



Saints Peter & Paul Byzantine Catholic Church

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

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YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

on our web-page: <https://stspeterpaulbcc.com/on-line/>

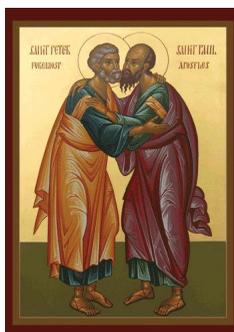
YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



DIVINE SERVICES ATTENDANCE

Liturgy on Tuesday, June 29th was 14; on Sunday, July 4th was 31.

LIVE STREAM VIEWING

Liturgy on Tuesday, June 29th was 142; on Sunday, July 4th was 119.

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, Ronald Dusetzina, Virginia Mehalik-Woods, Gio Savko, Keith Konopka.

***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.*

Sunday, July 11th, 2021

Tone 6

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

Sunday 07/11/2021 11:00 am 7th Sunday after Pentecost +Mildred Jama
By Arleen Jama (On-Line)

Thursday 07/15/2021 06:30 pm Vladimir the Great +Christopher Vreeland
By Godmother Joy E Kovalycsik (On-Line)

Sunday 07/18/2021 09:00 am Sunday of the Fathers of the Six Ecumenical Councils
+Leonor Trankocy
By Don & Lori Downey (On-Line)

JULY BIRTHDAYS

07/01 MEGHAN FEDOR	07/13 NADIA DRABIK
07/04 MICHAEL FIALKOVICH	07/13 BRENDAN FEDOR
07/05 MICHAEL FEDOR	07/15 JASON FIALKOVICH
07/10 LORI DOWNEY	07/24 BETTY JEAN FIALKOVICH
	07/26 MARK SHAMBURA

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 \$2,853.00

LITURGY STIPEND UPDATED

BEGINNING 6/18/2021 THE SUGGESTED OFFERING FOR A DIVINE LITURGY WILL NOW BE \$ 20.00 THROUGHOUT THE METROPOLITAN CHURCH OF PITTSBURGH (PITTSBURGH, PASSAIC, PARMA AND PHOENIX) AS DECIDED BY THE COUNCIL OF HIERARCHES

On July 11 th 2021	On July 18 th 2021	On July 25 th 2021	On August 1 st 2021
Team B	Team C	Team A	Team B



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.

CATHOLIC TEACHING, THE PASCHAL MYSTERY IN THE CHURCH'S SACRAMENTS

IV. The Sacraments of Salvation

Celebrated worthily in faith, the sacraments confer the grace that they signify. They are efficacious because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies. The Father always hears the prayer of his Son's Church which, in the epiclesis of each sacrament, expresses her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.

This is the meaning of the Church's affirmation that the sacraments act *ex opere operato* (literally: "by the very fact of the action's being performed"), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God." From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them.

The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. "Sacramental grace" is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.

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.

SISTERS OF ST. BASIL ANNOUNCE PLANS FOR THE 87TH ANNUAL PILGRIMAGE – SUN., SEPT. 5



The Sisters of St. Basil the Great are pleased to announce that on Sunday, September 5, 2021, the 87th Annual Pilgrimage in honor of Our Lady of Perpetual Help will be held at Mount St. Macrina. With the theme, "Mother of Perpetual Help, Our Gentle Protectress", the Pilgrimage will be an in-person event and will also be streamed live. Weather permitting, liturgical services will be broadcast at www.sistersofstbasil.org.

Out of an abundance of caution, and in consultation with local county CDC/health department officials, the Pilgrimage will be conducted with guidelines and limitations.

Although we are very happy to warmly welcome Pilgrims to the grounds of Mt. St. Macrina this year, we encourage those with compromised health conditions, unvaccinated Pilgrims, or those who would need to travel great distances to pray with us virtually via the livestream at www.sistersofstbasil.org.

UPDATES

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

Rose Petruska is at Magnolia Place, 100 Bella Court, Saxonburg, PA 16056

A CELEBRATION OF MARRIAGE - 3 P.M. – SEPTEMBER 12, 2021 – 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 12th 2021. 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 years of 2020 and 2021, contact Fr. Vitalii. Dead line is July 25th 2021.**

CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

The indispensable requirements of the word of God

89. No less dangerous is pragmatism, an attitude of mind which, in making its choices, precludes theoretical considerations or judgements based on ethical principles. The practical consequences of this mode of thinking are significant. In particular there is growing support for a concept of democracy which is not grounded upon any reference to unchanging values: whether or not a line of action is admissible is decided by the vote of a parliamentary majority. The consequences of this are clear: in practice, the great moral decisions of humanity are subordinated to decisions taken one after another by institutional agencies. Moreover, anthropology itself is severely compromised by a one-dimensional vision of the human being, a vision which excludes the great ethical dilemmas and the existential analyses of the meaning of suffering and sacrifice, of life and death.

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

MARK YOUR CALENDAR

An assembly for all four eparchies in the Metropolia is being planned (in-person event). This event will be held on November 5-6, 2021 at the Cathedral of St. John the Baptist in Munhall, PA. More specific information will be sent out in the near future.

THANK YOU!!!



We would like to give thanks to all our faithful for all preparation and customizing and cleaning of Sts Peter & Paul. Thank you and God bless all of you.

Dei Verbum

On Divine Revelation



23. The bride of the incarnate Word, the Church taught by the Holy Spirit, is concerned to move ahead toward a deeper understanding of the Sacred Scriptures so that she may increasingly feed her sons with the divine words. Therefore, she also encourages the study of the holy Fathers of both East and West and of sacred liturgies. Catholic exegetes then and other students of sacred theology, working diligently together and using appropriate means, should devote their

energies, under the watchful care of the sacred teaching office of the Church, to an exploration and exposition of the divine writings. This should be so done that as many ministers of the divine word as possible will be able effectively to provide the nourishment of the Scriptures for the people of God, to enlighten their minds, strengthen their wills, and set men's hearts on fire with the love of God. (1) The sacred synod encourages the sons of the Church and Biblical scholars to continue energetically, following the mind of the Church, with the work they have so well begun, with a constant renewal of vigor. (2)

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

CHURCH HISTORY; Fourth Century;



Liturgical Development

In the 4th century, the Eucharistic prayers of the two most prominent liturgies of the Eastern Church—the Divine Liturgy of Saint Basil the Great, and the Divine Liturgy of Saint John Chrysostom, Archbishop of Constantinople (d. 407)—were substantially formulated. The catechetical sermons of Saint John Chrysostom, together with those of Saint Cyril, Bishop of Jerusalem (d. 386), show that the sacraments of Baptism and Chrismation were being celebrated in the fourth century almost exactly as they

are done in the Church today.

By this time, the 40-Day Great Lent and the Feast of Pascha (Easter) were well established. And the Feast of the Nativity of Christ (Christmas) was separated from the Feast of Theophany (Epiphany), thus becoming a separate feast of the Church

In the Gospel reading for today we hear of the healing of two blind men and of a man who was possessed by a demon and was mute.

What a potent image this is... of blind men calling out to Christ for mercy. It is a fitting image of mankind... for we so often go about this life spiritually blind – not seeing the true state of our soul, nor the realities of our actions, our words, deeds, and thoughts ... and their impact upon ourselves and those around us.

And what of the man possessed by the demon? This demon left him unable to utter a word. This too is a fitting image of the maladies of mankind. God listens intently for the utterance of the human heart. It was by the great mercy and compassion of our Lord, that he went about healing all those who were sick. The evangelist Matthew aptly summarizes the work of Christ's ministry saying: *'Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.'*

This indeed was our Lord's work while He walked upon this earth: to teach, to preach the good news of the Kingdom of Heaven, and to heal every sickness and disease among the people. Christ poured Himself out in compassion and in the generous giving of grace to heal and to raise up the people from the sins that bound them, granting instead health and life-giving freedom.

And this ministry of Christ this remains the work of the Lord and is the primary work of His Church. The Church must teach – faithfully imparting the living inheritance of the words of life which Christ delivered to the Apostles and the Apostles delivered to those after them and so on continuing to our own day. That teaching must prepare and strengthen the Christian to receive the 'gospel of the kingdom' ... the revelation of faith, hope, and love which removes the scales from our eyes to begin to see and experience that kingdom of God which is so far beyond this world and yet which also resides within the human soul.

Let us avail ourselves of the richness of the kingdom of God, of the good news of the Gospel of Christ. Let us immerse ourselves, as much as we can, in daily prayer, in reading scripture, these things remove that worldly wool over our eyes and allow us to see God's creation as it really is. And let us never be far from the medicines of the Church: her blessings, anointings, Confession, and Holy Communion – which bring healing of soul and body to our infirmities.

God grant us the wisdom to know the state of our soul, and may He then grant us the humility and courage to seek the needed cure.



ETERNAL MEMORY

It is with great sadness that I share news of the death of Rev. Thomas Schaefer, who was a fellow member of the Byzantine Catholic Seminary Board of Directors. Eternal Memory!

In blessed repose grant O Lord eternal rest to the soul of Your newly departed servant Thomas, and remember him forever

We need you!

Not too many churches reach the blessed milestone of 125 years of age. **As part of our Anniversary Celebration, there will be a special Anniversary. Memory Book about our Church.**

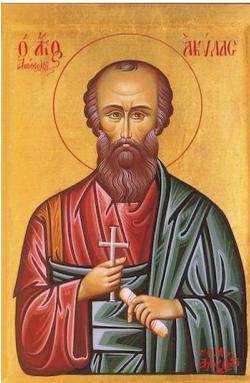
Here's how you can help:

- (1) We would like to honor our founding families and long-time members by publishing their photos, names, and information.** Please share any information and photos you may have about your grandparents, great aunts and uncles, etc.
- (2) We are also looking for very old photos of the church (pre-1940).** Do you have any old family photos that were taken at SS. Peter & Paul? We'd love to include them.
- (3) Would you share a favorite church memory or two?** We'd like to include members' reminiscences, of any kind. It can be long or short, from long ago or last month.

Please send any information or suggestions you might have to: Mary Anne (FERENCE) MISTICK

Email: mam109@verizon.net

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 Aquilla 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.

What are some common terms used to describe the jurisdiction of Byzantine Churches?

- **Archeparchy:** the Byzantine equivalent of an Archdiocese. It is led by a Metropolitan Archbishop also known as **Archeparch**.
- **Eparchy:** the Byzantine equivalent of a diocese. It is led by a bishop also known as an **eparch** who oversees all the parishes and ministries in his eparchy.
- **Parishes:** local churches led by a parish priest; sometimes with the assistance of a deacon or subdeacon.



Jesus Heals a Blind Man



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

BLIND	EYES	SPIT	POOL	WASH
WORLD	SINNED	SIGHT	NIGHT	BORN
HOME	MUD	LIFE	OPENED	LIGHT
SILOAM	PARENTS	RECEIVED	BIRTH	GROUND

WHY WAS ISRAEL DIVIDED INTO THE SOUTHERN KINGDOM AND NORTHERN KINGDOM?



Throughout their history in the Promised Land, the children of Israel struggled with conflict among the tribes. The disunity went back all the way to the patriarch Jacob, who presided over a house divided. The sons of Leah and the sons of Rachel had their share of contention even in Jacob’s lifetime (Genesis 37:1-11).

The enmity among the half-brothers continued in the time of the judges. Benjamin (one of Rachel’s tribes) took up arms against the other tribes (Judges 20). Israel’s first king, Saul, was of the tribe of Benjamin. When David was crowned king—David was from the tribe of Judah (one of Leah’s tribes)—the Benjamites rebelled (2 Samuel 2–3). After a long war (2 Samuel 3:1), David succeeded in uniting all twelve tribes (5:1-5).

The frailty of the union was exposed, however, when David’s son Absalom promoted himself as the new king and drew many Israelites away from their allegiance to David (2 Samuel 15). Significantly, Absalom set up his throne in Hebron, the site of the former capital (v. 10). A later revolt was led by a man named Sheba against David and the tribe of Judah (20:1-2).

The reign of David’s son Solomon saw more unrest when one of the king’s servants, Jeroboam, rebelled. Jeroboam was on the king’s errand when he met the prophet Ahijah, who told him that God was going to give him authority over ten of the twelve tribes of Israel. God’s reason for the division of the kingdom was definitive: “Because they have forsaken me . . . and have not walked in my ways.” However, God promised that David’s dynasty would continue, albeit over a much smaller kingdom, for the sake of God’s covenant with David and for the sake of Jerusalem, God’s chosen city. When Solomon learned of the prophecy, he sought to kill Jeroboam, who fled to Egypt for sanctuary (1 Kings 11:26-40).

After Solomon’s death, his son Rehoboam was set to become the next king. Jeroboam returned from Egypt and led a group of people to confront Rehoboam with a demand for a lighter tax burden. When Rehoboam refused the demand, ten of the tribes rejected Rehoboam and David’s dynasty (1 Kings 12:16), and Ahijah’s prophecy was fulfilled. Only Judah and Benjamin remained loyal to King Rehoboam. The northern tribes crowned Jeroboam as their king. Rehoboam made plans to mount an assault on the rebel tribes, but the Lord prevented him from taking that action (vv. 21-24). Meanwhile, Jeroboam further consolidated his power by instituting a form of calf worship unique to his kingdom and declaring that pilgrimages to Jerusalem were unnecessary. Thus, the people of the northern tribes would have no contact with the tribes of Judah and Benjamin.

“So Israel has been in rebellion against the house of David to this day” (1 Kings 12:19). The northern kingdom is called “Israel” (or sometimes “Ephraim”) in Scripture, and the southern kingdom is called “Judah.” From the divine viewpoint, the division was a judgment on not keeping God’s commands, specifically the commands prohibiting idolatry. From a human viewpoint, the division was the result of tribal discord and political unrest. The principle is that sin brings division (1 Corinthians 1:13, 11:18; James 4:1).

The good news is that God, in His mercy, has promised a reuniting of the northern and southern kingdoms. “He will raise a banner for the nations / and gather the exiles of Israel; / he will assemble the scattered people of Judah / from the four quarters of the earth. / Ephraim’s jealousy will vanish, / and Judah’s enemies will be destroyed; / Ephraim will not be jealous of Judah, / nor Judah hostile toward Ephraim” (Isaiah 11:12-13). When the Prince of Peace—Jesus Christ—reigns in His kingdom, all hostility, jealousy, and conflict among the tribes will be put to rest.