



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, May 16th, 2021

Festive tone

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

Sunday	05/16/2021	11:00 am	<i>Sunday of the fathers of the 1st Ecumenical Council</i> +John Jama By Arleen Jama (On-Line)
Friday	05/21/2021	06:30 pm	<i>Liturgy for All Souls</i> (On-Line)
Sunday	05/23/2021	11:00 am	<i>Pentecost Sunday</i> +Mary Zakutneys By Shelley Sboray (On-Line)

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 Sunday, May 9th was 45.

LIVE STREAM VIEWING

Liturgy on Sunday, May 9th 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 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, Ronald Dusetzina, Virginia Mehalik-Woods, Gio Savko.

***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.*

MAY BIRTHDAYS

05/08 SHARI FIALKOVICH
05/10 TALIN DRABIK
05/11 SYLVIA KOPAY

WEDDING ANNIVERSARY

05/05/1985 MARK & LINDA FIALKOVICH
05/13/1978 EDWARD & SHARON LEISER

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 \$2,003.00

Church Mice

Karl Zorowski



On May 16 th 2021	On May 23 rd 2021	On May 30 th 2021	On June 6 th 2021
Team B	Team C	Team D	Team A

Mathers Day candles addition

In Honor of Jan Ference

CATHOLIC TEACHING, THE LITURGY - WORK OF THE HOLY TRINITY

III. The Holy Spirit and the Church in the Liturgy

In the liturgy the Holy Spirit is teacher of the faith of the People of God and artisan of "God's masterpieces," the sacraments of the New Covenant. The desire and work of the Spirit in the heart of the Church is that we may live from the life of the risen Christ. When the Spirit encounters in us the response of faith which he has aroused in us, he brings about genuine cooperation. Through it, the liturgy becomes the common work of the Holy Spirit and the Church.

In this sacramental dispensation of Christ's mystery the Holy Spirit acts in the same way as at other times in the economy of salvation: he prepares the Church to encounter her Lord; he recalls and makes Christ manifest to the faith of the assembly. By his transforming power, he makes the mystery of Christ present here and now. Finally the Spirit of communion unites the Church to the life and mission of Christ.

The Holy Spirit prepares for the reception of Christ

In the sacramental economy the Holy Spirit fulfills what was prefigured in the Old Covenant. Since Christ's Church was "prepared in marvellous fashion in the history of the people of Israel and in the Old Covenant," The Church's liturgy has retained certain elements of the worship of the Old Covenant as integral and irreplaceable, adopting them as her own:

-notably, reading the Old Testament;

-praying the Psalms;

-above all, recalling the saving events and significant realities which have found their fulfillment in the mystery of Christ (promise and covenant, Exodus and Passover, kingdom and temple, exile and return).

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.

CHAPTER VII - CURRENT REQUIREMENTS AND TASKS

The indispensable requirements of the word of God

81. One of the most significant aspects of our current situation, it should be noted, is the "crisis of meaning". Perspectives on life and the world, often of a scientific temper, have so proliferated that we face an increasing fragmentation of knowledge. This makes the search for meaning difficult and often fruitless. Indeed, still more dramatically, in this maelstrom of data and facts in which we live and which seem to comprise the very fabric of life, many people wonder whether it still makes sense to ask about meaning. The array of theories which vie to give an answer, and the different ways of viewing and of interpreting the world and human life, serve only to aggravate this radical doubt, which can easily lead to scepticism, indifference or to various forms of nihilism.

In consequence, the human spirit is often invaded by a kind of ambiguous thinking which leads it to an ever deepening introversion, locked within the confines of its own immanence without reference of any kind to the transcendent. A philosophy which no longer asks the question of the meaning of life would be in grave danger of reducing reason to merely accessory functions, with no real passion for the search for truth.

To be consonant with the word of God, philosophy needs first of all to recover its sapiential dimension as a search for the ultimate and overarching meaning of life. This first requirement is in fact most helpful in stimulating philosophy to conform to its proper nature. In doing so, it will be not only the decisive critical factor which determines the foundations and limits of the different fields of scientific learning, but will also take its place as the ultimate framework of the unity of human knowledge and action, leading them to converge towards a final goal and meaning. This sapiential dimension is all the more necessary today, because the immense expansion of humanity's technical capability demands a renewed and sharpened sense of ultimate values. If this technology is not ordered to something greater than a merely utilitarian end, then it could soon prove inhuman and even become potential destroyer of the human race.

The word of God reveals the final destiny of men and women and provides a unifying explanation of all that they do in the world. This is why it invites philosophy to engage in the search for the natural foundation of this meaning, which corresponds to the religious impulse innate in every person. A philosophy denying the possibility of an ultimate and overarching meaning would be not only ill-adapted to its task, but false.

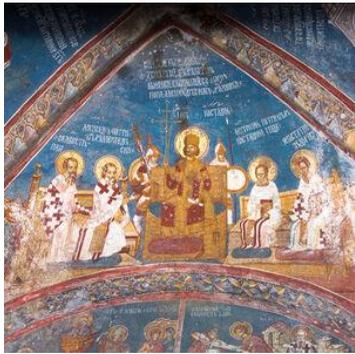
To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II

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

CHURCH HISTORY; Fourth Century; Constantine



Excerpts from the Edict of Milan

Another typical Western view is that Constantine initiated the process whereby the Eastern Church became subject to and dominated by the Emperor—a state of affairs called caesaropapism. In reality, while there were some notable exceptions, most of the time the Eastern Church functioned in harmony with the State in a relationship known as symphonia. In this arrangement, the Church was responsible for the spiritual welfare of the people, while the Emperor was responsible for their physical and material well-being. The Emperor had the responsibility to defend and protect the realm; thus he was also seen as defending and protecting the Faith of the realm. But this did not mean that he was dominating the Church. Rather, he was helping to assure that it could continue to function in peace.

The emperor sometimes recognized the need to help the Church to resolve internal disputes. At such times he would use his authority to summon Church councils. Thus, it was an emperor or empress who called each of the Seven Great Ecumenical Councils (called “Ecumenical” because they were received by the entire Church). But this does not mean that the State was interfering in its life. Rather, the emperor or empress acted in collaboration with Church leaders in calling these councils, and allowed the Church to reach its own decisions during the councils.

Sadly, however, some emperors did use their authority to support heretical teachings. The most prominent and grievous example is the era of the six Iconoclastic emperors in the 8th and 9th centuries.

For all of Constantine’s great efforts on behalf of the Christian Church and in promoting its influence in his vast domain, and for his own repentance and life of faith, he is revered in the Eastern Church as Saint Constantine the Great, Equal-to-the-Apostles. He and his illustrious mother, Saint Helen, are honored together on May 21. Interestingly, he is not considered a saint in the Roman Catholic Church, no doubt partly because of his permanent removal of the imperial capital from Rome to Constantinople.

ATTENTION PLEASE READ

125 Years Celebration; Sunday, September 26, 2021

On Sunday, September 26, 2021, Sts. Peter & Paul will be having a Celebration of 125 Years. We need a count to establish the number of people that will be attending Liturgy and Dinner. There will be a signup sheet in the vestibule.

Please sign up by May 23rd if you plan to attend.

If you reside outside of Sts. Peter and Paul and wish to attend our celebration please call the office at 412-461-1712 or via email at stspeterpaulbc@gmail.com

**Liturgy 3:00 PM with Most Revered William C. Skurla presiding
Dinner Immediately Following (details to follow)**

DIVISIONS OF THE BIBLE

Old Testament		New Testament	
LAW Genesis Exodus Leviticus	Numbers Deuteronomy	GOSPELS Matthew Mark Luke John	
HISTORY Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings	2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Esther	HISTORY Acts	
POETRY Job Psalms Proverbs	Ecclesiastes Song of Songs	LETTERS Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy	Titus Philemon Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude
MAJOR PROPHETS Isaiah Jeremiah Lamentations	Ezekiel Daniel	PROPHECY Revelation	
MINOR PROPHETS Hosea Joel Amos Obadiah Jonah Micah	Nahum Habakkuk Zephaniah Haggai Zechariah Malachi		

God's Word changes lives!

The Old Testament books are grouped in the following manner:

1) Historical books, which are arranged not in the order in which they were written but according to the order of events in time which they narrate (Genesis to Esther);

2) Didactic or sapiential or moral books, which are so called because they instruct us especially about heavenly wisdom and principles of morality (Job to Ecclesiasticus);

3) The prophetic books, which contain God's message to men, and predictions concerning the future (Isaiah to Malachias);

4) A historical appendix (the Books of the Machabees).

The New Testament like the Old Testament has also a threefold division:

1) Historical books (the Gospels and the Acts);

2) Didactic writings (the fourteen Pauline Epistles and the seven Catholic Epistles);

3) A prophetic book (the Apocalypse).

The various divisions of the Biblical books are of rather recent origin. The Jews divided their sacred books into sections. The chapter division, as found in the Bible today, dates from the thirteenth century and is the work of Stephen Langton, professor at the University of Paris and later Archbishop of Canterbury. The present verse division was first introduced by the Dominican, Santes Pagnino (1528), and his system is still in use in most of the books of the Old Testament. The modern verse division in the New Testament is the work of Robert Stephen, a Paris printer of the sixteenth century. The chapter and divisions are of great value for purposes of reference but frequently break up the sequence of thought.

DEI VERBUM; CHAPTER IV; THE OLD TESTAMENT

15. The principal purpose to which the plan of the old covenant was directed was to prepare for the coming of Christ, the redeemer of all and of the messianic kingdom, to announce this coming by prophecy (see Luke 24:44; John 5:39; 1 Peter 1:10), and to indicate its meaning through various types (see 1 Cor. 10:12). Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary, nevertheless show us true divine pedagogy. (1) These same books, then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence.

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

SUNDAY OF THE HOLY FATHERS OF THE FIRST UNIVERSAL COUNCIL

Our Lord Jesus Christ in His Gospel teachings is constantly calling all people to salvation and eternal life! This blessedness begins here in our earthly lives through the knowledge of “the only true God, and Jesus Christ whom He has sent”, the Savior of the world”. To know does not necessarily mean that we see God, Who according to St. Paul, “no man has seen or can see”.

The vision of grace, to be able to see God’s glory, was given to great and righteous people - the Prophets Moses and Isaiah, the Holy Apostles Peter, James, and John - on Mt. Tabor during the Transfiguration of our Lord; the Apostle Paul, at his call to apostolic service and other great saints of Christ’s Church.

But the Lord grants all people the opportunity to know Him through faith and a pure heart. He calls such people blessed and happy. However, man only attains a partial spiritual knowledge and vision of God. In Gospel, Jesus Christ says that God is Spirit, that He is our true Father, Creator, and Providence. He truly loves us and sent His Only-begotten Son for our redemption and salvation from sin and the Devil. God constantly bestows His kindness upon us and directs our path towards salvation.

Sending us His blessings, He expects us to worship Him in spirit and truth and to love Him. God also wishes that all people with faith in Him strive to fulfill His sacred will as set out for us in the Gospel commandments, “He who believes and is baptized will be saved”, the Lord says, “but he who does not believe will be condemned.

Church has always called people to the saving faith of Christianity, as she does today, preaching the New Testament commandments and teaching to live a Christian life. That is why we cherish our membership in the Church and glorify our Savior, the Lord Jesus Christ, with gratitude.

The Holy Apostles, the Fathers, and Teachers, placed everything true and saving into the Church of Christ, as into a great treasure-house. The Church offers Christ’s salvation through her teachings and in the Holy Mysteries without which a man cannot be saved. In order to receive the Gifts of Grace of God’s Sacraments, the Church demands firm faith and a pious life.

St. John preaches that every believer can know whether he or she has truly known God according to how they observe His commandments: “He who says, ‘I know him,’ and does not keep His commandments, is a liar, and the truth is not in him”, “God is Light”, and therefore our life too should shine with Divine Light. Our God is “merciful and gracious, long-suffering, and abounding in goodness and truth”, and we should strive to be compassionate, patient, and merciful towards our neighbors. The church commands us to strengthen our piety by reading and listening to Holy Scripture, from which we will receive a saving knowledge of God and His Will - good and perfect.

Let us pray to God with our whole heart that He may strengthen our will to fulfill his commandments and to open our minds to understand the Holy Scriptures. The knowledge of God and love of him, witnessed by our deeds, will surely lead us to blessed Eternal Life, which our Heavenly Father will grant us through the grace of His son, our Lord Jesus Christ.

Byzantine Mission

Matthew & Hannah Ketcham

“As lay missionaries the Lord has called us to transform,
heal and sanctify the world”

The Ketcham’s acquaint us with their experience of FOCUS, “The Fellowship of Catholic University Students.” FOCUS is a Catholic collegiate outreach whose mission is to share the hope and joy of the gospel with college and university students, inspiring and equipping them for a lifetime of Christ-centered evangelization, discipleship and friendships. Their approach is to win the hearts of college students, build them in the faith and send them into the world. Beyond graduation, FOCUS alumni enter parishes across the country engaged to carry on the great Commission. They help young people find the path God has for them, inspiring countless vocations and holy, healthy marriages. In addition, they lead families, friends, co-workers and fellow parishioners into meaningful relationships with Jesus Christ.” (focus.org)

Reflection Questions

- What are some cultural shifts that influence young people to separate themselves from the Catholic faith?
- Many younger Catholics have no “prayer practices” in their lives. How did this happen and name some ways we can help them see the value and importance of prayer in their daily lives.
- Community and authentic connections seem to be missing in the lives of young people today. What role has technology played in bringing about this void and can we reverse it?
- Parents who have children who have left the Church are hesitant to discuss the matter with them. What advice would you give them?
- How can you personally and as a parish community support FOCUS missionaries?
- Often, college age members of a parish reside great distances away from home. Name some ways a parish community can continue to stay in contact with them.

THE HOLY FATHERS OF THE FIRST UNIVERSAL COUNCIL



The seventh Sunday after the Feast of Holy Pascha is observed by the Byzantine Church as the Sunday of the Fathers of the First Ecumenical Council. This day commemorates the 318 God-bearing Fathers who gathered in Nicaea in 325 at the request of the Emperor, Saint Constantine the Great, to address the heresy of Arianism together with other issues that concerned the unity of the Church.

Arius was a protopresbyter of the Church of Alexandria, and in 315, he began to blaspheme against the Son of God saying that He was not the true God, consubstantial with the Father, but rather a work or creation of God and different from the essence and glory of the Father. He also taught that the Son of God had a beginning. These teachings shook the faithful at Alexandria. The Bishop of Alexandria, Alexander, attempted to correct Arius through admonitions, cut him off from communion, and finally deposed him in 321 through a local council. Arius continued with his heretical teachings, creating controversy and division in the churches of other cities, which led to a theological and ecclesiastical crisis throughout the Christian Church.

Moved with divine zeal and concern for unity, the Emperor Constantine the Great, equal to the Apostles, summoned the First Ecumenical Council in Nicaea, a city of Bithynia. It was in this place that the bishops of the Church gathered in 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God. The Fathers composed the holy symbol of Faith, the Nicene Creed:

"We believe in one God. The Father Almighty. Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose Kingdom shall have no end."

The Fathers also anathematized Arius for his heretical beliefs and teachings, cutting him off from the Church.

Recognizing the divine Fathers of the First Ecumenical Council as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honor, and unto the strengthening of the true Faith.

Word Search Jesus Prays

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

Fill in the blanks below with the memory verse, then find those words in the puzzle above.

“And _____ to have _____
to _____, the _____,
and _____,
_____ you _____.” John 17:3