it and for whom it is offered, for Thou art good and lovest mankind. Preserve us blameless in the celebration of Thy divine mysteries. For sanctified and glorified is Thy most honorable and majestic name; of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.



The small dismissal and benediction follow this prayer, thus ending the service of the prothesis. The prothesis is a rather late development in the history of the Divine Liturgy. It signifies the fathering of the entire Church of God into one great assembly: Christ the Head, together with the Theotokos and all the members of his Body, those already glorified with him in the presence of the Father, together with all of the faithful disciples on earth. The prothesis clearly shows that the eucharistic liturgy is always the action of the entire Church, with its head Jesus Christ, and is always offered "on behalf of all and for all."

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.**

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

PROJECTS

COST OF PROJECTS:	\$	2,600.00
All pledged & unpledged Donations received to Date:	\$	1,365.00
Shortfall:	\$	1,235.00

All MONTHLY envelopes donations are going to pay off our projects

7TH SUNDAY AFTER PENTECOST

The Gospel lesson of today tells us about two healings performed by our Lord Jesus Christ. He opened the eyes of the two blind men and he cast out the evil spirit from a mute man who then began to speak. These two healings were only a part of a number of other miraculous works of the Lord described in that chapter of the Gospel of Matthew. Summarizing them, the Gospel says, *“Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness.”* This makes us to think that where the Lord Jesus appeared, there all the diseases, all the sicknesses and other misfortunes tended to disappear. This was the manifestation of His presence. Jesus being the Messiah performed the miracles and made things no one else could do. This is why we heard in today’s Gospel reading that the people exclaimed, *“Nothing like this has ever been seen in Israel”*.

If such miracles that Jesus performed were never seen in Israel, they could not be seen in other places. The world lived in the darkness of idolatry, error and superstition. The humanity lived in slavery to sin and death. People suffered from diseases and from demonic possessions. But when the Lord Jesus came to the world, He showed that in His presence all these evil things can be conquered. He showed that physical infirmities can be corrected and the evil spirits can be expelled. And man can taste happiness if God is present with him.

Therefore, dear brothers and sisters, let us make no mistake: without God our fate is awful. Without God there are no values, no morals, no spirituality, only the error, sin and darkness, only disease, despair and death. In Ukrainian there is a proverb: *“if you are without God, you may not enter”*. And indeed, people do not enter into salvation without God. If man lives with God the life becomes easy. It doesn’t say that life becomes perfect or even good because it is impossible in this world. But it says that we live easy if we are with God. We will certainly see the troubles and pain, but if we live with God, those pains will be easy.

Let us then cherish our faith in true God and attempt all the time to be in His presence. Nowadays Jesus does not walk through our cities and villages, but He is spiritually present everywhere. He is even more present in the holy temple, in our sacred rites and Sacraments, especially in the Most Holy Eucharist where the Lord is offered to us in His true Body and Blood. Let us welcome the Lord God in our lives and let us be benefited from His blessed and life-giving presence!

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF HAGGAI



Author: Haggai; Date Written: 520-515 BC

The book of Haggai is a very short collection of the prophet's oracles given in the fall of 520 BC, interspersed with a few historical accounts. Haggai was a contemporary of Zechariah. They both encouraged the people to rebuild the Temple (Ezra 5:1, 6:14). Haggai's name means "born on the feast-day."

In 538 BC, Cyrus the Persian conquered Babylon and sent some of the exiled Jews back to Palestine to rebuild. Zerubbabel, a descendant of David, was the governor of the group and Joshua, a descendant of Zadok, was the high priest. The two led the group of returned exiles to begin reconstructing the Temple in 537 BC, but the "people of the land" halted their progress (Ezra 4:5). After Darius I the Great acceded to the Persian throne in 522 BC, Haggai prophesied to the returned exiles, calling them to recommit themselves to building the Temple.

The book is divided into five precisely dated occasions. In the first, the Lord calls the people to build his house with a promise of prosperity (Hag 1:1-11). The people respond to Haggai's word and begin the building process under the leadership of Zerubbabel and Joshua (1:12-15). As Haggai encourages the people to work heartily he prophesies that the future glory of the temple will be greater than the former (2:1-9). Next, through a dialogue with the Jewish priests, Haggai pronounces that uncleanness is more contagious than holiness in order to show that the lack of Temple-building activity is the cause of the people's lack of material goods (2:10-19). Finally, Haggai prophesies that Zerubbabel will be the Lord's "signet ring" (2:20-23). The hope for a new political kingdom under the rule of Zerubbabel, the Davidic heir to the throne was never realized. Yet this prophecy is often understood to be fulfilled by the ultimate Son of David of whom Zerubbabel is only a type: Jesus.

The Temple was extremely significant for Judah's relationship with the Lord. It was the only place where the cult could be celebrated, animals sacrificed, feasts commemorated. The Temple was the heart of Jewish worship. While the returned exiles were already sacrificing on the ruins of the first Temple, the Lord wanted them to reconstruct the whole building. They built the second Temple with meager resources and under difficult circumstances. But their work was an act of faith that God would fulfill his promises to them. The second Temple did achieve a greater glory than the first because it was graced by the presence of Christ himself.

Haggai is relatively unique among the prophets, in that the people immediately responded to his message in obedience. Haggai roused a people who had forgotten their purpose. Initial obstacles, legal entanglements, resource shortages and the march of time had caused them to forget why they returned to Palestine. They were living their lives in "paneled houses," trying to make ends meet, but Haggai shocked them out of their haze and helped them to realize they had a mission to build the Temple and restore the practice of worship. When our lives get filled with clutter, we can turn to Haggai and his generation for a dose of reality, mission and purpose. God did not place us on this earth merely to live in paneled houses and enjoy our grain, wine and oil. We are made to worship him and our lives should constantly reflect this calling.

CHAPTER I - THE REVELATION OF GOD'S WISDOM

14. From the teaching of the two Vatican Councils there also emerges a genuinely novel consideration for philosophical learning. Revelation has set within history a point of reference which cannot be ignored if the mystery of human life is to be known. Yet this knowledge refers back constantly to the mystery of God which the human mind cannot exhaust but can only receive and embrace in faith. Between these two poles, reason has its own specific field in which it can enquire and understand, restricted only by its finiteness before the infinite mystery of God.

Revelation therefore introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort; indeed, it impels reason continually to extend the range of its knowledge until it senses that it has done all in its power, leaving no stone unturned. To assist our reflection on this point we have one of the most fruitful and important minds in human history, a point of reference for both philosophy and theology: Saint Anselm. In his Proslogion, the Archbishop of Canterbury puts it this way: "Thinking of this problem frequently and intently, at times it seemed I was ready to grasp what I was seeking; at other times it eluded my thought completely, until finally, despairing of being able to find it, I wanted to abandon the search for something which was impossible to find. I wanted to rid myself of that thought because, by filling my mind, it distracted me from other problems from which I could gain some profit; but it would then present itself with ever greater insistence... Woe is me, one of the poor children of Eve, far from God, what did I set out to do and what have I accomplished? What was I aiming for and how far have I got? What did I aspire to and what did I long for?... O Lord, you are not only that than which nothing greater can be conceived (non solum es quo maius cogitari nequit), but you are greater than all that can be conceived (quiddam maius quam cogitari possit)... If you were not such, something greater than you could be thought, but this is impossible".

15. The truth of Christian Revelation, found in Jesus of Nazareth, enables all men and women to embrace the "mystery" of their own life. As absolute truth, it summons human beings to be open to the transcendent, whilst respecting both their autonomy as creatures and their freedom. At this point the relationship between freedom and truth is complete, and we understand the full meaning of the Lord's words: "You will know the truth, and the truth will make you free" (Jn 8:32).

Christian Revelation is the true lodestar of men and women as they strive to make their way amid the pressures of an immanentist habit of mind and the constrictions of a technocratic logic. It is the ultimate possibility offered by God for the human being to know in all its fullness the seminal plan of love which began with creation. To those wishing to know the truth, if they can look beyond themselves and their own concerns, there is given the possibility of taking full and harmonious possession of their lives, precisely by following the path of truth. Here the words of the Book of Deuteronomy are pertinent: "This commandment which I command you is not too hard for you, neither is it far off. It is not in heaven that you should say, 'Who will go up for us to heaven, and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that you should say, 'Who will go over the sea for us, and bring it to us, that we may hear and do it?' But the word is very near you; it is in your mouth and in your heart, that you can do it" (30:11-14). This text finds an echo in the famous dictum of the holy philosopher and theologian Augustine: "Do not wander far and wide but return into yourself. Deep within man there dwells the truth" (Noli foras ire, in te ipsum redi. In interiore homine habitat veritas).

These considerations prompt a first conclusion: the truth made known to us by Revelation is neither the product nor the consummation of an argument devised by human reason. It appears instead as something gratuitous, which itself stirs thought and seeks acceptance as an expression of love. This revealed truth is set within our history as an anticipation of that ultimate and definitive vision of God which is reserved for those who believe in him and seek him with a sincere heart. The ultimate purpose of personal existence, then, is the theme of philosophy and theology alike. For all their difference of method and content, both disciplines point to that "path of life" (Ps 16:11) which, as faith tells us, leads in the end to the full and lasting joy of the contemplation of the Triune God.

To be continued...

ENCYCLICAL LETTER, *FIDES ET RATIO* OF THE SUPREME PONTIFF, JOHN PAUL II

7th Sunday after Pentecost

Let it be done for you according to your faith.

Matthew 9: 27-35

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

JESUS
BLIND
HIM
APPROACHED
EYES
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PASSED
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BELIEVE
FAITH
WORD
DEMONIAC
PERSON

TWO
FOLLOWED
DAVID
TOUCHED
WARNED
THROUGH
SPEAK

BLESSING OF CARS AT THE FEAST OF PROPHET ELIJAH (ELIAS)



How much time do we spend in our cars (or other modes of transportation)? We travel every day of our lives – work, school, grocery store, errands, and hopefully to Church! We offer prayers for those traveling at every liturgical service, and include special petitions during our daily private prayers. Everything we do (even driving in our car) we can be reminded of God's blessing and pray for safety and salvation! Just like we have our homes blessed during the festal season of Theophany (Christ's Baptism) in early January, we have another occasion to bless our cars and other vehicles of transportation.

The Byzantine custom is to bless cars at the Feast of Prophet Elijah (Elias) which is July 20 (or near his feast-day). Do you remember the story of Prophet Elijah from the

Old Testament? We read about the Life of Prophet Elijah the 3rd and 4th Book of Kings, Wisdom of Sirach 48:1-15, and 1 Maccabees 2:58. He was taken up into Heaven in a fiery chariot! Therefore, we bless our modes of transportation on his feast-day with the hope of safe travels. We will be offering this special blessing to our parish community. Join us for Sunday July 19th at 11:00 and Monday, July 20th at 5:00 p.m. By anticipation, we will celebrate the Feast of Prophet Elijah and offer prayers and sprinkling of holy water on our modes of transportation. Bring your car, bicycle, truck, motorcycle, even Big Wheel, etc.! This is a great opportunity for our youth to experience the blessings that Christ offers in our daily routine, such as traveling. We hope your family will join us!



FEAST OF ELIJAH THE PROPHET

Today we prayerfully mark the honor of one of the greatest prophets of the Old Testament, Prophet Elias (the "Tishbite").

We are accustomed to thinking the prophets are people who predict the future. That is far from accurate. Prophets are pious, Divinely-appointed people who taught the faith to people, denouncing the impious, threatening them with the wrath of God, while consoling the righteous with the hope of the arrival to the world of the promised Savior. In proof they demonstrated that they were sent by God, the Lord granting them the power to perform miracles, to predict the future.

At the same time, they earnestly and often boldly prayed to the King of Heaven for sinners. Such was glorious Elijah, called by the Church an angel in the flesh for his austere and deprived way of life, his mind and heart eternally focused on God.

He appeared during the wicked reign of King Ahab and his evil wife Jezebel, when almost all the nation, having forgotten the true God, was immersed in lawlessness. Stern denunciation was no longer effective, another, more powerful means was required. And so Elijah appeared to Ahab and declared to him: "As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word"

The heavens then closed, the earth became parched, and a great hunger came upon the people. Seeing this calamity, the people understood that it was God's punishment, and they gradually began to repent. Only Ahab and Jezebel were defiant and sought Elijah, whom he deemed guilty of the drought. Aren't we just like this? When some misstep is pointed out to us, we don't think about correcting our behavior, we look for the one who pointed this out: let us get our revenge!

One might say: He was a great prophet. Yes, this is true, that is why the Church calls upon us to emulate him, which is entirely possible, for Elijah was a person just like us. It was not only to the prophets and Apostles that Christ said: "Ask and you shall receive", but to all those who earnestly follow Him. "You shall receive" if only we pray persistently, with profound faith, and if the object of our prayers do not counter the wisdom and grace of God and the benefit of the person praying. Unfortunately, in most cases we limit ourselves to external prayer. In fact, we sometimes recite two or three familiar prayers and that is all. We "skate on the surface" as they say and think that we have prayed. No, this is not the proper preparation for true effective prayer. Imagine a cold, unheated room. We put firewood into the stove, they glow brightly, but there is no warmth. The desired temperature will only arrive when the wood burns and the door to the stove is closed. The same applies to prayer. The holy words we know are like the pieces of wood which will warm our soul and attain for it the desired fervor. And then will the recitation of common prayer cease and the soul will begin to speak its own words, and tears of joy will pour from our eyes. What a blessed state this is. It will not last long, and it happens infrequently, but we will desire for it to happen again. That is the power of prayer that can summon down the heavens and the mercy of God, who can even perform signs and miracles.

Jesus has given us His Body to eat and His Blood to drink so as to nourish us on our journey towards the Kingdom. May we be faithful to him on our journey as a married, single, 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.