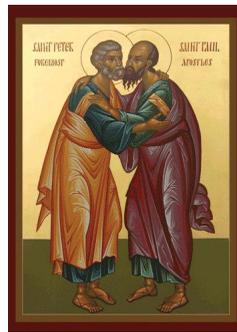




Saints Peter & Paul Byzantine Catholic Church



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, June 7th, 2020

Tone 8

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

Sunday	06/07/2020	11:00 AM	Sunday of All Saints +Daniel Horton <i>By Mary & Dan Joscak</i> (On-Line)
Sunday	06/14/2020	11:00 AM	2nd Sunday after Pentecost +Shirley Carmoney Torbich <i>By Cindy & Bryan Bonacci</i> (On-Line)

CONTRIBUTIONS

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

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.

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



Andrew Cencarik, Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Rosemary Rynn.

****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.**

LIVE STREAM VIEWING

Liturgy on May 29th was: 219; on Sunday May 31st was 235; on Monday June 1st was 99.

DIVINE SERVICES ATTENDANCE

The attendance for Sunday, May 31, was: 24; Monday, June 1st was 7.

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

MARTYR ALEXANDER AND VIRGIN MARTYR ANTONINA AT CONSTANTINOPE



Commemorated on June 10; The Holy Martyrs Alexander and Antonina the Virgin. Saint Antonina was from the city of Krodamos (Asia Minor). She was arrested for being a Christian, and was brought before the governor Festus. He urged her to worship the pagan gods, promising to make her a priestess of the goddess Artemis. But the saint bravely confessed Christ, and she urged the governor to renounce the worship of demons in the form of idols. Festus gave orders to strike the saint on the face and lock her up in prison.

The martyr spent all her time at prayer, she ate and drank nothing, but then she heard the voice of God, “Antonina, fortify yourself with food and be brave, for I am with you.” When they led her before the governor again, the martyr continued to stand up for the Christian Faith and to denounce the pagans.

The governor decided to give the holy virgin over for defilement by soldiers, but the Lord inspired one of them, Saint Alexander, to save the holy virgin. He sought permission to go in to her on the pretext that he might be able to convince her to obey the governor’s will. Saint Alexander then suggested that she put on his military attire and flee. Saint Antonina was afraid, but the Lord ordered her to agree. No one recognized her dressed as a soldier, and she walked out of prison. The soldiers sent by Festus found Saint Alexander alone in the cell. He would not respond to the questions of the governor, and so he was tortured and mercilessly beaten. Through the inspiration of the Lord Jesus Christ, Saint Antonina also came to stand before Festus.

Soldiers cut off their hands, then they smeared them with pitch and threw them into a pit where a fire was burning. When the fire went out, they threw snakes into the pit, so that Christians would not be able to gather up the bones of the martyrs. Returning home, Festus became numb, and was able neither to eat nor to drink. He died after seven days of terrible torment.

Sts Alexander and Antonina were martyred on May 3, 313. In the Prologue their memory is listed under June 10. The relics of the saints were transferred to Constantinople and placed in the Maximov monastery.

A CELEBRATION OF MARRIAGE - 3 P.M. – SEPTEMBER 13, 2020 – 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 13th 2020. 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 this year of 2020, contact Fr. Vitalii. **Dead line is July 19th 2020.**

CATHOLIC TEACHING

The Church - revealed by the Holy Spirit

"When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church." Then "the Church was openly displayed to the crowds and the spread of the Gospel among the nations, through preaching, was begun." As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them.

So that she can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her." "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom."

The Church - perfected in glory

"The Church . . . will receive its perfection only in the glory of heaven," at the time of Christ's glorious return. Until that day, "the Church progresses on her pilgrimage amidst this world's persecutions and God's consolations." Here below she knows that she is in exile far from the Lord, and longs for the full coming of the Kingdom, when she will "be united in glory with her king." The Church, and through her the world, will not be perfected in glory without great trials. Only then will "all the just from the time of Adam, 'from Abel, the just one, to the last of the elect,' . . . be gathered together in the universal Church in the Father's presence."

III. THE MYSTERY OF THE CHURCH

The Church is in history, but at the same time she transcends it. It is only "with the eyes of faith" that one can see her in her visible reality and at the same time in her spiritual reality as bearer of divine life.

The Church - both visible and spiritual

"The one mediator, Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and charity, as a visible organization through which he communicates truth and grace to all men." The Church is at the same time:

- a "society structured with hierarchical organs and the mystical body of Christ;
- the visible society and the spiritual community;
- the earthly Church and the Church endowed with heavenly riches."

These dimensions together constitute "one complex reality which comes together from a human and a divine element": *The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.*

O humility! O sublimity! Both tabernacle of cedar and sanctuary of God; earthly dwelling and celestial palace; house of clay and royal hall; body of death and temple of light; and at last both object of scorn to the proud and bride of Christ! She is black but beautiful, O daughters of Jerusalem, for even if the labor and pain of her long exile may have discolored her, yet heaven's beauty has adorned her.

The Church - mystery of men's union with God

It is in the Church that Christ fulfills and reveals his own mystery as the purpose of God's plan: "to unite all things in him." St. Paul calls the nuptial union of Christ and the Church "a great mystery." Because she is united to Christ as to her bridegroom, she becomes a mystery in her turn. Contemplating this mystery in her, Paul exclaims: "Christ in you, the hope of glory."

In the Church this communion of men with God, in the "love [that] never ends," is the purpose which governs everything in her that is a sacramental means, tied to this passing world.

"[The Church's] structure is totally ordered to the holiness of Christ's members. and holiness is measured according to the 'great mystery' in which the Bride responds with the gift of love to the gift of the Bridegroom." Mary goes before us all in the holiness that is the Church's mystery as "the bride without spot or wrinkle." This is why the "Marian" dimension of the Church precedes the "Petrine."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

SUNDAY OF ALL SAINTS

I congratulate you all, dear brothers and sisters, with your saint's day, because today is All Saints Sunday and it is our name-day today. Today the Church glorifies all saints, – both Christians who lived before us and those people who were led by the Holy Spirit even before coming Christ to the earth. Each nation irrespective of its faith has such notion as a saint. A person is usually called a saint when he differs from other people surrounding him, by his best features. Though, as a rule, it is difficult for people to explain what holiness is. But in the teaching of the Church this question is solved simply: saint is the one who is connected with the Holy Spirit.

Not a single person being born from sinful parents and leading a sinful life can't be saint itself, because human nature fell down because of the sin. A person can't be a generator of God's grace. The source of grace is only God. And if a person is striving for God, if his striving is sincere, deep, real, then the Lord seeing it, comes to meet this man, and there takes place connection of human soul and God's soul. This connection is called holiness or eternal life, because everything that is not connected with God and has no God's spark is perishable, and what is connected with God is not perishable. God is eternal and when human soul connects with God's soul, the soul of a person becomes eternal.

The Lord has founded the Church not to pray for repose of the dead, to read the burial service or perform services of need. The only God's aim is to bring all of us to Him, and this can take place by God's grace, through connection with grace of our spirit. And today's Holy Gospel tells us how to achieve this connection, how to achieve holiness. But the Gospel was written long ago when there were no saints yet, so it is much easier for us now. We can study the life of any saint, we can see what he did, what he said and we can begin to imitate him in our life in order to achieve the same communication with God. In the Holy Gospel and the saints' lives we are shown the way how to achieve holiness. And if during our life we want to achieve what saint God-pleasers achieved, if we want our going to church, our communion, studying Holy Scripture, in general, our life to have some fruit, then we must go exactly this way. And if we are striving for something more besides holiness, then our life will be fruitless.

The Lord tells us what holiness begins with, *"Everyone who will confess me before human beings, I will also confess him before My Father who is in heaven. But the one who will deny me before human beings, I will also deny him before My Father who is in heaven"*.

The thing is that holiness is not fixed, settled state. This is not simply the result of ascending from the valley of sin to the top of justice: once you have achieved something and have rested content. Holiness is not an order which is awarded for intensive spiritual work or for successful battle with the angel of darkness. Holiness is, in general, not a result but a process. Holiness is continuous movement to Christ. The movement where stop, rest, even short-time rest are impossible. The Church celebrates the memory of the saints to show us living examples of people whose souls were saved, so that we can imitate them in our lives. They teach us how to please God. So the word of God commands us, *"Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith"*. Glorifying the saints, we, at the same time, call them to pray for us, as they love us, and daring to pray before God throne, they can help us by their prayers in our salvation. Glorifying the saints, we glorify their virtues, and glorifying virtues, we glorify God – the source of all virtues.

There are a lot of saints glorified by their pious and righteous life. According to some church historian, as stars in the sky light all parts of the world and show the way to travelers on the earth and in the sea, so the deeds of saints shine, spiritually enlighten and show the way to those who want to be saved. And let nobody be despaired in their salvation as the saints' lives show that people of any rank, class, under different circumstances and life conditions have achieved a state of grace. Neither the place nor the conditions save a person. We must do only one thing: not to break conscience and the law of God by our work and life.

PROJECTS

After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

All walls and floor of our Social hall was fixed and painted. Total cost for materials (2 Five gallons of paint for walls; 2 Five gallons of paint for floor, paint brushes and all stuff for painting and fixing walls and floor etc.) and labor was \$ 2,100.00

PROJECTS

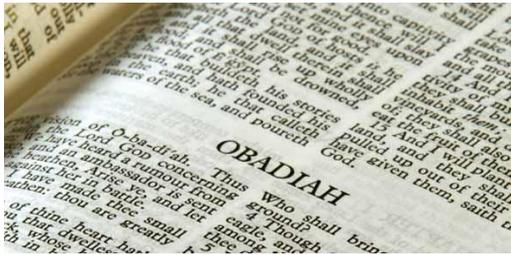
COST OF PROJECTS: \$ 2,600.00

All pledged & unpledged Donations received to Date: \$ 355.00

Shortfall: \$ 2,245.00

All MONTHLY envelopes donations are going to pay off our projects

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF OBADIAH



Author: Obadiah; Date Written: 850-582 BC

Obadiah is the shortest book in the Old Testament. The prophet Obadiah cannot be easily identified with any other person named Obadiah in the Old Testament. His name means "servant of Yahweh." Simply, the book is a prophecy against the nation of Edom.

Edom, also called Idumea, was descended from Esau, the brother of Jacob. The Edomites' land was south and east of Dead Sea, adjacent to southern Judah and extending south to the Gulf of Aqaba. The nation had refused to let the Israelites pass through during the Exodus journey (Num 20:18). They had been one Israel's traditional enemies and had been conquered as part of David's kingdom in the period of the united monarchy.

Since Obadiah does not make any clearly dated historical references, the book is very difficult to date. The first option is to date Obadiah as roughly contemporaneous with Hosea and Amos and to associate the Edomite's actions with the rebellion against the Judahite king Joram in 2 Kgs 8:20-22 (2 Chr 21:8-10). The more likely option is to see Obad 10-14 as referring to the fall of Jerusalem in 587 BC. Obad 14 and Ps 137:7 seem to indicate that the Edomites at least approved of the Babylonians leveling of Jerusalem and at most, helped them to destroy the city and capture Jewish refugees. Ironically, Nebuchadnezzar and the Babylonians sacked Edom five years later, fulfilling Obadiah's word in Obad 15.

There are remarkable parallels between Obadiah and Jeremiah 49. Scholars disagree as to whether one of prophets relied on the other or if the two relied on a common source.

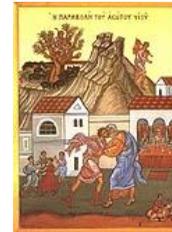
Obadiah announces the Lord's judgment against Edom for the nation's sins against Israel. The prophet mentions "the day of the Lord," which is a constant theme in the prophets (Obad 15, Isa 13:6, Jer 46:10, Ezek 30:3, Joel 1:15, Amos 5:18, Zeph 1:14). The last section of the prophecy describes a time of vindication for the Lord's people, when Israel will rule over Edom. The book illustrates the Lord's care for those who belong to him and reveals his character as a just God who will judge evil and reward fidelity.

PRE-LENT



The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he "sought to see who Jesus was" (Lk 19.3). The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.

The following Sunday is that of the Publican and the Pharisee. The focus here is on the two men who went to the Temple to pray—one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God (Lk 18.9). The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for mercy.



The next Sunday in the preparation for Great Lent is the Sunday of the Prodigal Son. Hearing the parable of Christ about God's loving forgiveness, we are called to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Lk 15.11-24).

The next Sunday is called Meatfare Sunday since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the Last Judgment (Mt 25.31-46). We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.

... for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, I was naked and you clothed Me, I was sick and in prison and you visited Me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to Me (Mt 25).

We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.



Finally, on the eve of Great Lent, the day called Cheesefare Sunday and Forgiveness Sunday, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us.

If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses (Mt 6.14-18).





BYZANTINE CATHOLIC SEMINARY OF SAINTS CYRIL AND METHODIUS

FORMING LEADERS FOR THE CHURCH

Celebrating our 2020 Graduates

Glory to Jesus Christ!



As the Byzantine Catholic Seminary, we continue the mission mandate of our Lord Jesus Christ, "...teaching them to observe all things that I have commanded you..." (Matthew 28:20). As a Catholic community of formation, we discern and nurture the gift of vocation granted by the Holy Spirit to those men called to a life of ordained ministry. Also, as a theological center and resource for lifelong learning, we hand on the Tradition of the Christian East for those men and women who seek to serve and enrich the life of the Church and to engage the world in theological reflection, dialogue, and witness.

Looking with hope to the service of the Church's future leaders, ministers, and scholars, our Seminary of Ss. Cyril and Methodius is pleased to announce the following graduates who

have, since the beginning of 2020, completed all requirements and been granted their diplomas:

- Subdeacon Michael David Kunitz (M.Div.)
- Mr. Jordan Scott Eugene Lammers (M.A.T.)
- Father Thomas Stephen Wells (M.Div.)
- Deacon Paul Richard Varchola West (M.Div.)
- Subdeacon Alexei Daniel Gregory Woltornist (M.A.T.)

Metropolitan William Skurla, by virtue of the authority vested in the Byzantine Catholic Seminary by the Commonwealth of Pennsylvania, and upon the recommendation of our Board of Directors, Administrative Staff, and Faculty, has conferred upon the above-named their degrees with all the rights and privileges pertaining thereto.

We congratulate our graduates and ask that God bless them and all their future endeavors.

Holy Fathers Cyril and Methodius, pray to God for us.

Fr. Robert Pipta, Rector



Catholic Saints Word Search

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

- | | | | |
|----------|---------|------------|-----------|
| Nicholas | Frances | Juan | Peter |
| Rita | Joan | Marguerite | Valentine |
| Thomas | Isidore | Augustine | Vincent |
| Teresa | Rose | Elizabeth | Raphael |
| Gabriel | Michael | John | Joachim |
| Anne | George | Bernadette | Joseph |

Blessed Virgin Mary

IMPORTANT UPDATES

Dear Brothers and Sisters,

I am pleased to let you know that we will be gathering again **FOR SUNDAY LITURGY BEGGING SUNDAY, MAY 31**. It has been many weeks since we've gathered together to praise our Lord and receive the Sacrament together, but with Allegheny County being moved to "yellow" status by the state and with guidelines from Archbishop William, we will begin again.

As the coronavirus pandemic has not been entirely mitigated, we will be proceeding with caution and prudence, and remaining alert to any changes in the statistics which might bring on new restrictions or recommendations, but with gratitude that we will be able to gather once again. Some things, however, will be different.

- Our Divine Liturgy will be as normal, at 11:00 AM on Sunday morning.
- There will be no Divine Liturgy Books, bulletins, or other materials in the vestibule or the pews.

BULLETINS WILL BE SENT TO YOU HOME ADDRESS.

- The faithful are encouraged, but not required, to wear a mask over their mouths and noses while in the church.
- All those in attendance are to keep appropriate social distance from others – at least six feet between each individual or family unit. This means not sitting in pews directly in front of or behind anyone else, and leaving space between people on the same pew. We have a large enough church that this should not be a difficult problem.

NO BASKET OR PLATE WILL BE PASSED FOR THE OFFERING. RATHER, THE FAITHFUL WILL BE ENCOURAGED TO LEAVE THEIR OFFERING IN A RECEPTACLE IN THE BACK OF THE CHURCH IDENTIFIED FOR OFFERINGS. OR SAND YOUR OFFERINGS TO PARISH OFFICE

- At the time of communion, the faithful should come forward keeping at least six feet of distance between them and the person in front of them. Anyone wearing a mask should remove it before coming forward to receive the Sacrament.

- At the time of communion, the priest will wear a mask while distributing the holy Mysteries.
- **THE FAITHFUL ARE INSTRUCTED TO NOT VENERATE THE HOLY CROSS, ICONS, HANDS, OR ANY OTHER SURFACE WHICH CAN HOLD THE VIRUS.** One can make an act of veneration in one's hear with a simple bow of the head and a silent prayer.

- If you are coming and become ill, please call the Church office and leave a message so that a standby may be contracted.

After the Divine Liturgy, there will, unfortunately, be no gathering. The pews will be cleaned with sanitizer after the Liturgy and the faithful are asked to not visit the church between liturgies so as to keep the area sanitized. The faithful may speak to one another outside after liturgy, keeping appropriate social distance.

NOTE: THE ARCHBISHOP HAS RELIEVED THE SUNDAY OBLIGATION FROM ANY WHO ARE NOT IN GOOD HEALTH, HAVE OTHER MEDICAL RISKS, OR HAVE SERIOUS FEAR OF INFECTION BY THE VIRUS. IF YOU ARE FEELING ILL, WHETHER OR NOT YOU THINK IT MAY BE THE VIRUS, PLEASE STAY HOME OUT OF CHARITY AND CONCERN FOR YOUR FELLOW PARISHIONERS.

I wish, as I know all of you do, that our gathering together again would be as robust and full and joyful as it could be. Coming back "little by little," as it were, seems almost as if we cannot give the Lord all he deserves.

However, let us not forget that our caution and our social distancing are in themselves acts of love and care for those who are more vulnerable. And this is an act of service to our Lord who said, "whatever you do to the least of these, you do unto me." Our Lord wants, even more than our festivities, our wholehearted devotion and love.

I know that you all have been praying during this time of separation. And we will continue to pray for God's ongoing protection of our community, for the good of our nation and the world, and for an end to this pandemic. May God be merciful to us and bless us, show us the light of his countenance, and come to us.

ENCYCLICAL LETTER

4. Nonetheless, it is true that a single term conceals a variety of meanings. Hence the need for a preliminary clarification. Driven by the desire to discover the ultimate truth of existence, human beings seek to acquire those universal elements of knowledge which enable them to understand themselves better and to advance in their own self-realization. These fundamental elements of knowledge spring from the wonder awakened in them by the contemplation of creation: human beings are astonished to discover themselves as part of the world, in a relationship with others like them, all sharing a common destiny. Here begins, then, the journey which will lead them to discover ever new frontiers of knowledge. Without wonder, men and women would lapse into deadening routine and little by little would become incapable of a life which is genuinely personal.

Through philosophy's work, the ability to speculate which is proper to the human intellect produces a rigorous mode of thought; and then in turn, through the logical coherence of the affirmations made and the organic unity of their content, it produces a systematic body of knowledge. In different cultural contexts and at different times, this process has yielded results which have produced genuine systems of thought. Yet often enough in history this has brought with it the temptation to identify one single stream with the whole of philosophy. In such cases, we are clearly dealing with a "philosophical pride" which seeks to present its own partial and imperfect view as the complete reading of all reality. In effect, every philosophical system, while it should always be respected in its wholeness, without any instrumentalization, must still recognize the primacy of philosophical enquiry, from which it stems and which it ought loyally to serve.

Although times change and knowledge increases, it is possible to discern a core of philosophical insight within the history of thought as a whole. Consider, for example, the principles of non-contradiction, finality and causality, as well as the concept of the person as a free and intelligent subject, with the capacity to know God, truth and goodness. Consider as well certain fundamental moral norms which are shared by all. These are among the indications that, beyond different schools of thought, there exists a body of knowledge which may be judged a kind of spiritual heritage of humanity. It is as if we had come upon an implicit philosophy, as a result of which all feel that they possess these principles, albeit in a general and unreflective way. Precisely because it is shared in some measure by all, this knowledge should serve as a kind of reference-point for the different philosophical schools. Once reason successfully intuits and formulates the first universal principles of being and correctly draws from them conclusions which are coherent both logically and ethically, then it may be called right reason or, as the ancients called it, *orthós logos*, *recta ratio*.

To be continued...

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

The new commandment of love is required of everyone who follows the risen Lord. How do you fulfill the commandment? If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call

William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.