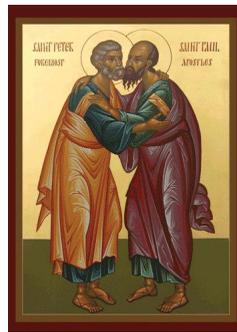




Saints Peter & Paul Byzantine Catholic Church



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, July 5th, 2020

Tone 4

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

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>
Sunday	07/12/2020	11:00 AM	6th Sunday after Pentecost +Kenneth Schell <i>By Prudy Regan</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!

DIVINE SERVICES ATTENDANCE

Liturgy on Tuesday June 23rd was 6; on Sunday June 28th was 25; Monday June 29th was 14.

LIVE STREAM VIEWING

Liturgy on Tuesday June 23rd was 127; on Sunday June 28th was 230; Monday June 29th was 112.

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.**

45 HOLY MARTYRS AT NICOPOLIS IN ARMENIA



Commemorated on July 10. The Forty-five Martyrs of Nicopolis in Armenia suffered during the reign of Emperor Licinius (311-324), who was then co-regent with Saint Constantine the Great (May 21). Licinius, the ruler of the Eastern Empire, fiercely persecuted Christians and issued an edict to put to death any Christian who would not return to paganism. When the persecutions began at Nicopolis, more than forty of those being persecuted for Christ decided to appear voluntarily before their persecutors, to confess openly their faith in the Son of God, and to accept martyrdom. The holy confessors were headed by Leontius, Mauricius, Daniel, Anthony, Alexander, Sisinius, Meneus, and Belerad (Virilad), and they were distinguished by their virtuous life.

Lycias, the procurator of the Armenian district, before whom the holy confessors presented themselves, was amazed at the boldness and bravery of those who condemned themselves voluntarily to torture and death. He tried to persuade them to renounce Christ and offer sacrifice to the pagan gods, but the saints remained steadfast. They refuted all the ruler's arguments, pointing out to him the falseness of their vile and vice-filled pagan gods, leading those who worship them to ruin. The procurator ordered the confessors to be beaten about the face with stones, and then to be shackled and imprisoned.

In the prison the saints rejoiced and sang the Psalms of David. Saint Leontius inspired and encouraged the brethren, preparing them to accept new tortures for the true Faith, and telling them of the bravery of all those who had suffered previously for Christ. In the morning, after repeated refusals to offer sacrifice to the idols, the saints were subjected to further tortures.

Saint Leontius, seeing the intense suffering of the martyrs, and fearful that some of them might falter and lose faith, prayed to God that these torments would end quickly for all of them.

When the holy martyrs were singing Psalms at midnight, an Angel of the Lord suddenly appeared to them, and the prison blazed with light. The Angel declared to the martyrs that their contest was coming to an end, and their names already were inscribed in Heaven. Two of the prison guards, Meneus and Virilad, saw what was happening and believed in Christ.

On the following morning, Lysias decided to ask them if they had changed their minds and were willing to worship the idols. With one mouth, the Saints replied: "We are Christians! We are Christians!" Insane with rage, Lysias ordered that their hands and feet be cut off, and then threw them into the fire. After this, their bones were tossed into a river. Later on, when freedom had been given to the Church of Christ, a church was built on the spot and was dedicated to the 45 Holy Martyrs of Nikopolis.

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.

"Christ is the Head of this Body"

Christ "is the head of the body, the Church." He is the principle of creation and redemption. Raised to the Father's glory, "in everything he (is) preeminent," especially in the Church, through whom he extends his reign over all things.

Christ unites us with his Passover: all his members must strive to resemble him, "until Christ be formed" in them. "For this reason we . . . are taken up into the mysteries of his life, . . . associated with his sufferings as the body with its head, suffering with him, that with him we may be glorified."

Christ provides for our growth: to make us grow toward him, our head, he provides in his Body, the Church, the gifts and assistance by which we help one another along the way of salvation.

Christ and his Church thus together make up the "whole Christ" (Christus totus). the Church is one with Christ. the saints are acutely aware of this unity:

Let us rejoice then and give thanks that we have become not only Christians, but Christ himself. Do you understand and grasp, brethren, God's grace toward us? Marvel and rejoice: we have become Christ. For if he is the head, we are the members; he and we together are the whole man.... the fullness of Christ then is the head and the members. But what does "head and members" mean? Christ and the Church.

Our redeemer has shown himself to be one person with the holy Church whom he has taken to himself.

Head and members form as it were one and the same mystical person.

A reply of St. Joan of Arc to her judges sums up the faith of the holy doctors and the good sense of the believer: "About Jesus Christ and the Church, I simply know they're just one thing, and we shouldn't complicate the matter."

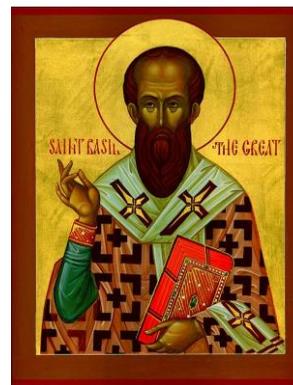
The Church is the Bride of Christ

The unity of Christ and the Church, head and members of one Body, also implies the distinction of the two within a personal relationship. This aspect is often expressed by the image of bridegroom and bride. the theme of Christ as Bridegroom of the Church was prepared for by the prophets and announced by John the Baptist. The Lord referred to himself as the "bridegroom." The Apostle speaks of the whole Church and of each of the faithful, members of his Body, as a bride "betrothed" to Christ the Lord so as to become but one spirit with him. The Church is the spotless bride of the spotless Lamb. "Christ loved the Church and gave himself up for her, that he might sanctify her." He has joined her with himself in an everlasting covenant and never stops caring for her as for his own body:

This is the whole Christ, head and body, one formed from many . . . whether the head or members speak, it is Christ who speaks. He speaks in his role as the head (ex persona capitis) and in his role as body (ex persona corporis). What does this mean? "The two will become one flesh. This is a great mystery, and I am applying it to Christ and the Church." and the Lord himself says in the Gospel: "So they are no longer two, but one flesh." They are, in fact, two different persons, yet they are one in the conjugal union, . . . as head, he calls himself the bridegroom, as body, he calls himself "bride."

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

THE DIVINE LITURGY



The Divine Liturgy celebrated by the Byzantine Church is called the Liturgy of Saint John Chrysostom. It is a shorter liturgy than the so-called Liturgy of Saint Basil the Great that is used only ten times during the Church Year. These two liturgies probably received their present form after the ninth century. It is not the case that they were written exactly as they now stand by the saints whose names they carry. It is quite certain, however, that the eucharistic prayers of each of these liturgies were formulated as early as the fourth and fifth centuries when these saints lived and worked in the Church.

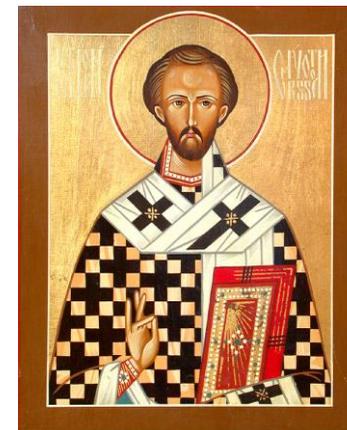
The Divine Liturgy has two main parts. The first part is the gathering, called the *synaxis*. It has its origin in the synagogue gatherings of the Old Testament, and is centered in the proclamation and meditation of the Word of God. The second part of the Divine Liturgy is the eucharistic sacrifice. It has its origin in the Old Testament temple worship, the priestly sacrifices of the People of God; and in the central saving event of the Old Testament, the Passover (Pascha).

In the New Testament Church Jesus Christ is the Living Word of God, and it is the Christian gospels and apostolic writings which are proclaimed and meditated at the first part of the Divine Liturgy. And in the New Testament Church, the central saving event is the one perfect, eternal and all-sufficient sacrifice of Jesus Christ, the one great High Priest who is also the Lamb of God slain for the salvation of the world, the New Passover. At the Divine Liturgy the faithful Christians participate in the voluntary self-offering of Christ to the Father, accomplished once and for all upon the Cross by the power of the Holy Spirit. In and through this unique sacrifice of Christ, the faithful Christians receive Holy Communion with God.

For centuries it was the practice of the Church to admit all persons to the first part of the Divine Liturgy, while reserving the second part strictly for those who were formally committed to Christ through baptism and chrismation in the Church. Non-baptized persons were not permitted even to witness the offering and receiving of Holy Communion by the faithful Christians. Thus, the first part of the Divine Liturgy came to be called the Liturgy of the Catechumens, that is, the liturgy of those who were receiving instructions in the Christian Faith in order to become members of the Church through baptism and chrismation. It also came to be called, for obvious reasons, the Liturgy of the Word. The second part of the Divine Liturgy came to be called the Liturgy of the Faithful.

Although it is generally the practice in the Byzantine Church today to allow non-Byzantine Christians, and even non-Christians, to witness the Liturgy of the Faithful, it is still the practice to reserve actual participation in the sacrament of Holy Communion only to members of the Catholic Church who are fully committed to the life and teachings of the Catholic Faith as preserved, proclaimed and practiced by the Church throughout its history.

In the commentary on the Divine Liturgy which follows, we will concentrate our attention on what happens to the Church at its "common action." By doing this we will attempt to penetrate the fundamental and essential meaning of the liturgy for man, his life and his world. This will be a definite departure from the interpretation of the Divine Liturgy which treats the service as if it were a drama enacted by the clergy and "attended" by the people, in which each part stands for some aspect of Christ's life and work (e.g., the prothesis stands for Christ's birth, the small entrance for the beginning of his public ministry, the gospel for his preaching, the great entrance for Palm Sunday, etc.). This latter type of interpretation of the Divine Liturgy is an invention, which, although perhaps interesting and inspiring for some, is nevertheless completely alien to the genuine meaning and purpose of the Divine Liturgy in the Byzantine Church.



PROJECTS

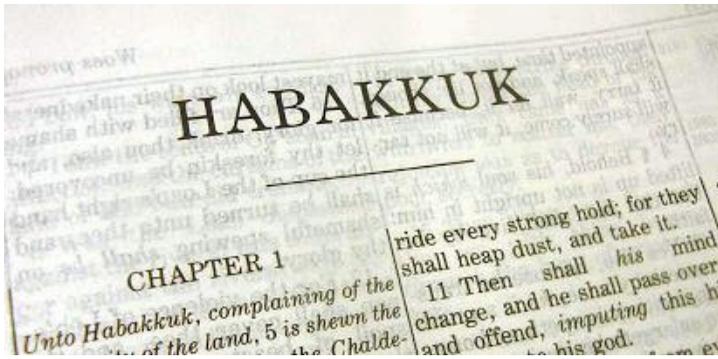
After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

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:	\$	900.00
Shortfall:	\$	1,700.00

All MONTHLY envelopes donations are going to pay off our projects

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF HABAKKUK



Date Written: 612-597 BC; Author: Habakkuk

Habakkuk prophesied in Judah during the reign of Jehoiakim. We know little about his life apart from his prophecy. Yet he makes a cameo appearance in Daniel 14:33-39.

The book of Habakkuk is a short dialogue between the prophet and the Lord about the judgment of Judah. First, Habakkuk questions why Judah's sins are going unpunished (1:2-4). Then the Lord responds that the Babylonians

will come to execute his judgment on Judah (1:5-11). Surprised by the Lord's solution, Habakkuk objects to God using a nation even more wicked than Judah to bring his judgment (1:12-2:1). The Lord replies that Babylon itself, after it has fulfilled its purpose, will fall and be mocked by the people it oppressed and "the earth will be filled with the knowledge of the glory of the Lord" (2:14). The last chapter of Habakkuk is a psalm with musical indications. The psalm celebrates some of the Lord's great actions in Israel's history and anticipates his judgment against Babylon (3:16).

The major tension in the book centers around the fulfillment of God's plan for his people and the execution of his judgment in the world. Habakkuk's questioning comes from a standpoint of faith and trust, not from doubt. The prophet believes in God's ultimate justice, so he can openly ask for vindication. As the Lord and Habakkuk hammer out how justice will be accomplished, the prophet deals with the deep questions of suffering, sin and violence.

Hab. 2:4 is very important in New Testament theology. It is quoted in Rom 1:17, Gal 3:11 and Heb 10:37-38. The best way to translate the verse is disputed.

Habakkuk gives us an opportunity to grapple with the unanswerable questions of life. We too must seek to understand suffering and the seeming triumph of wickedness in the face of God's justice. Yet with Habakkuk we can place our hope in God's promise and await an appointed time (cf. 2:3, 3:16) when the Lord will finally and fully establish his justice in our midst. Until then, we can rejoice in the knowledge that God is our Savior (3:18).

**SHARING THE GOSPEL
(ROMANS 10:1-11:36)**

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

- | | | | |
|-----------------|---------------|-------------------|----------------------|
| BELIEVE | GLORY | LORD JESUS | REMNANT |
| BRANCHES | GOSPEL | MERCY | RIGHTEOUSNESS |
| CHILDREN | GRACE | PAUL | ROOT |
| CONFESS | HEART | POTTER | SAVED |
| FAITH | ISRAEL | PROMISE | WORD OF GOD |
| FLESH | LAW | RAISED | |

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.

Today's Gospel concerns the casting out of demons from two possessed men, their entry into a herd of swine and the suicide of those swine. There are several things that we can learn from this Gospel.

Firstly, we should note that the people who owned the swine were disobeying the Jewish Law. The Jews did not and do not eat pork. The Jews who lived in this region were therefore disobeying their own Law. That is why the swineherd 'besought' Christ to leave their area, virtually chasing the Son of God away. We cannot help thinking that the disobedience of these people explains why two of them at least had become possessed. Therefore, we learn that disobedience of God leads to misfortune.

Secondly, it is clear from the Gospel that devils exist and that they can possess men. All too often we meet people who call themselves Christians but have been so hoodwinked by the Devil that they maintain that devils do not exist and that they most certainly cannot enter into men. Such people have clearly not read the Gospel with understanding and have little experience of life. In this context we may ask ourselves about the meaning of the word 'possession'. The Fathers of the Church tell us that we cannot simply become possessed overnight. Possession is the ultimate stage in a process. The first stage of that process is when we begin to surrender our free will and we 'entertain' demons and demonic thoughts in a habitual manner. The second stage is when demons come to obsess us; we are almost unable to fight against demonic influence over us. Demonic thoughts stalk us, becoming an obsession. The third stage is possession, when demons actually come to live inside us, to own or possess us as their property. This is when we have totally surrendered our free will to resist. Therefore, we learn that the Devil and demonic possession are realities.

Lastly, we see from today's Gospel that animals may sometimes behave better than men. For what do the two men possessed by devils do? They survive, living among tombs. On the other hand, the entry of devils inside animals is enough to make them commit suicide. They cannot bear the presence of evil within them. Yet very often we hear that some people have 'behaved like animals'. This is often untrue and unjust. Animals, for example, do not kill their own species. Animals are sensitive to the presence of evil and fear the presence of supernatural demons, running away from them. This is because animals, who have no eternal, immortal souls, belong to the natural world and fear the supernatural. Men, on the other hand, belong partly to that natural, material, bodily world, but partly to the spiritual world. They are therefore subject to the influence of spirits, whether the spirits of God from the angelic world, or else to the spirits of Evil, from Satan. Therefore, we learn that we are all subject to spiritual influences, to the spirit of evil or to the spirit of good.

What are we to do? Let us flee the spirit of evil. Otherwise we too will finish by living in the tombs of the spiritually dead. Otherwise we too will be owned by devils and none will pass our way. And let us instead of all this cleave to the Spirit of God, which we know from the Gospels, from the Apostles, from the Fathers and from the Saints of the Church of God.

"Come Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love." Send forth workers into your vineyard. May some of our parishioners choose to serve you by becoming priests, brothers and sisters. If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

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Join the Serrans in their work to ensure the future of our Church.

11. God's Revelation is therefore immersed in time and history. Jesus Christ took flesh in the "fullness of time" (Gal 4:4); and two thousand years later, I feel bound to restate forcefully that "in Christianity time has a fundamental importance".⁹ It is within time that the whole work of creation and salvation comes to light; and it emerges clearly above all that, with the Incarnation of the Son of God, our life is even now a foretaste of the fulfilment of time which is to come (cf. Heb 1:2).

The truth about himself and his life which God has entrusted to humanity is immersed therefore in time and history; and it was declared once and for all in the mystery of Jesus of Nazareth. The Constitution Dei Verbum puts it eloquently: "After speaking in many places and varied ways through the prophets, God 'last of all in these days has spoken to us by his Son' (Heb 1:1-2). For he sent his Son, the eternal Word who enlightens all people, so that he might dwell among them and tell them the innermost realities about God (cf. Jn 1:1-18). Jesus Christ, the Word made flesh, sent as 'a human being to human beings', 'speaks the words of God' (Jn 3:34), and completes the work of salvation which his Father gave him to do (cf. Jn 5:36; 17:4). To see Jesus is to see his Father (Jn 14:9). For this reason, Jesus perfected Revelation by fulfilling it through his whole work of making himself present and manifesting himself: through his words and deeds, his signs and wonders, but especially through his death and glorious Resurrection from the dead and finally his sending of the Spirit of truth".¹⁰

For the People of God, therefore, history becomes a path to be followed to the end, so that by the unceasing action of the Holy Spirit (cf. Jn 16:13) the contents of revealed truth may find their full expression. This is the teaching of the Constitution Dei Verbum when it states that "as the centuries succeed one another, the Church constantly progresses towards the fullness of divine truth, until the words of God reach their complete fulfilment in her".

12. History therefore becomes the arena where we see what God does for humanity. God comes to us in the things we know best and can verify most easily, the things of our everyday life, apart from which we cannot understand ourselves.

In the Incarnation of the Son of God we see forged the enduring and definitive synthesis which the human mind of itself could not even have imagined: the Eternal enters time, the Whole lies hidden in the part, God takes on a human face. The truth communicated in Christ's Revelation is therefore no longer confined to a particular place or culture, but is offered to every man and woman who would welcome it as the word which is the absolutely valid source of meaning for human life. Now, in Christ, all have access to the Father, since by his Death and Resurrection Christ has bestowed the divine life which the first Adam had refused (cf. Rom 5:12-15). Through this Revelation, men and women are offered the ultimate truth about their own life and about the goal of history. As the Constitution Gaudium et Spes puts it, "only in the mystery of the incarnate Word does the mystery of man take on light".¹² Seen in any other terms, the mystery of personal existence remains an insoluble riddle. Where might the human being seek the answer to dramatic questions such as pain, the suffering of the innocent and death, if not in the light streaming from the mystery of Christ's Passion, Death and Resurrection?

To be continued...

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

JOAN SKINTA AT CARE CENTER

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

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For the People of God, therefore, history becomes a path to be followed to the end, so that by the unceasing action of the Holy Spirit (cf. Jn 16:13) the contents of revealed truth may find their full expression. This is the teaching of the Constitution Dei Verbum when it states that "as the centuries succeed one another, the Church constantly progresses towards the fullness of divine truth, until the words of God reach their complete fulfilment in her".

12. History therefore becomes the arena where we see what God does for humanity. God comes to us in the things we know best and can verify most easily, the things of our everyday life, apart from which we cannot understand ourselves.

In the Incarnation of the Son of God we see forged the enduring and definitive synthesis which the human mind of itself could not even have imagined: the Eternal enters time, the Whole lies hidden in the part, God takes on a human face. The truth communicated in Christ's Revelation is therefore no longer confined to a particular place or culture, but is offered to every man and woman who would welcome it as the word which is the absolutely valid source of meaning for human life. Now, in Christ, all have access to the Father, since by his Death and Resurrection Christ has bestowed the divine life which the first Adam had refused (cf. Rom 5:12-15). Through this Revelation, men and women are offered the ultimate truth about their own life and about the goal of history. As the Constitution Gaudium et Spes puts it, "only in the mystery of the incarnate Word does the mystery of man take on light".¹² Seen in any other terms, the mystery of personal existence remains an insoluble riddle. Where might the human being seek the answer to dramatic questions such as pain, the suffering of the innocent and death, if not in the light streaming from the mystery of Christ's Passion, Death and Resurrection?

To be continued...

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

JOAN SKINTA AT CARE CENTER

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