



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, May 9th, 2021

Festive tone

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

Sunday	05/09/2021	11:00 am	<i>Sunday of the man born blind</i>	<i>Mother's Day For parish Family (On-Line)</i>
Wednesday	05/12/2021	06:30 pm	<i>Liturgy for Ascension of our Lord</i>	Health of Brenda Sollish By <i>Mary Debold</i> (On-Line)
Sunday	05/16/2021	11:00 am	<i>Sunday of the fathers of the 1st Ecumenical Council</i>	+John Jama By <i>Arleen Jama</i> (On-Line)

On SEPTEMBER 26th 2021 we are going to celebrate
125 Years of the establishment
of Sts Peter and Paul in Braddock.

*Most Reverend William C. Skurla at 3:00 P.M. will
celebrate Divine Liturgy. All details will be announced.*



DIVINE SERVICES ATTENDANCE

Liturgy on Sunday, May 2nd was 34.

LIVE STREAM VIEWING

Liturgy on Sunday, May 2nd was 112.

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, Paul Peek, Emily Cox, Margaret Torbich, Mary Pat H, Gale
Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich,
Mark Crowley, Mason Stern, Shawna Lynn Beluscak.*

***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.*

MAY BIRTHDAYS

05/08 SHARI FIALKOVICH

05/10 TALIN DRABIK

05/11 SYLVIA KOPAY

WEDDING ANNIVERSARY

05/05/1985 MARK & LINDA FIALKOVICH

05/13/1978 EDWARD & SHARON LEISER

IMPORTANT UPDATES

Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years
celebration on September 26th 2021. Collected so far \$1,728.00

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146

Rose Petruska is at Rebecca Residence Skilled Nursing, 3746 Cedar Ridge Rd, Allison Park, PA 15101

ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturday will be May 22nd. We will celebrate a Divine Liturgy with a Panahida on Friday at
06:30 PM

FINANCIAL & ADVISORY BOARD MEETING

The Financial and Advisory meeting is scheduled on **Monday April 26th, 2021 at 6:00 pm** in our Social Hall.

On May 9 th 2021	On May 16 th 2021	On May 23 rd 2021	On May 30 th 2021
Team A	Team B	Team C	Team D

MOTHER'S DAY ENVELOPES AND EASTER BASKET

MOTHER'S DAY donations will be deposited on Mother's Day, and will be printed with all names in the bulletin and the candles in the church will be lit.

CATHOLIC TEACHING, THE LITURGY - WORK OF THE HOLY TRINITY

II. Christ's Work in the Liturgy

. . . is present in the earthly liturgy . . .

"To accomplish so great a work" - the dispensation or communication of his work of salvation - "Christ is always present in his Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of his minister, 'the same now offering, through the ministry of priests, who formerly offered himself on the cross,' but especially in the Eucharistic species. By his power he is present in the sacraments so that when anybody baptizes, it is really Christ himself who baptizes. He is present in his word since it is he himself who speaks when the holy Scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised 'where two or three are gathered together in my name there am I in the midst of them.'"

"Christ, indeed, always associates the Church with himself in this great work in which God is perfectly glorified and men are sanctified. the Church is his beloved Bride who calls to her Lord and through him offers worship to the eternal Father."

. . . which participates in the liturgy of heaven

"In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory."

CATECHISM OF THE CATHOLIC CHURCH)

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.

ASCENSION



On this day, the Thursday of the sixth week of Pascha, we celebrate the Ascension of our Lord and God and Savior Jesus Christ.

After His Resurrection, Jesus remained on earth for forty days, appearing to His Disciples in various places. He ate, drank and conversed with them, verifying and assuring His Resurrection. On the fortieth day after Pascha, Jesus appeared to His Disciples in Jerusalem. He gave them His last commandment, to go forth and preach in His Name to all the nations. At the same time, He told them not to depart from Jerusalem, but to wait until they were clothed with the power from on high by the descent of the Holy Spirit upon them. Having said this, Jesus led His Disciples to the Mount of Olives. Then He lifted up His hands and blessed them. And as He was speaking to them with words of fatherly blessing, Jesus departed from them and ascended into Heaven, being received by a shining cloud, indicating His divine majesty. He gradually disappeared from the sight of the Disciples as they gazed at Him. And as they stood thus, two angels in brilliant white robes appeared to them in the form of men and said to them: Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven. In these words is fulfilled and defined the doctrine concerning the Son of God and His Word, in the Confession of Faith. After our Lord Jesus Christ fulfilled all His great dispensation for us, He ascended in glory into Heaven, and sat on the right hand of God the Father. His Disciples returned from Jerusalem from the Mount of Olives, rejoicing in the promise of the coming of the Holy Spirit. O Christ our God, Who didst ascend in glory, have mercy on us. Amen.

Church Mice

Karl Zorowski



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CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

The indispensable requirements of the word of God

80. In Sacred Scripture are found elements, both implicit and explicit, which allow a vision of the human being and the world which has exceptional philosophical density. Christians have come to an ever deeper awareness of the wealth to be found in the sacred text. It is there that we learn that what we experience is not absolute: it is neither uncreated nor self-generating. God alone is the Absolute. From the Bible there emerges also a vision of man as *imago Dei*. This vision offers indications regarding man's life, his freedom and the immortality of the human spirit. Since the created world is not self-sufficient, every illusion of autonomy which would deny the essential dependence on God of every creature—the human being included—leads to dramatic situations which subvert the rational search for the harmony and the meaning of human life.

The problem of moral evil—the most tragic of evil's forms—is also addressed in the Bible, which tells us that such evil stems not from any material deficiency, but is a wound inflicted by the disordered exercise of human freedom. In the end, the word of God poses the problem of the meaning of life and proffers its response in directing the human being to Jesus Christ, the Incarnate Word of God, who is the perfect realization of human existence. A reading of the sacred text would reveal other aspects of this problem; but what emerges clearly is the rejection of all forms of relativism, materialism and pantheism.

The fundamental conviction of the “philosophy” found in the Bible is that the world and human life do have a meaning and look towards their fulfilment, which comes in Jesus Christ. The mystery of the Incarnation will always remain the central point of reference for an understanding of the enigma of human existence, the created world and God himself. The challenge of this mystery pushes philosophy to its limits, as reason is summoned to make its own a logic which brings down the walls within which it risks being confined. Yet only at this point does the meaning of life reach its defining moment. The intimate essence of God and of the human being become intelligible: in the mystery of the Incarnate Word, human nature and divine nature are safeguarded in all their autonomy, and at the same time the unique bond which sets them together in mutuality without confusion of any kind is revealed.⁹⁷

To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II

DEI VERBUM; CHAPTER IV; THE OLD TESTAMENT

14. In carefully planning and preparing the salvation of the whole human race the God of infinite love, by a special dispensation, chose for Himself a people to whom He would entrust His promises. First He entered into a covenant with Abraham (see Gen. 15:18) and, through Moses, with the people of Israel (see Ex. 24:8). To this people which He had acquired for Himself, He so manifested Himself through words and deeds as the one true and living God that Israel came to know by experience the ways of God with men. Then too, when God Himself spoke to them through the mouth of the prophets, Israel daily gained a deeper and clearer understanding of His ways and made them more widely known among the nations (see Ps. 21:29; 95:1-3; Is. 2:1-5; Jer. 3:17). The plan of salvation foretold by the sacred authors, recounted and explained by them, is found as the true word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable. "For all that was written for our instruction, so that by steadfastness and the encouragement of the Scriptures we might have hope" (Rom. 15:4).

Solemnly Promulgated by His Holiness Pope Paul VI on November 18, 1965

CHURCH HISTORY; Fourth Century; Constantine

Excerpts from the Edict of Milan

In the next year Emperor Constantine had a dream which he believed was given to him by God, directing him to build a magnificent Christian city at the site of the ancient town of Byzantium. Very strategically located at the crossroads of Europe and Asia, this city was officially dedicated in 330 as Constantinople (meaning “City of Constantine”), the new imperial capital. The emperor helped to build churches there, in particular the Church of the Holy Apostles, where he was buried upon his death in 337.

Another highlight of his reign was the visit of his mother, Saint Helen, to Palestine. There she made pilgrimage to the holy sites of Christ's life. With divine guidance she made a discovery that inflamed the heart of the Christian world. Near the hill of Golgotha outside Jerusalem, she found the True Cross on which Christ was crucified.



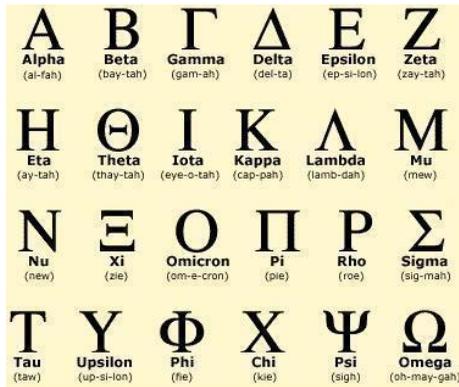
Constantine helped to build churches at some of these sites, including the Church of the Holy Sepulchre, and Jerusalem quickly became a great center of pilgrimage for the entire Christian world.

The era of Constantine is sometimes seen in the West as the beginning of the corruption of the pure Christianity of the Early Church. During the fourth century, millions more people become Christians, many of whom may not have had the spiritual fervor of the early Christians. But for Orthodox Christians, the great importance of Constantine is that with his conversion to the true faith, what was only a seemingly impossible dream now became possible: namely, the conversion of the entire society—the whole empire—to Christ.

Constantine not only allowed the Church to operate freely; he also specifically helped it in many ways. He restored or made restitution for properties that Christians had lost during the Diocletian Persecution. He sponsored copies of the Scriptures to be produced. He helped many churches to be built. He entrusted the Church with substantial amounts of tax revenue to use for charitable work. He gave the Lateran Palace to the bishop of Rome to be his residence. And he made it easier for the populace to attend church on Sunday by making it a weekly holiday—thus forming, along with Saturday (the Sabbath), the weekend which we still have. This was not an arbitrary decision on his part; rather, he was honoring Sunday as “the Lord's Day,” the day of Christian worship from the very beginning (Rev 1.10; Acts 20.7; 1 Cor 16.2; also Saint Justin Martyr, First Apology 67).

In addition, Constantine began to bring Christian influence into the law code. In 316 a law was passed prohibiting branding criminals on the face “because man is made in God's image.” He ended the special taxation of single people (which Augustus Caesar had instituted to try to reverse a downward trend in the population of Italy in his day), thus honoring the Christian practice of consecrated virginity. Constantine also made grants of money to poor families to help them support their children, thus discouraging the practice of exposure of infants by parents who felt they could not provide for them. And he exempted Christian clergy from every form of civic duty—so that, in his words, “they will be completely free to serve their own law at all times. In thus rendering wholehearted service to the Deity, it is evident that they will be making an immense contribution to the welfare of the community” (Eusebius, History of the Church 10.5).

ORIGINAL LANGUAGE OF THE BIBLE



Two books of the Old Testament - Wisdom and II Machabees - were written in Greek. The rest of the Old Testament was written in the Hebrew language. The New Testament was written in Greek, with the exception of St. Matthew's Gospel which - according to the unanimous testimony of Christian antiquity - was written in Hebrew or Aramaic.

The books of the Bible were very likely written in the cursive style of writing. The cursive (or "running hand") style joins the letters of a word together as when we write

today. In addition, the ancients had two other styles of writing: the lapidary (from the Latin word, lapis, meaning stone) and the uncial (from the Latin word uncia, meaning inch). The lapidary style was followed in inscriptions on stone monuments and used only capital letters. The uncial style was used in fine editions of books and in elaborate Bibles and employed large disconnected letters resembling the capitals. In "uncial" writing there were no spaces between the words or sentences and punctuation marks were used rarely. The word "uncial" comes from St. Jerome's description of some Bibles of his time as being written in "letters an inch high."

ATTENTION PLEASE READ

125 Years Celebration; Sunday, September 26, 2021

On Sunday, September 26, 2021, Sts. Peter & Paul will be having a Celebration of 125 Years. We need a count to establish the number of people that will be attending Liturgy and Dinner. There will be a signup sheet in the vestibule. PLEASE THIS IS VERY IMPORTANT....

Please sign up by May 23rd if you plan to attend.

If you reside outside of Sts. Peter and Paul and wish to attend our celebration please call the office at 412-461-1712 or via email at stspeterpaulbc@gmail.com

**Liturgy 3:00 PM with Most Revered William C. Skurla presiding
Dinner Immediately Following (details to follow)**

SUNDAY OF THE BLIND MAN

There are many things in life that we will not accept unless we see them with our own eyes. And there are some things that we have to learn how to see because they are not obvious to the untrained eye. It often takes experience to see something rightly, to understand its true significance. If that is true in everyday life, it is all the more the case in how we know God.

When Christ spat on the ground and made clay to anoint the eyes of the blind man, He gave us a sign of how He restored us through His Incarnation, His entry into our world of flesh and blood, which was necessary for our healing. The blind man's sight was restored when he obeyed Christ's command to wash in water, which is a sign of how He illumines us in baptism. Of course, we are baptized into the Lord's death in order to rise up with Him into a life of holiness.

The blind man in today's gospel lesson did what the Lord told to Him to do, walking to the pool of Siloam and washing off the clay from His eyes. He had to obey Christ's command by doing something that involved his whole person. That is how he overcame the blindness with which he had been born. Even though he thought of the Lord as only a prophet at that point, the man quickly professed faith in Him when the Lord told him His true identity. As Christ said of Himself as the Son of God to the man, "You have seen Him, and it is He who speaks to you."

Imagine how great our responsibility is, then, to open the eyes of our souls as fully as possible to the light of Christ. For as He is infinitely holy, there is no upward limit to the holiness to which He calls us. Even as the healing of our bodies is a process that requires our cooperation and effort, the same is true with the healing of our souls. The blind man had to exercise what little faith he had at first by obeying Christ's command. That was how he put himself in the place to receive such a miraculous blessing.

As we prepare to move from Pascha to the Ascension, let us discern where we persist in darkness and what we need to do in order to obey our Lord more faithfully as we rise with Him from the grave to the heights of heavenly glory. Let us grow in our personal participation by grace in the life of Christ by living daily as those who have beheld the glory of His resurrection and who have seen the true light. The Savior has already done the miraculous for us by conquering death. Now it is our responsibility to respond faithfully as we open ourselves to the Light Who shines so brightly that He overcomes even the darkest tomb. And as hard as it is to believe, He will illumine even the darkest and most corrupt dimension of our lives, if we will only offer ourselves to Him in humble, trusting obedience each day.

The good news of Pascha is not confined to a season of the year, but is always the fundamental truth of our life in Christ. Now we have to live as those who have been blessed to behold the glory of the resurrection. Now we must remove every obstacle to embracing personally the brilliant, radiant light of the empty tomb. Now we have to live with all the holy joy of a man born blind who can finally see the light. That is what it means to know God and to be truly human in His image and likeness.

Theosis in Action: Young Adult Ministry

Christopher Russo

“I have sent them into the world.” (Jn. 17: 18-21)

Theosis in Action is a program for young adults ages 18-35 initiated by the Eparchy of Passaic. The mission of this organization is to create Disciples of Jesus Christ through social media and in person events. Using modern methods of communication they provide resources, fellowship and collaboration to help young Byzantine Catholics as they navigate through adulthood. The scriptural model for this ministry is the Disciples on the Road to Emmaus. It is an image of where our young adults are at this time. The disciples were confused, sad and downcast and then they met Jesus and accepted His invitation. In his presentation Christopher will include upcoming events for the organization and contact information on how to become involved.

Reflection Questions

- Church leaders have to develop creative strategies to mentor, be authentic and accompany young adults in their faith journey. Where do we begin?
- How are young people, ages 18-30 distinct from older generations? Name some ways our past can give light to the future.
- What are some practical and creative ways to best reach out to young adults in your parish? Social justice and service opportunities appeal to young adults. What would it take to initiate these opportunities for the youth in your parish?
- Pilgrimages are a unique and relevant medium for vocational discernment, evangelization and formation. How can you promote this idea in your parish or deanery?
- Is our technology-saturated culture contributing to the waning interest of youth in institutional religion? If your answer is “yes” give examples of how and why this is happening. Give examples of how technology can help our youth remain connected to their Byzantine Catholic faith.
- How can your parish and you personally support Theosis in Action?

S	R	E	N	N	I	S	L	E	T
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BLIND SPAT PASTE
 SPITTLE SIGHT RESTORED
 PROPHET PARENTS DISCIPLES
 SINNERS DEVOUT BELIEVE



Mathers Day candles

In Memory of	In Honor of
Ella Vargo	Tomko
Helen Meklas	Smolak
Eleanor Simchak	Mildred Jama
Helen Petruska	Leonora Trankocy
Eleanor Joscak	Margaret Boros
Connie Close	Lee Trankocy
Martha Novotny	Rose Delle Donne
Marie Torbich	Suzanna Trankocy
Shirley Torbich	Johanna Spynda
Iris Zancanata	Mary Yanovich
Beverly Aspinall	Nancy McCuean
Mildred	Elizabeth McCuean
Fialkovich	Anna Margitan
Frances Fialkovich	Mary Spynda
Mary Yurinko	Mary Fall
Ann Scanlon	Nelie Gazzo
Antonis Bogatay	Olga Savko
Savilla Scanlon	Agnes Liptak
Mary Margaret Scanlon	Florence Downey
Rose Fisher	Mary Kruszka
Jena Kovalytsik	Mary Poterma
Anna Sovich	Antonette Kruszka
Georgette Bonfanti	Eva Bumba
Edna Warchol	Helen Salada
Eleanor Popowich	Fran McDilliams
Shirley Combardi	Mary Kalansky
Anna Kovalytsik	Kitty Dass
Helen Kolcheck	Caterina Carleo
Margaret Schell	

And for all our mothers, grandmothers, God mothers and all women

BASIC NOTES FROM THE BOARD MEETING.

- * Fr. Vitalii opened the meeting by leading with a prayer.
- * The Profit & Loss Report from January 1 through April 26, 2021 was distributed and briefly discussed.
- * A *member* asked Fr. Vitalii how much money we had to spend on church and also cemetery repairs.
- * *Member* asked/mentioned the fact that he would like gates to be installed on top of the steel door on the cemetery chapel. Some seemed to be in agreement, other felt that a gate on top of the steel door was not necessary.
- * *Member* also asked Fr. Vitalii to consider having an icon painted and placed in the cemetery chapel. He said that he had previously asked Fr. John Cuccaro, but, at the time Fr. John did not give the approval.
He also mentioned that it would be nice to have services at the cemetery chapel, something that had been done many years ago.
- * *Member* talked about getting the church parking lot paved. He said that the "top coat" that Fr. Cuccaro had done a few years ago was not done correctly.
- * Men from Edgar Thompson Steel Mill cleared out the lot next to the church property (John Street level) during the week of April 19, 2021. Some members stressed that they feel the men should be thanked/acknowledged.
- * *Member* would like to have dirt placed and trees planted on the site where the school and the convent once stood. Some seemed to be in agreement. Other felt that the rock, stone and slag would make it too difficult and too much work to accomplish this.
Fr. Vitalii also had doubts about proceeding with this project.
- * After the meeting was over Fr. Vitalii, and members went outside & looked over this area, as well as the lot that had been cleared out next to the church property.
- * The 125th Anniversary Celebration was discussed. The dinner may be held at the Cathedral Center in Munhall, PA. or at Grand View Golf Club Restaurant.
- * The big issue to consider is the number of people that will attend the dinner and what venue can accommodate that amount of people most comfortably, as well as following the Covid-19 CDC guidelines.
- * One member felt that the "safest" and most practical place would be the Cathedral Center because of the flexibility and size of the hall.
Fr. Vitalii was open to consider both venues but "seemed" to support the Cathedral Center. Some members did not voice an opinion, while others seemed to favor Grand View.

Mathers Day candles

In Memory of	In Honor of
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