



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, April 11th, 2021

Festive tone

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

Sunday	04/11/2021	11:00 am	Tomas Sunday	+Ben Kaefer By <i>Mary Kaefer</i> (<i>On-Line</i>)
Sunday	04/18/2021	11:00 am	Sunday of the Myrrh-bearers	+Shirley Torbich By <i>Donna Torbich</i> (<i>On-Line</i>)



**On SEPTEMBER 26th 2021 we are going to
celebrate 125 Years of the establishment
of Sts Peter and Paul in Braddock.**

**Most Reverend William C. Skurla at 3:00 P.M. will
celebrate Divine Liturgy. All details will be announced.**

DIVINE SERVICES ATTENDANCE

Liturgy on Tuesday March 30th was 13; on Friday April 2nd was 28; Saturday, April 3rd was 44; on Sunday, April 4th was 32.

LIVE STREAM VIEWING

Liturgy on Tuesday March 30th was 194; on Friday April 2nd was 201; Saturday, April 3rd was 310; on Sunday, April 4th was 456.

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, Paul Peek, Emily Cox, Margaret Torbich, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Mark Crowley, Mason Stern, Shawna Lynn Beluscak.

****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.**

MARCH BIRTHDAYS

04/02 FATHER VITALII STASHKEVYCH
04/03 WILLIAM TORBICH
04/07 JOHN KOPAY
04/14 SUSAN TRANKOCY
04/15 DAN JOSCAK
04/16 ANNA DZURA
04/14 ROB KENNEDY

WEDDING ANNIVERSARY

04/26/08 JEREMY AND TALIN DRABIK

IMPORTANT UPDATES

Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years celebration on September 26th 2021. Collected so far \$1,081.00

UPDATES

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

Rose Petruska is at Rebecca Residence Skilled Nursing, 3746 Cedar Ridge Rd, Allison Park, PA 15101

ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be May 22. We will celebrate a Divine Liturgy with a Panahida on each of the Friday at 06:30 PM

On April 18 th 2021	On April 25 th 2021	On May 2 nd 2021	On May 9 th 2021
Team B	Team C	Team D	Team A

MOTHER'S DAY ENVELOPES AND EASTER BASKET

MOTHER'S DAY donations will be deposited on Mother's Day, and will be printed with all names in the bulletin and the candles in the church will be lit.

All Donations for **EASTER BASKETS** will be sent to the Eparchy of Mukachevo to help support the priests.

CATHOLIC TEACHING, THE CELEBRATION OF THE CHRISTIAN MYSTERY

Why the liturgy?

In the Symbol of the faith the Church confesses the mystery of the Holy Trinity and of the plan of God's "good pleasure" for all creation: the Father accomplishes the "mystery of his will" by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name.

Such is the mystery of Christ, revealed and fulfilled in history according to the wisely ordered plan that St. Paul calls the "plan of the mystery" and the patristic tradition will call the "economy of the Word incarnate" or the "economy of salvation."

"The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby 'dying he destroyed our death, rising he restored our life.' For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth 'the wondrous sacrament of the whole Church.'"

For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.

It is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world:

For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that "the work of our redemption is accomplished," and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.

What does the word liturgy mean?

The word "liturgy" originally meant a "public work" or a "service in the name of/on behalf of the people."

In Christian tradition it means the participation of the People of God in "the work of God."

Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

In the New Testament the word "liturgy" refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity. In all of these situations it is a question of the service of God and neighbor.

In a liturgical celebration the Church is servant in the image of her Lord, the one "leitourgos"; she shares in Christ's priesthood (worship), which is both prophetic (proclamation) and kingly (service of charity):

The liturgy then is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In it full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree.

CATECHISM OF THE CATHOLIC CHURCH)

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.



APOSTLE ARISTARCHUS OF THE SEVENTY COMMEMORATED ON APRIL 15

Saint Aristarchus was one of the Seventy Apostles, whom the Lord Jesus Christ sent to proclaim the good news of the Gospel (Luke. 10:1-24).

Saint Aristarchus, a co-worker of the holy Apostle Paul, became bishop of the Syrian city of Apamea. His name is repeatedly mentioned in the Acts of the Holy Apostles (Acts 19:29, 20:4, 27:2) and in the Epistles of Saint Paul (Col. 4:10, Philemon 1:24). He accompanied Saint Paul on his travels (Acts 16:29), and was Bishop of Apamea, Syria.

Saint Aristarchus is commemorated on April 15 with Saints Pudens and Trophimus and on September 27 together with Saints Mark and Zenas.

GROWING IN UNITY; FR. MICHAEL WINN

"A parish should be very intentional in not being inward facing but outward facing."

In the 14th century St. Andrei Rublev painted an icon of three guests who visited Abraham and Sarah in the Old Testament. (Gen. 18: 1-2) This became the Church's favorite icon of the Holy Trinity. The story of these three visitors suggest to us that one God is somehow three, Father, Son and Holy Spirit. The dogma of the Holy Trinity is a fundamental Christian experience. Sometimes this icon is referred to as 'The Hospitality of Abraham.' It is a beautiful symbol of what parish life should be about. Fr. Winn in his presentation talks about Catherine Doherty, a spiritual guide who founded Madonna House Apostolate in Canada. Staff members there have a common desire to serve God in a familial setting modeled on the holy family of Nazareth. Hospitality is extended to anyone seeking God and the common good. Vibrant Catholic communities are always open to letting the world in, holding everything in common, sharing their possessions. (Acts 4: 32-36)

Reflection Questions

- Give some practical suggestions on how you can "let the world in" to your parish community.
- What is the difference between a "congregation" and a "community?"
- How do you begin evaluating opportunities, problems and fears when changes are needed in your parish?
- Most parishes have a Mission Statement. (If your parish does not have one, create one.) Critique your parish Mission Statement in light of unity, fellowship and harmony. What changes need to be made in the statement, if any?
- In our secular world today we need an evangelization strategy that is focused on former parish members. Give some examples on how a parish community can bring these individuals back to Church.
- Parishes need to ask questions about "why they do, what they do?" What are some non-threatening ideas on how to initiate that conversation?

CHURCH HISTORY

Third Century; Liturgical Development

Writings also exist from the third century which give many insights into the canonical and liturgical life of the Church in this era. These are the so-called Teachings of the Apostles from Syria, and the Apostolic Tradition of Saint Hippolytus of Rome, the last Church leader in the West who wrote in Greek. The former gives regulations concerning the hierarchical offices and the sacramental practices in the Church of Syria, and it describes the liturgical assembly. The latter gives similar information, in a more lengthy and detailed way, about the Church in Rome—though it probably also reflects influence from Alexandria. It contains the text of the oldest fixed Eucharistic prayer in Church history that we possess, as well as the form for the sacraments of Baptism, Chrismation, and Ordination.

DEI VERBUM; CHAPTER II; HANDING ON DIVINE REVELATION

9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.(6)

10. Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. Holding fast to this deposit the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see Acts 2, 42, Greek text), so that holding to, practicing and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort. (7)

But the task of authentically interpreting the word of God, whether written or handed on, (8) has been entrusted exclusively to the living teaching office of the Church, (9) whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.

It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.

Solemnly Promulgated by His Holiness Pope Paul VI on November 18, 1965

FINANCIAL & ADVISORY BOARD MEETING

The Financial and Advisory meeting is scheduled on **Monday April 26th, 2021 at 6:00 pm** in our Social Hall.

TOMAS SUNDAY

John the Evangelist presents to us today two very powerful encounters with the Lord that His disciples had after His Resurrection. The first appearance of Christ was in the evening, on the very day He had risen. Only ten disciples were present, with Thomas being absent. When he returned, the ten disciples said to him with joy: "We have seen the Lord with our eyes," and described Him with details of what they saw. But Thomas did not believe any of it. His attitude was this: You saw Him; I did not see Him; If I see Him and I put my hand on the nail marks and spear, then I will believe. Thomas wanted solid proof!

If one thinks with cold logic, they can criticize Thomas for his behavior. Ten people assured him that they saw Jesus alive, they spoke with Him, and yet he still doubted! But these same Disciples of Christ, before seeing Him also did not believe that He had risen! In the morning, the myrrh-bearing women had gone and they told the disciples that they saw Christ alive and spoke with Him. But "their words seemed to them like idle tales and did not believe them". When that very night Christ appeared among the ten disciple alive, then they believed.

In the case of Thomas, we can see that Jesus faced the disbelief of His disciples. He did not reward him, but he kindly wanted to show His Apostle that He had indeed resurrected. That is why, eight days after His Resurrection, like today, He appeared again to His disciples when Thomas was with them. "Jesus came, the doors being shut, and stood in the midst, and said, Peace to you". Immediately afterwards, Jesus turns to Thomas and invites him to come and examine Him, using exactly the same words that Thomas had said the week before. So Jesus says to Thomas: "Reach your finger here, and look at My hands; and reach your hand here and put it into My side. Do not be unbelieving, but believing". After that, Thomas was shocked and confessed with firm belief: "My Lord and my God". This faith was proclaimed by Thomas for the rest of his years, everywhere, until he was martyred in India. So the Lord with His wisdom helped Thomas to believe in Him, and to fully declare to others Christ as the Lord, God and Savior of all the world!

My dear brothers and sisters, together with Thomas, let us also dispel all our doubts and unbelief about what Christ revealed to us through His Apostles and His Holy Church. Let us confess with words and works the Risen Jesus as our Lord and God. Let us radiate to all people around us, the joy and peace that Christ has given us with His Resurrection.



CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY

Different stances of philosophy

The second aspect of Christian philosophy is objective, in the sense that it concerns content. Revelation clearly proposes certain truths which might never have been discovered by reason unaided, although they are not of themselves inaccessible to reason. Among these truths is the notion of a free and personal God who is the Creator of the world, a truth which has been so crucial for the development of philosophical thinking, especially the philosophy of being. There is also the reality of sin, as it appears in the light of faith, which helps to shape an adequate philosophical formulation of the problem of evil. The notion of the person as a spiritual being is another of faith's specific contributions: the Christian proclamation of human dignity, equality and freedom has undoubtedly influenced modern philosophical thought. In more recent times, there has been the discovery that history as event—so central to Christian Revelation—is important for philosophy as well. It is no accident that this has become pivotal for a philosophy of history which stakes its claim as a new chapter in the human search for truth.

Among the objective elements of Christian philosophy we might also place the need to explore the rationality of certain truths expressed in Sacred Scripture, such as the possibility of man's supernatural vocation and original sin itself. These are tasks which challenge reason to recognize that there is something true and rational lying far beyond the straits within which it would normally be confined. These questions in fact broaden reason's scope for action.

In speculating on these questions, philosophers have not become theologians, since they have not sought to understand and expound the truths of faith on the basis of Revelation. They have continued working on their own terrain and with their own purely rational method, yet extending their research to new aspects of truth. It could be said that a good part of modern and contemporary philosophy would not exist without this stimulus of the word of God. This conclusion retains all its relevance, despite the disappointing fact that many thinkers in recent centuries have abandoned Christian orthodoxy.

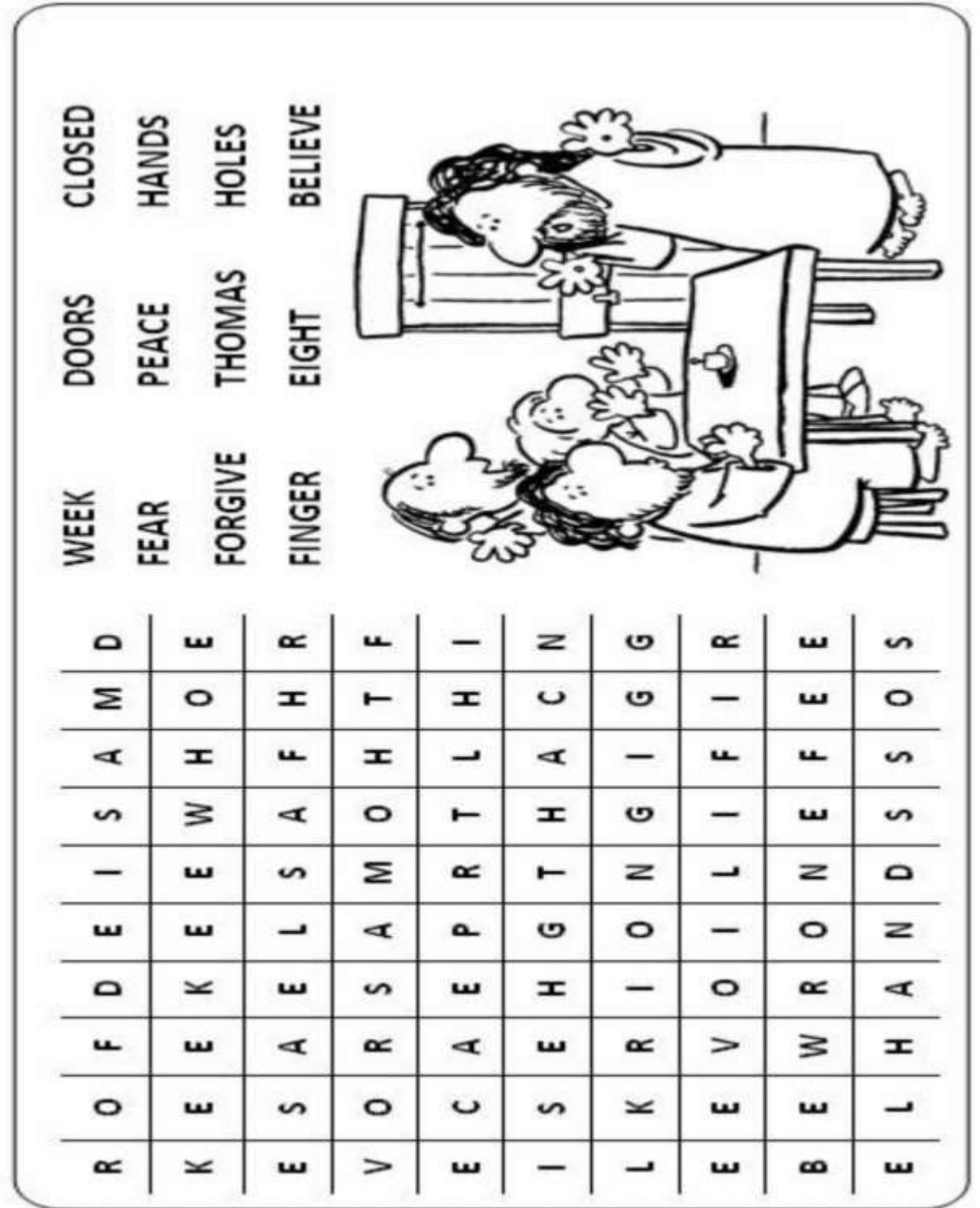
77. Philosophy presents another stance worth noting when theology itself calls upon it. Theology in fact has always needed and still needs philosophy's contribution. As a work of critical reason in the light of faith, theology presupposes and requires in all its research a reason formed and educated to concept and argument. Moreover, theology needs philosophy as a partner in dialogue in order to confirm the intelligibility and universal truth of its claims. It was not by accident that the Fathers of the Church and the Medieval theologians adopted non-Christian philosophies. This historical fact confirms the value of philosophy's autonomy, which remains unimpaired when theology calls upon it; but it shows as well the profound transformations which philosophy itself must undergo.

It was because of its noble and indispensable contribution that, from the Patristic period onwards, philosophy was called the ancilla theologiae. The title was not intended to indicate philosophy's servile submission or purely functional role with regard to theology. Rather, it was used in the sense in which Aristotle had spoken of the experimental sciences as “ancillary” to “prima philosophia”. The term can scarcely be used today, given the principle of autonomy to which we have referred, but it has served throughout history to indicate the necessity of the link between the two sciences and the impossibility of their separation.

Were theologians to refuse the help of philosophy, they would run the risk of doing philosophy unwittingly and locking themselves within thought-structures poorly adapted to the understanding of faith. Were philosophers, for their part, to shun theology completely, they would be forced to master on their own the contents of Christian faith, as has been the case with some modern philosophers. Either way, the grounding principles of autonomy which every science rightly wants guaranteed would be seriously threatened.

When it adopts this stance, philosophy, like theology, comes more directly under the authority of the Magisterium and its discernment, because of the implications it has for the understanding of Revelation, as I have already explained. The truths of faith make certain demands which philosophy must respect whenever it engages theology.

To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II



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To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II

WEEK	DOORS	CLOSED
FEAR	PEACE	HANDS
FORGIVE	THOMAS	HOLES
FINGER	EIGHT	BELIEVE

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