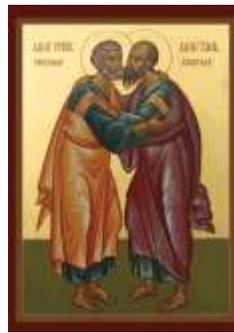




# Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET \* BRADDOCK, PENNSYLVANIA 15104 \* TELEPHONE (412) 461-1712

E-mail: [stspeterpaulbc@gmail.com](mailto: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 30<sup>th</sup>, 2021

Tone 8

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

Sunday	05/30/2021	11:00 am	<i>Pentecost of All Saints</i>	+Michael Osifchin By Joan & Joy Kovalycsik (On-Line)
Sunday	06/06/2021	11:00 am	<i>2<sup>nd</sup> Sunday after Pentecost</i>	+Leonor Trankocy By sister in low Val DelleDonne (On-Line)



**On SEPTEMBER 26<sup>th</sup> 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 Friday, May 21<sup>st</sup> was 5; on Sunday, May 23<sup>rd</sup> was 43.

### LIVE STREAM VIEWING

Liturgy on Friday, May 21<sup>st</sup> was 89; on Sunday, May 23<sup>rd</sup> was 132.

### 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.**

### JUNE BIRTHDAYS

06/03 JERRY SPYNDA  
06/05 MARY KAEFER  
06/09 JOHN SKINTA  
06/27 MARLENE TORBICH  
06/28 JEREMY DRABIK

### WEDDING ANNIVERSARY

06/03 RONALD & WANDA HODOBA  
06/28 THOMAS & SHARI FIALKOVICH

### IMPORTANT UPDATES

**Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years  
celebration on September 26<sup>th</sup> 2021. Collected so far \$2,143.00**



### COFFEE SOCIAL

**On Sunday, June 6th, we will be having a Coffee & Donut Social after Liturgy. Please plan  
to attend and enjoy some coffee and donuts.**



On May 30 <sup>th</sup> 2021	On June 6 <sup>th</sup> 2021	On June 13 <sup>th</sup> 2021	On June 20 <sup>th</sup> 2021
Team D	Team A	Team B	Team C

## CATHOLIC TEACHING, THE LITURGY - WORK OF THE HOLY TRINITY

### *III. The Holy Spirit and the Church in the Liturgy*

#### *The Holy Spirit recalls the mystery of Christ*

The Spirit and the Church cooperate to manifest Christ and his work of salvation in the liturgy. Primarily in the Eucharist, and by analogy in the other sacraments, the liturgy is the memorial of the mystery of salvation. the Holy Spirit is the Church's living memory.

The Word of God. the Holy Spirit first recalls the meaning of the salvation event to the liturgical assembly by giving life to the Word of God, which is proclaimed so that it may be received and lived:

*In the celebration of the liturgy, Sacred Scripture is extremely important. From it come the lessons that are read and explained in the homily and the psalms that are sung. It is from the Scriptures that the prayers, collects, and hymns draw their inspiration and their force, and that actions and signs derive their meaning.*

The Holy Spirit gives a spiritual understanding of the Word of God to those who read or hear it, according to the dispositions of their hearts. By means of the words, actions, and symbols that form the structure of a celebration, the Spirit puts both the faithful and the ministers into a living relationship with Christ, the Word and Image of the Father, so that they can live out the meaning of what they hear, contemplate, and do in the celebration.

"By the saving word of God, faith . . . is nourished in the hearts of believers. By this faith then the congregation of the faithful begins and grows." The proclamation does not stop with a teaching; it elicits the response of faith as consent and commitment, directed at the covenant between God and his people. Once again it is the Holy Spirit who gives the grace of faith, strengthens it and makes it grow in the community. the liturgical assembly is first of all a communion in faith.

Anamnesis. the liturgical celebration always refers to God's saving interventions in history. "The economy of Revelation is realized by deeds and words which are intrinsically bound up with each other... (The) words for their part proclaim the works and bring to light the mystery they contain." In the Liturgy of the Word the Holy Spirit "recalls" to the assembly all that Christ has done for us. In keeping with the nature of liturgical actions and the ritual traditions of the churches, the celebration "makes a remembrance" of the marvelous works of God in an anamnesis which may be more or less developed. the Holy Spirit who thus awakens the memory of the Church then inspires thanksgiving and praise (doxology).

### *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*

83. The two requirements already stipulated imply a third: the need for a philosophy of genuinely metaphysical range, capable, that is, of transcending empirical data in order to attain something absolute, ultimate and foundational in its search for truth. This requirement is implicit in sapiential and analytical knowledge alike; and in particular it is a requirement for knowing the moral good, which has its ultimate foundation in the Supreme Good, God himself. Here I do not mean to speak of metaphysics in the sense of a specific school or a particular historical current of thought. I want only to state that reality and truth do transcend the factual and the empirical, and to vindicate the human being's capacity to know this transcendent and metaphysical dimension in a way that is true and certain, albeit imperfect and analogical. In this sense, metaphysics should not be seen as an alternative to anthropology, since it is metaphysics which makes it possible to ground the concept of personal dignity in virtue of their spiritual nature. In a special way, the person constitutes a privileged locus for the encounter with being, and hence with metaphysical enquiry.

Wherever men and women discover a call to the absolute and transcendent, the metaphysical dimension of reality opens up before them: in truth, in beauty, in moral values, in other persons, in being itself, in God. We face a great challenge at the end of this millennium to move from phenomenon to foundation, a step as necessary as it is urgent. We cannot stop short at experience alone; even if experience does reveal the human being's interiority and spirituality, speculative thinking must penetrate to the spiritual core and the ground from which it rises. Therefore, a philosophy which shuns metaphysics would be radically unsuited to the task of mediation in the understanding of Revelation.

The word of God refers constantly to things which transcend human experience and even human thought; but this "mystery" could not be revealed, nor could theology render it in some way intelligible, were human knowledge limited strictly to the world of sense experience. Metaphysics thus plays an essential role of mediation in theological research. A theology without a metaphysical horizon could not move beyond an analysis of religious experience, nor would it allow the intellectus fidei to give a coherent account of the universal and transcendent value of revealed truth.

If I insist so strongly on the metaphysical element, it is because I am convinced that it is the path to be taken in order to move beyond the crisis pervading large sectors of philosophy at the moment, and thus to correct certain mistaken modes of behaviour now widespread in our society.

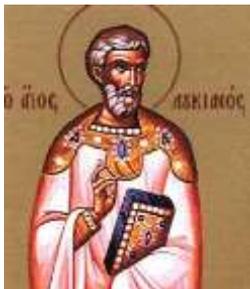
*To be continued... FIDES ET RATIO OF THE SUPREME PONTIFF, JOHN PAUL II*

## 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



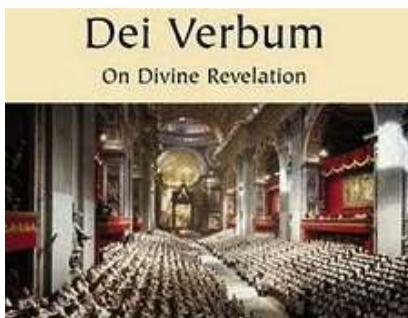
### *Arianism*

Shortly after the beginning of the Donatist schism, the Arian controversy arose. Arius, an Alexandrian presbyter, began teaching some time before 318 that the Logos, the Word of God who became man—Jesus Christ—is not the divine Son of God. For Arius, the Son of God is not the pre-existent, eternally existing, uncreated Second Person of the Holy Trinity, but a created being—created out of nothing, like everything else, by God the Father.

According to Arius, God is not the uncreated Holy Trinity. Rather, God is the Father, the Creator, alone. For Arius, God the Father created His Logos, or Word, or Son, as the first and greatest of His creatures. This Logos then earned the right to be worshiped as God because of His constant devotion to the Father. Thus the Son became God's instrument for the salvation of the world, being born as the man Jesus. Hence, for Arius, Jesus Christ is not the uncreated, divine Son of God having exactly the same uncreated divine nature that God the Father has. Rather, He is a created being, as is the Holy Spirit.

Saint Alexander, Bishop of Alexandria (r. 312–328), tried to convince Arius to stop this teaching that directly subverted the Bible and the traditional teaching and worship of the Church. But Arius refused to desist. Instead, he appealed far and wide for support. He found his most powerful ally in Eusebius, Bishop of Nicomedia, his former classmate in the Christian school at Antioch led by Saint Lucian (d. 312). Ironically, it was this Arian-sympathizing Bishop Eusebius who eventually became the court theologian to Emperor Constantine in his later years, and who baptized him on his deathbed in 337.

## DEI VERBUM: CHAPTER V THE NEW TESTAMENT

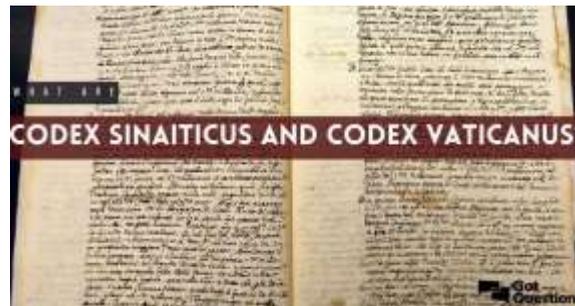


17. The word of God, which is the power of God for the salvation of all who believe (see Rom. 1:16), is set forth and shows its power in a most excellent way in the writings of the New Testament. For when the fullness of time arrived (see Gal. 4:4), the Word was made flesh and dwelt among us in His fullness of graces and truth (see John 1:14). Christ established the kingdom of God on earth, manifested His Father and Himself by deeds and words, and completed His work by His death, resurrection and glorious Ascension and by the sending of the Holy Spirit. Having been lifted up from the earth, He draws all

men to Himself (see John 12:32, Greek text), He who alone has the words of eternal life (see John 6:68). This mystery had not been manifested to other generations as it was now revealed to His holy Apostles and prophets in the Holy Spirit (see Eph. 3:4–6, Greek text), so that they might preach the Gospel, stir up faith in Jesus, Christ and Lord, and gather together the Church. Now the writings of the New Testament stand as a perpetual and divine witness to these realities.

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

## THE CODEX



The entire Bible would have been a roll of immense length. It would have been clumsy and impractical. It would have made the location of a text very difficult, especially if the desired text occurred toward the middle or end of the roll. Hence we see the emergence, in the fourth century of our era, of the "codex" or book in our sense of the term. The "codex" or book was

possibly a Christian invention and was perhaps introduced for the first time in the Christian Bibles. It not only made easier the location of a particular text but put together in a single volume all the books of the Old and New Testaments.

The oldest existing codices of the Christian Bible are all parchment copies, written in uncial letters, and dating from the fourth century. Among these oldest existing Bibles the following are the more important:

1. The Codex Vaticanus, dating from the first half of the fourth century and preserved in the Vatican Library. It represents a form of text current in Egypt in the second century.
2. The Codex Sinaiticus, also dating from the fourth century and representing the same form of text as the preceding. It was discovered in 1844 in the Monastery of St. Catherine on Mt. Sinai, and is now kept in the British Museum.
3. The Codex Alexandrinus, belonging to the fifth century. It was brought from Alexandria to Constantinople and later transferred to the British Museum in London.
4. The Codex Ephraemi, also belonging to the fifth century. It is a palimpsest: Some writings of St. Ephraem were written across the Biblical text, which had been more or less erased but is still legible.

The naming of these Bibles is largely accidental. One is designated by its place of origin (Alexandrinus), another by its place of custody (Vaticanus), another by its place of discovery (Sinaiticus), and the last by the special character of its manuscript (Ephraemi).

## 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.*

## SUNDAY OF ALL SAINTS

All the saints being remembered today followed the example of Christ. And all of them in their time, in their circumstances of life, fulfilled God's commandment of love of God and neighbor. Occasionally their times were difficult, maybe more difficult than ours. But they still proceeded, struggled, and reached the abodes on high where they now triumph.

Just look at their icons and you will see them: martyrs, confessors, ascetics, educated people, simple people, rich, poor, bishops, monastics, lay people. This is the Heavenly Church. She is all-embracing, and she is filled up by the earthly, Militant Church. There is room for each of us there. This is what today's Apostle reading tells us: *"Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith."* Just think: all of these saints were live people like us. And like us, all of them were different people; and their paths were different. But all of them, absolutely all, had three qualities which they all possessed identically. These qualities are pointed out to us in today's Gospel. They are obligatory for everyone, and this means for us, too; we cannot escape them. Here they are: *'Everyone who acknowledges me before others I will acknowledge before my heavenly Father'*. This is the first thing. Don't you feel, how important this is for us modern-day people? Why, the whole world around us as if asks us: *"Are you Christian or one of ours?"* We cannot leave this question unanswered. In our speech, our actions, our thoughts and feelings, we have to answer loud and firm: *"Yes, I am a Christian!"*

The second: *"Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me"*. Here and now, the Lord demands from you and me this all-consuming love – to love Him more than everyone and everything. And only through this love for Him will we really be able to love our relatives, strangers, and even our enemies.

Finally, the third: *"Whoever does not take up his cross and follow after me is not worthy of me."* This instance does not even require explanation. Each of us has his own sorrows and difficulties in life; they are personal for each of us. It is difficult, burdensome, but such is our life; and this means, such is the Will of God for us.

Let us thank the Lord even for this cross! Without it we cannot be saved. And the Lord wants all of us to be saved, and to be united into one Triumph with all the Saints, whom we are glorifying today.

## SPRING CLEAN UP



On Saturday, June 19th starting 9AM we need volunteers to help in preparation for our 125th Celebration. The basement, and kitchen needs cleaned and organized. There may be some outside work, painting, clean up, etc. Please we need your help to get as much done as possible before our big day!

# Memorial Day

## WORD SEARCH

- AMERICAN
- ANTHEM
- CEMETERY
- CEREMONY
- COMMEMORATE
- DECORATION
- FALLEN
- FLAGS
- FLOWERS
- FREEDOM
- GRAVE
- HALF MAST
- HEROES
- HOLIDAY
- HONOR
- MAY
- MEMORIAL
- OBSERVANCE
- PATRIOTIC



REMEMBRANCE

VETERANS

SACRIFICE

WAR

SALUTE

SERVICE

SOLDIERS

TAPS



# Why are Byzantine Churches called Byzantine?

- The Byzantine Catholic Churches are called this way because they follow the spiritual traditions of **Byzantium** (Constantinople), founded by **St. Andrew the Apostle**. The term Byzantine is derived from Byzantium, the city that, in the year 325 A.D., became the political, cultural, and commercial center for the eastern, Greek speaking part of the Roman empire.

- The city was later renamed **Constantinople** after Constantine's death and is now modern Istanbul, Turkey.

- The region known as Byzantium was evangelized by **St. Andrew the Apostle** known as the "**First called**". **St. Andrew** was the brother of **St. Peter** and like Peter was crucified a martyr. According to tradition **St. Andrew** founded the See of Byzantium in the year 38 A.D.

- After the **Great Schism of 1054** that split Christendom into East and West, the patriarchate of Constantinople became the **Spiritual See of Eastern Orthodox Christianity**.

- Byzantine Catholics are for the most part Eastern Christians that broke away from the See of Constantinople and returned to full communion with the **See of Rome** and its bishop, the Pope, after the great Schism of 1054. The return to Rome took place gradually in subsequent reunions.

- Two of the most notable reunions are the **Union of Brest** in 1595 and the **Union of Uzhhorod** in 1646.



## SYNTAXIS OF ALL SAINTS

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints. He is actually quoting from the Octoechos, Tone 2 for Saturday Matins, kathisma after the first stichology.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.