



# 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/>

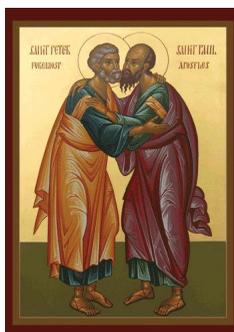
### YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD,

MUNHALL, PA, 15120

TELEPHONE: 412-461-1712



### 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, Connie Leary.*

*\*\*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 25<sup>th</sup>, 2021

Tone 8

Page:161

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

Sunday 07/25/2021 11:00 am *9<sup>th</sup> Sunday after Pentecost* +Shirley Torbich  
*By Dolly & Jim Kaclik (On-Line)*

Sunday 08/01/2021 11:00 am *10<sup>th</sup> Sunday after Pentecost* +August S. Liptak  
*By Don & Lori Downey (On-Line)*



**On SEPTEMBER 26<sup>th</sup> 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 Thursday, July 15<sup>th</sup> was 4; on Sunday, July 18<sup>th</sup> was 36.

### LIVE STREAM VIEWING

Liturgy on Thursday, July 15<sup>th</sup> was 92; on Sunday, July 18<sup>th</sup> was 95.

### AUGUST BIRTHDAYS

08/01 ANTHONY FIALKOVICH  
08/03 OLGA STASHKEVYCH  
08/12 MARY ANN BARTAK  
08/19 THOMAS FIALKOVICH  
08/27 MARLENE INGRAHAM  
08/29 NIKOLAI STASHKEVYCH  
08/31 STEPHEN SCHAMBURA

### AUGUST WEDDING ANNIVERSARIES

08/16 JERRY & PAULA SPYNDA  
08/18 MICHAEL & COLEEN FEDOR  
08/22 DANIEL & MONICA GAZZO

### IMPORTANT UPDATES

**Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years celebration on September 26<sup>th</sup> 2021. Collected so far \$3,216.00**

### **Church Mice**



Copyright 2021 Karl A. Zorowski. All rights reserved. Used with permission. Visit us online at [www.churchmice.net](http://www.churchmice.net).

**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 25 <sup>th</sup> 2021	On August 1 <sup>st</sup> 2021	On August 8 <sup>th</sup> 2021	On August 15 <sup>th</sup> 2021
Team D	Team A	Team B	Team C

## **CATHOLIC TEACHING, THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY**

### **CELEBRATING THE CHURCH'S LITURGY**

#### **I. Who Celebrates?**

Liturgy is an "action" of the whole Christ (Christus totus). Those who even now celebrate it without signs are already in the heavenly liturgy, where celebration is wholly communion and feast

#### **The celebrants of the heavenly liturgy**

The book of Revelation of St. John, read in the Church's liturgy, first reveals to us, "A throne stood in heaven, with one seated on the throne": "the Lord God." It then shows the Lamb, "standing, as though it had been slain": Christ crucified and risen, the one high priest of the true sanctuary, the same one "who offers and is offered, who gives and is given." Finally it presents "the river of the water of life . . . flowing from the throne of God and of the Lamb," one of most beautiful symbols of the Holy Spirit.

"Recapitulated in Christ," these are the ones who take part in the service of the praise of God and the fulfillment of his plan: the heavenly powers, all creation (the four living beings), the servants of the Old and New Covenants (the twenty-four elders), the new People of God (the one hundred and forty-four thousand),<sup>4</sup> especially the martyrs "slain for the word of God," and the all-holy Mother of God (the Woman), the Bride of the Lamb,<sup>5</sup> and finally "a great multitude which no one could number, from every nation, from all tribes, and peoples and tongues."

It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments.

### **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](http://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](http://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

## **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.*

## **CHAPTER VII - CURRENT REQUIREMENTS AND TASKS**

### **The indispensable requirements of the word of God**

91. In discussing these currents of thought, it has not been my intention to present a complete picture of the present state of philosophy, which would, in any case, be difficult to reduce to a unified vision. And I certainly wish to stress that our heritage of knowledge and wisdom has indeed been enriched in different fields. We need only cite logic, the philosophy of language, epistemology, the philosophy of nature, anthropology, the more penetrating analysis of the affective dimensions of knowledge and the existential approach to the analysis of freedom. Since the last century, however, the affirmation of the principle of immanence, central to the rationalist argument, has provoked a radical questioning of claims once thought indisputable. In response, currents of irrationalism arose, even as the baselessness of the demand that reason be absolutely self-grounded was being critically demonstrated.

Our age has been termed by some thinkers the age of "postmodernity". Often used in very different contexts, the term designates the emergence of a complex of new factors which, widespread and powerful as they are, have shown themselves able to produce important and lasting changes. The term was first used with reference to aesthetic, social and technological phenomena. It was then transposed into the philosophical field, but has remained somewhat ambiguous, both because judgement on what is called "postmodern" is sometimes positive and sometimes negative, and because there is as yet no consensus on the delicate question of the demarcation of the different historical periods. One thing however is certain: the currents of thought which claim to be postmodern merit appropriate attention. According to some of them, the time of certainties is irrevocably past, and the human being must now learn to live in a horizon of total absence of meaning, where everything is provisional and ephemeral. In their destructive critique of every certitude, several authors have failed to make crucial distinctions and have called into question the certitudes of faith.

This nihilism has been justified in a sense by the terrible experience of evil which has marked our age. Such a dramatic experience has ensured the collapse of rationalist optimism, which viewed history as the triumphant progress of reason, the source of all happiness and freedom; and now, at the end of this century, one of our greatest threats is the temptation to despair.

Even so, it remains true that a certain positivist cast of mind continues to nurture the illusion that, thanks to scientific and technical progress, man and woman may live as a demiurge, single-handedly and completely taking charge of their destiny.

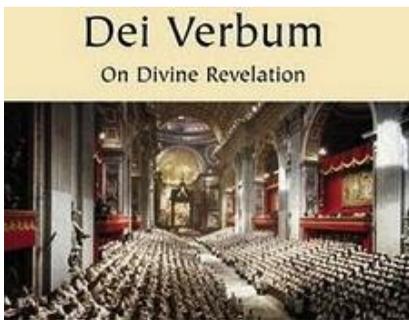
*To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II*

## 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.

## DEI VERBUM;

### CHAPTER VI; SACRED SCRIPTURE IN THE LIFE OF THE CHURCH



25. Therefore, all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists who are legitimately active in the ministry of the word. This is to be done so that none of them will become "an empty preacher of the word of God outwardly, who is not a listener to it inwardly" (4) since they must share the abundant wealth of the divine word with the faithful committed to them, especially in the sacred liturgy. The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the "excellent knowledge of Jesus Christ" (Phil. 3:8). "For ignorance of the Scriptures is ignorance of Christ."(5) Therefore, they

should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, with approval and active support of the shepherds of the Church, are commendably spread everywhere. And let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for "we speak to Him when we pray; we hear Him when we read the divine saying." (6)

It devolves on sacred bishops "who have the apostolic teaching"(7) to give the faithful entrusted to them suitable instruction in the right use of the divine books, especially the New Testament and above all the Gospels. This can be done through translations of the sacred texts, which are to be provided with the necessary and really adequate explanations so that the children of the Church may safely and profitably become conversant with the Sacred Scriptures and be penetrated with their spirit.

Furthermore, editions of the Sacred Scriptures, provided with suitable footnotes, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another.

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

### **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

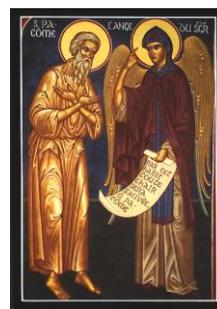
Email: mam109@verizon.net

## 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 12<sup>th</sup> 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 25<sup>th</sup> 2021.**

## CHURCH HISTORY; Fourth Century;



### *Monasticism*

The Life of Saint Martin of Tours (d. 397), written by Sulpicius Severus, was intentionally modeled on the Life of Anthony. Saint Martin was a Roman soldier who became a Christian after beholding a vision of Christ in which the Lord commended him for giving half his cloak to a cold beggar. Together with Saint Hilary of Poitiers (c. 315–367), who is known as the “Saint Athanasius of the West” for his ardent defense of the Nicene Faith, Saint Martin established the first monastery in Gaul (modern-day France).

Communal, or cenobitic, monasticism was founded in Egypt by Saint Pachomius (c. 290–346). His monastic Rule greatly influenced Saint Basil the Great, as well as Saint John Cassian (c. 360–435), who founded two monasteries in southern Gaul with the ethos of Egyptian monasticism, as well as Saint Benedict of Nursia (c. 480–c. 550), whose Rule guided nearly all of Western monasticism for some 500 years.

## ABOUT THE ORDER FOR THE BURIAL OF A PRIEST

The rite of Christian Burial bears a very strong resemblance to the Matins of Holy Saturday which predicts the glorious brilliance of the Resurrection of Christ. Gathered around the mortal remains of a believer, Christians do not commemorate death; they bear emphatic testimony to their belief in God in whom everyone is alive. Man does not disappear in death: creation cannot annihilate that which God has called out from non-being into being.

The funeral of a priest bears some differences from the typical rite. The Paschal character of the Christian funeral is emphasized in such distinctive features as the singing of the *irmosi* from the Canon of Holy Saturday and the Great Canon of St. Andrew of Crete, and most especially in the reading of multiple Epistle and Gospel selections.

The deceased priest is vested in the full vestments of his priestly rank to indicate that at the Great and Final Judgment he will be responsible not only for his own deeds but also for the flock that was entrusted to him.

The face of the deceased priest is covered with a sacramental veil, the aer, which typically covers the Holy Gifts. Just as the aer covers the face of the priest as he is preparing for his ordination, his face is covered at death to signify that he offers his life to the service of the Holy Mysteries of the Body and Blood of Christ.

Since the priest worked to proclaim the teachings of the Gospels, the gospel book and a cross are placed on the breast of the priest — the cross is the emblem of salvation, both of the living and the dead.

Between services, the Gospels are read over the remains of a dead priest “in order to propitiate God”. “For what other offering can be made unto God, to propitiate him on behalf of him that lies there, if not this: the proclamation of the Incarnation of God, of His teachings, His Sacraments, and the gift of the remission of sins, His redeeming Passion for us, His life-creating death and resurrection?”

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

As Peter walked on the water with Jesus Christ, he let himself be distracted by the dangerous wind and the waves of a stormy sea. Instead of focusing his attention and trust in the Lord Who enabled him to walk on the water in the first place, St. Peter let doubt and fear fill his mind. So he began to sink, but when he called out for help, the Lord reached out to him and saved him.

The story is even more profound when we remember that Peter had just asked Christ to let him walk on the water. St. Peter actually tested Him, *“Lord, if it is you, command me to come to you on the water.”* As was often the case, this disciple spoke before he thought. Indeed, he was the one who would actually be put to the test to see if he really had faith; and he fell short.

We can all understand Peter’s situation, for we have all been like him at one time or another; indeed, we may be like him this very minute. With pride, we like to think that we have a lot of faith and even put ourselves in situations where we know we will be tested, but then our fears, passions, and weaknesses take over. When that happens, we pay more attention to the dangers that threaten us than to the Lord Who gave us life in the first place and continues to enable us to walk by faith even through the most difficult challenges that the world presents. And when we do so, we sink like a stone thrown into the sea.

For as Paul wrote to the Corinthians, our one true foundation in life is the Son of God. Our entire life is built on Him, the One by Whom all things were made, the One Who became the second Adam to heal our corrupt humanity, the One Who conquered death in His third-day resurrection, the One Who has brought us into the eternal life of the Holy Trinity.

When we turn away from Him, we turn away from being truly human in His image and likeness. That is why St. Peter started to descend to the deep when he gave more attention to his fears than to trust in the Lord. And it is why we all experience the weakness of slavery to our passions that we know all too well. We may believe with our hearts that Christ is the Savior, but our faith shows its weakness when we are confronted with a difficult challenge, when the waves seem so big and the winds seem so strong: and then we feel like someone who all of a sudden realizes that he is trying to walk on the water in the middle of a storm.

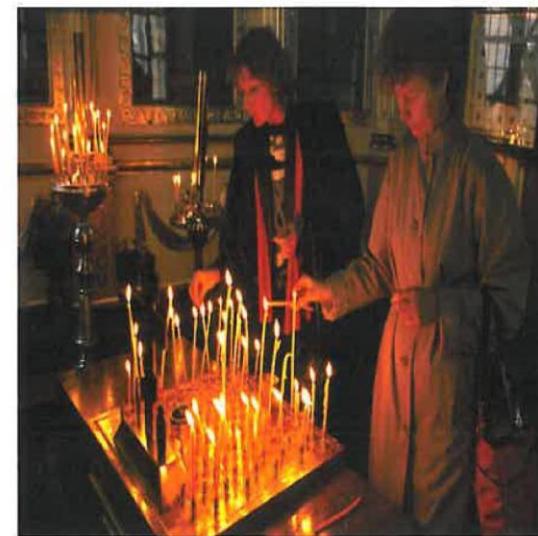
We cannot stop the storms of our own lives. But we can keep our eyes and our hearts centered on Christ and call out to Him with humble trust that He will hear our cry, *“Lord, save me!”* just as He did St. Peter’s. Let us focus our lives and attention on Him, and not on our fears, worries, or other temptations.

## FREE OUTDOOR SUMMER CONCERT

The East Wind Symphonic Band will perform an outdoor concert, on St. John Cathedral property, August 1, 2021 from 3:00 - 4:30 pm. All are invited to this free LIVE outdoor concert of band music in celebration of summer. Please bring a lawn chair. The concert will take place weather permitting.

## The Five Cycles “The Cycle of a Christian’s Life”

- **The Great cycle of a Christian’s life:** from birth to death, the life of a Christian is infused with the **grace** of God through the **Holy Mysteries** (Sacraments) and prayer.
- In this cycle of life men and women journey towards union with God and His promise of eternal life. This journey towards God’s Kingdom begins at Baptism and Chrismation and ends with death.
- In the course of this journey men and women are strengthened by the **Eucharistic meal**, received in Holy Communion at each **Divine Liturgy (Mass)**, the central aspect of Byzantine Catholic worship.



## COVID OBLIGATIONS – RESTRICTIONS LIFTED

We have all known and felt the impact of COVID-19 in so many ways as individuals and families, among friends and at work. It has been a time of hardship and struggle, of separation and isolation. It has also had an impact on our lives of faith. Now, as life returns to normalcy in so many ways, it is also time for us to return to Sunday Divine Liturgy. In our Archeparchy, we will reinstate the obligation to attend the Divine Liturgy in person on Sundays and Holy Days beginning on Sunday, August 15, 2021, the feast of the Dormition of the Theotokos, the Mother of God. As your Archbishop, I had dispensed you from this obligation in the Spring of 2020 as the developing coronavirus pandemic required people not to assemble in group settings. Now, with the impact of the pandemic considerably reduced, it is again possible for the faithful to assemble for the Liturgy.

This obligation, as is always the case, does not apply to those who are seriously ill, have a serious health risk, as well as, those who have significant fear or anxiety of being in a part of large group at this time. Likewise, the obligation does not apply to those who care for those who cannot attend the Divine Liturgy in person. Those excused from participation in the Divine Liturgy are encouraged to spend time in prayer, meditating on the Death and Resurrection of the Lord, reading the Sacred Scriptures, and uniting themselves to Christ in his worship of the Father of us all. Those who are legitimately excused are also encouraged to listen to the radio broadcast of the Divine Liturgy, or to participate through one of the computer or face book live stream offerings from one of our churches.

The spacing restrictions and special communion practices are also discontinued as of August 15, 2021.

## THE CITY OF DAVID



Because of Jerusalem's neutral location, it was a capital acceptable to both David's own tribe of Judah as well as to the tribes of the north. The city became David's and his descendants' personal property (called "the City of David") and the royal seat of the Davidic dynasty. David brought the ark from Kiriath Jearim to Jerusalem, which he established as the major worship center for all Israel (2 Sam 6:1-23; 1 Chron 13:1-14). David

built his own palace there (2 Sam 5:11) and toward the end of his reign purchased the threshing floor of Araunah the Jebusite, a site north of and higher than the ancient city core, where Solomon eventually built the temple (2 Sam 24:18-25; 1 Chron 21:18-26).

In the fourth year of Solomon's reign (966 BC), he began building the temple, a task that took seven years. The exact location of the temple is not known, although many researchers place it in the immediate vicinity of the existing Muslim shrine called the Dome of the Rock.

To the south of the temple, but north of the ancient core of Jerusalem, Solomon built his own palace and the Palace of the Forest of Lebanon (1 Kings 7:1-12). It is possible that this royal acropolis was, in early times, called the Millo (NIV "the terraces"; 1 Kings 9:15, 24; 11:27) but later came to be known as the Ophel (the acropolis). Solomon strengthened the wall of Jerusalem and included the Millo/Ophel, as well as the temple area, within the confines of the wall. Thus the walled city expanded from 15 acres to about 37 acres.

During the divided monarchy (930 - 722 BC), Jerusalem was attacked several times: once by the Egyptian pharaoh Shishak (925 BC; 1 Kings 14:22 - 28; 2 Chron 12:2 - 4) and once by Hazael of Aram Damascus (ca. 813 BC; 2 Kings 12:17 - 18; 2 Chron 24:17 - 24). In each instance, lavish gifts, taken from the temple treasury, bought off the aggressors.

In the days of Amaziah of Judah, however, Jehoash of Israel attacked the city and "broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate" (ca. 790 BC; 2 Chron 25:23). It is difficult, however, to pinpoint the location of these gates in the city walls.

During the eighth century BC "Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate and at the angle of the wall" (2 Chron 26:9) as he strengthened the defenses of the city. Also during his reign (792 - 740 BC) and after, Jerusalem expanded westward so as to include the southern portion of the western ridge—probably because settlers from the northern kingdom moved south to avoid the Assyrian onslaught.

In the excavations in the modern Jewish Quarter of the Old City of Jerusalem, a 210-foot segment of a massive wall, 23 feet thick and in places preserved to a height of 10 feet, was discovered. This was likely built in Hezekiah's day because of the threat of Assyrian assault. He enclosed the whole southern portion of the western ridge so that the total area of the walled city swelled to 150 acres and boasted a population of about 25,000.

Since the Gihon Spring was at some distance from the newly enclosed western suburb, Hezekiah devised a plan to divert the water to a spot inside the city walls, closer to the western hill. He did this by digging an underground tunnel that followed a serpentine path to a point in the Central Valley, which was inside the newly constructed city wall. This diversion is mentioned not only in the Bible (2 Kings 20:20), but also in a Hebrew inscription discovered at the southern end of the 1,750-foot tunnel.

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

DISCIPLES	BOAT	PRAY
LAKE	HEADWIND	TERRIFIED
GHOST	FEAR	COURAGE
SINK	FAITH	DOUBT

