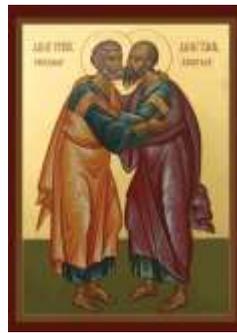




# Saints Peter & Paul Byzantine Catholic Church



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 4<sup>th</sup>, 2021

Festive tone

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

Good Friday	04/02/2021	05:00 pm	Burial service of Jesus with Solemn Vespers
<b>Holy Saturday</b>	<b>04/03/2021</b>	<b>05:00 pm</b>	<b>Matins of Resurrection with Divine Liturgy; Blessing of Easter baskets</b>
<b>Easter Sunday</b>	<b>04/04/2021</b>	<b>11:00 am</b>	<b>Divine Liturgy/Blessing of Easter baskets</b>
Bright Monday	04/05/2021	11:00 am	Divine Liturgy <b>Health of Paul Peek</b> <i>By Arleen Jama</i>
Bright Tuesday	04/06/2021	05:00 pm	Divine Liturgy <b>+Father Andrew &amp; Pani Julianna Dzmura</b> <i>By Cecilia Hrivnak</i>
Thomas Sunday	04/11/2021	11:00 am	Divine Liturgy <b>+Ben Kaefer</b> <i>By Mary Kaefer</i>

### DIVINE SERVICES ATTENDANCE

Liturgy on Thursday March 25<sup>th</sup> was 10; on Friday March 26<sup>th</sup> was 10; on Sunday, March 28<sup>st</sup> was 42.

### LIVE STREAM VIEWING

Liturgy on Thursday March 25<sup>th</sup> was 231; on Friday March 26<sup>th</sup> was 132; on Sunday, March 28<sup>st</sup> was 197.



### SICK AND SHUT-INS



*Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:*

*Andrew Cencarik, Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Paul Peek, Emily Cox, Margaret Torbich, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Mark Crowley, Mason Stern, Shawna Lynn Beluscak.*

*\*\*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.*

### MARCH BIRTHDAYS

04/02 FATHER VITALII STASHKEVYCH  
04/03 WILLIAM TORBICH  
04/07 JOHN KOPAY  
04/14 SUSAN TRANKOCY  
04/15 DAN JOSCAK  
04/16 ANNA DZURA  
04/14 ROB KENNEDY

### WEDDING ANNIVERSARY

04/26/08 JEREMY AND TALIN DRABIK

### IMPORTANT UPDATES

**Beginning January 31, 2021 all MONTHLY donations are going to cover our expenses for our 125 years celebration on September 26<sup>th</sup> 2021. Collected so far \$1,081.00**

### UPDATES

*Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville Pa 15146*

*Rose Petruska is at Rebecca Residence Skilled Nursing, 3746 Cedar Ridge Rd, Allison Park, PA 15101*

### ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be May 22. We will celebrate a Divine Liturgy with a Panahida on each of the Friday at 06:30 PM

**FINANCIAL & ADVISORY BOARD MEETING**

The Financial and Advisory meeting is scheduled on **Monday April 26<sup>th</sup>, 2021 at 6:00 pm** in our Social Hall.

## CATHOLIC TEACHING, "I BELIEVE IN LIFE EVERLASTING"

### ***VI. Hope of the New Heaven and the New Earth***

At the end of time, the Kingdom of God will come in its fullness. After the universal judgment, the righteous will reign for ever with Christ, glorified in body and soul. the universe itself will be renewed:

*The Church . . . will receive her perfection only in the glory of heaven, when will come the time of the renewal of all things. At that time, together with the human race, the universe itself, which is so closely related to man and which attains its destiny through him, will be perfectly re-established in Christ.*

Sacred Scripture calls this mysterious renewal, which will transform humanity and the world, "new heavens and a new earth." It will be the definitive realization of God's plan to bring under a single head "all things in [Christ], things in heaven and things on earth."

In this new universe, the heavenly Jerusalem, God will have his dwelling among men. "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

For man, this consummation will be the final realization of the unity of the human race, which God willed from creation and of which the pilgrim Church has been "in the nature of sacrament." Those who are united with Christ will form the community of the redeemed, "the holy city" of God, "the Bride, the wife of the Lamb." She will not be wounded any longer by sin, stains, self-love, that destroy or wound the earthly community. The beatific vision, in which God opens himself in an inexhaustible way to the elect, will be the ever-flowing well-spring of happiness, peace, and mutual communion.

For the cosmos, Revelation affirms the profound common destiny of the material world and man:

*For the creation waits with eager longing for the revealing of the sons of God . . . in hope because the creation itself will be set free from its bondage to decay.... We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.*

The visible universe, then, is itself destined to be transformed, "so that the world itself, restored to its original state, facing no further obstacles, should be at the service of the just," sharing their glorification in the risen Jesus Christ.

"We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed. the form of this world, distorted by sin, is passing away, and we are taught that God is preparing a new dwelling and a new earth in which righteousness dwells, in which happiness will fill and surpass all the desires of peace arising in the hearts of men."

"Far from diminishing our concern to develop this earth, the expectancy of a new earth should spur us on, for it is here that the body of a new human family grows, foreshadowing in some way the age which is to come. That is why, although we must be careful to distinguish earthly progress clearly from the increase of the kingdom of Christ, such progress is of vital concern to the kingdom of God, insofar as it can contribute to the better ordering of human society."

"When we have spread on earth the fruits of our nature and our enterprise . . . according to the command of the Lord and in his Spirit, we will find them once again, cleansed this time from the stain of sin, illuminated and transfigured, when Christ presents to his Father an eternal and universal kingdom."641 God will then be "all in all" in eternal life:

*True and subsistent life consists in this: the Father, through the Son and in the Holy Spirit, pouring out his heavenly gifts on all things without exception. Thanks to his mercy, we too, men that we are, have received the inalienable promise of eternal life.*

CATECHISM OF THE CATHOLIC CHURCH)

## THE DAY OF THE RESURRECTION

We call this Day "*The Great Passover.*" The day when Jesus Christ passed over from death to life, thereby giving us New Life. When things become "new" or "Re-newed" they are changed. For this reason, everything in our lives is changed because of the Resurrection of Jesus Christ: the way we pray, our posture in Church, the Church building itself, everything ...

### **THERE IS NO KNEELING...**

from Easter until Pentecost Sunday. We are a resurrected people and we stand in the glory of Christ's Holy Resurrection.

### **THE BELLS ARE RUNG...**

over and over again on this day as we proclaim to all that Christ has trampled down death for us.

### **THE GOSPEL IS READ IN AS MANY AS POSSIBLE...**

announcing that the Resurrection is for ALL peoples. Aside from the Gospel being read in English, Slavonic, Latin, and Italian.

### **BRIGHT VESTMENTS AND DECORATIONS...**

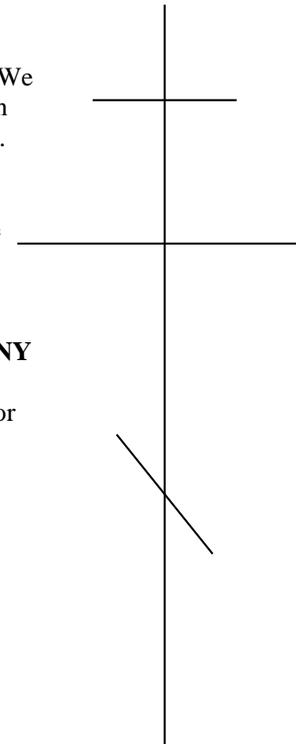
are used to constantly remind us that we celebrate the Feast of Victory.

### **PASCHAL GREETINGS**

<u>English:</u>	Christ is Risen!	Indeed, He is Risen!
<u>Hungarian:</u>	Feltamadt Kristus!	Valoban feltamadt!
<u>Church Slavonic:</u>	Christos Voskrese!	Voistinnu Voskrese!
<u>Rusyn:</u>	Christos Voskres!	Voistinu Voskres!
<u>Greek:</u>	Christos anesti!	Alithos anesti!
<u>Arabic</u>	Al Masee Kam!	Hakku Kum!
<u>Italian:</u>	Cristo e risorto!	In verita e risorto!
<u>Spanish:</u>	Cristo es resucitado!	En verdad es resucitado!

### **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.



### **THE RESURRECTION ICON...**

shows Christ coming from the tomb and raising up Adam and Eve. We, too, are raised up with Him.

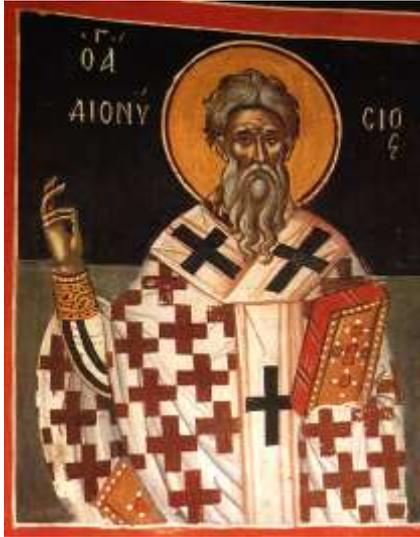
### **THERE IS NO FASTING...**

during the entire Bright Week in honor of the Resurrection of Christ.

### **THE DOORS OF THE LANGUAGES ICON SCREEN...**

remain open during this entire week – even when no services are celebrated. The tomb is empty and Heaven is open to all of us!

## CHURCH HISTORY



### Third Century; Development of Theology

Among the major theologians of the third century who also must be mentioned are Saint Dionysius the Great, Bishop of Alexandria (d. 264); Saint Gregory the Wonderworker, Bishop of Neocaesarea in Cappadocia (d.c. 270); and Saint Methodius, Bishop of Olympus in western Asia Minor (d. 311). Saint Dionysius, the dynamic bishop of Alexandria from 247 until his death in 264, was noted for his efforts in helping to end disputes of various kinds among and within the Churches around the Mediterranean Basin. He led the opposition to the heretical teachings of Paul of Samosata, Bishop of Antioch, and may have died at the first council in Antioch that condemned Paul's erroneous speculations about the Holy Trinity and about Christ.

It is interesting to note that when Paul did not cease his erroneous teachings, a subsequent council in Antioch, held in 268, reaffirmed the condemnation of his speculations and deposed him as bishop. However, he refused to give up the episcopal throne and residence. Finally, in 272 the Church appealed to Emperor Aurelian (r. 270–275), who had recently won back Antioch from the Kingdom of Palmyra, to remove Paul by force. This he did, after conferring with “the bishops of the religion in Italy and Rome” (as presumably impartial judges, as reported by Bishop Eusebius in his History of the Church VII.30.19), who assured him that the Church in the East had indeed acted properly in deposing Paul.

This was apparently the first time the Church ever appealed to the civil authorities for assistance. It is perhaps a sign of the Church's growing “self-confidence” regarding its place and stature in Roman society that it would make such a request from the emperor, who just as easily could have been persecuting Christians. It also can be seen as prophetic of the alliance of the Church with the State that will gradually develop during the fourth century.

Concerning Saint Gregory the Wonderworker, it is said that upon his return to his hometown of Neocaesarea after his five years in Palestine, there were only 17 Christians; but at his death, after being bishop for about 30 years, there were only 17 pagans. Though Gregory was converted to Christianity by Origen, and though Origen was his teacher for five years, there is no evidence of Origen's problematic, misleading speculations in Gregory's writings.

And Saint Methodius, a prolific writer and important theologian, was one of the first Christian leaders to point out and refute various erroneous speculations in Origen's works. Methodius's only work which comes down to us in its entirety is called The Symposium, or the Banquet of the Ten Virgins. Interestingly, this treatise contains an especially positive understanding of marriage and marital relations, even though its overarching theme is praise for a life of consecrated virginity. He died as a martyr near the end of the Diocletian Persecution.

## ATTENTIVE TO THE WORD:



## PASCHA

Let all the pious and all lovers of God rejoice in the splendor of this feast; let the wise servants blissfully enter into the joy of their Lord; let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward; let any who came after the third hour be grateful to join the feast, and those who may have come after the sixth, let them not be afraid of being too late, for the Lord is gracious and He receives the last even as the first. He gives rest to those who come on the eleventh hour as well as to those who have toiled since the first: yes, He has pity on the last and He serves the first; He rewards the one and is generous to the other; He repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly loaded: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you enjoy the banquet of faith; all of you receive the riches of his goodness.

Let none grieve over their poverty, for the universal kingdom has been revealed; let none weep over their sins, for pardon has shone from the grave; let none fear death, for the death of our Savior has set us free: He has destroyed it by enduring it. He has despoiled Hades by going down into its kingdom. He has angered it by allowing it to taste of His flesh.

When Isaiah foresaw all this, he cried out: “O Hades, you have been angered by encountering Him in the nether world.” Hades is angered because it is frustrated. It is angered because it has been mocked. It is angered because it has been destroyed. It is angered because it has been reduced to naught. It is angered because it is now captive. It seized a body, and, lo! It discovered God; it seized earth, and, behold! It encountered Heaven; it seized the visible, and was overcome by the Invisible.

O death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished! Christ is risen and the demons are cast down! Christ is risen and the angels rejoice! Christ is risen and life is freed! Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be glory and power for ever and ever.

*Paschal Homily of St. John Chrysostom*

## DEI VERBUM; CHAPTER II; HANDING ON DIVINE REVELATION

8. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (see 2 Thess. 2:15), and to fight in defense of the faith handed on once and for all (see Jude 1:3) (4) Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

This tradition which comes from the Apostles develop in the Church with the help of the Holy Spirit. (5) For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (see Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.

The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old, uninterruptedly converses with the bride of His beloved Son; and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them (see Col. 3:16). *To be continued ...*

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

### **Schedule for counting money for our teams**

On April 11 <sup>th</sup> 2021 Team A Marlene Ingraham Andrew Novotny	On April 18 <sup>th</sup> 2021 Team B Gerard Fialkovich Elizabeth Fialkovich Donald Kerr
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On April 25 <sup>th</sup> 2021 Team C Gazzo Monica. Gazzo Daniel Arlen Jama	On May 2 <sup>nd</sup> 2021 Team D David Savko Jerry Spynda Paula Spynda
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**IF YOU ARE INTERESTED  
PLEASE TELL FR. VITALII**

## RESURRECTION SUNDAY

I greet you from an abundance of unearthly joy, scorching with the power of these divine words: Christ is Risen! Through Jesus Resurrection, Christ allows people to comprehend the truth of His Divinity, the truth of His teaching, the saving power of His death. The Resurrection of Christ is the completion of His life's sacrifice. There could have been no other finality, for this is the direct consequence of the moral significance of the life of Christ. If Christ be not risen, says the Apostle Paul, then is our preaching vain, and your faith is also vain. But Christ is risen, and has resurrected all mankind along with Himself!

There is no brighter joy than our Paschal joy. For we rejoice that eternal life has been opened to us in the Resurrection. Our Paschal joy is the joy that comes from the change of our whole life into incorruptible life; the joy of our yearning for undying goodness, and incorruptible beauty.

During Jesus earthly life, Christ spoke about Himself many times as the bearer of life and resurrection. However, at the time these words of the Divine Teacher were incomprehensible, not only to the people who heard them, but also to His disciples and Apostles. The meaning of these words was understood only after Christ's Resurrection. Only then did the Apostles and disciples understand that He is truly the Master of life. And they went forth to preach unto the entire world.

We have been waiting for this day, preparing ourselves for it during the long weeks of the forty-day fast. Naturally, our hearts are now filled with inexplicable joy. The profound meaning of Christ's Resurrection is the eternal life that He has bestowed upon his followers. Now for two thousand years we believe not only that He is risen, but we also believe in our own future resurrection to eternal life.

We greet each other with joy on these days, saying, Christ is Risen! Only three words! But these wondrous words express unwavering faith in the truth most joyous to the human heart—the truth of our immortality. Celebrating Pascha means knowing the power and greatness of Christ's Resurrection with our whole heart. Celebrating Pascha means becoming a new person. Celebrating Pascha means thanking and praising God with our whole heart for His unspeakable gift—the gift of resurrection and love.

Let us open wide our hearts to Him Who suffered and died, and rose for our sakes. He will enter in and fill our lives with Himself and His Light, changing our souls. In answer to this, we strive with love toward Him along our way of the cross; for our resurrection into eternal life also certainly shines at its end. Celebrating Pascha means becoming a new person. This salvific state of soul, my beloved, is what I wish for you with my whole heart.

**Starting a Bethany Ministry Program in Your Parish**

**Dorothy Mayernik, RN, MSN**

**& Jennifer Kehm, Cancer Support Specialist**

*“The Church is and has always been a place of healing.”*

Bethany Ministry is an organized outreach program to aid the parish and pastor in their role of responding to the spiritual needs of their parish community. Women and men, possessing the qualities of compassion and caring participate in ministering to those who are sick, homebound, and bereaved. This ministry is based on the relationship and events that took place in the town of Bethany, found in John 11:1-46. The power point video gives a brief description of the program. The kit which can be ordered through Byzantine Seminary Press includes Guidelines, Forms and Resources to help you set goals, conduct meetings and keep records. In addition, the kit contains a training program that provides knowledge and skills for volunteers who feel called to participate in the program. Because we have been renewed and restored to life through the Rising of Jesus Christ, we must bring the same comfort and friendship to those in difficulty, reflecting the example of Jesus in Bethany.

**Reflection Questions**

- Knowing your parish community, how comfortable would they be with a Bethany Ministry program?
- Listening to another is an important component to this ministry. Name some common road blocks in Active Listening.
- The grieving process is unique because it is individual. There are many reasons for the differences in the processing of grief. What might some of these be and why?
- Can you think of individuals in your parish who you think have the personal qualities of a Bethany Ministry Member? What would those qualities be and how comfortable are you in inviting them to become acquainted with this ministry?
- The pastor is the administrator of the parish. How could you convince him that Bethany Ministry can be of assistance to him and a vital program in your parish?

**CHAPTER VI - THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY**

***Different stances of philosophy***

76. A second stance adopted by philosophy is often designated as Christian philosophy. In itself, the term is valid, but it should not be misunderstood: it in no way intends to suggest that there is an official philosophy of the Church, since the faith as such is not a philosophy. The term seeks rather to indicate a Christian way of philosophizing, a philosophical speculation conceived in dynamic union with faith. It does not therefore refer simply to a philosophy developed by Christian philosophers who have striven in their research not to contradict the faith. The term Christian philosophy includes those important developments of philosophical thinking which would not have happened without the direct or indirect contribution of Christian faith.

Christian philosophy therefore has two aspects. The first is subjective, in the sense that faith purifies reason. As a theological virtue, faith liberates reason from presumption, the typical temptation of the philosopher. Saint Paul, the Fathers of the Church and, closer to our own time, philosophers such as Pascal and Kierkegaard reproached such presumption. The philosopher who learns humility will also find courage to tackle questions which are difficult to resolve if the data of Revelation are ignored—for example, the problem of evil and suffering, the personal nature of God and the question of the meaning of life or, more directly, the radical metaphysical question, “Why is there something rather than nothing?”.

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

MARY	ANGEL	SNOW	AWE	MARY	SEPULCHRE	EARTHQUAKE
ELSA	GEORGE	MONOM	ASAM	ELSA	STONE	ROBE
WASTON	ESSON	SITOM	YRNM	WASTON	JESUS	RISEN
ANES	JESE	USUM	SEUE	ANES	JOY	GREETINGS
RENK	KAUS	UMUS	HOEJ	RENK		
REAR	KAUS	UMUS	HOEJ	REAR		
RENK	KAUS	UMUS	HOEJ	RENK		
RENK	KAUS	UMUS	HOEJ	RENK		
RENK	KAUS	UMUS	HOEJ	RENK		
RENK	KAUS	UMUS	HOEJ	RENK		



The Byzantine Catholic  
**Metropolitan Archeparchy of Pittsburgh**

Office of the Archbishop  
66 Riverview Avenue Pittsburgh PA 15214  
(412)231-4000 Phone (412)231-1697 Fax

*2021 Paschal Message*

Christ is Risen! Indeed He is Risen!

“Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the Resurrection of Jesus Christ from the dead!” *1 Peter 1:3*

This Easter Sunday is a great improvement from last year’s Paschal Celebration. It is painful to remember last year when we were restricted to only ten or fewer people at our celebrations. Although we are still wearing masks and staying distanced, we are safely coming back to church. Each day, a few more members, religious and clergy are receiving vaccines or recovering from the virus. We have come from total uncertainty and a world filled with darkness and the fear of death, and we are returning to the light of a new day of recovery and a return to a normal life.

Every year, we relive the same cycle of Jesus’ descent into darkness and His rising into the light of the Resurrection. We hear the words of His passion and suffering read and sung during Great and Holy Week. Through the eyes of the Mother of God and the Apostles, we receive the vision of images from the trial, suffering, and death of Jesus Christ. This year, a part of our memories will also include images of the lockdown, emergency rooms, and empty places at the table. And, just like the apostles, we feel their intense fear that despite our faith in Jesus, death would overcome and evil would prevail. During this last year, we descended into the darkness of death with Jesus.

The Pandemic has made the story of the Passion more real than other years. Each of us knows someone from our parish or family who has been ill or passed on during the year. We remember them and pray for them as they have entered into the light of the eternal banquet in heaven.

We are thankful for the miraculous speed in which vaccines were discovered, manufactured, and distributed. We pray for the countries that are still locked down, enduring a third surge and waiting for vaccines. God has been merciful to us.

In the next few months, we will be able to return to our normal celebration of the Divine Liturgy and our normal activities and obligations. Soon virtual celebrations will be replaced with personal encounters of Christ in our Divine Liturgy. We ask that you patiently endure the final days of restrictions which will keep our families safe.

We are reminded to be like the women at the tomb. They were told by the angel, “Do not be afraid! I know that you are seeking Jesus the crucified.

He is not here, for he has been raised just as he said. Come and see the place where he lay.

Then go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to Galilee; there you will see him.’ Behold, I have told you.” *Matthew 28:6-8*

During the next months, our families, churches, and country will rise to new life. As each part of life is restored, remember to be grateful for all the good things with which we have blessed but until now have taken for granted.

After our Pascha celebrations, we are called to go out and proclaim that “Christ is Risen” to the world. We are called to drive away the darkness and to spread the light and hope of the Resurrection.

Sincerely yours in Christ,

*+ William C Skurla*

Most Reverend William C. Skurla, D.D.  
*Metropolitan Archbishop of Pittsburgh*