



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 28th, 2020

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

Sunday	06/28/2020	11:00 AM	4th Sunday after Pentecost	+Phillip Fall <i>By Mary & Dan Joscak</i> <i>(On-Line)</i>
Monday	06/29/2020	06:30 P.M.	Feast of Peter and Paul Preeminent	For Parish Family <i>(On-Line)</i>
Sunday	07/05/2020	11:00 AM	5th Sunday after Pentecost	+Father Andrew & Pani Julianna Dzmura <i>By Cecilia Hrivnak</i> <i>(On-Line)</i>

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 Downeyl, 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, Edward Marcej.

****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 21st was 190.

DIVINE SERVICES ATTENDANCE

The attendance for Sunday June 21st 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.



INDEPENDENCE DAY



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

II. THE CHURCH - BODY OF CHRIST.

The Church is communion with Jesus

From the beginning, Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to them, and gave them a share in his mission, joy, and sufferings. Jesus spoke of a still more intimate communion between him and those who would follow him: "Abide in me, and I in you.... I am the vine, you are the branches." and he proclaimed a mysterious and real communion between his own body and ours: "He who eats my flesh and drinks my blood abides in me, and I in him."

When his visible presence was taken from them, Jesus did not leave his disciples orphans. He promised to remain with them until the end of time; he sent them his Spirit. As a result communion with Jesus has become, in a way, more intense: "By communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation."

The comparison of the Church with the body casts light on the intimate bond between Christ and his Church. Not only is she gathered around him; she is united in him, in his body. Three aspects of the Church as the Body of Christ are to be more specifically noted: the unity of all her members with each other as a result of their union with Christ; Christ as head of the Body; and the Church as bride of Christ.

"One Body"

Believers who respond to God's word and become members of Christ's Body, become intimately united with him: "In that body the life of Christ is communicated to those who believe, and who, through the sacraments, are united in a hidden and real way to Christ in his Passion and glorification." This is especially true of Baptism, which unites us to Christ's death and Resurrection, and the Eucharist, by which "really sharing in the body of the Lord, . . . we are taken up into communion with him and with one another."

The body's unity does not do away with the diversity of its members: "In the building up of Christ's Body there is engaged a diversity of members and functions. There is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church." The unity of the Mystical Body produces and stimulates charity among the faithful: "From this it follows that if one member suffers anything, all the members suffer with him, and if one member is honored, all the members together rejoice." Finally, the unity of the Mystical Body triumphs over all human divisions: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

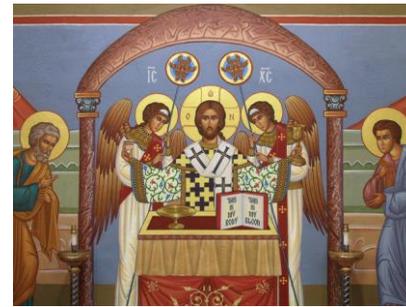
("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

FINANCIAL & ADVISORY BOARD MEETING



*The Financial and Advisory meeting is
scheduled on Friday July 3rd, 2020
at 6:30 pm at our Social Hall.*

THE DIVINE LITURGY



The word liturgy means common work or common action. The Divine Liturgy is the common work of the Byzantine Church. It is the official action of the Church formally gathered together as the chosen People of God. The word church, as we remember, means a gathering or assembly of people specifically chosen and called apart to perform a particular task.

The Divine Liturgy is the common action of Oriental Christians officially gathered to constitute the Byzantine Church. It is the action of the Church assembled by God in order to be together in one community to worship, to pray, to sing, to hear God's Word, to be instructed in God's commandments, to offer itself with thanksgiving in Christ to God the Father,

and to have the living experience of God's eternal kingdom through communion with the same Christ Who is present in his people by the Holy Spirit.

The Divine Liturgy is always done by Byzantine Christians on the Lord's Day which is Sunday, the "day after Sabbath" which is symbolic of the first day of creation and the last day—or as it is called in Holy Tradition, the eighth day—of the Kingdom of God. This is the day of Christ's resurrection from the dead, the day of God's judgment and victory predicted by the prophets, the Day of the Lord which inaugurates the presence and the power of the "kingdom to come" already now within the life of this present world.

The Divine Liturgy is also celebrated by the Church on special feast days. It is usually celebrated daily in monasteries, and in some large cathedrals and parish churches, with the exception of the week days of Great Lent when it is not served because of its paschal character.

As the common action of the People of God, the Divine Liturgy may be celebrated only once on any given day in an Byzantine Christian community. All of the members of the Church must be gathered together with their pastor in one place at one time. This includes even small children and infants who participate fully in the communion of the liturgy from the day of their entrance into the Church through baptism and chrismation. Always everyone, always together. This is the traditional expression of the Byzantine Church about the Divine Liturgy.

Because of its common character, the Divine Liturgy may never be celebrated privately by the clergy alone. It may never be served just for some and not for others, but for all. It may never be served merely for some private purposes or some specific or exclusive intentions. Thus there may be, and usually are, special petitions at the Divine Liturgy for the sick or the departed, or for some very particular purposes or projects, but there is never a Divine Liturgy which is done exclusively for private individuals or specific isolated purposes or intentions. The Divine Liturgy is always "on behalf of all and for all."

Because the Divine Liturgy exists for no other reason than to be the official all-inclusive act of prayer, worship, teaching, and communion of the entire Church in heaven and on earth, it may not be considered merely as one devotion among many, not even the highest or the greatest. The Divine Liturgy is not an act of personal piety. It is not a prayer service. It is not merely one of the sacraments. The Divine Liturgy is the one common sacrament of the very being of the Church itself. It is the one sacramental manifestation of the essence of the Church as the Community of God in heaven and on earth. It is the one unique sacramental revelation of the Church as the mystical Body and Bride of Christ.

As the central mystical action of the whole church, the Divine Liturgy is always resurrectional in spirit. It is always the manifestation to his people of the Risen Christ. It is always an outpouring of the life-creating Spirit. It is always communion with God the Father. The Divine Liturgy, therefore, is never mournful or penitential. It is never the expression of the darkness and death of this world. It is always the expression and the experience of the eternal life of the Kingdom of the Blessed Trinity.

To be continued...

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: \$ **855.00**

Shortfall: \$ **1,745.00**

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.

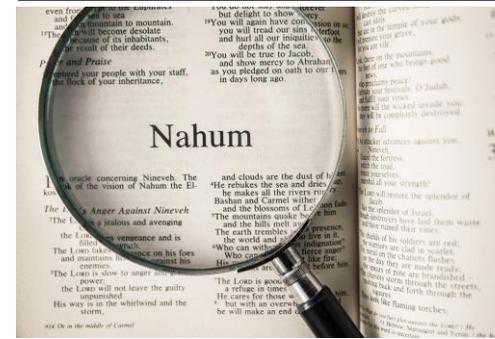
Such has been our need as Sisters of St. Basil. We met, we discussed, we came up with ideas and plans to celebrate our 100th anniversary – a Century of Ministry to the Byzantine Catholic Church. Then COVID-19 arrived on the scene, and everything changed. We, too, need to remember that just because what's 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 NAHUM



Date Written: 663-612 BC; Author: Nahum of Elkosh

Nahum was a prophet in Judah after the 722 BC fall of Israel, but before the 587 BC fall of Jerusalem. His name means "comfort." He preached during the reign of Josiah, king of Judah (640-609 BC). Nahum is not mentioned in other biblical books and the location his hometown, Elkosh, has not been identified but probably it was in Judah (1:1).

Assyria had conquered Israel and dragged its people into exile and assimilation. Assyria had also crushed much of Judah and forced the nation to pay a heavy annual tribute. Nahum mentions the 663 BC fall of Thebes (3:8) and forecasts the eventual fall of Ninevah in 612 BC to the Babylonians and Medes, so his prophecies are placed in between those dates. Nahum assails Assyria's position as oppressor of peoples, an expansive empire which brutally suppressed its vassal states. Violent conquerings gave way to overtaxation which led to economic hardship for its conquered peoples. It is no wonder that Nahum's hearers would "clap their hands" at the fall of Ninevah (see 3:19).

The book begins with an acrostic poem (1:2-11) about the nature of God as slow to anger (1:3) and yet an avenger (1:2). (An acrostic poem is in alphabetical order according to the Hebrew alphabet.) God despises evil and will not allow it to persist forever. He will take vengeance against those who do evil (1:6, 9). The Lord knows those who trust in him (1:7), so he will break Judah's yoke (1:13), bring good news (1:15) and restore the splendor of Jacob (2:2). Chapter 2 describes the chaos of the beginning of the battle for Ninevah. Soldiers run to and fro (2:3-4), women wail aloud (2:6), and the city is plundered (2:9-10). Chapter 3 continues the graphic depiction of the coming destruction of Ninevah. Blood, chariots, swords, horses, spears and bodies fill the terrifying picture (3:1-3). Ninevah's overthrow is likened to the shaming of a prostitute (3:4-7), the conquest of Thebes (3:8-11) and to the easy harvest of over-ripe figs (3:12). Nahum multiplies metaphors in his effort to describe his vision of Ninevah's fall. The destruction he foresees will be devastating. The Assyrian empire, which oppressed so many people, will be oppressed itself.

The book's message is simple: God's justice will in the end prevail over human injustice. The Lord brought retribution against Assyria for all of its crimes, but only after a long cruel reign. Assuredly, the people who clap their hands at Ninevah's fall (3:19) felt the Lord was slow to anger (1:3). They had suffered enough; the defeat of Assyria would truly be "good news" (1:15).

Christians believe in the Lord's vindication for his people, but we await his final act of making things right. Though some injustices are "righted" in our history, the complete righting of all wrongs will not come until the end of time.

As we have heard, today's Gospel concerns the healing of the servant of the centurion. In the Roman Army the rank of centurion was given to a soldier who was at the head of one hundred soldiers. There are two particularly striking things about this centurion.

First of all he was clearly a man of virtue for he cared for the health of his servant. He was not one of those who considered human life expendable. He did not say to himself: *'My servant is ill, I'll let him die and tomorrow I will buy a slave at the market to replace him'*. He must therefore have taken very seriously his responsibilities towards the one hundred soldiers under his command.

Secondly, his attitude towards other human-beings is confirmed by the fact that this centurion had implicit faith in Christ, the Creator of all human-beings, and in His power to heal. *'Only say the word and my servant will be healed'*. This faith was far greater than that of the Jews. Despite their Old Testament heritage, all that they could do was criticize, find fault and destroy. The centurion, on the other hand, had complete faith in the power of Christ.

In return for these qualities Our Lord granted the centurion, and so all the faithful human race whom the centurion represents, two things.

Firstly, Christ grants the Kingdom of Heaven to the centurion and to all faithful humanity. The Kingdom is no longer for the Jews only, but it is opened up to all. *'Many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven'*. In other words, it is no longer race that gives salvation, but faith. The Jews took it for granted in a racist way, that they would be saved and not the rest of humanity. But today it is revealed that we shall be judged according to our faith, not according to some external sign of nationality or facial features or skin-color. Faith is now, in the words of Christ, the one quality that opens up the Kingdom of God. No artificial human boundaries and standards serve any purpose any longer, it is faith in the grace and power of God that saves.

Secondly and following on from this, this Gospel reveals to us that it is faith that determines not only our future in the Kingdom of God, but it also determines our present. *'As you have believed, let it be done for you'*. In the context of the centurion, of the man of faith, these words are comforting and healing. But these words are terrible for those without faith. They say that as we believe, so shall it be done unto us. If we believe in virtue, so we shall receive virtue. But if we believe in vice, so we shall receive vice. Those who live by the sword shall perish by the sword. If we love our neighbor, they will mostly love us. If we hate our neighbor, they will mostly hate us. Our lives are determined by the faith in them. Our lives are determined by our beliefs. Without faith, our lives are empty. With faith, our lives are full.

This understanding of this Gospel proves that our only chance of happiness in this world or the next is to believe in, and so base our lives on, the highest virtues. If we do this, then our lives will be transformed, not only in the here and now but also in the life to come. And what is the highest virtue? All mankind will agree that it is Love. And this is the Christian Revelation, in the words of St John the Evangelist, that God is Love.

From this day forth let us therefore shape our lives around the virtue of Love in the firm assurance and knowledge that all else will come aright as a result. For as we believe, so shall it be done unto us. Therefore, let us live and believe with love for others.

Jesus, revealer of the Father

7. Underlying all the Church's thinking is the awareness that she is the bearer of a message which has its origin in God himself (cf. 2 Cor 4:1-2). The knowledge which the Church offers to man has its origin not in any speculation of her own, however sublime, but in the word of God which she has received in faith (cf. 1 Th 2:13). At the origin of our life of faith there is an encounter, unique in kind, which discloses a mystery hidden for long ages (cf. 1 Cor 2:7; Rom 16:25-26) but which is now revealed: "In his goodness and wisdom, God chose to reveal himself and to make known to us the hidden purpose of his will (cf. Eph 1:9), by which, through Christ, the Word made flesh, man has access to the Father in the Holy Spirit and comes to share in the divine nature". This initiative is utterly gratuitous, moving from God to men and women in order to bring them to salvation. As the source of love, God desires to make himself known; and the knowledge which the human being has of God perfects all that the human mind can know of the meaning of life.

8. Restating almost to the letter the teaching of the First Vatican Council's Constitution Dei Filius, and taking into account the principles set out by the Council of Trent, the Second Vatican Council's Constitution Dei Verbum pursued the age-old journey of understanding faith, reflecting on Revelation in the light of the teaching of Scripture and of the entire Patristic tradition. At the First Vatican Council, the Fathers had stressed the supernatural character of God's Revelation. On the basis of mistaken and very widespread assertions, the rationalist critique of the time attacked faith and denied the possibility of any knowledge which was not the fruit of reason's natural capacities. This obliged the Council to reaffirm emphatically that there exists a knowledge which is peculiar to faith, surpassing the knowledge proper to human reason, which nevertheless by its nature can discover the Creator. This knowledge expresses a truth based upon the very fact of God who reveals himself, a truth which is most certain, since God neither deceives nor wishes to deceive.

9. The First Vatican Council teaches, then, that the truth attained by philosophy and the truth of Revelation are neither identical nor mutually exclusive: "There exists a twofold order of knowledge, distinct not only as regards their source, but also as regards their object. With regard to the source, because we know in one by natural reason, in the other by divine faith. With regard to the object, because besides those things which natural reason can attain, there are proposed for our belief mysteries hidden in God which, unless they are divinely revealed, cannot be known". Based upon God's testimony and enjoying the supernatural assistance of grace, faith is of an order other than philosophical knowledge which depends upon sense perception and experience and which advances by the light of the intellect alone. Philosophy and the sciences function within the order of natural reason; while faith, enlightened and guided by the Spirit, recognizes in the message of salvation the "fullness of grace and truth" (cf. Jn 1:14) which God has willed to reveal in history and definitively through his Son, Jesus Christ (1 Jn 5:9; Jn 5:31-32).

10. Contemplating Jesus as revealer, the Fathers of the Second Vatican Council stressed the salvific character of God's Revelation in history, describing it in these terms: "In this Revelation, the invisible God (cf. Col 1:15; 1 Tim 1:17), out of the abundance of his love speaks to men and women as friends (cf. Ex 33:11; Jn 15:14-15) and lives among them (cf. Bar 3:38), so that he may invite and take them into communion with himself. This plan of Revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this Revelation, then, the deepest truth about God and human salvation is made clear to us in Christ, who is the mediator and at the same time the fullness of all Revelation".

To be continued...

SAINTS AND FEASTS PETER AND PAUL, THE HOLY APOSTLES



The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42). On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

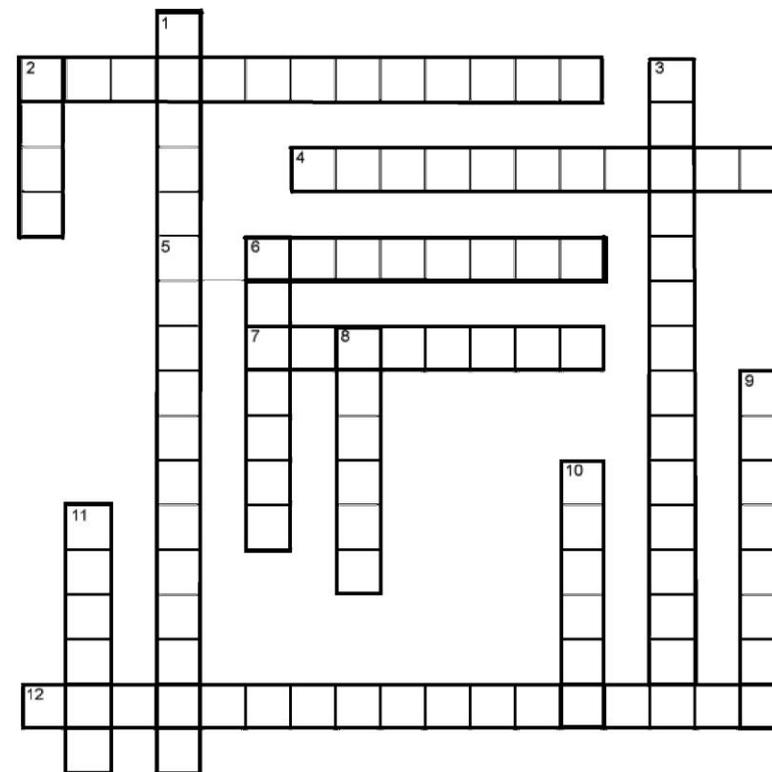
Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4). In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?" And he asked, "Who art Thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness. And straightway - O wondrous transformation! - beyond all expectation, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labors and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the perils on land, on sea, in cities, in wildernesses, the continual vigils, the daily fasting, the hunger, the thirst, the nakedness, and all those other things that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously traveled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place - all these things are related incident by incident in the Book of the Acts, and as he himself tells them in his Epistles. His Epistles, being fourteen in number, are explained in 250 homilies by the divine Chrysostom and make manifest the loftiness of his thoughts, the abundance of the revelations made to him, the wisdom given to him from God, wherewith he brings together in a wondrous manner the Old with the New Testaments, and expounds the mysteries thereof which had been concealed under types; he confirms the doctrines of the Faith, expounds the ethical teaching of the Gospel, and demonstrates with exactness the duties incumbent upon every rank, age, and order of man. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

PARISH PICNIC



*Sts Peter and Paul parish picnic day
has been postponed.*

The Apostles



Across

Down

- 2. Betrayed Jesus
- 4. Nathanael
- 5. Jesus told him to feed His sheep
- 7. Surname of Lebbeus
- 12. Known as the less

- 1. Herod had him killed with the sword
- 2. He was exiled on the isle of Patmos
- 3. The Zelotes
- 6. Use to be a tax collector
- 8. Peter's brother; He told Jesus about the lad with the fish and bread
- 9. He took Judas' place
- 10. He brought Nathanael to Christ
- 11. The doubting one