



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 10th, 2020

Tone Festive

Page:186

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

Sunday 05/10/2020 11:00 AM **Sunday of Samaritan Woman (Mother's Day)**
(On-Line)

Sunday 05/17/2020 11:00 AM **Sunday of the man born blind**
+Shirley Torbich Carmoney
Louise Seaman
(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 May 3rd was: 429.

COMMEMORATION OF THE FOUNDING OF CONSTANTINOPLE



Commemorated on May 11

In 324 the holy Emperor Constantine (May 21) decided that the imperial capital had to be closer to the Eastern provinces, and yet have direct communication with the West. The city of Byzantium fulfilled these requirements, and on November 8, 324 the site of the new capital was consecrated.

Tradition tells us that the Emperor was tracing the boundaries of the city with a spear, when his courtiers became astonished by the magnitude of the new dimensions of the capital. "Lord," they asked, "how long will you keep going?"

Constantine replied, "I shall keep going until the one who walks ahead of me stops."

Then they understood that the emperor was being guided by some divine power. There is an iconographic sketch by Rallis Kopsides showing an angel of the Lord going before Saint Constantine as he traces the new boundaries of the city.

Construction of the main buildings was begun in 325, and pagan monuments from Rome, Athens, and other cities were used to beautify the new capital. The need for the new city is partially explained by the changing requirements of government, the Germanic invasion of the West, and commercial benefits, but the new city was also to be a Christian capital. For this, a new foundation was required.

In 330, the work had progressed to the point where it was possible for Constantine to dedicate the new capital. The dedication took place on May 11, followed by forty days of joyous celebration. Christian Constantinople was placed under the protection of the Most Holy Theotokos, and overshadowed pagan Byzantium. Saint Constantine was the first Emperor to submit voluntarily to Christ, and Constantinople became the symbol of a Christian Empire which lasted for a thousand years.



JOAN SKINTA AT CARE CENTER

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

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	\$ 830.00
CANDLES	21.00
MONTHLY	110.00
EASTER	100.00
HOLY DAY	170.00
SEMINARY COLLECTION	145.00
EASTER FLOWERS	5.00
IN MEMORY OF SHIRLEY TORBICH CARMONEY	90.00
TOTAL	\$ 1,471.00

CATHOLIC TEACHING

The Spirit of Christ in the Fullness of Time;

Christ Jesus

The entire mission of the Son and the Holy Spirit, in the fullness of time, is contained in this: that the Son is the one anointed by the Father's Spirit since his Incarnation - Jesus is the Christ, the Messiah.

Everything in the second chapter of the Creed is to be read in this light. Christ's whole work is in fact a joint mission of the Son and the Holy Spirit. Here, we shall mention only what has to do with Jesus' promise of the Holy Spirit and the gift of him by the glorified Lord.

Jesus does not reveal the Holy Spirit fully, until he himself has been glorified through his Death and Resurrection. Nevertheless, little by little he alludes to him even in his teaching of the multitudes, as when he reveals that his own flesh will be food for the life of the world. He also alludes to the Spirit in speaking to Nicodemus, to the Samaritan woman, and to those who take part in the feast of Tabernacles. To his disciples he speaks openly of the Spirit in connection with prayer and with the witness they will have to bear.

Only when the hour has arrived for his glorification does Jesus promise the coming of the Holy Spirit, since his Death and Resurrection will fulfill the promise made to the fathers. The Spirit of truth, the other Paraclete, will be given by the Father in answer to Jesus' prayer; he will be sent by the Father in Jesus' name; and Jesus will send him from the Father's side, since he comes from the Father. the Holy Spirit will come and we shall know him; he will be with us for ever; he will remain with us. the Spirit will teach us everything, remind us of all that Christ said to us and bear witness to him. the Holy Spirit will lead us into all truth and will glorify Christ. He will prove the world wrong about sin, righteousness, and judgment.

At last Jesus' hour arrives: he commends his spirit into the Father's hands at the very moment when by his death he conquers death, so that, "raised from the dead by the glory of the Father," he might immediately give the Holy Spirit by "breathing" on his disciples. From this hour onward, the mission of Christ and the Spirit becomes the mission of the Church: "As the Father has sent me, even so I send you."

The Spirit and the Church In the Last Days

Pentecost

On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.

On that day, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in the humility of the flesh and in faith, they already share in the communion of the Holy Trinity. By his coming, which never ceases, the Holy Spirit causes the world to enter into the "last days," the time of the Church, the Kingdom already inherited though not yet consummated.

We have seen the true Light, we have received the heavenly Spirit, we have found the true faith: we adore the indivisible Trinity, who has saved us.

The Holy Spirit - God's gift

"God is Love" and love is his first gift, containing all others. "God's love has been poured into our hearts through the Holy Spirit who has been given to us."

Because we are dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins. the communion of the Holy Spirit¹²⁶ in the Church restores to the baptized the divine likeness lost through sin.

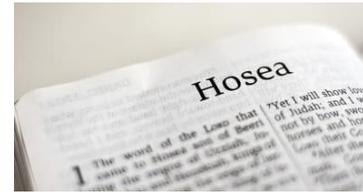
He, then, gives us the "pledge" or "first fruits" of our inheritance: the very life of the Holy Trinity, which is to love as "God (has) loved us." This love (the "charity" of ⇒ 1 Cor 13) is the source of the new life in Christ, made possible because we have received "power" from the Holy Spirit.

By this power of the Spirit, God's children can bear much fruit. He who has grafted us onto the true vine will make us bear "the fruit of the Spirit: . . . love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." "We live by the Spirit"; the more we renounce ourselves, the more we "walk by the Spirit."

Through the Holy Spirit we are restored to paradise, led back to the Kingdom of heaven, and adopted as children, given confidence to call God "Father" and to share in Christ's grace, called children of light and given a share in eternal glory.

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

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF HOSEA



Date Written: 755-725 BC; Author: Hosea, son of Beeri

Hosea's ministry began during the reign of Jeroboam II, king of Israel (786-746 BC). The exact dates of his ministry are hard to ascertain, but clearly he prophesied during the last years before the fall of the Northern Kingdom of Israel to Assyria. It was a period of affluence in Israel and many Israelites thought that the rising Assyrian power would prove to be an ally. After Jeroboam II, six kings of Israel ruled in rapid succession over a 20 year period. Four were assassinated by their successor (2 Kgs 15). At the heart of their disputes was the Assyrian issue. After a period of mixed policies, tributes and failed dealings the Assyrians defeated Israel in 722 BC and took the northern ten tribes into permanent exile and assimilation.

The Book of Hosea is a loose collection of the prophet's oracles. It consists of two main sections: Ch. 1-3 detail Hosea's relationship with his unfaithful wife Gomer and Ch. 4-14 tell of Israel's unfaithfulness to the Lord.

The Lord gives Hosea one of the most shocking commands in the Bible: Marry a prostitute! (1:2) Hosea obeys and marries Gomer and they have three children. Then she apparently returns to her immoral lifestyle, but Hosea seeks her out, redeems her and takes her back (3:2). Their relationship is meant to be a metaphor for the Lord's relationship with his people. Gomer's unfaithful character mirrors Israel's infidelity to the Lord. Even Hosea and Gomer's children represent problems in the Lord's relationship with his people (See Ch. 1). The people of Israel are in a covenant relationship with the Lord, but they have all but forgotten their commitment to him. Through Hosea, the Lord brings legally-toned accusations against them, a covenant lawsuit against his bride. Israel has committed spiritual adultery against the Lord by worshipping other gods and paying tribute to the Assyrians.

The people of Israel worshipped the Canaanite deities Baal and Asherah and participated in the sexually immoral rituals which were part of Canaanite religion. Since the time of Jeroboam I, Israelites had worshipped golden calf images in Dan and Bethel (1 Kgs 12). Hosea rejects this idolatry and calls the people to repent (Hos 8:5-6, 10:5). Menaham, king of Israel, had paid a huge tribute to the Assyrians to ward off an attack (2 Kgs 15:19). Hosea most likely is referring to this payment when he mentions Israel's submission to Assyria (5:13, 7:11, etc.). Israel had begun to trust in worldly powers instead of in the Lord. Hosea calls the people to return to the Lord and find restoration (Ch. 6, 14). In his infinite mercy, the Lord promises a future time of healing, salvation and reconciliation for his people. Though his people had been unfaithful and adulterous, he willingly extends his forgiveness and grace to them.

Hosea powerfully presents the image of the nation as the bride of the Lord. Other biblical books, such as Song of Songs, Isaiah, Revelation and the gospels, use this theme to explain the depth of God's love for his people and the gravity of breaking our relationship with him through sin. Sin separates us from God, but his mercy extends to cover us through Jesus. Hosea shows the mercy of God who welcomes back his bride after her time of unfaithfulness (3:5). The Lord's willingness to forgive his bride for her betrayal shows his willingness to forgive us for our sins. Not only does the bridal imagery show the intensity of God's desire for his people, it illustrates the extravagance of his mercy.

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.

VESPERS



In the Byzantine Church the liturgical day begins in the evening with the setting of the sun. This practice follows the Biblical account of creation: “And there was evening and there was morning, one day” (Gen 1.5).

The Vespers service in the Church always begins with the chanting of the evening psalm: “... the sun knows it’s time for setting, Thou makes darkness and it is night ...” (Ps 104.19–20). This psalm, which glorifies God’s creation of the world, is man’s very first act of worship, for man first of all meets God

as Creator.

Bless the Lord, oh my soul, O Lord my God, thou art very great ... O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy creatures (Ps 104.24).

Following the psalm, the Great Litany, the opening petition of all liturgical services of the Church is intoned. In it we pray to the Lord for everyone and everything.

Following this litany a number of psalms are chanted, a different group each evening. These psalms normally are omitted in parish churches though they are done in monasteries. On the eve of Sunday, however, sections of the first psalm and the other psalms which are chanted to begin the week are usually sung even in parish churches.

Psalm 141 is always sung at Vespers. During this psalm the evening incense is offered: *Lord, I call upon Thee, hear me. Hear me, O Lord. Let my prayer arise in Thy sight as incense. And let the lifting up of my hands be an evening sacrifice. Hear me, O Lord (Ps 141.1–2).*

At this point special hymns are sung for the particular day. If it be a Church feast: songs in honor of the celebration are sung. On Saturday evenings, the eve of the Lord’s Day, these hymns always praise Christ’s resurrection from the dead.

The special hymns normally end with a song called a Theotokion which honors Mary, the Mother of Christ. Following this, the vesperal hymn is sung. If it be a special feast or the eve of Sunday, the celebrant will come to the center or the church building with lighted candles and incense. This hymn belongs to every Vespers service.

O Gladsome Light of the holy glory of the Immortal Father, heavenly, holy, blessed Jesus Christ. Now we have come to the setting of the sun and behold the light of evening. We praise God: Father, Son, and Holy Spirit. For it is right at all times to worship Thee with voices of praise, O Son of God and Giver of Life, therefore all the world glorifies Thee.

Christ is praised as the Light which illumines man’s darkness, the Light of the world and of the Kingdom of God which shall have no evening (Is 60.20, Rev 21.25).

A verse from the Psalms, the prokeimenon, follows—a different one for each day, announcing the day’s spiritual theme. If it be a special day, three readings from the Old Testament are included. Then more evening prayers and petitions follow with additional hymns for the particular day, all of which end with the chanting of the Song of Saint Simeon:

Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people. A light for revelation to the Gentiles, and to be the glory of Thy people Israel (Lk 1.29–32).

After proclaiming our own vision of Christ, the Light and Salvation of the world, we say the prayers of the Thrice-Holy (trisagion) through to the Our Father. We sing the main theme song of the day, called the Troparion, and we are dismissed with the usual benediction.

The service of Vespers takes us through creation, sin, and salvation in Christ. It leads us to the meditation of God’s word and the glorification of his love for men. It instructs us and allows us to praise God for the particular events or persons whose memory is celebrated and made present to us in the Church. It prepares us for the sleep of the night and the dawn of the new day to come. On the evening before the Divine Liturgy, it begins our movement into the most perfect communion with God in the sacramental mysteries.

SUNDAY OF THE SAMARITAN WOMAN

On this Sunday of the Samaritan Woman, we celebrate that our Lord’s great victory over death enables us to be free from defining ourselves by our sins or by how other people may view us. He rises in glory not only over the tomb and Hades, but overall, the distortions of the beauty of the human person created in His image and likeness. Today we commemorate that His salvation extends to our most painful failings and to the harsh judgments of others upon us. Even such difficult circumstances may become points of entry into the joy of the empty tomb.

The woman at the well certainly knew what it was like to be defined by others as someone who did not measure up. She was a Samaritan, and therefore rejected by the Jews as a heretic and a member of a despised group that had intermarried with Gentiles. She herself had been married five times and was now with a man to whom she was not married, which may have been why she went to draw water at the unlikely time of high noon. Perhaps she went to the well in the heat of the day in order to avoid the other Samaritan women who wanted nothing to do with someone like her.

This Samaritan woman is known in the Church as St. Photini, which means “the enlightened one.” Through the Savior’s conversation with her, she became an evangelist who boldly shared the good news, even to her Samaritan neighbors who were surely used to viewing her in anything but spiritual terms. That took tremendous courage. She was not only brave in preaching to them, but ultimately in responding to the persecution of the pagan Roman emperor. The Great Martyr Photini refused to back down and gave the ultimate witness to Christ’s victory over death by laying down her life for Him. The Savior had set her free even from fear of the grave.

Too many of us today flee in shame from uncomfortable truths, whether we encounter them in our own thoughts or in the opinions of others. Too many of us define ourselves by our failings, weaknesses, and temptations. Too many of us accept some unrealistic cultural standard of “the good life” as the norm we must meet in order to be worthwhile. Thank God, St. Photini the Great Martyr did none of that. In response to her shocking encounter with the Savior, she humbly acknowledged the truth about her brokenness; she did not react defensively or make excuses. She did not end the conversation or run away in shame. Instead, she was open to the healing of her soul, to the possibility of a new and restored life through the mercy of the Lord. This was such a great blessing to her that she immediately shared the good news with the people of her village and refused to stop, even to the point of laying down her life.

In this season of Pascha, we celebrate that Christ’s victory over death delivers us from all the corrupting effects of sin, including our deeply ingrained habits of thought and action that distract us from facing the truth about ourselves. By setting us free from bondage to the fear of death, our Risen Lord enables us to make even our most bitter failures points of entry into the new day of His eternal life. He has conquered death, the wages of sin, which means that our sins now have only the power over us that we allow them to have. When we acknowledge them straightforwardly and turn away from them, we participate personally in the good news of Pascha. We rise from death to life as we enter into the joy of the empty tomb. But when we proudly refuse to confess or repent of our sins, we remain in slavery to our self-centered illusions of perfection, to our sense of shame that we do not live up to the standards that we think we must meet in order to be worthwhile.

We must refuse to be paralyzed by guilt and shame before others and in our own minds. Then we will take our attention off whether we measure up to some self-imposed standard and instead focus on receiving the healing mercy of Jesus Christ. No matter what we have done, no matter how distorted and corrupt any dimension of our life may be, no matter how anyone else treats or views us, Christ is able to raise us up with Him from death to life. That is not only a future promise, but a present reality. He rose in glory with His wounds still visible, and no wound that we or others have inflicted puts us beyond the good news of His resurrection. In this glorious season of Pascha, let us all become like the Great Martyr Photini by embracing enthusiastically the new life that the Savior has brought to the world, for Christ is Risen!

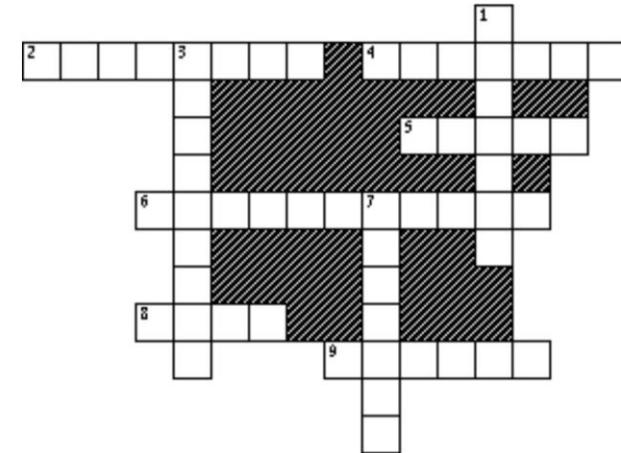
Thomas believed because he saw Jesus. What will it take for you to respond to God's Call to priesthood or consecrated life? If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



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 WOMAN AT THE WELL
(JOHN 4:1-42)**



- 1 DOWN "He left Judea and departed again to ____." **JOHN 4:3**
- 4 ACROSS "But He needed to go through Samaria. So he came to a city of ____ which is called Sychar, near the plot of ground that Jacob gave to his son Joseph." **JOHN 4:4-5**
- 8 ACROSS "Now Jacob's ____ was there..." **JOHN 4:6**
- 5 ACROSS "A woman of Samaria came to draw water. Jesus said to her, 'Give Me a ____.'" **JOHN 4:7**
- 6 ACROSS "Jesus answered and said to her, 'If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you ____.'" **JOHN 4:10**
- 2 ACROSS "...but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a ____ of water springing up into everlasting life." **JOHN 4:14**
- 7 DOWN "...true worshipers will ____ the Father in spirit and truth." **JOHN 4:23**
- 9 ACROSS "The woman then left her waterpot, went her way into the city, and said to the men, 'Come, see a Man who told me all things that I ever did. Could this be the ____?' " **JOHN 4:28-29**
- 3 DOWN "And many of the Samaritans of that city believed in Him because of the word of the woman who ____, 'He told me all that I ever did.'" **JOHN 4:39**

**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

ETERNAL MEMORY



Margaret O'Toole, 94, "Nan" of Murrysville, passed away Friday, April 24, 2020. Loving mother of Susan Sherrill (Kent Spuhler) of NC and Gail Yingling (Herb) of Murrysville. Adored Nan of Coe (Wendi), Justin (Amy), Erin Sherrill and Patrick (Ellen) Yingling. Loving great Nan of Anna, Maggie, Caroline, Addison, Sydney, Sophie and Liam Sherrill. Henry, Mills and Cecelia Yingling. Nan was known for her homemade cinnamon buns and her awesome pies. As a huge Steeler fan, Sunday games will never be the same without her. She loved attending Steeler camp every year with her grandchildren. She will reunite with the love of her life, Jimmy, who has been waiting for her since 2004. Nan is also survived by a sister, Nancy Shusko and a brother, Thomas Fulton. She was preceded in death by a brother, Robert and her parents, Peter and Julia Fulton. Nan had many brother and sister-in-laws whom she was very close to along with numerous nieces and nephews.

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

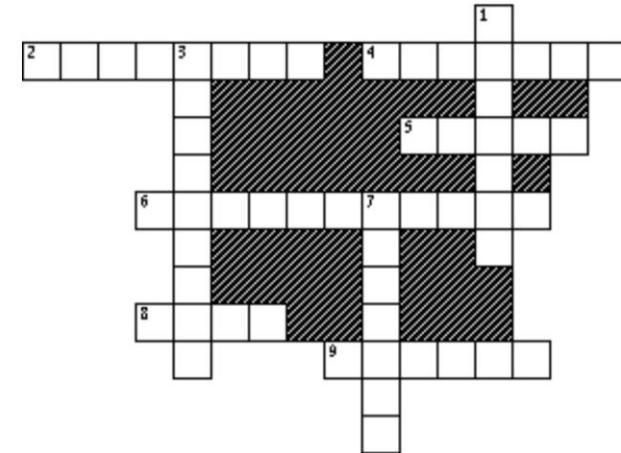
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