



Saints Peter & Paul Byzantine Catholic Church

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YOU CAN WATCH US ON:

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

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ADMINISTRATOR: FATHER VITALII STASHKEYVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120



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:

Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Raymond Savko, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M.

***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, August 7th 2022

Tone 8

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

Sunday 08/07/2022 11:00 AM *9th Sunday after Pentecost*

For Parish Family

Sunday 08/14/2022 11:00 AM *10th Sunday after Pentecost*

+Helen Drabik – Myron Drabik Family

UPDATES

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

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

On August 7 th 2022	On August 14 th 2022	On August 21 st 2022	On August 28 st 2022
Team B	Team C	Team D	Team A

CANDLES FOR SOMEONE SPECIAL JULY 31st 2022

Will be print on following Sunday's bulletin

OUR GIFTS TO GOD AND OUR CHURCH JULY 31ST 2022

Will be print on following Sunday's bulletin

We need to update the **Prayer List** for the *Sick and Shut-Ins*, there are names that I may have missed that need deleted and/or names that need added. There will be a tablet in the vestibule for you to make the corrections **through Sunday, August 14th**. Thank you.

Church Mice

Karl Zorowski



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COUNCIL MET JULY 25. MEETING SUMMARY:

- 1) Balance sheet and profit and loss statements for calendar year 2022 were distributed.
- 2) Project to remove concrete finials from bell towers delayed due to weather and bee infestation. Expectation is work will resume before July 30.
- 3) Other projects including changing lights in sanctuary will be scheduled after bell tower project completed.
- 4) The community blood drive to be held at our church is now scheduled for Saturday, October 22.
- 5) Plans to celebrate 100th anniversary of the physical building of our church are being discussed. Celebration likely in September 2023. Committees will be formed and volunteers welcomed to serve on them.
- 6) Also discussed putting together a photo directory for the parish.

AUGUST BIRTHDAYS

08/01 ANTHONY FALKOVICH
08/12 MARY ANN BARTAK
08/19 THOMAS FIALKOVICH
08/27 MARLENE INGRAHAM
08/29 NIKOLAI STASHKEVYCH
08/31 STEPHEN SHAMBURA

AUGUST WEDDING ANNIVERSARIES

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

CATHOLIC TEACHING, THE SACRAMENTS OF HEALING

The Sacrament of Penance and Reconciliation

The sacrament of forgiveness

Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. the Fathers of the Church present this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of grace."

Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

Beneath the changes in discipline and celebration that this sacrament has undergone over the centuries, the same fundamental structure is to be discerned. It comprises two equally essential elements: on the one hand, the acts of the man who undergoes conversion through the action of the Holy Spirit: namely, contrition, confession, and satisfaction; on the other, God's action through the intervention of the Church. the Church, who through the bishop and his priests forgives sins in the name of Jesus Christ and determines the manner of satisfaction, also prays for the sinner and does penance with him. Thus the sinner is healed and re-established in ecclesial communion.

The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his Son and the gift of his Spirit, through the prayer and ministry of the Church:

God, the Father of mercies, through the death and the resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit.

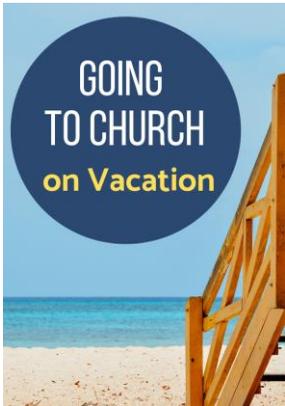
CATECHISM OF THE CATHOLIC CHURCH

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

SUMMER IS NOT A TIME TO VACATION FROM WORSHIPPING GOD

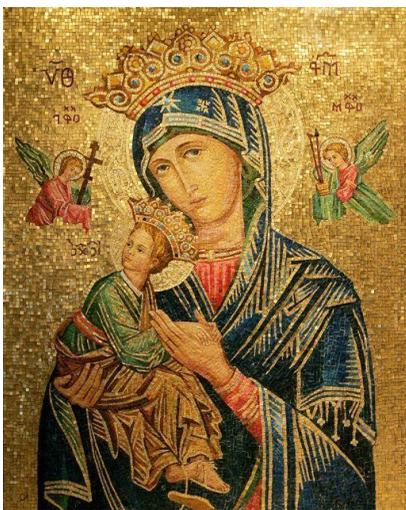


Now that Summer is here many will be vacationing. Please remember to keep the worship of God in your plans. The first Precept of the Church is to participate in the Divine Liturgy on Sundays and Holy Days of Obligation. This does not exclude vacation time! The place to worship God is at the Divine Liturgy. He is most kind and merciful, sustaining and gifting us in all that we have and need. **A voluntarily absence without serious reason makes one guilty of mortal sin, and unable to approach Holy Communion until the sinful neglect is confessed in the Holy Mystery of Reconciliation.** If you know that where you are traveling that there is no Catholic Church, please inform the Pastor so that a dispensation may be considered. You can download an app on your cell phone called "Mass Times" and find Mass

ADVISORY COMMITEE MEETINGS:

October 24th 2022 at 6:30 pm at Church Social Hal

***THE SISTERS OF ST. BASIL THE GREAT WARMLY INVITE YOU TO THE
88TH ANNUAL PILGRIMAGE;
IN HONOR OF OUR LADY OF PERPETUAL HELP***



Friday, September 2

6:30 p.m. COMPLINE followed by BLESSING OF WATER

Saturday, September 3

7:00 a.m. – 12 noon MYSTERY OF RECONCILIATION
(Confessions)

8:00 a.m. MATINS at Shrine Altar

9:45 a.m. Procession with icon of Our Lady of Perpetual Help from
House of Prayer to Shrine Altar

10:00 a.m. DIVINE LITURGY

Welcome: Sister Susan Sisko, OSBM

1:00 – 5:00 p.m. MYSTERY OF RECONCILIATION

1:00 p.m. PARAKLIS at Shrine Altar

3:00 p.m. TEEN PILGRIMAGE at Prayer Garden

4:00 p.m. VESPERS with DIVINE LITURGY at Shrine Altar

7:15 p.m. Procession from House of Prayer to Mount Macrina Cemetery

Sunday, September 4

7:00 a.m. DIVINE LITURGY House of Prayer Chapel

7:30 a.m. MATINS at Shrine Altar

7:30 a.m. – 12 noon MYSTERY OF RECONCILIATION (Confessions) House of Prayer Patio

9:00 a.m. DIVINE LITURGY – Slavonic Shrine Altar

11:00 a.m. DIVINE LITURGY – Vocations Shrine Altar

12:20 – 5:00 p.m. MYSTERY OF RECONCILIATION (Confessions) House of Prayer Patio

1:00 p.m. CHILDREN'S PROCESSION with Special Blessing for Youth & Young Adults

2:00 p.m. MYSTERY OF ANOINTING at Shrine Altar

3:45 p.m. Procession from House of Prayer to Shrine Altar

4:00 p.m. DIVINE LITURGY Shrine Altar

7:00 p.m. CANDLELIGHT PROCESSION

(Beginning and ending at the Shrine Altar)

CLOSING OF THE PILGRIMAGE

Following the Candlelight Procession:

TEEN SOCIAL Prayer Garden Area

YOUNG ADULT SOCIAL Trinity Center

INPUT SESSION – Seminarians (Followed by a social)

Monday, September 5

9:30 a.m. DIVINE LITURGY at Shrine Altar

9TH SUNDAY AFTER PENTECOST

In Matthew 14:22-34, we learn an important lesson about being Christ's disciples. In today's Gospel, we see the disciples rowing against the great wind. But the fact that they are going against the wind doesn't mean they are headed in the wrong direction or that they are moving away from Christ. In this Gospel lesson, that strong wind is necessary for their encounter with Christ and for their understanding to grow.

We sense their and our powerlessness in the world – they are too far from the shore for help. The wind might capsize their boat and sink their mission. Not only are they being blasted by the wind but their faith is being buffeted by the winds of disbelief. There is more than one storm raging on that lake.

It might be piously inspiring if in the Gospel we were to see the disciples calmly praying through the storm. Not so in the Gospel. They are struggling against the storm and they are terrified. Jesus comes to them in the storm, walking on the sea. He doesn't prevent the storm from happening. We find Him in the storm and there we are to be strengthened and comforted, calmed and guided in and through the storm. The values of the Kingdom of Heaven are so unworldly.

The Storms of life are many – violence, stress, financial, family, death, grief, personal struggles, temptations, passions, diseases. Christ still can be encountered in the storm. The storms are no less violent, but we can find God if we are looking and we can hold on to God just as Peter grasped the hand of Christ.

Jesus calls to us from the midst of the storm: "Take courage! Don't be afraid! It is I!" Can we hear Him despite the wind of the storm? We are Christ's presence in this stormy world. In that storm we are to be present offering our hand to those who are drowning. God is not hidden in heaven, God is present in the midst of the storm.

In the Gospel we see Jesus showing His power over nature as He walks on the storm tossed waters. We see Peter, a disciple, being given power to imitate our Lord in the midst of the storm. And we see how we as disciples are dependent on Christ even when empowered by Him.

Peter asked permission to walk on the water. Christ responds not with an invitation but with a command: "Come!" Jesus orders Peter to walk on the water! As Peter walks on the water he and the other disciples are amazed as they learn to what extent they can share in the powers of God's Son on earth. As soon as Peter loses sight of the fact that this miracle, that he is walking on water, is being done to edify him and the other disciples, he is sunk. No miracle, no power of God is given to us to elevate us above anyone else. All are given to educate us and everyone else. Sinking in the storm sea brought Peter back to his senses and he turns again to Christ.

All miracles are done to the glory of God and for the upbuilding of one another. All miracles are done in order to increase faith and for the edification of all. Even Peter's failure was a lesson for all in discipleship. Let all you do be done in love.

WHAT IS A HOLY PILGRIMAGE



In today's world, especially in Europe and America where there is a certain amount of affluence, individuals and families do not go "on pilgrimage"; they "take vacations." They go skiing, or they go to Disneyland, or they travel as tourists to see some interesting — but usually non-Catholic, non-religious — places and sites. Our forefathers in the old countries, however, knew nothing about such things as vacations; they only knew about pilgrimages. They lived longing for the day when they could go on a pilgrimage to the shrine of some wonderworking icon or a saint. This was their concept of a vacation — something that would nourish the soul

rather than give rest to the body, for the body, they knew, would soon disappear into the grave, when the soul would go on into eternity and there find its reward or punishment, according to the way of life it had led with the body on this earth.

The English word "holy" comes from the Middle English, *halig*, which is derived from the Old English, *hal* (hail), which means "whole" or complete, not divided or broken up. This seems to reflect the Savior's own command to us, that we be perfect, even as your Father Who is in Heaven is perfect (Matt. 5:48). He could as well have said, "*Be you holy, even as your Father Who is in Heaven is holy.*" Or "*Be you whole...*" (Our English word "heal"—as when the Lord healed the paralytic—comes from exactly the same Old English term for "whole" and "holy.") So, by "holy" we commonly mean something or someone that is exalted or worthy because it is perfectly good and righteous or filled with virtue. We also use the word "holy" interchangeably with "divine" or "heavenly"; thus, we say "Holy God," or "the Most Holy Mother of God." A less common but very useful word is "hallow," which also comes from the same root as holy and whole, but means something that has been made holy or is set apart for holy use.

All of these words—whole, heal, hailow—are therefore closely related in English to our word "holy." The whole aim of our life is to become holy, that is to become saints, to achieve union with God. Now we come to the word "pilgrimage." This word comes from the word "pilgrim"; for our purposes a pilgrim is one who journeys to a shrine or holy place, perhaps the shrine of a saint, or a church containing a great wonderworking icon, or a monastery. This word derives from the Latin *peregrinus*, which means "foreigner," and from this we get our fine old English word, "peregrinate," seldom used nowadays, which means simply to walk or travel, especially on foot. A "pilgrimage," then, is the journey or path that a pilgrim takes to a shrine or sacred place. It can also refer to the course of our life here on earth, about which I'll speak more in a moment.

When we talk about a "holy pilgrimage," we mean, then, some activity or behavior or action—namely, going somewhere very special in a churchly sense, a place that is very holy and tends to draw us towards grace, towards God and towards goodness. It is a movement forward, ultimately in the direction of God. A holy pilgrimage is something which is "set apart" and different from our normal day-to-day activities; it is supposed to be something "other-worldly."

The well-known Eastern spiritual classic, *The Way of a Pilgrim*, offers a prime illustration of "holy pilgrimage." A more traditional pilgrimage is described at length in the classic medieval work, *The Canterbury Tales* by Geoffrey Chaucer, who describes a group of people on pilgrimage to Canterbury in England order the venerate the reliquary shrine of the martyred Roman Catholic bishop, Thomas Becket. Although Becket lived after the Great Schism, the pilgrimage probably had many elements in common with pre-Schism pilgrimages in England and elsewhere.

Great Lent is itself a Holy Pilgrimage, as are each of the other holy fasting seasons of the year: Nativity Fast, Apostles Fast, Dormition Fast). It is a pilgrimage not perhaps in space, from one place to another, but certainly a pilgrimage in time and spirit, a pilgrimage that makes use of certain bodily and spiritual practices or "works" such as fasting, vigils, and standing at long services, prostrations and, as far as possible, greater silence or quietness in our lives, both outwardly and inwardly. In such a pilgrimage we are going not only from this world to other worldliness, but we are traveling from the world of sin and death to the world of resurrection and transfiguration; we are swimming a spiritual and psychological sea in order to arrive, finally, at the safe and all-bright harbor of our Lord and God's Resurrection, Pascha.

An essential key to making a successful pilgrimage, whether an outward or an inner pilgrimage, is repentance. We all of us at one time or another, to one degree or another, feel some sorrow or regret about our sins and failings. But true repentance is much more than regret. In the lives of the saints, the experience of authentic repentance is like a moment of awakening from the sleep of this life of sin. It marks a decisive change in their lives because repentance means not just passing regret or temporary sorrow, but a genuine and complete change of mind or a change of direction in one's life itself; it is "a sudden shift of the center of gravity of one's total being from the material to the spiritual, from the physical world to God, from concern for the body to concern for the soul."

This is a turning inwards rather than a turning outwards, a turning from other people and things and events to one's own soul; it is a pilgrimage to the Kingdom of Heaven which is within us. As Saint Peter of Damascus says: "*One ought to meditate on the name of God more often than one breathes, at all times and places, gathering the mind from all worldly thoughts.*" (Quoted in Cavarnos, *Ibid.*) This kind of profound experience of repentance leads naturally to the Sacrament or Mystery of Confession, and proper preparation for Confession, as we all know, is one of the important things that we do in connection with any kind of pilgrimage, whether inward or outward. Very often the pilgrims of old went on pilgrimage specifically in order to find some good priest or wise elder to whom they could make the confession of a lifetime, the kind of confession that literally would open up wellsprings of repentance from within. Without seeking this spirit of repentance, a pilgrimage is barren and stillborn, without fruit, not satisfying to God or to our own human hearts.

Above all, then, we must be cultivating a spirit of repentance, asking God for this grace, and treasuring it when we receive it, even if we only catch little glimpses of it. How often we see in the lives of the saints that this or that righteous man or woman lay dying, surrounded by family or disciples, and expressed his profound sorrow not because his life was coming to an end, not because he would no more see the sunrise or sunset, or enjoy good food, hard work, or the conversation of friends, but because he did not have more time left in which to repent. For him the pilgrimage of this life was now ended.

Finally, a Holy Pilgrimage requires taking steps and going forward, either with the body or with the heart and soul or, when possible, with both. When we take steps forward it is always best if we have a map, if we have someone else, someone trustworthy, in whose footsteps we can follow. For us, a pilgrimage map is provided by the Church. This "map" for our pilgrimage is like a battle plan. On this map the path we must follow is clearly marked, and the footsteps we must follow are those of the saints, beginning with our own patron saints. To transform a "good" pilgrimage into a "Holy" Pilgrimage requires that we leave our self-centeredness — which is our old baggage or luggage, behind and that we not become attached to new worldly cares or baggage along the way, no matter how important or attractive these things may seem at the moment. During any other kind of pilgrimage, we must struggle to keep our hearts from anything and anyone that does not lead us to God. "This is the lesson we can learn from the great Byzantine pilgrims of old, those for whom the whole of life was one zealous and focused pilgrimage — the journey from this life to the next, from earthly life to eternal life.

Jesus Walks on the Water

During the fourth watch of the night Jesus went out to them, walking on the lake. Matthew 14:25 (NIV)

Based on Matthew 14:22-33 (NIV)



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

EVENING	HAND	DOUBT	WAVES
COURAGE	AFRAID	SAVE	SINK
LAKE	WALKING	BOAT	WIND
PRAY	COME	WATER	ALONE

JESUS WALKING ON WATER



Jesus walking on the water, or on the sea, is depicted as one of the miracles of Jesus recounted in the New Testament. There are accounts of this event in three Gospels—Matthew, Mark, and John—but it is not included in the Gospel of Luke. This story, following the miracle of the feeding of the five thousand, tells how Jesus sent the disciples by ship back to the "other side" of the Sea of Galilee (the western side) while he remained behind, alone, to pray. Night fell and the sea arose as the ship became caught in a wind storm. After rowing against the wind for most of the night, the disciples saw Jesus walking on the water. They were frightened,

thinking that they were seeing a spirit, but when Jesus told them not to be afraid, they were reassured. After Jesus entered the ship, the wind ceased, and they arrived at land

The story of Jesus walking on water is retold in the gospels of Matthew, Mark, and John; it is not in the Gospel of Luke. This episode is narrated towards the end of the Ministry of Jesus in Galilee before the key turning points halfway through the gospel narratives where Peter proclaimed Jesus as Christ and saw the Transfiguration. In all three gospels it follows the feeding of the five thousand, where Jesus had withdrawn by ship to a desert place "belonging to" Bethsaida after hearing of the death of John the Baptist, but was followed by the crowds who travelled on foot.

At the end of the evening, the disciples boarded a ship to cross to the other side of the Sea of Galilee, without Jesus who went up the mountain to pray alone. John alone specifies they were headed "toward Capernaum". During the journey on the sea, the disciples were distressed by wind and waves, but saw Jesus walking towards them on the sea. John's Gospel specifies that they were five or six kilometers away from their departure point. The disciples were startled to see Jesus, but he told them not to be afraid.

Matthew's account adds that Peter asked Jesus, "if it is you", to tell him, or command him, to come to Jesus on the water (waters). After Peter came down out of the ship and walked on the water, he became afraid of the storm and began to sink. He called out to Jesus for help. Jesus caught him, and commenting on his lack of faith led him back to the ship, whereupon the storm stopped. Matthew also notes that the disciples called Jesus the Son of God. The fact that the John account also lacks this detail suggests that this account of "St. Peter's venture" is a redactional addition by Matthew.

In all three accounts, after Jesus got into the ship, the wind ceased and they reached the shore. Only John's account has their ship immediately reach the shore. Matthew's and Mark's accounts end at this point, but John mentions that the next day some people from the other side of the sea that looked for Jesus, noted that the disciples left without him, but they didn't know where he went. When they came to Capernaum and asked Jesus how he came there, instead of answering the question, he told the crowd that they followed him, not because they had seen signs, but because of the free loaves they had eaten the day before, and he advised them not to seek earthly gains, but aim for a life based on higher spiritual values.