



# 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, April 26<sup>th</sup>, 2020

Tone Festive

Page:177

### SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	04/26/2020	11:00 AM	<b>Sunday of the Myrrh-bearers</b>	+ <b>Kenneth Schell</b> By Prudy Regan (On-Line)
Sunday	05/03/2020	11:00 AM	<b>Sunday of paralytic man</b>	+ <b>Philip Fall</b> By Barbara Martin (On-Line)

**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 Downeyl, 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, 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 on April 19<sup>th</sup> was: 435.

### APOSTLE JAMES THE BROTHER OF SAINT JOHN THE THEOLOGIAN



Commemorated on April 30

The Holy Apostle James, the son of Zebedee, was the brother of Saint John the Theologian, and one of the Twelve Apostles. He and his brother, Saint John, were called to be Apostles by our Lord Jesus Christ, Who called them the “Sons of Thunder” (Mark 3:17). It was this James, with John and Peter, who witnessed the Raising of the Daughter of Jairus, the Lord’s Transfiguration on Mount Tabor, and His agony in the Garden of Gethsemane.

Saint James, after the Descent of the Holy Spirit, preached in Spain and in other lands, and then he returned to Jerusalem. He openly and boldly preached Jesus Christ as the Savior of the world, and he denounced the Pharisees and the Scribes with the words of Holy Scripture, reproaching them for their malice of heart and unbelief.

The Jews could not prevail against Saint James, and so they hired the sorcerer Hermogenes to dispute with the apostle and refute his arguments that Christ was the promised Messiah Who had come into the world. The sorcerer sent to the apostle his pupil Philip, who was converted to belief in Christ. Then Hermogenes himself became persuaded of the power of God,

he burned his books of magic, accepted holy Baptism and became a true follower of Christ.

The Jews persuaded Herod Agrippa (40-44) to arrest the Apostle James and sentence him to death (Acts 12:1-2). Eusebius provides some of the details of the saint’s execution (CHURCH HISTORY II, 9). Saint James calmly heard the death sentence and continued to bear witness to Christ. One of the false witnesses, whose name was Josiah, was struck by the courage of Saint James. He came to believe in Jesus Christ as the Messiah. When they led the apostle forth to execution, Josiah fell at his feet, repenting of his sin and asking forgiveness. The apostle embraced him, gave him a kiss and said, “Peace and forgiveness to you.” Then Josiah confessed his faith in Christ before everyone, and he was beheaded with Saint James in the year 44 at Jerusalem.

Saint James was the first of the Apostles to die as a martyr.

### 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.

### 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!

**OUR GIFTS TO GOD AND OUR CHURCH, (SENT TO PERISH OFFICE):**

SUNDAY OFFERING	\$ 579.00
CANDLES	61.00
MONTHLY	50.00
HOLY WEEK	25.00
EASTER	1,100.00
LIVE STREAM DONATIONS	100.00
SEMINARY COLLECTION	15.00
<b>TOTAL</b>	<b>\$ 1,930.00</b>

## CATHOLIC TEACHING

### God's Spirit and Word in the Time of the Promises In Theophanies and the Law

Theophanies (manifestations of God) light up the way of the promise, from the patriarchs to Moses and from Joshua to the visions that inaugurated the missions of the great prophets. Christian tradition has always recognized that God's Word allowed himself to be seen and heard in these theophanies, in which the cloud of the Holy Spirit both revealed him and concealed him in its shadow.

This divine pedagogy appears especially in the gift of the Law. God gave the letter of the Law as a "pedagogue" to lead his people towards Christ. But the Law's powerlessness to save man deprived of the divine "likeness," along with the growing awareness of sin that it imparts, enkindles a desire for the Holy Spirit. The lamentations of the Psalms bear witness to this.

#### *In the Kingdom and the Exile*

The Law, the sign of God's promise and covenant, ought to have governed the hearts and institutions of that people to whom Abraham's faith gave birth. "If you will obey my voice and keep my covenant, ... you shall be to me a kingdom of priests and a holy nation." But after David, Israel gave in to the temptation of becoming a kingdom like other nations. The Kingdom, however, the object of the promise made to David, would be the work of the Holy Spirit; it would belong to the poor according to the Spirit.

The forgetting of the Law and the infidelity to the covenant end in death: it is the Exile, apparently the failure of the promises, which is in fact the mysterious fidelity of the Savior God and the beginning of a promised restoration, but according to the Spirit. The People of God had to suffer this purification. In God's plan, the Exile already stands in the shadow of the Cross, and the Remnant of the poor that returns from the Exile is one of the most transparent prefigurations of the Church.

#### *Expectation of the Messiah and his Spirit*

"Behold, I am doing a new thing." Two prophetic lines were to develop, one leading to the expectation of the Messiah, the other pointing to the announcement of a new Spirit. They converge in the small Remnant, the people of the poor, who await in hope the "consolation of Israel" and "the redemption of Jerusalem."

We have seen earlier how Jesus fulfills the prophecies concerning himself. We limit ourselves here to those in which the relationship of the Messiah and his Spirit appears more clearly.

The characteristics of the awaited Messiah begin to appear in the "Book of Emmanuel" ("Isaiah said this when he saw his glory," speaking of Christ), especially in the first two verses of Isaiah 11: 81 *There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. and the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD.*

The Messiah's characteristics are revealed above all in the "Servant songs." These songs proclaim the meaning of Jesus' Passion and show how he will pour out the Holy Spirit to give life to the many: not as an outsider, but by embracing our "form as slave." Taking our death upon himself, he can communicate to us his own Spirit of life.

This is why Christ inaugurates the proclamation of the Good News by making his own the following passage from Isaiah: *The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD'S favor.*

The prophetic texts that directly concern the sending of the Holy Spirit are oracles by which God speaks to the heart of his people in the language of the promise, with the accents of "love and fidelity." St. Peter will proclaim their fulfillment on the morning of Pentecost. According to these promises, at the "end time" the Lord's Spirit will renew the hearts of men, engraving a new law in them. He will gather and reconcile the scattered and divided peoples; he will transform the first creation, and God will dwell there with men in peace.

The People of the "poor" - those who, humble and meek, rely solely on their God's mysterious plans, who await the justice, not of men but of the Messiah - are in the end the great achievement of the Holy Spirit's hidden mission during the time of the promises that prepare for Christ's coming. It is this quality of heart, purified and enlightened by the Spirit, which is expressed in the Psalms. In these poor, the Spirit is making ready "a people prepared for the Lord."

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

## INTRODUCTION TO THE OLD TESTAMENT: BOOK OF EZEKIEL



Author: Ezekiel; Date: 600-550 BC

Ezekiel is a very challenging book for several reasons. The author uses unfamiliar apocalyptic imagery to describe many things. The historical situation in which Ezekiel wrote is rather complicated and many of the events in the book occur only in visions. Even Ezekiel's geographical location is puzzling. Much of the exacting detail in his visions seems unnecessary.

Ezekiel was a priest and a prophet who was taken from Judah to Babylon in the second wave of exiles (597 BC). His prophecies are very attentive to the Temple, the liturgy and the Sabbath. He takes the ceremonial commands of the law just as seriously as the moral. He calls the exiled people to faithfulness to the Lord even though the signs of the Lord's blessing (the land and the Temple) have been taken away.

Ezekiel's visions are categorized as apocalyptic literature. Daniel, Zechariah and Revelation also contain apocalyptic literature as do several non-canonical books from biblical times. Apocalyptic literature uses a mixture of complex symbols to talk about catastrophic events in the future. Each of Ezekiel's visions serves as a window into the spiritual life of Judah and its relationship with God. He has a vision of heaven (1-3), of idolatry in the Temple and the glory of the Lord leaving the Temple (8-10), of the valley of the dry bones (37), and of the New Temple and the restored land with God's glory returning (40-48). The lengthy final vision of a restored Israel with all of its precise measurements envisions a nation of God's people living in God's order but its details are open to many interpretations.

Like Jeremiah, Ezekiel performs some dramatic prophetic acts. These acts serve as visual aids to Ezekiel's prophetic message from the Lord. Most of Ezekiel's prophetic acts anticipate the Lord's judgment on Judah. The Lord commands Ezekiel to make miniature models of the imminent siege of Jerusalem and to lie on his side, eating rationed bread (4). Then the Lord tells Ezekiel to cut his hair and do various things with the clippings as a metaphor for Israel's coming punishment (5). Later he performs a mock exile from his tent and eats with anxiety to pre-figure the exile of Judah (12). To symbolize the re-unification of Israel and Judah, Ezekiel ties two sticks together (37).

Scholars debate exactly where Ezekiel was located during his ministry. Ezekiel seems to be transported by God a few times, but it is not exactly clear if the "transports" are physical or visionary (see 8:3, 11:24, 43:5). The most likely proposals suggest he was located in Babylon from 597 onward, but had several visions in which he saw events in Judah.

Like the other prophets, Ezekiel has a message of judgment and a message of restoration. He announces God's judgment against Judah for its sins against the covenant and he pronounces God's judgment against the surrounding nations which oppressed Judah. When Ezekiel upbraids Judah for its gross infidelity to the Lord, some of the language he uses is so strong that it startles us by its harshness. Yet Ezekiel does not leave his hearers in a state of condemnation, but invites them to turn away from their sins and take advantage of God's promises and covenant. Though the Lord uses Ezekiel to chide the people, he also uses him to give hope to his suffering people in a time of exile and persecution. Ezekiel is a prophet of judgment and a prophet of renewal.

## 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

### PRAYER



Prayer is essential to Christian life. Jesus Christ himself prayed and taught men to pray. One who does not pray to God cannot be a follower of Christ.

In the Church all prayer is Trinitarian. We pray in the Holy Spirit, through Jesus the Son of God, and in his name, to God the Father. We call God “our Father” because Jesus has taught us and enabled us to do so. We have the capability of addressing God as Father because we are made sons of God by the Holy Spirit.

In the Church we also address prayers to Christ and the Holy Spirit, the Divine Persons who are one with God the Father and exist eternally in perfect unity with him, sharing his divine being and will. In the Church we also pray to the saints—not in the same way as we pray to the Persons of the Holy Trinity, but as our helpers, intercessors, and fellow-members of the Church who are already glorified with God in his divine presence. Foremost among the saints and first among the mere humans who are glorified in God’s Kingdom is Mary, the Theotokos and Queen of Heaven, the leader among our saintly intercessors before God. We can also pray to the holy angels to plead our cause before God. In the traditional catechism of the Church three types of prayer are listed: asking, thanking, and praising. We can add a fourth type which can be called lamenting before God, questioning him about the conditions of life and the meaning of our existence, particularly in times of tragedy and confusion. We very often find all four kinds of prayer in the Bible.

Sometimes prayer is defined as a dialogue with God. This definition is sufficient if we remember that it is a dialogue of silence, carried on in the quiet of our hearts. In the Church a more ancient and traditional definition of prayer calls it the lifting of the mind and heart to God, the standing in his presence, the constant awareness and remembrance of his name, his existence, his power and his love. This is the kind of prayer which is also called “walking in the presence of God.”

The purpose of prayer is to have communion with God and to be made capable of accomplishing his will. Christians pray to enable themselves to know God and to do his commandments. Unless a person is willing to change himself and to conform himself to Christ in the fulfillment of his commandments, he has no reason or purpose to pray. According to the saints, it is even spiritually dangerous to pray to God without the intention of responding and moving along the path that prayer will take us.

*To be continued...*

### SUNDAY OF MYRRH-BEARING WOMEN

“Indeed He is Risen” – this joyful answer to the exclamation “Christ is risen” characterizes the Easter days no less than all singing. Sorrow and grief accompany all our life but they are always followed by joy. So on these days joy bursts into our soul after sorrowful tears and great grief during the Passion Week.

In earthly life of Jesus Christ many pious women accompanied his Mother during His travelling, and in every way possible served Him. They followed Him, wept when He was being taken to Golgotha, stood near Him during His death on a cross, and looked at His Disposition in the Tomb. As they didn’t manage to anoint the Most-Pure Body of the Lord with chrism on the occasion of the Old Testament Passover, they wanted to do it in the morning on the first day of the following week, and for their diligence they were called Myrrh-bearers. Among Myrrh-bearing Wives the Holy Church glorifies Equal-to-the-Apostles Mary Magdalene, Mary – the mother of James and John, Mary and Martha – sisters of Lazarus, Mary the wife of Cleopas, Susannah and many others.

To understand Myrrh-bearing Wives one must live through their great grief and great joy. To try to understand them is deeply instructive. There was deep grief in their soul and along with it there was expectation of something joyful the soul was striving to. Of course, they didn’t see clearly what they expected, but they felt that it wasn’t the end, that the death couldn’t be the end, and therefore they came to the grave. Grief and joyful expectation seem to be incompatible feelings but they live in the women’s hearts.

And if we could also live in sorrow and joy and had a feeling of Christ approaching us! This must be always like this, and if we have such expectation only on holy days of Passion and Easter Weeks, then our faith is not abiding. It is difficult to explain compatibility of grief and expected joy, it’s better to remember the Mystery taking place on these days. This compatibility is reflected in our Divine Service. In the Service there is as if fear to break the joy of resurrection, the singing takes us back to sorrow we had in the past, and then the singing is again joyful and touching, and sorrow doesn’t confuse our joy giving it only a touching effect.

But now thinking of Myrrh -bearing Wives we recall their feelings when they were witnesses of Christ’s passions. From all eternity there hadn’t been so grief on the earth, even powers of nature couldn’t stand it. And we can easily imagine that they felt relief when they heard from the Cross, “It is finished”.

And we also rejoice at this moment. This feeling must be repeated in the soul. Sorrow which we feel these days differ from sorrow we have in our everyday life.

The more is our sorrow for Christ and Christ passions, the stronger we are attached to Christ, and as Myrrh-bearing Wives joyfully expected Christ, so will expect Him, and we will meet Him the same way as they did. Grieving for Him the same way as they did, we are also worthy of celebrating His resurrection. “You are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here”. He is not in the grave.

There is no more death as such. Death is no more a dungeon without exit for all who found themselves there. We must only by means of faith both in life and in our death join the Incarnate Christ who died and resurrected for us, and then death will be only for us a dark door towards another bright and everlasting life. If we die with Christ, we will resurrect with Him; and then the words said by the angels to the Holy Myrrh-bearers about Christ bears a relation to the death of each of us: “Why do you seek the living one among the dead?” Glory to Christ victory – God-man, crucified and resurrected – forever and ever. Amen.

**20TH ANNUAL SAINTS CYRIL AND METHODIUS LECTURE SPONSORED BY THE BYZANTINE CATHOLIC SEMINARY TO BE DELIVERED THROUGH LIVE STREAM ON MAY 7.**



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](http://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.

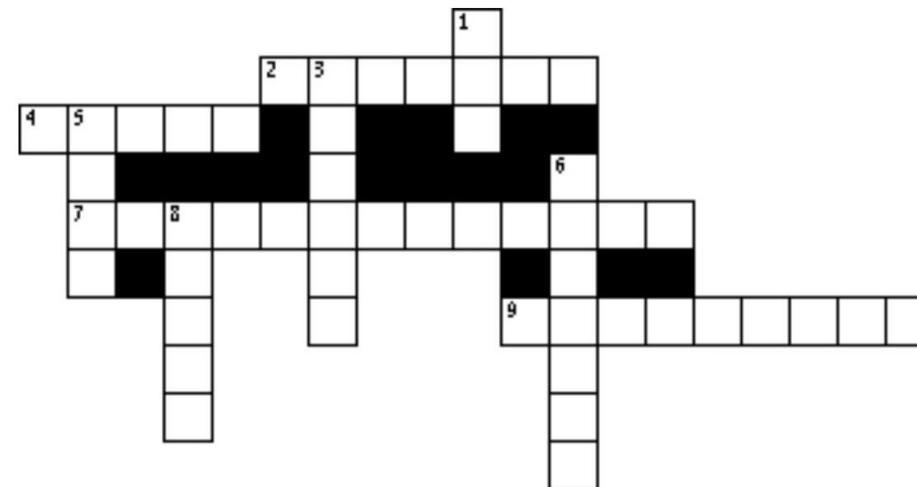
**Blessed are they who come in the Name of the Lord! Am I being called to proclaim Jesus as a priest, deacon, religious brother or sister? If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.**



**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](mailto:kb.kress@gmail.com)  
Join the Serrans in their work to ensure the future of our Church.

## JESUS IS RISEN!

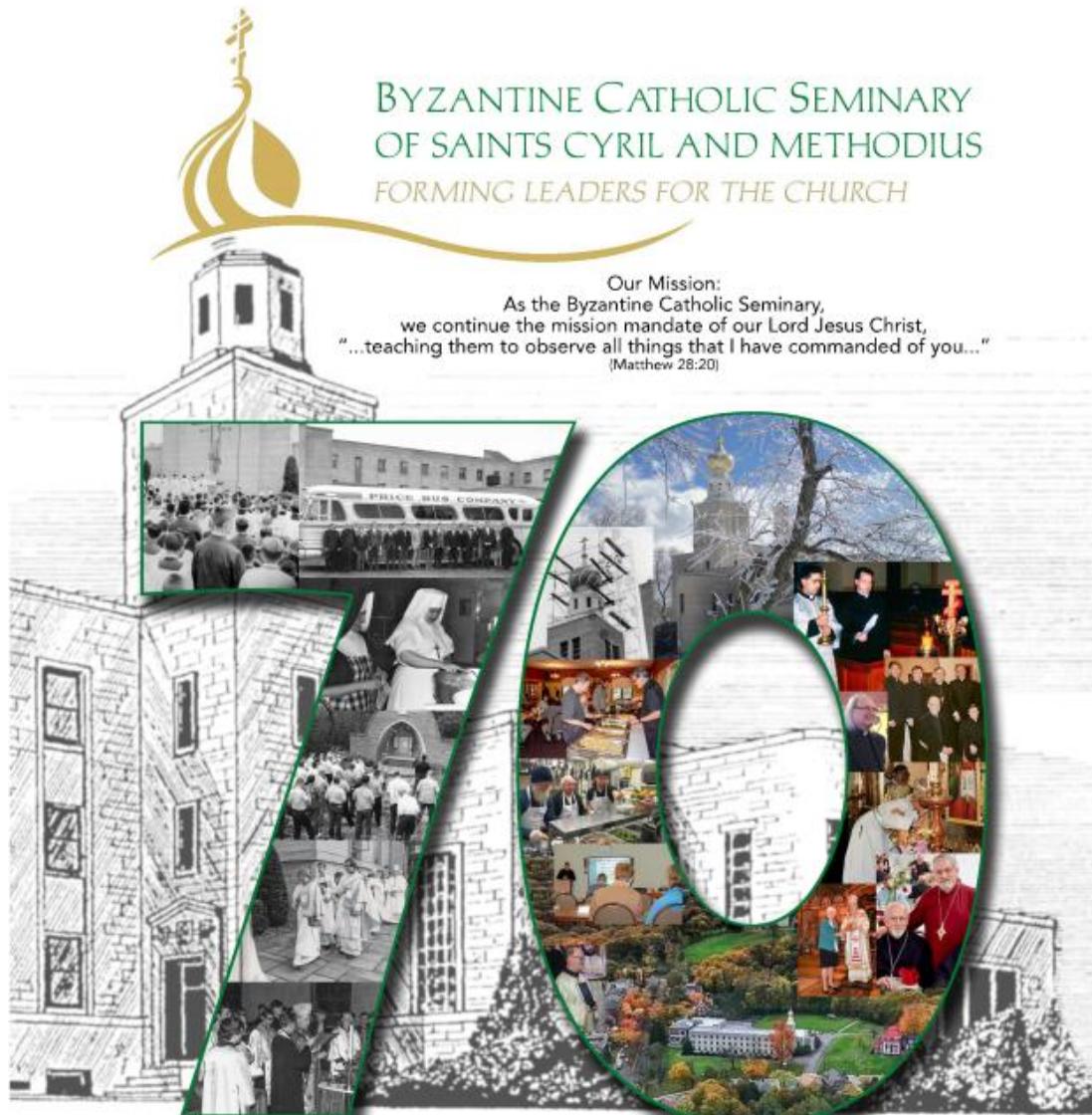


- 2 ACROSS "Now when the \_\_\_\_ was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him." **MARK 16:1**
- 5 DOWN "Very early in the morning, on the first day of the week, they came to the \_\_\_\_ when the sun had risen." **MARK 16:2**
- 4 ACROSS "But when they looked up, they saw that the \_\_\_\_ had been rolled away- for it was very large." **MARK 16:4**
- 1 DOWN "And entering the tomb, they saw a young \_\_\_\_ clothed in a long white robe sitting on the right side." **MARK 16:5**
- 8 DOWN "He is \_\_\_\_! He is not here. See the place where they laid Him." **MARK 16:6**
- 9 ACROSS "Go, tell His \_\_\_\_-and Peter - that He is going before you into Galilee; there you will see Him, as He said to you." **MARK 16:7**
- 3 DOWN "And they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were \_\_\_\_." **MARK 16:8**
- 7 ACROSS "Now when He rose early on the first day of the week, He appeared first to \_\_\_\_ out of whom He had cast seven demons." **MARK 16:9**
- 6 DOWN "She went and told those who had been with Him, as they wept and mourned. And when they heard that He was alive and had been seen by her they did not \_\_\_\_." **MARK 16:10-11**

BYZANTINE CATHOLIC SEMINARY  
OF SAINTS CYRIL AND METHODIUS

FORMING LEADERS FOR THE CHURCH

Our Mission:  
As the Byzantine Catholic Seminary,  
we continue the mission mandate of our Lord Jesus Christ,  
"...teaching them to observe all things that I have commanded of you..."  
(Matthew 28:20)



Founded in 1950, we are a free-standing, English speaking theological seminary,  
welcoming all those seeking the knowledge possessed by the Eastern ecclesial traditions.  
We are authorized to grant graduate degrees by the Commonwealth of Pennsylvania  
and accredited by the Association of Theological Schools.

**Community of Priestly Formation (M.Div.) & School of Theology (M.A.T.)**  
**Pittsburgh, Pennsylvania [www.bcs.edu](http://www.bcs.edu) 412-321-8383**

Christ is Risen!

Our Byzantine Catholic Seminary is grateful to God and to all of our supporters as we receive notification from the Association of Theological Schools (A.T.S.) that we have reaccreditation through March 2030. What great news during our 70th Anniversary Year!

During this time of physical isolation and distancing, perhaps you'll want to take a few moments and connect with B.C.S. by reading some details of our history as given on our website.

A Seminary is a seed bed, with God supplying the seeds of Church leadership and ministerial service to be sown, watered, and nurtured in that crucible which is priestly formation. As such, the Seminary must have Catholic priests on its staff and faculty. With parochial demands on priests, B.C.S. finds it a challenge to find priests who are willing and able to function in the unique ministry of formation.

As our Seminary Community of Formation serves seminarians representing various jurisdictions (e.g. Carpatho-Ruthenian, Melkite) and our School of Theology serves men and women of different denominations, we consider it a great blessing that our staff and faculty are made up of men and women representing clerical, monastic, and lay states, Catholic, Orthodox, and other denominations, and years of life representing a wide range of energy and experience.

We're thrilled and ever grateful that our students learn in such a diverse atmosphere. As they are our Church's future leaders, such cooperation among their formative leaders bodes well for the future of interjurisdictional cooperation and ecumenical commitment. If God's people are to be one as God is One (cf. John 17:22), the requisite unity and cooperation must be embraced by Church leaders. That begins in the Seminary and with its leadership.

With warmest wishes and loving prayers for you at this holy time,

*Fr. Robert Pipta and the Seminary community  
of Ss. Cyril and Methodius.*

ETERNAL MEMORY



Quietly, on Monday, April 20, 2020, Shirley May Torbich Carmoney of Highland Park Care Center, Pittsburgh, formerly of North Braddock, entered life eternal after an extended illness. She was one of twelve children born to the late John T. and Marie Seaman Torbich. She was born on Friday, March 5, 1954, in Braddock.

Shirley is survived by her children, Terry Ray Carmony, Jr., of Georgia, Michael J. (Sherri) Carmoney of Philadelphia, and Christopher (Kera Blackstone) Carmony of Beauford, South Carolina, as well as her grandchildren Makayla, Christian, and Kelsey, Torbich, and her siblings, Patricia Flanagan of Elizabeth, Thomas (Beverly) Torbich of Uniontown, Donna Torbich of Forest Hills, William Torbich of Pittsburgh, Andrew Torbich of North Carolina, Mary Agnes (Tim) Debold of Munhall, Daniel Torbich of North Braddock, Rita (Stanley) Wypych of Forward Township, Betsy Torbich of Georgia, Joseph (Marlene) Torbich of North Braddock, Helen (Dave Sacramento) of North Braddock, two aunts, Margaret 'Peg' Torbich of North Braddock, and Dina Knebel of Ohio, and a sister-in-law, Louise Seaman of Hazelwood, and many nieces and nephews. Beside her parents, she was predeceased by her significant other, James N. Schofield on January 21, 2018.

Shirley was a graduate of Scott High School, North Braddock. She retired from Shadyside Hospital, Pittsburgh, where she was employed as an LPN.

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