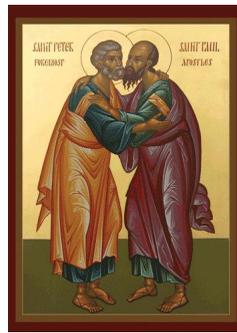




Saints Peter & Paul Byzantine Catholic Church



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 3rd, 2020

Tone Festive

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

Sunday	05/03/2020	11:00 AM	Sunday of paralytic man	+ Philip Fall By Barbara Martin (On-Line)
Sunday	05/10/2020	11:00 AM	Sunday of Samaritan Woman (Mother's Day)	(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:*



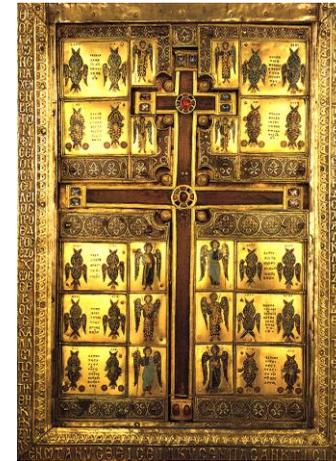
Andrew Cencarik, Don Downeyl, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed 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 23rd was: 446; on April 26th was 576.

COMMEMORATION OF THE APPARITION OF THE SIGN OF THE PRECIOUS CROSS OVER JERUSALEM, IN 351 AD



Commemorated on May 7. The Precious Cross appeared in the sky over Jerusalem on the morning of May 7, 351 during the reign of the emperor Constantius, the son of Saint Constantine (May 21).

At that time the heresy of Arianism, which taught that Christ was merely a creature and not God, was causing great turmoil and division throughout the Empire. Even after the First Ecumenical Council at Nicea in 325, many people were drawn to this false teaching, and the Orthodox found themselves in the minority in many places.

Constantius, the ruler of the eastern part of the Empire, was a fervent supporter of Arianism. His brothers Constantine II and Constans, who were pious Orthodox Christians, ruled in the west. They were both killed in separate battles around 350, leaving Constantius as sole ruler. Also in 350, Saint Cyril (March 18) became Patriarch of Jerusalem and began his zealous struggle against Arianism.

In May of 351 a luminous Cross appeared over Jerusalem, stretching from Golgotha to the Mount of Olives, a distance of about five and a half miles. The Cross was wide as it was long, and shone more brightly than the sun. Many people left their homes and workplaces to gather in the church and glorify Christ. The historian Sozomen says that this wondrous sign led to the conversion of multitudes of pagans and Jews to Christianity.

A letter from Saint Cyril to the emperor describing this phenomenon, and admonishing him to become Orthodox, has been preserved. The apparition of the Cross remained over the city for a whole week.

The vision of the Cross over Jerusalem strengthened the Orthodox faithful and contributed to the return of many Arians to the Church. It is also a reminder of the awesome Second Coming of Christ, when “the sign of the Son of man shall appear in heaven” (Matthew 24:30).

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.

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

SUNDAY OFFERING	\$ 402.00
CANDLES	27.00
MONTHLY	160.00
HOLY DAY	115.00
HOLY WEEK	20.00
EASTER	90.00
FLOWERS	5.00
SEMINARY COLLECTION	170.00
PETER'S PENCE	50.00
TOTAL	\$ 1,039.00

CATHOLIC TEACHING

The Spirit of Christ in the Fullness of Time

John, precursor, prophet, and baptist

"There was a man sent from God, whose name was John." John was "filled with the Holy Spirit even from his mother's womb" by Christ himself, whom the Virgin Mary had just conceived by the Holy Spirit. Mary's visitation to Elizabeth thus became a visit from God to his people.

John is "Elijah (who) must come." The fire of the Spirit dwells in him and makes him the forerunner of the coming Lord. In John, the precursor, the Holy Spirit completes the work of "[making] ready a people prepared for the Lord."

John the Baptist is "more than a prophet." In him, the Holy Spirit concludes his speaking through the prophets. John completes the cycle of prophets begun by Elijah. He proclaims the imminence of the consolation of Israel; he is the "voice" of the Consoler who is coming. As the Spirit of truth will also do, John "came to bear witness to the light." In John's sight, the Spirit thus brings to completion the careful search of the prophets and fulfills the longing of the angels. "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit. and I have seen and have borne witness that this is the Son of God.... Behold, the Lamb of God."

Finally, with John the Baptist, the Holy Spirit begins the restoration to man of "the divine likeness," prefiguring what he would achieve with and in Christ. John's baptism was for repentance; baptism in water and the Spirit will be a new birth.

"Rejoice, you who are full of grace"

Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary. Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom."

In her, the "wonders of God" that the Spirit was to fulfill in Christ and the Church began to be manifested:

The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom "the whole fullness of deity dwells bodily" should herself be "full of grace." She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the "Daughter of Zion": "Rejoice." It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

In Mary, the Holy Spirit fulfills the plan of the Father's loving goodness. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful.

In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.

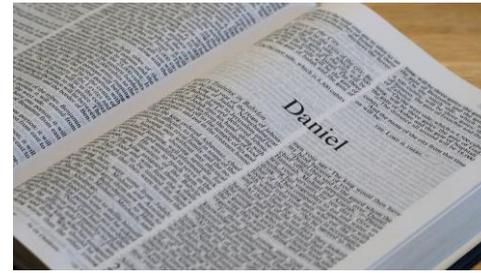
Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love, into communion with Christ. and the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

At the end of this mission of the Spirit, Mary became the Woman, the new Eve ("mother of the living"), the mother of the "whole Christ." As such, she was present with the Twelve, who "with one accord devoted themselves to prayer," at the dawn of the "end time" which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church.

To be continued...

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

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF DANIEL



Author: Unknown; Date Written: 540-164 BC

Daniel is a complicated book. The first six chapters tell stories about the life of Daniel and a few other Jews in the court of Nebuchadnezzar II (605-562 BC) in Babylon. Then the book presents several of Daniel's prophetic visions (7-12). Finally, three stories about Jews in exile, including Daniel, conclude the book (13-14). Daniel was written in three different languages (Hebrew, Aramaic and Greek). It covers the reigns of several rulers from different

empires. It is one of the most controversial books of the Old Testament.

The narrative parts of Daniel (1-6, 13-14) are similar to other Old Testament stories while the visionary parts of Daniel (7-12) are similar to the apocalyptic visions in Ezekiel, Zechariah or Revelation. In fact, Revelation is steeped in Daniel's language and imagery (e.g. Dan 7:9, Rev 1:14). The Catholic canon includes the Greek additions to Daniel, while Protestants generally do not accept them (see chart). The Church uses a canticle from one of the Greek additions in the Liturgy of the Hours every Sunday morning (3:56-88).

Traditionally, Daniel is considered to be the author of this book. Yet many scholars in recent years have argued that the book was written in the 2nd Century BC as resistance literature during the reign of the Seleucid king, Antiochus IV Epiphanes. There are several intricate historical problems in Daniel, the most important of which is what kingdoms the book refers to in the visions (Ch. 2, 7). The traditional interpretation understands the kingdoms in the visions to be the Babylonian, Medo-Persian, Greek and Roman empires but most contemporary scholars recognize them to be the kingdoms of Babylonia, Media, Persia and Greece. These scholars usually understand Daniel's prophecy as vaticinium ex eventu, "a prediction after the outcome." The issue of predictive prophecy is at the heart of the dispute about Daniel's date of composition. Was the book written in the 6th century BC and does it accurately predict the development of future kingdoms or was it written in the 2nd century BC and describe the historical development of past kingdoms merely in the style of prediction? Those who hold to the traditional position accept a 6th century BC date of composition, while the more widely accepted scholarly position insists on a 2nd century BC date.

Daniel speaks of a Messiah, an anointed one who is "cut off" (9:25-26). Jesus fulfills this prophecy and he also takes the title "Son of Man" from Dan 7:13, which he constantly uses to refer to himself. The Son of Man is given authority by God and worshipped by all peoples (7:14). Besides the title "Son of Man," the gospels use the cryptic phrase "abomination of desolation" from Dan 9:27 (see Matt 24:15, Mk 13:14).

Daniel and his companions lived as a minority people under intense persecution for their nationality and their religion. Their fidelity to the Lord under such difficult circumstances is an enduring witness for us to be faithful in the midst of suffering. The examples of pagan kings (Nebuchadnezzar, Belshazzar) whose pride leads to their disgrace serves to illustrate an important biblical principle (Prov 16:18, 29:23).

Daniel is a snapshot of the lives of the Jewish exiles in the Babylonian empire. Yet it is not merely a collection of nice stories, but a spiritual testimony which shows how it is possible to be faithful to the Lord in trying situations. Daniel anticipates Jesus the Messiah and teaches lasting spiritual truths about living for God.

JOAN SKINTA AT CARE CENTER

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

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!

PRAYER



Praying is not merely repeating the words of prayers. Saying prayers is not the same as praying. Prayer should be done secretly, briefly, regularly, without many words, with trust in God that he hears, and with the willingness to do what God shows us to do (see Mt 6.5–15; Lk 11 and 18; Jn 14–17).

The Oriental Church follows the Old Testament practice of having formal prayers according to the hours of the day. Christians are urged to pray regularly in the morning, evening and at meal times, as well as to have a brief prayer which can be repeated throughout the day under any and all circumstances. Many people use the Jesus Prayer for this purpose: “Lord Jesus Christ, Son of God, have mercy on me, a sinner!” Of course, the form of the prayer is secondary and may vary from person to person. It is the power of the prayer to bring us to God, and to strengthen us in doing his divine will that is essential.

The prayers of a person at home differ from those in church, since personal prayer is not the same as the communal prayer of the Church. The two types of prayer are different and should not be confused.

When we go to church to pray, we do not go there to say our private prayers. Our private prayers should be said at home, in our room, in secret, and not in church (Mt 6.5–6). This does not mean that we do not bring our personal cares, desires, troubles, questions and joys to the prayer of the Church. We certainly can, and we do. But we bring ourselves and our concerns to church to unite them to the prayer of the Church, to the eternal prayer of Christ, the Mother of God, the saints and the brothers and sisters of our own particular church community.

In church we pray with others, and we should therefore discipline ourselves to pray all together as one body in the unity of one mind, one heart and one soul. Once again this does not mean that our prayers in church should cease to be personal and unique; we must definitely put ourselves into our churchly prayer. In the Church, however, each one must put his own person with his own personal uniqueness into the common prayer of Christ with his Body. This is what enriches the prayer of the Church and makes it meaningful and beautiful and, we might even say, “easy” to perform. The difficulty of many church services is that they are prayers of isolated individuals who are only physically, and not spiritually, united together.

The formal Church services are normally rather long in the Church. This is so because we go to church not merely to pray. We go to church to be together, to sing together, to meditate on the meaning of the faith together, to learn together and to have union and communion together with God. This is particularly true of the Divine Liturgy of the Church. If a person wants merely to pray in the silence of his heart, he need not—and, indeed, he should not go to the church services for this purpose. The church services are not designed for silent prayer. They exist for the prayerful fellowship of all God’s people with each other, with Christ and with God.

SUNDAY OF THE PARALYTIC MAN

Today the Lord Jesus Christ entered Jerusalem and came to the so-called sheep pool, a sad and dirty place where there lay the sick and where there were many pagans: till now on the walls of this pool there are pagan inscriptions in which they thank gods for their healing. From time to time the water in the pool was stirred up and the people swearing and pushing one another went into the water, because the one who was the first to step in was made well from whatever disease which he was afflicted. And the more difficult it was to reach the water, the more efforts each of them tried to make. There was envy, hatred, quarrels, groans of the sick; it was a hard, terrible place. And, probably, many people tried to pass this place. And Jesus Christ came to the Kingdom of sorrow to share suffering with them. He looked around and paid attention to paralytic lying without motion. The Lord came up to him and asked, “How long have you been here?” And the paralytic answered, “Thirty eight years, all my life.” All life. Probably some kind people brought him something to eat, somebody turned him over, he was like a corpse but there wasn’t a single man who could carry him to the water. And he had the only hope that someday he would be the first one to step in the water and then he would be healed. He said to the Lord, “I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me.”

It’s the very limit of person humiliation: as a stone he has been lying in this stinking place all his life left by all, sick and alone and suddenly he hears the voice of Christ addressing him. He doesn’t know who is this man, who asks him, he answers as in a dream, as in distraction. And the voice says to him, “Rise, take up your mat, and walk.” And he, as in a dream, began to rise to his feet without saying “thank you”, not thanking God he took his pallet and went home.

And the Lord knew what kind of person he was, that his soul was far from being irreproachable. When the healed was walking home carrying his pallet, many people met him and said, “It is the sabbath, and it is not lawful for you to carry your mat. Who allowed you to do it?”

By the law it wasn’t allowed to do it. And he answered, “He who made me well was the one who said to me, “Rise, take up your mat, and walk.” And I am walking.” “And who has healed you? Who could break the law of God on Sabbath?” “I don’t know”, he answered, “I didn’t see His face.” Afterwards the Lord met him in the temple and said, “do not sin anymore, so that nothing worse may happen to you.” The old man looked at Him and recognized and then went away and told that it was Jesus who had ordered him to break the law of God on Sabbath. The old man betrayed the One who had healed him after many years of serious disease, after so many years of expectation without hope. He betrayed the Lord whom they will again persecute, condemn and say, “It is He who teaches people to break the law of God.”

So today’s Gospel tells us about this event. And at once we see ourselves as if lying just here with our sickness and sins; and we know that there is only the One Who can heal us. And if He extends his helping hand to us, we will be thankful to him. It is He who has become a life-bearing source of healing for us. Just think, there was a pool where the water became healing very seldom, and desperate people rushed to it.

We have another pool – God’s word, inexhaustible source of life, Holy Gospel, Holy Bible where there is all necessary for the life of people. Our source is the Communion Cup to which we come up, a prayer, our life in the Church; this source is stirred up not once a year but always; everybody can come up to it any time. Only touch, only wish, only press against the Lord and you will feel His healing power.

When we experience separations, grief, insult, disappointment, when we are really like dead men, paralytics, incurable sick, recall that we have the only Name, the sweetest Name, the Name Jesus that arises, heals and makes us alive. 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.

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.

The Lord is risen, it is true! Through our baptism He calls us to proclaim new life to the world. Pray for those who herald the Good News as priests, brothers and sisters. 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.

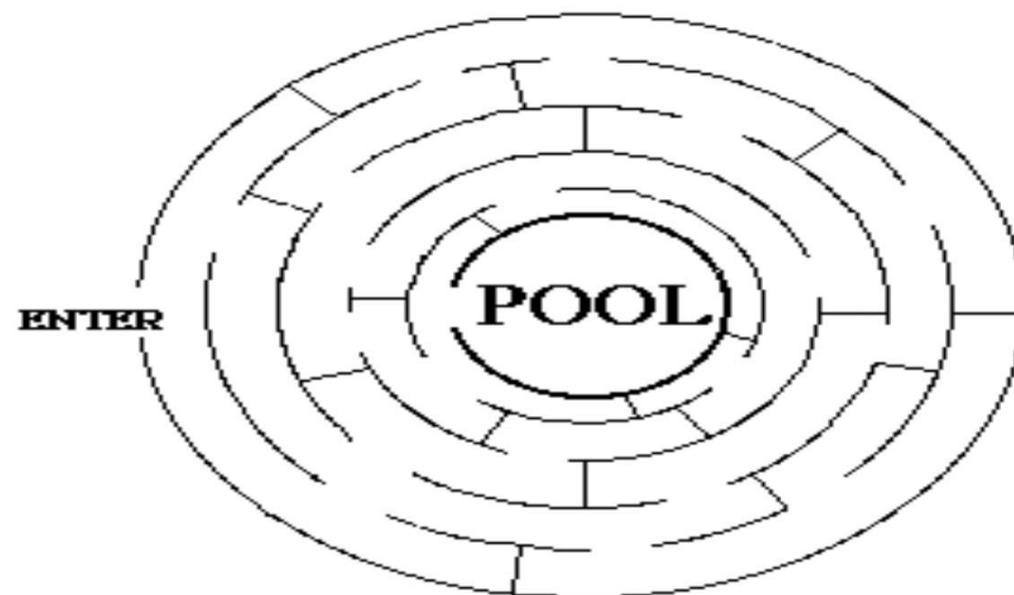
**THE POOL AT BETHESDA
(JOHN 5:1-15)**

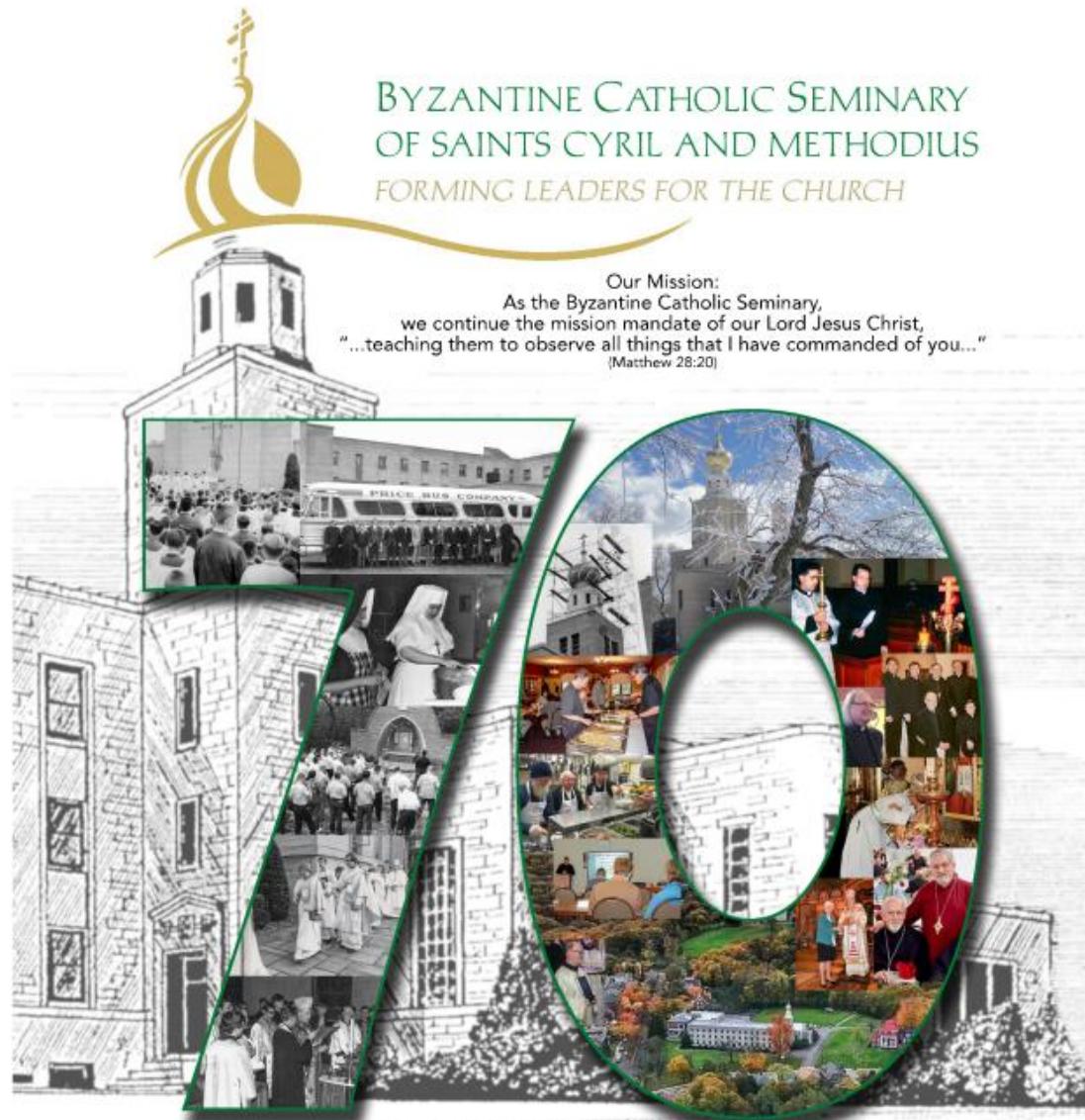
G K H P V Z T Z B J N Q N I T
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ANGEL
 BETHESDA
 JESUS
 LAWFUL

MAN
 PARALYZED
 POOL
 SABBATH

SHEEP GATE
 STIRRED
 WALKED
 WELL





**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 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



Irene B. (Fekety) Tatko April 18, 1931 ~ April 21, 2020 (age 89)

Of North Versailles, age 89, died on Tuesday, April 21, 2020. She was born April 18, 1931 in Munhall, PA. Daughter of the late Elizabeth and Michael Fekety. In addition to her parents, she is preceded in death by her sisters, Eleanor Joscak and Elizabeth Fall.

Before her retirement, Irene was employed with the Federal Government for many years, before that, she worked in the cafeteria at St. Thomas High School in Braddock. She was also an award-winning afghan maker, always making them for family and friends throughout her life.

Irene is survived by her children; Elaine Kowalski of North Huntingdon, Bob Tatko of North Versailles, Eileen Idele, and her husband Alfie of North Huntingdon, and James Tatko of Pittsburgh.

Six grandchildren; David Andrascik, Kristee Kowalski, Tiffani Tatko, Nick Idele, Jesse Tatko, and Alyssa Idele. Three great-grandchildren; Max, Jaxon, and Jonah

Also surviving are her sisters, Rosemarie Newton and Audrey Chaklos, and her brother, Michael Fekety

Also survived by numerous nieces and nephews.

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