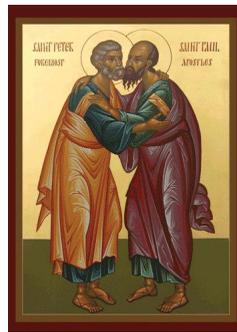




Saints Peter & Paul Byzantine Catholic Church



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, April 19th, 2020

Tone Festive

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SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	04/19/2020	11:00 AM	<i>Tomas Sunday</i> <i>(On-Line)</i>
Wednesday	04/22/2020	06:30 PM	<i>Liturgy for Feast of George Great-Martyr</i> + Ruth A. Drabik <i>By Eddie & Patty Ondovchik</i> <i>(On-Line)</i>
Sunday	04/26/2020	11:00 AM	Sunday of the Myrrh-bearers + Kenneth Schell <i>By Prudy Regan</i> <i>(On-Line)</i>

CONTRIBUTIONS

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

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, Phillip Fall, 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 Shirley Carmoney Torbich, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Mark Zafaras.

****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.**

LIVE STREAM VIEWING

Liturgy of the Presanctified Gifts April 7th was: 475; April 10th was: 457; April 11th was: 1,475; Sunday April 12th was: 1,348; April 14th was: 297.

GREATMARTYR, VICTORY-BEARER, AND WONDERWORKER GEORGE



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the fourth century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates George on April 23, and the translation of his relics on November 3.

According to Tradition, George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of tribunus (tribune) and later comes (count). By that time George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorising the systematic persecution of Christians across the Empire. His caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticised the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined George in martyrdom as consequence. George's body was then returned to Lydda for burial, where Christians soon came to honour George as a martyr.

THANK YOU!

I would like to thank everyone for their Birthday and Easter wishes! May God grant you many blessed years!
For Christ is Risen! Father Vitalii

OUR GIFTS TO GOD AND OUR CHURCH, (SENT TO PERISH OFFICE FROM 4-7-2020 TO 4-15-2020):

SUNDAY OFFERING	\$ 823.00
CANDLES	55.00
MONTHLY	80.00
HOLY DAY	30.00
HOLY WEEK	105.00
EASTER	600.00
HILODAY FLOWERS	5.00
CHURCH IN EASTER EUROP	5.00
TOTAL	\$ 1,703.00

CATHOLIC TEACHING

The Name, Titles, and Symbols of the Holy Spirit. *Symbols of the Holy Spirit*

The seal is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him. Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.

The hand. Jesus heals the sick and blesses little children by laying hands on them. In his name the apostles will do the same. Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given. The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching. The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

The finger. "It is by the finger of God that [Jesus] cast out demons." If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." The hymn Veni Creator Spiritus invokes the Holy Spirit as the "finger of the Father's right hand."

The dove. At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable. When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him. The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (columbarium) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit.

God's Spirit and Word in the Time of the Promises

From the beginning until "the fullness of time," The joint mission of the Father's Word and Spirit remains hidden, but it is at work. God's Spirit prepares for the time of the Messiah. Neither is fully revealed but both are already promised, to be watched for and welcomed at their manifestation. So, for this reason, when the Church reads the Old Testament, she searches there for what the Spirit, "who has spoken through the prophets," wants to tell us about Christ.

By "prophets" the faith of the Church here understands all whom the Holy Spirit inspired in the composition of the sacred books, both of the Old and the New Testaments. Jewish tradition distinguishes first the Law (the five first books or Pentateuch), then the Prophets (our historical and prophetic books) and finally the Writings (especially the wisdom literature, in particular the Psalms).

In creation

The Word of God and his Breath are at the origin of the being and life of every creature: *It belongs to the Holy Spirit to rule, sanctify, and animate creation, for he is God, consubstantial with the Father and the Son.... Power over life pertains to the Spirit, for being God he preserves creation in the Father through the Son.*

"God fashioned man with his own hands [that is, the Son and the Holy Spirit] and impressed his own form on the flesh he had fashioned, in such a way that even what was visible might bear the divine form."

The Spirit of the promise

Disfigured by sin and death, man remains "in the image of God," in the image of the Son, but is deprived "of the glory of God," of his "likeness." the promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that "image" and restore it in the Father's "likeness" by giving it again its Glory, the Spirit who is "the giver of life."

Against all human hope, God promises descendants to Abraham, as the fruit of faith and of the power of the Holy Spirit. In Abraham's progeny all the nations of the earth will be blessed. This progeny will be Christ himself, in whom the outpouring of the Holy Spirit will "gather into one the children of God who are scattered abroad." God commits himself by his own solemn oath to giving his beloved Son and "the promised Holy Spirit . . . [who is] the guarantee of our inheritance until we acquire possession of it."

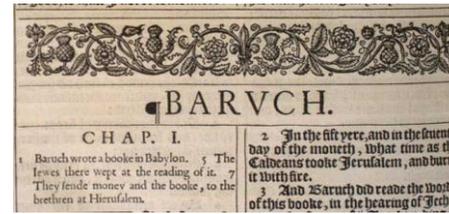
To be continued...

(Catechism of the Catholic Church, I BELIEVE IN THE HOLY SPIRIT.)

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.

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF BARUCH



Author: Baruch, son of Neriah and Jeremiah, son of Nebat; Date Written: 582-550 BC

Baruch was Jeremiah's scribe and is mentioned several times in the book of Jeremiah (Jer 32, 36, 43, 45). Baruch's name means "blessed." Baruch was most likely written in Hebrew, but only the Greek text survives. The date and authorship of the book are disputed and there are few pieces of external evidence to help solve the problem.

The book of Baruch is composed of three basic parts. The first part (1:1-3:8) is a preface which includes a penitential prayer by the exiles in Babylon. The second part (3:9-5:9) is poetry by Baruch in which he offers prayers of praise, remembrance and trust. The final part (6) is actually a separate work entitled the Letter of Jeremiah, which in ancient Greek manuscripts was not part of the text of Baruch, but was a separate book in the Bible. Ancient Latin versions attached the Letter of Jeremiah to Baruch. It was also most likely written in Hebrew originally.

The first part is basically a "cover letter" for the second part. It narrates how Baruch read his prophecy aloud to the displaced king Jeconiah and the other exiles in Babylon (1:3-4). In response to his prophecy the exiles repent to the Lord and send the priest Jehoiakim and a large sum of money to Jerusalem to offer sacrifices at the place where the Temple had been. Interestingly, they commission sacrifices to be offered for their Babylonian oppressors Nebuchadnezzar and Belshazzar (1:11). But mainly, they offer a prayer of repentance and ask God for his deliverance, counting on his mercy and reminding him of his promises. Many commentators see a relationship between this part of Baruch and Daniel 9.

The second part begins with a poem about God's wisdom (3:9-4:4). His wisdom is to be preferred over gold and silver and its light is a gift from God (3:17, 27). The Lord's wisdom is the same as the Law of Moses (4:1). Then we find a poem that gives a voice to Jerusalem herself (4:5-29). The city speaks to her children. Though she is sorrowful over the sins of Israel, she urges the people to call upon God for mercy and deliverance (4:21). The last section of the second part is a poem about the vindication of Jerusalem, the defeat of Israel's enemies and the joy that God will bring upon Israel (4:30-5:9). Some see similarities between this second part and Job 28, 38, Prov 28 and Sir 24.

The third part is the Letter of Jeremiah. Jeremiah's authorship of the Letter is disputed, but the prophet was known to be a letter writer (Jer 29). The Letter has many similarities to Jeremiah 10, for example, Jer 10:5 and Bar 6:69. It is a parody of Babylonian idol worship, which mocks the powerless statues of gold-plated wood. The Letter shows the practice of worshiping man-made idols to be foolish and contrary to reason. Why worship a powerless item of wood and metal that can do nothing?

While religious idol worship is not a common problem in our times, imagine all the things that our age does worship by placing human trust in them. Whether it be fame, money, power or sexual immorality, these false gods are just as incapable of giving us salvation as were the Babylonian idols.

Baruch reveals part of the Lord's relationship with his people. The exile was necessary to teach Israel to trust in him (2:5). The nation acknowledges its sin and spiritually returns to the Lord by seeking his wisdom and law. While they praise him in captivity (3:7), their fear is removed (4:21) and God leads them in joy (5:9). They trust in the Lord's promise of deliverance (2:34) and reject the idol worship of the Babylonians (6). Baruch is a book of hope which reveals the transformative power of trusting in God with sincere repentance. The Church uses Baruch as the sixth reading in the Easter Vigil liturgy.

MONASTICISM



Types of Monasticism

Although the Eastern Church does not have religious orders as the Latin Church does, there are in Oriental different styles of monastic life, both individually and in community. Generally speaking some monasteries may be more liturgically oriented, while others may be more ascetic, while still others may have a certain mystical tradition, and others be more inclined to spiritual guidance and openness to the world for the purpose of care and counseling. These various styles of monasticism, which take both a personal as well as a corporate form, are not formally predetermined or

officially legislated. They are the result of organic development under the living grace of God.

In addition to the various spiritual styles of monastic life, three formal types of organization may be mentioned. The first is that of coenobitic monasticism. In this type all members of the community do all things in common. The second form is called idiorhythmic in which the monks or nuns pray together liturgically, but work and eat individually or in small groups. In this type of monasticism the persons may even psalmodize and do the offices separately, coming together only for the eucharistic liturgy, and even then, perhaps, only on certain occasions. Finally, there is the eremitic type of monasticism where the individual monks or nuns are actually hermits, also called anchorites or recluses. They live in total individual seclusion and never join in the liturgical prayer of the community, except again perhaps on the most solemn occasions. In the rarest of cases it may even happen that the Holy Eucharist is brought to the monk or nun who remains perpetually alone.

In the Oriental Church today in the Western world there are only a few communities with a genuinely monastic life. In the traditional Oriental countries monasticism still thrives, although with greatly reduced numbers due to the political and spiritual conditions. In recent years, in some places, there has been a renewed interest in monasticism, particularly among the more educated members of the Church.

THERE SEEMS TO BE A LOT OF TURMOIL ABOUT "NOT BEING ABLE TO CELEBRATE EASTER" THIS YEAR. PERHAPS THIS WITNESS FROM THE UNDERGROUND CHURCH WILL HELP US FOCUS.

"Only when suffering for the ideals of the Gospel do we comprehend our sinful weakness and our unworthiness compared to the great martyrs of the Christian Church of the first centuries. Only then do we perceive the absolute necessity of deep humility and submission in the absence of which we cannot be saved; only then do we begin to distinguish the passing image of what is visible and the eternal life of the invisible.

On the day of Pascha, all of us who had been incarcerated for our religious beliefs were united in the one joy of Christ. Exalting the eternal God, we all were filled with the same feeling, the same spiritual triumph. There was no triumphant Paschal liturgy with the ringing of the bells, there was no opportunity for coming together for worship, for dressing differently for the feast, for preparing Paschal dishes. Instead, there was even more work and even more interference than usual. All who were imprisoned here for their religious beliefs, for different doctrines were surrounded by even more spying, even more danger from the secret police.

Nonetheless, there was Pascha there – a great, spiritual, unforgettable Pascha. It was sanctified by the presence among us of Christ Himself, it was sanctified by the quiet stars of Siberia and our sorrows. How joyfully our hearts beat when participating in the Great Resurrection! Death has been vanquished – there is no more fear – we have been granted an eternal Pascha! Filled with this extraordinary Pascha, we send you the triumphant and joyful news from the prison camp, Christ is Risen!"

(A letter from a Soviet concentration camp)

TOMAS SUNDAY

Our Church devotes the first Sunday after Easter to Evangelic story about Thomas, Christ's disciple who said he wouldn't believe the resurrection of Jesus Christ till he touched Him himself. What is the essence of this story? And why does the Church pay our attention to it after Pascha at once as if saying to us, "This is written for you, it concerns each of you". And really, the events of this story take place in the world eternally, and nowadays they may happen more often than in the days when doubting Thomas met his resurrected Master. What is all this about? Of course, first of all, about our faith, its essence, its fundamental difference from that rational knowledge which is based on the fact we saw, heard and touched ourselves.

All Christianity is based on the faith in Christ Resurrection, on belief that once in earthly history, in the whole world the death was overcome and the dead resurrected. And if there is no such faith, then there remains in Christianity only some general teaching about love, kindness, forgiveness, the teaching that can be found in other religions.

To be a Christian from the very beginning meant to believe just this unprecedented, impossible and nevertheless real victory over death. "If Christ has not been raised, your faith also in vain", says the Apostle Paul. If it is really so, then all in Christianity depends on the question: how can we believe it? None of us saw the Resurrected, didn't touch His hand, His side pierced by a spear, however, it is this faith that is told about, "Blessed are they who didn't see, and yet believed". So, how shall we believe? And meanwhile we are always told that any knowledge is based on evidence, we are always taught that in essence the Doubting Thomas was right refusing to believe without evidence, without touching. And the Lord Himself didn't condemn him, He suggested that Thomas believed the reality of His presence by touching Him. And still the Lord says, "Blessed are they who didn't see, and yet believed".

So, going deep into our faith, we come to one clear feeling, to one answer. I ask myself, "Do I believe in the Resurrection of Christ? Yes, I do. I believe. And why?" And our heart answers, "Because I believe in Christ, the Christ who tells me, who comes to me from eternally living and life-giving pages of the Holy Gospel" I believe in Christ not because He resurrected but I believe that He is risen and alive because first of all I believe Him.

Only some days ago we again experienced this blessedness at Paschal night, when not because of our mind with all its verifications and testimonies but from all our essence, from the very depth of our experience we answered, "Indeed he is risen!" And these days it's very good to read about the Doubting Thomas, it's good to go deep into our faith, to find its life-giving depth and core. All our faith is in the words of paschal singing: "Christ is risen from the dead, by Death he trampled Death, and to those in the tomb, He granted Life". We have no evidence, only faith and blessed joy of its presence in our life. Christ is risen indeed! Amen.

PLEASE REMEMBER TO SUPPORT YOUR PARISH

**DURING THIS UNPRECEDENTED TIME, EVERYONE IS ENDURING
HARDSHIPS.**



**PARISHES, WITH NO WEEKLY COLLECTIONS AND CANCELLED
FUNDRAISERS, ARE ALSO EXPERIENCING FINANCIAL HARDSHIPS AND
HAVE A DESPERATE NEED OF FUNDS TO PAY THEIR REGULAR BILLS
AND MEET THEIR PARISH EXPENSES.**

**PLEASE SUPPORT YOUR CHURCH BY MAILING YOUR WEEKLY OFFERINGS TO YOUR LOCAL
PARISH UNTIL PUBLIC LITURGICAL SERVICES RESUME.**

JOAN SKINTA AT CARE CENTER

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

ETERNAL MEMORY TO PATRICIA M. "PATTY" GLEDHILL



March 31, 1949 ~ April 6, 2020 (age 71) Of Penn Hills, originally from Braddock, age 71, died Monday, April 6, 2020. Beloved wife of Walter G. Gledhill for 47 years. Loving mother of Brian (Amanda) Gledhill and Erik (Erin) Gledhill, both of Penn Hills. Dear sister of George Shak of North Versailles, Dan (Roseanne) Shak of Wilkins Twp., Gary (Kathy) Shak of Braddock and Lori Shak of North Huntingdon. Patty was preceded in death by her parents, George and Mary (Spara) Shak. She is also survived by brothers-in-law and sisters-in-law, nieces, nephews and cousins. Patty was a 1967 graduate of St. Thomas High school in Braddock. In her early work years, Patty was employed at the University of Pittsburgh's Hillman Library. She left her job to pursue her career as a home maker for Walt, Brian and Erik. She also found time to volunteer at the Penn Hills Senior Center. Pat enjoyed baking, candy making and all types of baseball. But her fondest joy was any time spent with her family. Due to the Covid-19 pandemic, Patty's viewing, service and entombment at Braddock Catholic will be private. A Divine Liturgy in Ss. Peter and Paul Byzantine Church in Braddock will be held a later date, followed by a celebration of Patty's life.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant Patricia, and remember her forever! For Christ is Risen!

What am I racing after in my life? Fame? Fortune? A life in Jesus? What is the prize I seek at the finish-line?If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call

William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.

HOW IS EASTER SUNDAY DATE DETERMINED?

Easter Sunday is the Sunday following the Paschal Full Moon (PFM) date for the year. (Paschal is pronounced "PAS-KUL", not "pas-chal"). See Christian Prayer Books for proof of this concise definition.

In June 325 A.D. astronomers approximated astronomical full moon dates for the Christian church, calling them Ecclesiastical Full Moon (EFM) dates. From 326 A.D. the PFM date has always been the EFM date after March 20 (which was the equinox date in 325 A.D.)

From 1583, each PFM date differs from an Astronomical Full Moon (AFM) date usually by no more than 1 date, and never by more than 3 dates. (Each AFM is a two-dates event due to world time zones. Each PFM is a one-date event world-wide).

**THOMAS DOUBTS
(JOHN 20:24-29)**

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

**BELIEVE
BLESSED
DIDYMUS
DISCIPLES
FINGER
GOD**

**HANDS
JESUS
LORD
MIDST
NAILS
PEACE**

**PRINT
SEEN
SIDE
THOMAS
TWELVE**



Dear Friends:

A formative environment like the one here at the Byzantine Catholic Seminary frequently throws around extreme words like “fervor” and “perfection” in order to inspire Godly development in those it serves. Perhaps we aspire to such in our faith lives.

Our bodily health now relies on extreme behaviors of social distancing that result in isolation. For some this brings about feelings of extreme loneliness.

Moderation in many facets of life is usually considered healthy. Moderation in action is also known as temperance, and we consider this a virtue.

Unprecedented times do not always allow for such balance, and seeking such in our day-to-day lives usually requires leaning more heavily in one direction to counter excesses in another.

While a healthy relationship with Jesus Christ requires a healthy balance between Christianity’s communal and personal dimensions, our faith is never private. The reality of life everlasting with God is always and will forever be communal; but a personal encounter with Jesus Christ is how we find our place in the Communion of Saints.

Perhaps we find ourselves relishing the communal and social aspects of our faith while at times falling short when it comes to personal commitment. Pascha this year is an opportunity to strengthen our personal devotion through daily prayer at our icon corner or before a holy image, whether alone or with family. We can focus on prayers for those who are sick, suffering, and dying in this pandemic, for those who care for them, and for those who are working to find cures and vaccines. We can examine our conscience and ask God for forgiveness. We can read the Bible - particularly the passion and resurrection accounts in the four Gospels.

For those of us who find greater fulfillment in the individual expression of faith, we are challenged to maintain good stewardship through the spiritual and corporal works of mercy toward our neighbor. We can check-in on those who are vulnerable and isolated through a phone call or sent message. We can allow our faith life to be a calming presence for others. We can give material support where needed and according to our means.

May our good works be our raised palm and willow branches, and may our paschal greeting expressed through technical and safely available means of communication be as strong as ever this year.

Praying that the reality of the Radiant Resurrection of our Lord Jesus Christ give hope and strength to all who suffer and struggle at this challenging time (including our seminarians who complete this semester from their homes while taking courses online), and asking that eternal life be granted to all those in the tombs, we repeat with as much fervor as ever our paschal anthem – “Christ is risen!”

With warmest wishes and loving prayers for you at this holy time,
Fr. Robert Pipta and the Seminary community of Ss. Cyril and Methodius.
Christ is Risen! Indeed He is Risen!



The Byzantine Christian tradition reads the Gospel of the Holy Apostle and Evangelist John the Theologian throughout the paschal season. This is no accident. The annual celebration of the Resurrection seems to have originated in the circles around John.

Looking again at this gospel in the light of Pascha, Fr. John Behr of St. Vladimir Seminary, in a live-stream on the 7th of May, will consider what is meant by Christ's last word from the cross - "It is finished" - and show how the mystery of the incarnation includes us today.



Fr. John Behr has published numerous monographs with Oxford University Press and St. Vladimir's Seminary Press (S.V.S.P.), most recently a new critical edition and translation of Origen's *On First Principles*. He has also published various works aimed for more general audiences, such as his more poetic and meditative work entitled *Becoming Human: Theological Anthropology in Word and Image* (S.V.S.P., 2013).

Fr. John is currently preparing to deliver through live-stream the 20th annual Ss. Cyril and Methodius Lecture of the Byzantine Catholic Seminary. He has selected as his topic: "The Gospel of St. John as a Paschal Gospel."

The public is welcome to tune in to this lecture on Thursday, May 7 at 7:00 PM via the Seminary website at www.bcs.edu.

The same website will also archive the recorded lecture for future access by the public.

The annual lecture series is sponsored by the Byzantine Catholic Seminary of Ss. Cyril and Methodius in Pittsburgh, Pennsylvania, a community of mentors, teachers, and students forming leaders for the Church in an environment of Christian unity, integrity, and missionary spirit, with a commitment to ecumenism.

The Seminary is currently celebrating both its 70th Anniversary and its reaccreditation by the Association of Theological Schools.

All students, including seminarians, are currently taking their courses online due to serious precautions related to the coronavirus pandemic. Both the Seminary's online courses and on-campus courses are fully accredited, thus maintaining the same content and quality across the curriculum.

Founded in 1950, the Byzantine Catholic Seminary is a free-standing, English speaking theological seminary, welcoming all those seeking the knowledge possessed by the Eastern ecclesial traditions. The Seminary is authorized to grant the Master of Arts in Theology and Master of Divinity degrees by the Commonwealth of Pennsylvania and is accredited by the Commission on Accrediting of the Association of Theological Schools.

ETERNAL MEMORY TO PHILIP FALL



With heavy hearts, we announce the death of Philip Fall (West Homestead, Pennsylvania), who passed away on April 9, 2020 at the age of 87. He was predeceased by: his wife Alice Ann Fall (Mikulla); his parents, Philip Fall and Mary Fall (Demyanchick); and his sister Agnes Adamsko. He is survived by : his children, Gary Fall (Barbara), Robert Fall (Gina) and Janice Fall; his siblings, Mary Ann Badar (late Clarence), Monica Gazzo (Daniel), William Fall, Madelyn Queer and Nicholas Fall; and his great grandchild Isaac. Philip was a member, an officer, and a Sunday school teacher of St. Michael Orthodox Church in McKeesport. He was also a former Boy Scout leader of Troop 8 and an officer and steward of the ARND Club. He was a veteran in the Air Force, serving during the Korean conflict.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant PHILIP, and remember him forever! For Christ is Risen!