



Saints Peter & Paul Byzantine Catholic Church



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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

Sunday, June 14th, 2020

Tone 1

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

Sunday	06/14/2020	11:00 AM	2 nd Sunday after Pentecost +Shirley Carmoney Torbich By Cindy & Bryan Bonacci (On-Line)
Sunday	06/21/2020	11:00 AM	3 rd Sunday after Pentecost Father's Day (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!

JOAN SKINTA AT CARE CENTER

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

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 Sunday June 7th was 236.

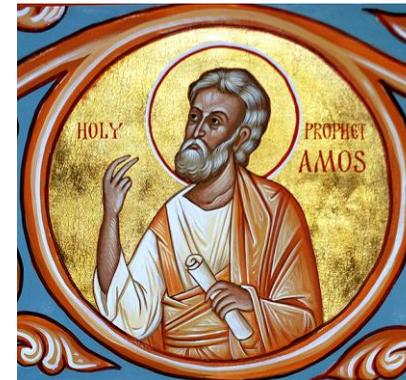
DIVINE SERVICES ATTENDANCE

The attendance for Sunday, June 7th was 24.

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.

PROPHET AMOS



Commemorated on June 15. The Holy Prophet Amos, third of the Twelve Minor Prophets, lived during the eighth century before Christ. At this time the Hebrew nation was divided into two kingdoms: Judea and Israel. The Judean king Hosiah ruled in Jerusalem, but the ten separated Israelite tribes were ruled by Jeroboam II, an idol-worshipper. At Bethel he set up an idol in the form of a golden calf, which they worshipped, after they rejected the God of Israel.

The Prophet Amos was a Judean, from the city of Thecua in the land of Zebulun. Simple and untaught, but fervent in faith and zealous for the glory of the true God, this former shepherd and dresser of sycamore trees (Amos 7:14-15) was chosen by the Lord for prophetic service. He was sent to the kingdom of Israel to denounce the impiety of King Jeroboam, and also the Israelites for falling away from God. The prophet predicted a great misfortune which would befall Israel and the neighboring pagan nations, because of their impiety. As a result of his denunciations, the Prophet Amos repeatedly suffered beatings and torture. He returned to Bethel, and threatening inevitable misfortunes, he continued to call the Israelites to repentance.

The idolatrous priest Amaziah of the pagan temple particularly hated the prophet. The prophet predicted speedy destruction for him and all his household, and for this he was subjected to beatings. Hosiah, the son of Amaziah, struck the saint on the head with a club and seriously wounded him. Still alive, the Prophet Amos reached his native village and died there around 787 B.C. He is not to be confused with Amos, the father of the Prophet Isaiah.

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. **Deadline is July 19th 2020.**

CATHOLIC TEACHING

The universal Sacrament of Salvation

The Greek word *mysterion* was translated into Latin by two terms: *mystenum* and *sacramentum*. In later usage the term *sacramentum* emphasizes the visible sign of the hidden reality of salvation which was indicated by the term *mystenum*. In this sense, Christ himself is the mystery of salvation: "For there is no other mystery of God, except Christ." The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacraments (which the Eastern Churches also call "the holy mysteries"). the seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. the Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a "sacrament."

"The Church, in Christ, is like a sacrament - a sign and instrument, that is, of communion with God and of unity among all men." The Church's first purpose is to be the sacrament of the inner union of men with God. Because men's communion with one another is rooted in that union with God, the Church is also the sacrament of the unity of the human race. In her, this unity is already begun, since she gathers men "from every nation, from all tribes and peoples and tongues"; at the same time, the Church is the "sign and instrument" of the full realization of the unity yet to come.

As sacrament, the Church is Christ's instrument. "She is taken up by him also as the instrument for the salvation of all," "the universal sacrament of salvation," by which Christ is "at once manifesting and actualizing the mystery of God's love for men." The Church "is the visible plan of God's love for humanity," because God desires "that the whole human race may become one People of God, form one Body of Christ, and be built up into one temple of the Holy Spirit."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

GREAT LENT

The season of Great Lent is the time of preparation for the feast of the Resurrection of Christ. It is the living symbol of man's entire life which is to be fulfilled in his own resurrection from the dead with Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of our minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of our return to the great commandments of loving God and our neighbors.

In the Orthodox Church, Great Lent is not a season of morbidity and gloominess. On the contrary, it is a time of joyfulness and purification. We are called to "anoint our faces" and to "cleanse our bodies as we cleanse our souls." The very first hymns of the very first service of Great Lent set the proper tone of the season:

Let us begin the lenten time with delight . . . let us fast from passions as we fast from food, taking pleasure in the good words of the Spirit, that we may be granted to see the holy passion of Christ our God and his holy Pascha, spiritually rejoicing.

Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance (Vespers Hymns).

It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God's mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ's Resurrection and our own.

2ND SUNDAY AFTER PENTECOST

In today's gospel reading, the Lord made His immediate requirements for Peter, Andrew, James, and John quite clear: "Follow me, and I will make you fishers of men." They left behind their occupation of fishing and their families in order to follow Christ. As we know from elsewhere in the gospels, the disciples did not fully understand who Jesus Christ was until after His resurrection. They did not have a full grasp of His identity, teaching, and mission during the three years that they literally followed Him around. The Lord certainly chastised them for their spiritual confusion and weakness, but He never abandoned them or cast them out. Perhaps it was through their years of doubt and misunderstanding that they were prepared to receive the fullness of the truth of His resurrection with humility, joy, and gratitude.

Those first disciples had nothing like perfect knowledge or understanding when Christ called them, but they were still responsible to respond to the command: "Follow Me, and I will make you fishers of men." By obeying that instruction, they began the journey that would lead them to become pillars of Christ's Body, the Church, and martyrs who gave the ultimate witness for their Lord. Throughout the course of their time with Christ, they were given much—and much was required of them.

He says something very similar to teach of us who have put Him on in baptism, been filled with the Holy Spirit in chrismation, and nourished with His own Body and Blood in the Eucharist. We enter mystically into the Heavenly Wedding Banquet in every celebration of the Divine Liturgy. As the God-Man, He has made us participants in the divine life by grace. We are members of one Body with all those from all generations who have become shining examples of holiness. He has provided us with all that we need to follow their path to the Kingdom in His Body, the Church.

How tragic it would be, then, for us to think that these undeserved blessings are somehow signs that we such special favorites of God that it does not really matter if we actually obey Him, if we actually hear and respond to His calling in our lives each day. Had the first disciples congratulated themselves on being told by Christ to follow Him, but then not actually done so, they would not have fulfilled their calling and become great saints. The Virgin Mary became the Theotokos by agreeing freely to obey the message from the Archangel Gabriel that she would be the virgin mother of the Savior. She had prepared for that moment through her childhood in the Temple, and then she lived accordingly, loving and serving her divine Son for the rest of her days.

It is true that God calls and equips particular people for particular ministries, but there is no doubt that He calls us all to embrace the new and holy life that He has brought to the world. He wants us all to shine with holy light as living icons of His salvation. There is no predestination in Christianity such that God wants to save some, but not others. As St. Paul taught, "God wants all to be saved and to come to the knowledge of the truth." He calls each of us to be responsible for the measure of His truth that we have received.

It is up to God, not us, to determine how well those outside the visible boundaries of the Church have served Him. It is very much up to us, however, to make sure that we ourselves respond faithfully to the fullness of God's truth that we have received in the Church. At the end of the day, no one else can do that for us. And as with most endeavors in life, it is good to start with the most obvious matters, such as prayer. In order to hear and obey the Lord's calling, we must open our hearts, giving Him our attention in stillness and silence each day. When our minds wander in prayer, as they will, we should simply draw them back to focusing on God and pay no attention to our distracting thoughts. The deeper our communion with the Lord in daily prayer, the more clarity and power we will have in discerning His will in our lives.

Prayer, fasting, and generosity to the needy are not practices reserved for Lent, but basic building blocks of Christian faithfulness. Without them, we will lack the spiritual strength to do what Christ calls us to do. He says "Follow Me" to each of us. We need to pay attention to that call daily and do what is necessary to strengthen ourselves spiritually so that we will be able to respond responsibly to the great blessings that we have been given in His Body, the Church. So let us not only hear God's truth, but actually live it out each day of our lives.

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

	<u>PROJECTS</u>		
COST OF PROJECTS:		\$	2,600.00
All pledged & unpledged Donations received to Date:		\$	470.00
Shortfall:		\$	2,130.00

All MONTHLY envelopes donations are going to pay off our projects

AN IMPORTANT ANNOUNCEMENT ABOUT THE ANNUAL PILGRIMAGE



GLORY TO JESUS CHRIST!

My dear Friends,

As we put up our 2020 calendars, I'm sure we did so hoping to fill each page with many plans, hopes, goals, and aspirations. We had it all figured out...

Needless to say, having passed through one fourth of this year, the picture looks entirely different. We all find ourselves in situations that we never expected or imagined stretching our faith and trust. We need to dig deep into our spiritual treasure chest for encouragement. One phrase I like to remember is: "The only way to stay above the water is to trust the One who walked on the waves."

When we make plans, I imagine the Lord looks down upon us, shaking his head and smiling as He looks at what is actually on the horizon. So what do we do? We trust, we pray, we hold our plans with open hands. We surrender them to Him.

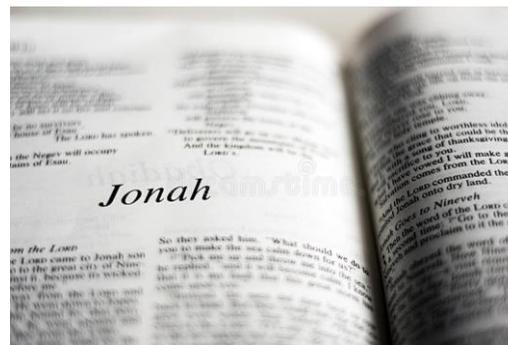
Such has been our need as Sisters of St. Basil. We met, we discussed, we came up with ideas and plans to celebrate our 100th anniversary – a Century of Ministry to the Byzantine Catholic Church. Then COVID-19 arrived on the scene, and everything changed. We, too, need to remember that just because what's going on now doesn't feel good, it doesn't mean God's not working. Worrying does not empty tomorrow of its troubles, it empties today of its strength. We, too, strive to give up control and allow the Spirit of God to lead our lives.

One of the most difficult changes that we need to accept is the decision to cancel the Pilgrimage gathering in honor of Our Lady of Perpetual Help. In the interest of safety and well-being of all, we will follow the lead of so many others and adhere to the guidelines provided. It is our intent, however, to work on providing a series of internet services which pilgrims can watch from their own homes. So, this year we will be making a pilgrimage of the "heart" rather than a pilgrimage of the "feet".

We know that all of you are likewise going through your own life changes and adjustments. Together, we Sisters and friends are like a quilt with lots of different shapes, sizes, colors, and patterns. Together, through our prayers for each other, we find warmth and comfort in a support system that makes our lives richer and fuller. Together, we discover God's plan for us.

With our loving prayers and support,
Sister Ruth Plante, OSBM

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF JONAH



Author: Jonah, son of Amittai; Date Written: 800-700 BC

Jonah, whose name means "dove," prophesied in the time of Jeroboam II, king of Israel 793-753 BC (2 Kgs 14:25). At the time, the Assyrian Empire was threatening Israel from the north and eventually did overrun the kingdom in 722 BC. Scholars debate the date and authorship of the book of Jonah because there are so few clues as to when it was written. It is possible it could have been written at a later time by an inspired author writing about Jonah rather than by Jonah himself. Scholars disagree over the nature of the book of Jonah. It may be considered an historical

narrative or a fictional story.

The book of Jonah is a story about a prophet rather than a prophecy. It tells the story of Jonah's rocky relationship with God. When the Lord calls him to preach to Ninevah, Jonah immediately flees in the opposite direction, but the Lord doesn't let him off the hook so easily. A powerful storm and a giant fish combine to thwart Jonah's plan to escape God's call. Even the pagan sailors on their way to Tarshish turn pious in the face of disaster and begin praying and offering sacrifices to the Lord (1:16).

Once inside the fish, Jonah realizes his error and repents for being so impetuous. But the drama is not over yet! God sends his word to Jonah for the second time, asking him to go and preach to Ninevah. Jonah reluctantly accepts. He despised the Ninevites and resented the fact that the Lord wanted to extend his mercy to them. But when Jonah preaches God's message, the people of Ninevah respond immediately with fasting and prayer, just like the sailors in the first part of the story. While it seems a prophet should be ecstatic at such a response, Jonah is despondent and finds a hillside on which to sulk (4:5).

But again the Lord won't let Jonah off so easy. He challenges Jonah's resentful attitude by sending a plant which gives Jonah shade and a worm that kills the plant. Jonah's resentment is only intensified by this episode so that he becomes "angry enough to die." (4:9) But the Lord explains that his attitude contradicts the merciful heart of the God he represents. The story ends before we hear Jonah's response, but we can accept the Lord's challenge to Jonah as a challenge to us.

Do we have attitudes that contradict God's mercy? Do we run from the Lord when he calls us? Do we do his will only with reluctance? The message of the book confronts us with our sinfulness as we see our own faults in Jonah's heart. Ironically, the people who really "got the message" were the sailors and Ninevites, not the prophet God sent to them!

Jesus looks back to Jonah as a type or foreshadowing of himself (Matt 12, 16; Luke 11). The Church fathers continued Jesus' line of thought by comparing how Jonah brought a message of salvation to the Gentiles after leaving the fish's belly and Jesus brought the message of the Gospel for the Gentiles after leaving the tomb.

The story of Jonah teaches us respond to God's call and to widen our perspective to embrace the Lord's plan for others even when it contradicts our assumptions or selfish desires.

IMPORTANT UPDATES

Dear Brothers and Sisters,

I am pleased to let you know that we will be gathering again **FOR SUNDAY LITURGY BEGGINING 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

5. On her part, the Church cannot but set great value upon reason's drive to attain goals which render people's lives ever more worthy. She sees in philosophy the way to come to know fundamental truths about human life. At the same time, the Church considers philosophy an indispensable help for a deeper understanding of faith and for communicating the truth of the Gospel to those who do not yet know it.

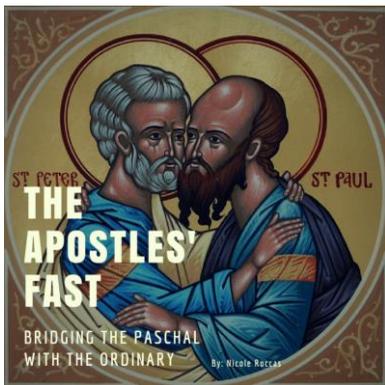
Therefore, following upon similar initiatives by my Predecessors, I wish to reflect upon this special activity of human reason. I judge it necessary to do so because, at the present time in particular, the search for ultimate truth seems often to be neglected. Modern philosophy clearly has the great merit of focusing attention upon man. From this starting-point, human reason with its many questions has developed further its yearning to know more and to know it ever more deeply. Complex systems of thought have thus been built, yielding results in the different fields of knowledge and fostering the development of culture and history. Anthropology, logic, the natural sciences, history, linguistics and so forth—the whole universe of knowledge has been involved in one way or another. Yet the positive results achieved must not obscure the fact that reason, in its one-sided concern to investigate human subjectivity, seems to have forgotten that men and women are always called to direct their steps towards a truth which transcends them. Sundered from that truth, individuals are at the mercy of caprice, and their state as person ends up being judged by pragmatic criteria based essentially upon experimental data, in the mistaken belief that technology must dominate all. It has happened therefore that reason, rather than voicing the human orientation towards truth, has wilted under the weight of so much knowledge and little by little has lost the capacity to lift its gaze to the heights, not daring to rise to the truth of being. Abandoning the investigation of being, modern philosophical research has concentrated instead upon human knowing. Rather than make use of the human capacity to know the truth, modern philosophy has preferred to accentuate the ways in which this capacity is limited and conditioned.

This has given rise to different forms of agnosticism and relativism which have led philosophical research to lose its way in the shifting sands of widespread scepticism. Recent times have seen the rise to prominence of various doctrines which tend to devalue even the truths which had been judged certain. A legitimate plurality of positions has yielded to an undifferentiated pluralism, based upon the assumption that all positions are equally valid, which is one of today's most widespread symptoms of the lack of confidence in truth. Even certain conceptions of life coming from the East betray this lack of confidence, denying truth its exclusive character and assuming that truth reveals itself equally in different doctrines, even if they contradict one another. On this understanding, everything is reduced to opinion; and there is a sense of being adrift. While, on the one hand, philosophical thinking has succeeded in coming closer to the reality of human life and its forms of expression, it has also tended to pursue issues—existential, hermeneutical or linguistic—which ignore the radical question of the truth about personal existence, about being and about God. Hence we see among the men and women of our time, and not just in some philosophers, attitudes of widespread distrust of the human being's great capacity for knowledge. With a false modesty, people rest content with partial and provisional truths, no longer seeking to ask radical questions about the meaning and ultimate foundation of human, personal and social existence. In short, the hope that philosophy might be able to provide definitive answers to these questions has dwindled.

To be continued...

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

THE APOSTLES' FAST



The Church year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

It is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...”

The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It’s not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Christians do not starve when they fast – we simply abstain from certain foods and generally eat less.

At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (alms).

But it is a rhythm – fasts are followed by feasts. The fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Sts. Peter and Paul on June 29. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of passions. There is no legalism in the fast. I do not think God punishes those who fail to fast. I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace! For those who know nothing of the fast – may God give you grace and preserve from a world that would devour you. May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!

Whoever loves me will keep my word, and my Father will love him and we will come to him. How will I respond to that love? Am I being called to the priesthood or religious life? 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.

BibleWise

And His Name Shall Be Called . . .

Jesus had many names. All the words below were used to refer to Jesus in the Bible. Fit the names into the puzzle. (Hint: Start with the longest names.)

- GOD
- SEED
- CHRIST
- SUN
- STAR
- SAVIOR
- WAY
- RABBI
- MESSIAH
- ONE
- BREAD
- TEACHER
- ROOT
- LIGHT
- REDEEMER
- WORD
- TRUTH
- IMMANUEL
- LAMB
- ALPHA
- SHEPHERD
- GATE
- OMEGA
- COUNSELOR
- LORD
- STONE
- BRIDEGROOM
- KING
- FATHER
- RESURRECTION
- VINE
- PRINCE
- LIFE
- BRANCH

