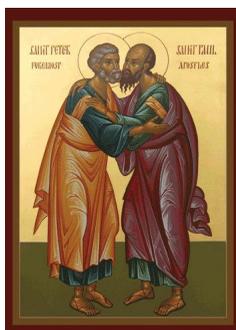




# Saints Peter & Paul Byzantine Catholic Church



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, July 26<sup>th</sup>, 2020

Tone 7

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

Sunday	07/26/2020	11:00 AM	<b>8<sup>th</sup> Sunday after Pentecost</b>	<b>+Ruth A. Drabik</b> <i>By Donna, Francine &amp; Francis Simko</i> <b>(On-Line)</b>
Sunday	08/02/2020	11:00 AM	<b>9<sup>th</sup> Sunday after Pentecost</b>	<b>+Kenneth Schell</b> <i>By Jan Ference &amp; Family</i> <b>(On-Line)</b>

### 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 19<sup>th</sup> was 15.

### LIVE STREAM VIEWING

Liturgy on Sunday July 19<sup>th</sup> was 174.

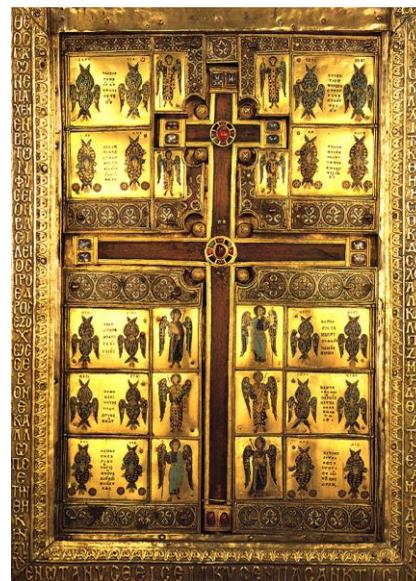
**SICK AND SHUT-INS** Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



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.**

### **PROCESSION OF THE HONORABLE WOOD OF THE LIFE-GIVING CROSS OF THE LORD (FIRST OF THE THREE “FEASTS OF THE SAVIOR” IN AUGUST)**



Commemorated on August 1

The origin of this Feast is explained in the Greek Horologion of 1897: "Because of the illnesses which occur during the month of August, it was customary at Constantinople to carry the Precious Wood of the Cross in procession throughout the city for its sanctification, and to deliver it from sickness."

On the eve (July 31), the Cross was removed from the imperial treasury and placed it upon the Holy Table of the Great Church of Hagia Sophia (which is dedicated to Christ, the Wisdom of God). From August 1 until the Dormition of the Most Holy Theotokos, there was a procession throughout the entire the city, and then the Cross was placed where all the people could venerate it.

In Ukraine this Feast is combined with the remembrance of the Baptism of Rus on August 1, 988. In the "The order of services for the holy, catholic, and apostolic Great Church of the Dormition," which was compiled in 1627 by order of Patriarch Philaret, there is a

similar explanation of the Feast: "On the day of the Procession of the Precious Cross there is a Cross Procession with the Sanctification of Water, for the enlightenment of the people, in all the towns and places."

Knowledge of the day of the actual Baptism of Rus is preserved in the Chronicles of the XVI century: "The Baptism of the Great Prince Vladimir of Kiev and of all Rus took place on August 1."

In the current practice of the Russian Church, the service of the Lesser Sanctification of Water on August 1 takes place either before or after Liturgy. Because of the Blessing of Water, this first Feast of the Savior in August is sometimes called ‘the Savior of the Water.’ Along with the Blessing of Water, there may also be a Blessing of Honey (thus it is also called “the Savior of the Honey), because on this day, the newly-gathered honey is blessed and tasted.

## **THE FEAST OF THE DORMITION**

The Feast of the Dormition is preceded by a two-week fast, referred to as the Dormition Fast. From August 1 to August 14 (inclusive) Orthodox and Eastern Catholics fast from red meat, poultry, meat products, dairy products (eggs and milk products), fish, oil, and wine. The Dormition Fast is a stricter fast than either the Nativity Fast (Advent) or the Apostles' Fast, with only wine and oil (but no fish) allowed on weekends. As with the other Fasts of the Church year, there is a Great Feast that falls during the Fast; in this case, the Transfiguration (August 6), on which fish, wine and oil are allowed.

In some places, the services on weekdays during the Dormition Fast are similar to the services during Great Lent (with some variations). Many churches and monasteries in the Russian tradition perform the lenten services on at least the first day of the Dormition Fast. In the Greek tradition, during the Fast either the Great Paraklesis (Supplicatory Canon) or the Small Paraklesis is celebrated every evening except Saturday evening and the Eves of the Transfiguration and the Dormition.

The first day of the Dormition Fast is a feast day called the Procession of the Cross (August 1), on which day it is customary to have an outdoor procession and perform the Lesser Blessing of Water. In Eastern Orthodoxy it is also the day of the Holy Seven Maccabees, Martyrs Abimus, Antonius, Gurias, Eleazar, Eusebonus, Alimus, and Marcellus, their mother Solomonia, and their teacher Eleazar. Therefore, the day is sometimes referred to as "Makovei". Finally it is also considered the First of the three "Feasts of the Saviour" in August, the Feast to the All-Merciful Saviour and the Most Holy Mother of God.

## CATHOLIC TEACHING

### *Wounds to unity*

In fact, "in this one and only Church of God from its very beginnings there arose certain rifts, which the Apostle strongly censures as damnable. But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the Catholic Church - for which, often enough, men of both sides were to blame." The ruptures that wound the unity of Christ's Body - here we must distinguish heresy, apostasy, and schism - do not occur without human sin: *Where there are sins, there are also divisions, schisms, heresies, and disputes. Where there is virtue, however, there also are harmony and unity, from which arise the one heart and one soul of all believers.*

"However, one cannot charge with the sin of the separation those who at present are born into these communities [that resulted from such separation] and in them are brought up in the faith of Christ, and the Catholic Church accepts them with respect and affection as brothers .... All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers in the Lord by the children of the Catholic Church."

"Furthermore, many elements of sanctification and of truth" are found outside the visible confines of the Catholic Church: "the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, as well as visible elements." Christ's Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to "Catholic unity."

### *Toward unity*

"Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time." Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her. This is why Jesus himself prayed at the hour of his Passion, and does not cease praying to his Father, for the unity of his disciples: "That they may all be one. As you, Father, are in me and I am in you, may they also be one in us, . . . so that the world may know that you have sent me." The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.

Certain things are required in order to respond adequately to this call: 1) a permanent renewal of the Church in greater fidelity to her vocation; such renewal is the driving-force of the movement toward unity; 2) conversion of heart as the faithful "try to live holier lives according to the Gospel"; 3) for it is the unfaithfulness of the members to Christ's gift which causes divisions; 4) prayer in common, because "change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name 'spiritual ecumenism,'" 5) fraternal knowledge of each other; 6) ecumenical formation of the faithful and especially of priests; 7) dialogue among theologians and meetings among Christians of the different churches and communities; 8) collaboration among Christians in various areas of service to mankind. "Human service" is the idiomatic phrase.

Concern for achieving unity "involves the whole Church, faithful and clergy alike." But we must realize "that this holy objective - the reconciliation of all Christians in the unity of the one and only Church of Christ - transcends human powers and gifts." That is why we place all our hope "in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit."

*("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

### BLESSED IS THE KINGDOM

Following the prothesis the priest (or deacon) incenses the altar, the icons, and the entire church.

Incense is offered to God

The Priest censes throughout the entire Church

While incensing the altar table he recites lines which confess the fullness of Christ's presence, in the grave, in death, in paradise, at the right hand of the Father, "filling all things, Thyself uncircumscribed." He also recites Psalm 51: "Have mercy on me, O God."

After incensing, the clergy pray "O Heavenly King", begging for the presence of the Holy Spirit.

They recite the angelic salutation: "Glory to God in the highest and on earth peace, good will towards men."

The royal doors of the iconostasis are opened and the Liturgy begins.

The first exclamation of the Divine Liturgy reveals the key to the entire celebration:

*Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and forever.*

With these words the celebrant announces the source and the goal of the divine service of the People of God, the very context and contents of the entire liturgical action. It is the Kingdom of God brought to the world by Jesus Christ, the Son of God, and mystically reigning already in the faithful disciples of Christ by the presence and power of the Holy Spirit.

The Kingdom of God is eternal life in communion with God in loving obedience to his divine will. It is life in union with the Blessed Trinity; life lived toward the Father, through the Son, in the Holy Spirit. It is the life which Christ has given to men by his incarnation, crucifixion, resurrection, and glorification. It is the life to be lived already in this world by the People of God.

To bless the Kingdom of God means to love it as one's most precious possession. The response of the people to the proclamation of blessing by the priest is with the word *Amen*, which means so be it. This is the solemn affirmation that indeed the blessing of God's Kingdom is fitting and proper. It is the official confirmation that this Kingdom is indeed the "pearl of great price" for the faithful, which once having found it, they will love it and serve it and desire to have it forever (Lk 13.14).

Only the Divine Liturgy and the other sacraments and services of the Church which were originally integrated into the eucharistic celebration, such as baptism, chrismation, and marriage begin with the solemn blessing of the Kingdom of God.

### 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.

## 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>	
<b>COST OF PROJECTS:</b>	\$	<b>2,600.00</b>
<b>All pledged &amp; unpledged Donations received to Date:</b>	\$	<b>1,615.00</b>
<b>Shortfall:</b>	\$	<b>985.00</b>

### All MONTHLY envelopes donations are going to pay off our projects

## 8<sup>TH</sup> SUNDAY AFTER PENTECOST

Last Sunday, we heard in the Gospel reading the subject of spiritual blindness. The theme of blindness occurs constantly throughout the Holy Scriptures, both in the Old and the New Testament. It is one of the most central metaphors for the relationship between fallen humanity and the Lord God, in large part because it demonstrates with particular clarity and potency the existential condition in which we have found ourselves after our fall into sin. We are not simply diseased, weak or unwell; nor is it simply a question of our many transgressions, which cause us to stand condemned before the Dread Judgment Seat. Although both of these aspects, both of these metaphors of our condition are true and important, there is something deeper to the matter which the imagery of blindness can reveal to us.

Today Christ takes compassion upon a great multitude and heals their sick. The disciples are with Him, seeing the clear reality of God's grace working in their midst. Then arises a question of earthly concern: how will so many people find enough to eat? The disciples at once return to a worldly way of thinking; though they have just seen how the grace of God provided for the people infinitely more than anything nature could have ever given, yet they instinctively turn away from Christ towards earthly means in order to provide something as banal and ordinary as an evening meal. Though their intentions are far from bad, yet through their reliance upon their own powers and through their long and habitual immersion in this fallen world, they tragically end by even trying to separate the multitudes from Christ, only Giver of both earthly and heavenly life.

How often is the same true of us! Indeed, nearly the whole of the Gospel narrative, and nearly the whole of our own lives in this world, is one example after another of the abundant mercy and grace of God being poured out upon the uncomprehending and ungrateful heart of man.

And yet the Lord does not stop. He does not grow impatient. If He rebukes, He does so only with love and compassion. He never turns away. And even when we crucify Him, He answers by giving to us His own broken Body and spilled Blood unto salvation and life everlasting - the very miracle which is foreshadowed in today's Gospel account.

So let us open our eyes. Let us pray for a grateful heart, without which we will truly remain forever blind. And let us pray to the saints we celebrate today: to Holy Fathers of the Six Ecumenical Councils, whoever placed heavenly truth above earthly reason, and to the Holy Archangel Gabriel, he who stands in the presence of God, that we will be given to see and to remain in the heavenly realm in which we are standing even now as we celebrate the Divine Liturgy. And let us try as often as we can to remember that, though we might return again and again to walk in darkness, yet "the Light of Christ enlightens all."

## INTRODUCTION TO THE OLD TESTAMENT: BOOK OF ZECHARIAH



Author: Zechariah, son of Berekiah and others; Date Written: 520-400 BC

Zechariah was a prophet from the priestly family of Iddo who returned to Palestine from Babylon with a group of Jewish exiles before 520 BC. He was a contemporary of Haggai, with whom he encouraged the people during the reconstruction of the Temple (Ezra 5:1, 6:14). His name means "The Lord has remembered."

The book is usually divided into two basic sections: Ch. 1-8 and Ch. 9-14. Ch. 1-8 are precisely dated to 520-518 BC and include eight mysterious visions, surrounded by two exhortations. Ch. 9-14 focus on the coming Messiah and the restoration of Israel. The differences between these two sections have led some scholars to contend that Zechariah wrote them at different periods in his life and many other scholars to argue that the latter section was not written by Zechariah himself.

Zechariah was born in exile and returned with his fellow Jews to the land after the Persians took over Babylon. The Persians' policy was to return foreign peoples to their homelands and allow them to worship their own gods, rather than to displace people and suppress their religious practices as the Babylonian conquerors had done. Zechariah and Haggai prophesied during a time of great transition. There were a few Jews who had remained behind in the land and many who were returning from exile to find a mostly empty Jerusalem, a destroyed Temple and a distressing political situation. Through formidable obstacles, the returnees succeeded in building a humble Temple and restoring sacrificial worship. Joshua, the high priest and Zerubbabel, the political leader of the community, were very important figures in this time and in the prophecies of Zechariah and Haggai. Zerubbabel, a descendant of David, was especially important since he embodied the hopes of the people to restore the kingdom. He is referred to as "the branch" in Zechariah (3:8; 6:12) and is often labeled a "type" of Christ.

The book contains many visions which are challenging to understand. Fortunately, most of the visions in the first part (1-8) have an angel interpreter who explains what they mean. Pay close attention to the angel's words. The images mainly point to the prosperity of Jerusalem and the Lord's protection of the Jewish people from their enemies. Through Zechariah's ministry, the Lord calls the people to return to himself (1:3) and announces the coming restoration of Judah (8).

The second part of the book (9-14) is thoroughly messianic. Zechariah sees many things about a coming king who will be betrayed and put to death (9:9; 13:7). In Zechariah's time, the hopes of restoring the kingdom of David remained unfulfilled, but Jesus takes up these expectations and fulfills them as the true Son of David. The Gospel writers quote and allude to Zechariah consistently showing that they understand Jesus to be fulfilling Zech 9-14. The messianic vision of Zechariah concludes with a prediction that all of the nations will worship the Lord together at Jerusalem, the in-gathering of the nations (14:16). This prophecy is fulfilled in the proclamation of the Gospel to the Gentiles so that every knee may bow and every tongue confess that Jesus Christ is Lord (cf. Phil 2:11).

Zechariah's visions have often been subjected to fantastic interpretations. But they must be read in the context of the post-exilic Jewish community in Jerusalem, rebuilding the Temple and renewing their covenant with the Lord. Yet they were not brought to fulfillment until Jesus came preaching "the kingdom" (Matt 3:2).

## CHAPTER II - CREDO UT INTELLEGAM

*"Wisdom knows all and understands all" (Wis 9:11)*

16. Sacred Scripture indicates with remarkably clear cues how deeply related are the knowledge conferred by faith and the knowledge conferred by reason; and it is in the Wisdom literature that this relationship is addressed most explicitly. What is striking about these biblical texts, if they are read without prejudice, is that they embody not only the faith of Israel, but also the treasury of cultures and civilizations which have long vanished. As if by special design, the voices of Egypt and Mesopotamia sound again and certain features common to the cultures of the ancient Near East come to life in these pages which are so singularly rich in deep intuition.

It is no accident that, when the sacred author comes to describe the wise man, he portrays him as one who loves and seeks the truth: "Happy the man who meditates on wisdom and reasons intelligently, who reflects in his heart on her ways and ponders her secrets. He pursues her like a hunter and lies in wait on her paths. He peers through her windows and listens at her doors. He camps near her house and fastens his tent-peg to her walls; he pitches his tent near her and so finds an excellent resting-place; he places his children under her protection and lodges under her boughs; by her he is sheltered from the heat and he dwells in the shade of her glory" (Sir 14:20-27).

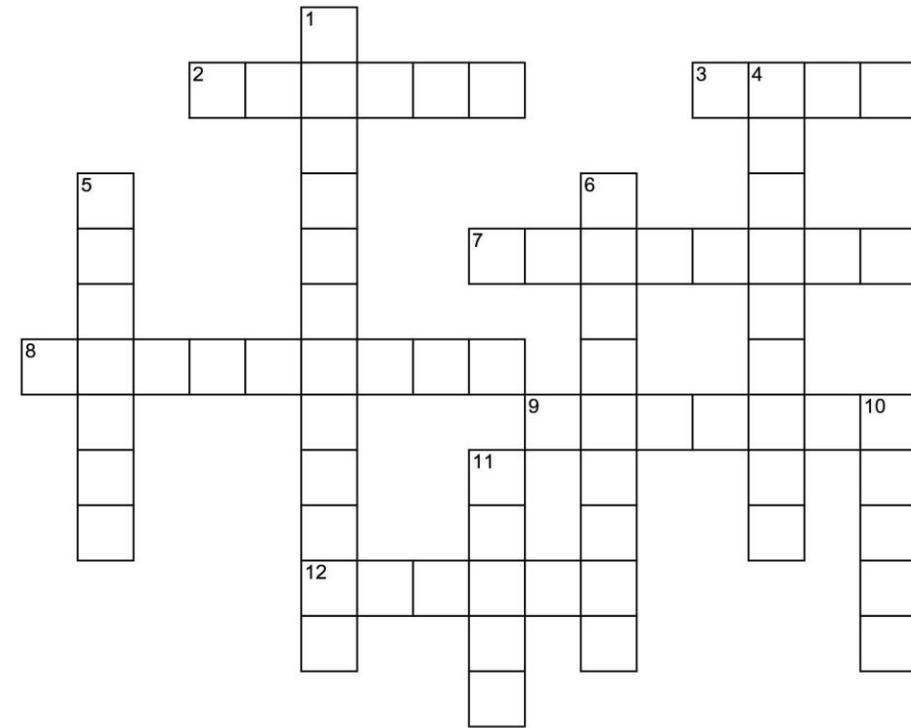
For the inspired writer, as we see, the desire for knowledge is characteristic of all people. Intelligence enables everyone, believer and non-believer, to reach "the deep waters" of knowledge (cf. Prov 20:5). It is true that ancient Israel did not come to knowledge of the world and its phenomena by way of abstraction, as did the Greek philosopher or the Egyptian sage. Still less did the good Israelite understand knowledge in the way of the modern world which tends more to distinguish different kinds of knowing. Nonetheless, the biblical world has made its own distinctive contribution to the theory of knowledge.

What is distinctive in the biblical text is the conviction that there is a profound and indissoluble unity between the knowledge of reason and the knowledge of faith. The world and all that happens within it, including history and the fate of peoples, are realities to be observed, analysed and assessed with all the resources of reason, but without faith ever being foreign to the process. Faith intervenes not to abolish reason's autonomy nor to reduce its scope for action, but solely to bring the human being to understand that in these events it is the God of Israel who acts. Thus the world and the events of history cannot be understood in depth without professing faith in the God who is at work in them. Faith sharpens the inner eye, opening the mind to discover in the flux of events the workings of Providence. Here the words of the Book of Proverbs are pertinent: "The human mind plans the way, but the Lord directs the steps" (16:9). This is to say that with the light of reason human beings can know which path to take, but they can follow that path to its end, quickly and unhindered, only if with a rightly tuned spirit they search for it within the horizon of faith. Therefore, reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way.

*To be continued...*

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

# A Catholic Crossword



### ACROSS

- 2 This saint is usually pictured fighting a dragon; his feast day is April 23.
- 3 He wrote the shortest Gospel.
- 7 Jesus appeared to this saint and taught her the Chaplet of Divine Mercy.
- 8 This sacrament unites a man and woman in holy marriage.
- 9 This sacrament removes Original Sin.
- 12 This sacrament makes a man a priest: Holy \_\_\_\_

### DOWN

- 1 This sacrament makes us soldiers for Christ.
- 4 \_\_\_\_ of the Sick; this sacrament gives strength to the soul of a person who is in danger of death.
- 5 This sacrament is the main way by which we receive forgiveness for our actual sins.
- 6 The Body and Blood of Jesus; also called Holy Communion
- 10 We celebrate Divine \_\_\_\_ Sunday on the first Sunday after Easter.
- 11 The feast day of Saint Catherine of \_\_\_\_ is on April 29.

## ETERNAL MEMORY



Glory to Jesus Christ! Glory Forever! Kindly remember in your prayers +Most Reverend Milan Sasik CM, Bishop of the Eparchy of Mukachevo who unexpectedly fell asleep in the Lord yesterday, July 14,2020.

Bishop Milan visited here several times, the last time for the anniversary celebrations of Pittsburgh and Parma, last year. He was also the bishop of the 8 priests from his Eparchy who are serving in our Archeparchy as well as the ones who are serving in other Eparchies in the United States.

We are most grateful for his kindness and generosity in sending them to us. Please pray for them and for the Church of Mukachevo.

Milan Šašik CM (17 September 1952 – 14 July 2020) was a Slovak-born Ukrainian Ruthenian Catholic hierarch, Bishop of the Eparchy of Mukacheve.

He was born on 17 September 1952 in Lehota, Slovakia. After primary and secondary schools in 1971 - 1976, he was student rates philosophy and Theology in the Major Seminary in Bratislava. On July 31, 1971 he entered the missionary Congregation of Lazarists, and on September 27, 1973 he made his perpetual vows. On 6 June 1976 he was ordained a priest. Later, he served in a variety of pastoral work, was originally chaplain, then - the pastor. With permission from the Vatican, Fr. Milan Šašik served in two rites: the Byzantine and the Latin.

From 1990 to 1992, he studied at the Pontifical Institute of Spirituality "Teresianum" in Rome where he received a master's degree. On October 5, 1992 to 7 July 1998, he worked at the Apostolic Nunciature in Ukraine. Then within a year he was director of the novitiate of the Congregation of the Lazarist Fathers in Slovakia. In August 2000 he returned to Ukraine and became a pastor in Perechyn, Transcarpathia.

On November 12, 2002, Pope John Paul II appointed Fr. Milan titular bishop of Bononia, Apostolic Administrator ad nutum Sanctae Sedis, Eparchy of Mukachevo Greek Catholic Church.

On 6 January 2003 in St. Peter's Basilica in Rome was his episcopal consecration.

He received Ukrainian citizenship in 2009 and the next year was appointed Eparchial Bishop of the same eparchy.

In addition to his native Slovak, he spoke Ukrainian, Italian, Czech, Russian and Polish. He was of Ruthenian ethnicity.

In blessed repose, grant O Lord eternal rest to your departed servant Bishop Milan and remember him forever. Eternal Memory! Vicnaja Pamjat!

## BISHOP APPOINTMENT



Nil Lushchak O.F.M. (Ukrainian: Ніл Лушчак; born May 22, 1973 Uzhhorod, Ukrainian SSR) is a Ukrainian Ruthenian Catholic hierarch, who serves as an Apostolic Administrator of the Eparchy of Mukacheve. Previously served as Auxiliary Bishop of the same eparchy since 19 November 2012 until 20 July 2020.

Nil Lushchak O.F.M. (Ukrainian: Ніл Лушчак; born May 22, 1973 Uzhhorod, Ukrainian SSR) is a Ukrainian Ruthenian Catholic hierarch, who serves as an Apostolic Administrator of the Eparchy of Mukacheve. Previously served as Auxiliary Bishop of the same eparchy since 19 November 2012 until 20 July 2020.

Born on 22 May 1973 in Uzhhorod, Ukrainian SSR, present day - Ukraine as Yuriy Lushchak. After primary and secondary schools and the military service according to conscription in the Armed Forces of Ukraine he was student rates Philosophy and Theology in the Eparchial Seminary in Uzhhorod.

2 July 1996 was ordained a priest. Later served a variety of pastoral work, was originally vicar, then - the pastor. From 2004 to 2008, studied at the Pontifical Urbaniana University in Rome and where he received a licentiate's degree in philosophy.

In 2009 he entered the mendicant Order of Friars Minor, where he took the religious name "Nil" in honour of Saint Nil of Grottaferrata and in 2010 has made temporal vows.

November 19, 2012, the Pope Benedict XVI appointed Fr. Nil titular bishop of Flenuclea, Auxiliary Bishop of the Eparchy of Mukacheve.

In December 4, 2012 Elected Bishop Nil made his solemn profession in the Franciscan community. In addition to native Ukrainian knows Italian and Russian languages.

**Jesus still speaks the invitation " Follow Me." Pray for the strength and the grace of discernment if you feel He is calling you to be 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.