



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, May 16th, 2021

Festive tone

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

Sunday	05/23/2021	11:00 am	<i>Pentecost Sunday</i>	+Mary Zakutneys By Shelley Sboray (On-Line)
Monday	05/24/2021	05:00 pm	<i>Liturgy for Pentecost Monday</i>	+Phillip Fall By Mary & Dan Joscak (On-Line)
Sunday	05/30/2021	11:00 am	<i>Pentecost of All Saints</i>	+Michael Osifchin By Joan & Joy Kovalytsik (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 Wednesday, May 12th was 14; on Sunday, May 16th was 37.

LIVE STREAM VIEWING

Liturgy on Wednesday, May 12th was 159; on Sunday, May 16th was 109.

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 \$2,143.00**

Church Mice



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On May 23 rd 2021	On May 30 th 2021	On June 6 th 2021	On June 13 th 2021
Team C	Team D	Team A	Team B

CATHOLIC TEACHING, THE LITURGY - WORK OF THE HOLY TRINITY

III. The Holy Spirit and the Church in the Liturgy

The Holy Spirit prepares for the reception of Christ

It is on this harmony of the two Testaments that the Paschal catechesis of the Lord is built, and then that of the Apostles and the Fathers of the Church. This catechesis unveils what lay hidden under the letter of the Old Testament: the mystery of Christ. It is called "typological" because it reveals the newness of Christ on the basis of the "figures" (types) which announce him in the deeds, words, and symbols of the first covenant. By this re-reading in the Spirit of Truth, starting from Christ, the figures are unveiled. Thus the flood and Noah's ark prefigured salvation by Baptism, as did the cloud and the crossing of the Red Sea. Water from the rock was the figure of the spiritual gifts of Christ, and manna in the desert prefigured the Eucharist, "the true bread from heaven."

For this reason the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the "today" of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it.

Jewish liturgy and Christian liturgy. A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy. For both Jews and Christians Sacred Scripture is an essential part of their respective liturgies: in the proclamation of the Word of God, the response to this word, prayer of praise and intercession for the living and the dead, invocation of God's mercy. In its characteristic structure the Liturgy of the Word originates in Jewish prayer. The Liturgy of the Hours and other liturgical texts and formularies, as well as those of our most venerable prayers, including the Lord's Prayer, have parallels in Jewish prayer. The Eucharistic Prayers also draw their inspiration from the Jewish tradition. The relationship between Jewish liturgy and Christian liturgy, but also their differences in content, are particularly evident in the great feasts of the liturgical year, such as Passover. Christians and Jews both celebrate the Passover. For Jews, it is the Passover of history, tending toward the future; for Christians, it is the Passover fulfilled in the death and Resurrection of Christ, though always in expectation of its definitive consummation.

In the liturgy of the New Covenant every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church. The liturgical assembly derives its unity from the "communion of the Holy Spirit" who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural, social - indeed, all human affinities.

The assembly should prepare itself to encounter its Lord and to become "a people well disposed." The preparation of hearts is the joint work of the Holy Spirit and the assembly, especially of its ministers. The grace of the Holy Spirit seeks to awaken faith, conversion of heart, and adherence to the Father's will. These dispositions are the precondition both for the reception of other graces conferred in the celebration itself and the fruits of new life which the celebration is intended to produce afterward.

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

82. Yet this sapiential function could not be performed by a philosophy which was not itself a true and authentic knowledge, addressed, that is, not only to particular and subordinate aspects of reality—functional, formal or utilitarian—but to its total and definitive truth, to the very being of the object which is known. This prompts a second requirement: that philosophy verify the human capacity to know the truth, to come to a knowledge which can reach objective truth by means of that *adaequatio rei et intellectus* to which the Scholastic Doctors referred. This requirement, proper to faith, was explicitly reaffirmed by the Second Vatican Council: "Intelligence is not confined to observable data alone. It can with genuine certitude attain to reality itself as knowable, though in consequence of sin that certitude is partially obscured and weakened".

A radically phenomenalist or relativist philosophy would be ill-adapted to help in the deeper exploration of the riches found in the word of God. Sacred Scripture always assumes that the individual, even if guilty of duplicity and mendacity, can know and grasp the clear and simple truth. The Bible, and the New Testament in particular, contains texts and statements which have a genuinely ontological content. The inspired authors intended to formulate true statements, capable, that is, of expressing objective reality. It cannot be said that the Catholic tradition erred when it took certain texts of Saint John and Saint Paul to be statements about the very being of Christ. In seeking to understand and explain these statements, theology needs therefore the contribution of a philosophy which does not disavow the possibility of a knowledge which is objectively true, even if not perfect. This applies equally to the judgements of moral conscience, which Sacred Scripture considers capable of being objectively true.

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

UPDATES

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

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

WE WELCOME KAREN PERNICK CLARK TO STS PETER AND PAUL.

As a community of faithful we welcome to Sts Peter and Paul KAREN PERNICK CLARK. May God grant to your servant Karen many happy blessed years!

CHURCH HISTORY: Fourth Century



The Donatist Schism

Though the Church was free from external persecution in the era of Constantine, inner troubles soon arose to disturb its peace. First, there was the Donatist Schism that erupted in western North Africa. This was a schism between those who supported a certain Majorinus—soon afterwards succeeded by Donatus—to be the bishop of Carthage, and those who supported the regularly elected bishop, Caecilian. The Donatists opposed Bishop Caecilian because he was willing to grant the possibility of repentance to those who had lapsed during the Diocletian Persecution, and because one of the bishops who consecrated him

allegedly had surrendered holy books to the authorities.

In an attempt to help the Church resolve this conflict, Constantine summoned the parties to Rome to appear before a commission led by Pope Miltiades. When this commission decided in favor of Bishop Caecilian, the Donatists refused to accept the judgment. They complained to Constantine that the matter had been judged too hastily and by too few other bishops. Yielding to their request to reopen the case, the emperor summoned a much larger council to address the problem. This Council of Arles (in Gaul—modern day France) in 314 also decided against the Donatists.

But still the Donatists refused to be reconciled with Bishop Caecilian, and in 316 Constantine resorted to the use of force to try to bring the schism to an end. Unfortunately, this gave the movement an aura of martyrdom. Fueled by the anti-Roman feelings of the native Berber population of the region, the schism became more deeply entrenched than ever.

Constantine stopped using force against the Donatists in 321, but the schism continued into the next century. The Church in western North Africa never fully recovered from this grievous schism, so that when the Muslims swept across this region in the 7th century, there was little resistance from the Christians, and Christianity was virtually obliterated there.

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)**

BIBLICAL AUTOGRAPHS



Autographs, as distinguished from copies and reprints, are writings which came from the pen of the author himself. As far as our present knowledge goes, the Biblical autographs are no longer in existence, although we can determine fairly well how they appeared. Like other books of the time they were probably papyrus rolls or scrolls. Papyrus was made from the pith of the papyrus plant, a long stemmed reed terminating in a large umbrella, which grew in abundance on the banks of the Nile River and in other Oriental countries. A sheet of papyrus was made of thin strips of the pith arranged horizontally and vertically and was usually six to fifteen inches in height and three to nine inches in width. The separate sheets were then glued together, dried in the sun, attached to one or two sticks or wooden cylinders, rolled up around them, thus making a roll or scroll.

Papyrus was cheap but not durable. The winding and unwinding as well as moisture soon proved destructive to the scrolls. A more durable, though more expensive, material was furnished by the skins of lambs, sheep, goats and calves. As in the case of papyrus, sheets of the leather or the parchment were sewed together to form a longer strip, and strips, in turn, were jointed together to form a roll. The copies of the Old Testament books which were used in the Jewish religious services were undoubtedly written on leather. Saint Paul had parchments with him (2 Timothy 4:13) but it is not very likely that his Epistles were written on this costly material.

The skin of a single animal furnished only a few sheets and was naturally very costly. Hence when a leather book or scroll became illegible from long usage, or when a library had too many copies of the same book, the old text was scratched or washed out and replaced by a new writing. Such copies are known as "palimpsests" (erased again). With the aid of reacting chemicals the old writing has in some instances been restored and lost texts have in this way been discovered.

DEI VERBUM; CHAPTER IV; THE OLD TESTAMENT

16. God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New. (2) For, though Christ established the new covenant in His blood (see Luke 22:20; 1 Cor. 11:25), still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel, (3) acquire and show forth their full meaning in the New Testament (see Matt. 5:17; Luke 24:27; Rom. 16:25-26; 2 Cor. 14:16) and in turn shed light on it and explain it.

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

THANK YOU!!!



We would like to give thanks to all our faithful for all preparation and customizing and cleaning of Sts Peter & Paul. Thank you and God bless all of you.

Growing in Leadership

Most Reverend Peter Libasci, Bishop of Manchester

"I will give you what I have." (Acts 3:6)

Bishop Peter sets before us two models for leadership, St. Peter and St. John. In responding to the request from the beggar outside the temple, their hearts were touched by the grace of God. All they had to give the lame beggar was a surge of grace that resulted in a cure and conversion. By their example we are encouraged to answer God's call in using our gifts to take an active and responsible part in the mission of the Church. Today, the Holy Spirit is calling the laity to listen, accompany, discern and evangelize. This call to leadership is no longer just for the ordained and those in consecrated life. As Byzantine Catholics we have many rituals and symbols that remind us of how we are connected to one another and share in the Body of Christ. One of these reminders is the Proskomedia before Divine Liturgy. In preparation the priest places on the diskos individual particles naming specific intentions including a remembrance of the living and departed. The work of the Church can be more effective if we become true collaborators, mindful of our weaknesses, but recognizing and being grateful for our gifts.

Reflection Questions

- When have you really felt ministered to? From this experience, what conclusions would you draw about the meaning and purpose of ministry?
- In what ways could ordained and lay ministers collaborate more effectively and offer mutual support in ministry?
- Do you believe you are called to care for some segment of human need? What is it and how would you describe it?
- In the Immigrant Church people did not speak of their faith openly due to a history of oppressed faith or various other reasons. Is there still a remnant of that thinking today and if so, how is it manifested? How would you respond to this statement, "While faith is certainly personal, it is not meant to be a private matter."
- Do you have an idea for a new ministry, support group, organization, event etc., you feel your parish would benefit from?

PENTECOST



Pentecost is one of the Great Feasts of the Church, celebrated fifty days after Pascha. Fifty days after the Resurrection, on the exciting Jewish feast of Pentecost, while the disciples and many other followers of Jesus Christ were gathered together to pray, the Holy Spirit descended upon them in the form of "cloven tongues of fire," with the sound of a mighty rushing wind, and they began to speak in languages that they did not know. There were many visitors from the Jewish diaspora to Jerusalem at that time for the Jewish observance of the feast, and they were astonished to hear these untaught fisherman speaking praises to God in their alien tongues. This account is detailed in the Acts of the Apostles, chapter 2.

The number fifty, as in the fiftieth day after Pascha, stands for eternal and heavenly fulfillment, seven times seven, plus one. The Church sees Pentecost as the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God, mystically present in his Church. It is traditionally called the beginning of the One Holy Catholic and Apostolic Church. Besides celebrating the coming of the Holy Spirit, the feast also celebrates the full revelation of the divine Trinity, Father, Son, and Holy Spirit. Hymns of the Church, celebrate the sign of the final act of God's self-disclosure to the world of His creation.

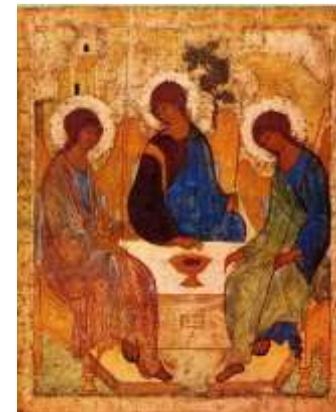
To Christians, the feast of Pentecost is not just a celebration of an event in history. It is also a celebration their membership in the Church. They have lived Pentecost and received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation.

For the feast of Pentecost, the icon of the Holy Trinity, the three angelic figures who appeared to Abraham, is placed in the center of the church for veneration. This icon is used with the traditional Pentecost icon. The church building is decorated with flowers and the green leaves of the summer to show that God's divine breath comes to renew all creation. Green vestments and coverings are also used.

In many parishes the feast is celebrated starting the evening before with Great Vespers. Some parishes also serve Matins on the morning of the feast before the Divine Liturgy.

The Liturgy of Saint John Chrysostom with special hymns replacing the standard Antiphons. The hymns O Heavenly King and We have seen the True Light are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us," and proclaiming that "we have received the heavenly Spirit."

An extraordinary service called the Kneeling Vespers, is observed on the evening of Pentecost. This is a Vespers service to which are added three sets of long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha (Easter) up to this point). In many parishes, this service is done immediately after the Liturgy.



PENTECOST SUNDAY

Congratulations on the great feast of Pentecost, also called the Day of the Holy Trinity, the descent of the Holy Spirit, or the birth of Christ's Church!

This great feast is truly a celebration of spiritual unity of all people belonging to the Church of Christ. When God the Father gave the apostles the fiery tongues of the Holy Spirit, all the people were called to be united in the Church of Christ. The Holy Spirit brought together the disciples into a single spiritual body of Christ, and the Church was formed. On this day the Church unites believers of all nationalities throughout the world with each other and Heaven. Everyone who heard the preaching of the Apostles on that day, heard it in their native languages.

The Holy Spirit descended in the form of tongues of fire in order to burn all impurity and sinfulness from the hearts of all believers. Also, the fiery flame of the Holy Spirit reminds us that we should strive to burn with a sacrificial love for God and people, so that our souls and hearts may shine with the light of grace. By tongues of fire, Christ's disciples were completely reborn. They began to glow from within with the joy of the Holy Spirit. If the Apostles had not received the Holy Spirit, and had not lived in communion with the Spirit of God, the world would never had heard the Gospel. In order to inherit eternal life, it is not enough to go to church of Sundays and to believe in Christ. To become saints, and to overcome the demons, it is necessary to get the power of the Holy Spirit. Christianity without the Holy Spirit is not Christianity.

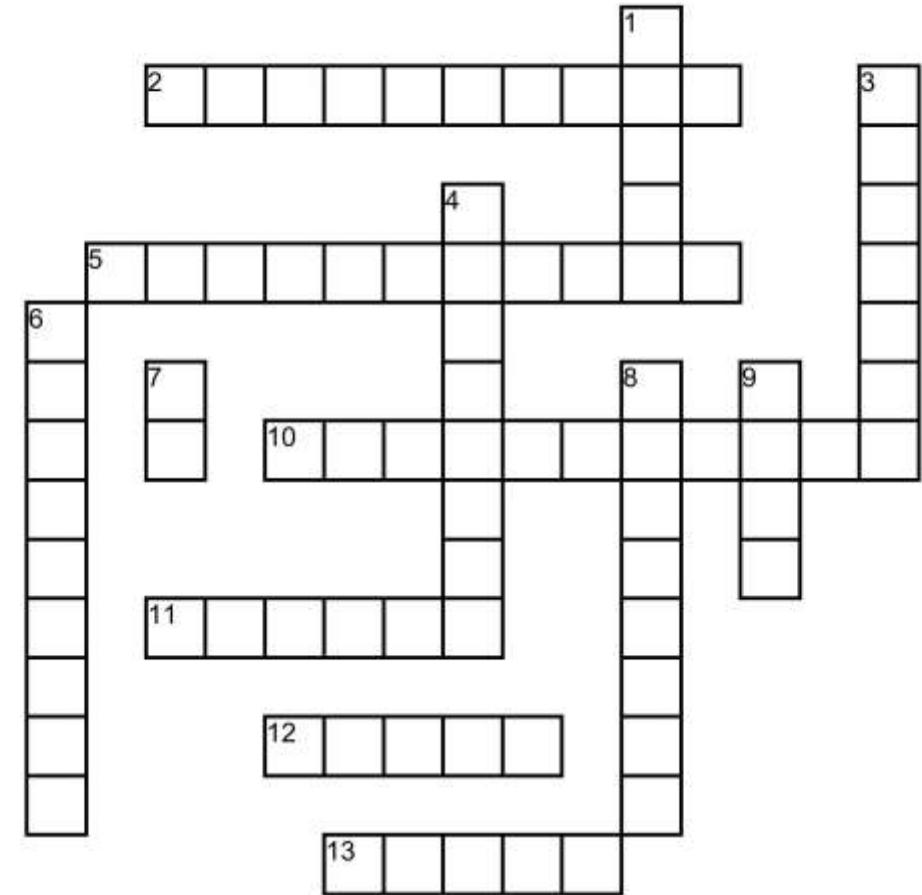
What must we do in order to get the grace of the Holy Spirit?

Our soul must be clean and free. When we are about to receive a dear guest, we clean our house and prepare the food. No one receives a guest with dirty dishes littering the kitchen. The Holy Spirit must be received as the dearest guest. It is not up to the Holy Spirit to cleanse our soul so that we can feel good. The Lord is ready to help us, but without our participation our soul will not be pure. Each one of us will receive the gift of the Holy Spirit proportionately to the amount of effort we put in.

The Apostles and early Christians were like children. If we become like children, full of love and simplicity, the Holy Spirit will help us understand the words of the Bible and the teachings of Christ, as well as learn the most perfect and eternal language, the language of love.

On this festive day we decorate our homes and churches traditionally with green branches of trees and flowers; this is to remind us that the feast of the Holy Spirit is actually the feast of Eternal life. Let us cleanse our souls through repentance and prayer, let us fill our souls with the love of our neighbors and good deeds. Then the Holy Spirit will dwell in us. Amen!

Pentecost Crossword (Acts 2)



Across

2. The fire from heaven ___ the power and presence of the Holy Ghost in them.
5. Peter said repent, be baptized in the name of ___ for the remission of sins.
10. Pentecost was also called the feast of ___, when the people brought an offering.
11. Only after they were ___ with the Holy Ghost did the disciples speak in tongues.
12. Because of the Holy Ghost, now the believers had this to be witnesses to everyone.
13. This Pentecost was special because the Holy ___ filled the disciples.

Down

1. The Hebrew meaning of Shavuot is ___.
3. All of the disciples began speaking in other___.
4. On the day of Pentecost three ___ souls were added.
6. This is the Greek word of the festival celebrated on the fiftieth day after Passover.
7. Acts 2: states there's one way to God, baptized in Jesus name.
8. In the last days, God will pour out his spirit and sons and daughters shall ___.
9. A rushing mighty ___ from heaven suddenly came into the house where they were gathered.