

WORLD

THE BYZANTINE CATHOLIC



Special
PASCHA
issue!

THE OFFICIAL NEWSPAPER OF THE ARCHDIOCESE OF PITTSBURGH

VOL. 68 NO. 5

PASCHA 2023

INSIDE



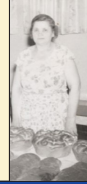
CHRIST IS RISEN!

*A Paschal message from Metropolitan
Archbishop William Skurla*
Page 3



"CONSIDER THE LILIES OF THE FIELD"

*18th annual Women's Day of Reflection
set for May 13*
Page 4



BASKETS OF MEMORIES

*Readers of The Byzantine Catholic
World share their Easter remembrances*
Pages 6 to 8

CHRIST IS RISEN! INDEED HE IS RISEN!



CHRISTOS VOSKRESE! VOISTINNU VOSKRESE!

WORLD

THE BYZANTINE CATHOLIC

UPS 081500
ISSN 07442289

Official publication of the
Byzantine Catholic
Archeparchy of Pittsburgh

Serving parish communities in
central and western Pennsylvania,
Louisiana, eastern Ohio, Oklahoma,
Tennessee, Texas and West Virginia

Published monthly (12 issues)
plus two seasonal special issues

Byzantine Catholic Press Associates

66 Riverview Avenue
Pittsburgh, PA 15214

Tel: 412.231.4000

Fax: 412.231.1697

E-mail: bcw@archpitt.org

Web site: www.archpitt.org

Archbishop William C. Skurla
President

Sister Elaine Kisinko, OSBM
Copy Editor

David Mayernik Jr.
Editor

Deacon Robert J. Shalhoub
Business Manager

Annual Subscription Rates

US	\$14
Canadian	\$17
International	\$20

Periodicals Postage PAID at Pittsburgh, PA

Postmaster: send address changes to:

The Byzantine Catholic World
66 Riverview Avenue
Pittsburgh, PA 15214

*Please allow 2 to 3 weeks for address
changes to take effect.*

Submissions deadline:

21st of the month prior to
the month of publication.



*The Byzantine
Catholic World*
is a member of the
Catholic Press
Association.

MISSION

The mission of *The Byzantine Catholic World* is to spread the Gospel message in the rich tradition of the Byzantine Catholic Church; to encourage faithful to reflect the image of Christ in everyday activities of life; to offer spiritual formation through changing times; and to celebrate community among Byzantine Catholics in the Archeparchy of Pittsburgh, throughout the Metropolitan Church in America, and around the world.

HOLY WEEK AND PASCHA SCHEDULE

ST. JOHN THE BAPTIST
BYZANTINE CATHOLIC CATHEDRAL
210 GREENTREE ROAD
MUNHALL, PA. 15120
WWW.STJOHNSBYZANTINECATHEDRAL.COM
412-461-0944



Holy Week and Pascha services may be viewed
online at www.stjohnsbyzantinecathedral.com.

HOLY MONDAY

7 P.M. APRIL 11

- Presanctified Liturgy

HOLY TUESDAY

7 P.M. APRIL 12

- Presanctified Liturgy

HOLY WEDNESDAY

7 P.M. APRIL 13

- Presanctified Liturgy
with Anointing of the Sick

HOLY THURSDAY

7 P.M. APRIL 14

- Great Vespers with Divine Liturgy of
St. Basil the Great

GOOD FRIDAY

9 A.M. APRIL 15

- Royal Hours

7 P.M. APRIL 15

- Entombment Vespers for Good Friday
and Procession with the Holy Shroud

HOLY SATURDAY

7 P.M. APRIL 16

- Resurrection Matins and Divine Liturgy

THE RADIANT RESURRECTION

9 A.M. APRIL 17

- Divine Liturgy

BRIGHT MONDAY

9 A.M. APRIL 18

- Divine Liturgy

IN BLESSED MEMORY



HAPPY ARE THE ONES WHOM YOU HAVE
CHOSEN AND RECEIVED, O LORD;
THEY ARE REMEMBERED FOREVER. ALLELUIA!

Commemorating the 30th Anniversary
of the repose in the Lord of His Eminence

Archbishop Thomas Victor Dolinay
Metropolitan Archbishop of Pittsburgh

Born: July 24, 1923

Ordained: May 16, 1948

Episcopal Ordination: November 23, 1976

Enthroned as Metropolitan Archbishop: June 12, 1991

Fell asleep in the Lord: Bright Tuesday, April 13, 1993

IN BLESSED MEMORY



HAPPY ARE THE ONES WHOM YOU
HAVE CHOSEN AND RECEIVED, O LORD;
THEY ARE REMEMBERED FOREVER. ALLELUIA!

Commemorating the 22nd Anniversary
of the repose in the Lord of His Eminence

Archbishop Judson M. Procyk
Metropolitan Archbishop of Pittsburgh

Born: April 9, 1931

Ordained: May 19, 1957

Episcopal Ordination: February 7, 1995

Fell asleep in the Lord: April 24, 2001



PASCHA 2023



*In the beginning was the Word,
and the Word was with God, and the Word was God.
He was in the beginning with God.
All things came to be through him,
and without him nothing came to be.
What came to be through him was life,
and this life was the light of the human race;
the light shines in the darkness,
and the darkness has not overcome it.*

A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came to be through him but the world did not know him. He came to what was his own, but his own people did not accept him.

But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God.

And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'"

"From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him." John 1:1-18

Christ is Risen!
Indeed He is Risen!

Today, we hear the Easter Gospel proclaimed in all our churches. The profound words from the beginning of the Gospel of Saint John give the entire history of salvation. We read and listen to these words because they give meaning to our faith.

Before our time and history existed, God the Father, Son, and Holy Spirit existed. They created the light from darkness and the universe from nothing. They sent into our world, the prophets and John the Baptist to prepare the way for the coming of the Messiah. Then, Jesus the Son of God became flesh and proclaimed the truth and good news of the Gospel.

The apostles and disciples heard the good news of the kingdom and changed their lives and became followers and then leaders of the early church. Some heard the message, but did not believe as is the case today. We pray for the return of those who have heard the Gospel, but have fallen away from the faith.

However, billions have heard the message of the Easter Gospel and have received grace in place of grace for thousands of years. Despite wars, pandemics, and suffering, Christians have and continue to remain faithful because of our encounter with Jesus Christ. We experience and celebrate that encounter each Easter and every Divine Liturgy which strengthens the presence of the lifegiving spirit of our Lord and God Savior Jesus Christ in our lives.

This Easter Paschal celebration renews our belief in the eternal God who rose from the dead to show us the path to the eternal banquet in heaven. Our faith leads us to help others in need and to be able to spread the Good News. You are the agents of the Holy Spirit who is active in this world through your words and actions. You are the presence of the Holy Spirit in your family and work place where we tell all who will listen that "Christ is Risen."

We thank you for your prayer and service in the past year. We request your continued support and prayer in the coming year. May the Lord bless you and your families during this Paschal Season.

+ William C. Skurla

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



BULLETIN BOARD

Upcoming events at the House of Prayer

The following events will take place at Mount St. Macrina House of Prayer, 510 W. Main St., Uniontown, Pa. To register for programs or more information, call 724-438-7149 or email hpmsm@verizon.net.

■ 7 p.m. Friday, April 21 to after Brunch Sunday, April 23, **Women's Weekend Retreat**. Presenter: TBA. Offering: \$95. Registration due: April 14.

■ 9:30 a.m.-noon Friday, April 28, **Personal Morning of Prayer**. Are you ready to let go of some of the business and pressures of your life to come apart and rest awhile? Spend time in silence, meditation and prayer. Free Will Offering.

■ 7 p.m. Sunday, May 21 to after lunch Friday, May 26, **Directed Retreat**. Presenters: TBA. Offering: \$350. Registration due: May 15. ■

■ 7 p.m. Friday, June 23 to noon Sunday, June 25, **Young Adult Retreat**. Led by Sister Barbara Jean Milhalchick, OSBM and Young Adult Team. Offering: \$110. Registration due: June 16. ■

Iconography Workshop

Saint Andrew the Apostle, 235 Logan Road, Gibsonia, Pa. will sponsor an iconography workshop for adults of all levels of experience May 18 to 21.

You will write an icon of Christ the Teacher on a gesso covered board. Using a pre-prepared prototype, you will learn techniques for faces, garments, gilding and tooling.

The theology of iconography and specifically, Christ will also be presented.

The class will be Thursday and Friday 6-9:30 p.m., all day Saturday and Sunday, after liturgy until finishing.

You must be able to attend all days to have a completed icon. There will be the opportunity to attend Liturgy Sunday morning.

For further information, call Marylyn Barone at 412-678-9453 or email her at mwbarone@comcast.net. ■

Gathering of bishops

EASTERN CATHOLIC BISHOPS ASSOCIATION MEETS IN ST. LOUIS, MO.

By The Byzantine Catholic Archeparchy of Pittsburgh

The Eastern Catholic Bishops Association gathered for the annual meeting of the Eastern Catholic Bishops of the United States at the Maronite Center in St. Louis, Mo. on March 22 and 23.

Attending were: Archbishop William Skurla, Metropolitan Archeparchy of Pittsburgh (Ruthenian); and Borys Gudziak, OSBM, Metropolitan Archeparchy of Philadelphia (Ukrainian); and Bishops Joy Alappat, Eparchy of St. Thomas (Syro-Malabar); Francois Beyrouti, Eparchy of Newton (Melkite); Kurt Burnette, Eparchies of Passaic, Parma and Phoenix (Ruthenian); Paul Chomnycky, OSBM, Eparchy of Stamford (Ukrainian); Bohdan Danylo Eparchy of St. Josaphat (Ukrainian); Francis Kalabat, Eparchy of St. Thomas (Chaldean); Gregory Mansour, Eparchy of St. Maron (Maronite); Nicholas Samra, Emeritus Eparchy of Newton (Mel-



Front: Bishop Francis Kalabat, Archbishop William Skurla, Bishops Kurt Burnette, Francois Beyrouti and Nicholas Samra. Back: Bishops Joy Alappat, Paul Chomnycky OSBM, Archbishop Borys Gudziak, Bishops Bohdan Danylo, Elias Zaidan and Gregory Mansour.

kite); and Elias Zaidan Eparchy of Our Lady of Lebanon (Maronite).

Various presentations and reports were received and plans were initiated for future activities and projects.

Though the next annual meeting will be in March of next year, the group also convenes during the time of assembly of the United States Conference of Catholic Bishops. ■

“Consider the Lilies of the Field”

18TH ANNUAL WOMEN'S DAY OF REFLECTION SET FOR MAY 13

The 18th annual Women's Day of Reflection will be held 9 a.m.-2:30 p.m. Saturday, May 13 at the Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, Pa.

This year's theme is “Consider the Lilies of the Field.” Presenters include:

■ **Kat Doyle** has served as Director of Justice & Peace Ministries for the Archdiocese of Atlanta for 13 years. She will help us understand and appreciate Pope Francis' encyclical “Laudato Si, On Care for Our Common Home.” Kat educates on, raises awareness of and advocates for, social justice issues including Care for Creation. In 2020, Kat was appointed as the U.S. representative for the Vatican's “Laudato Si,” and Dioceses Working Group, where she interacts with a group of global experts who focus on creating an Action Platform easily accessible for parishes & dioceses worldwide.

She has a heart for sustainable living and embraces integral ecology, which hears the cry of the earth and the cry of the poor.

■ **Dr. Sandra Collins, Ph.D.** has a doctorate in Religious Studies from the University of Pittsburgh, is Director of Information Services and a professor in the Sacred Scripture depart-

ment at SS. Cyril & Methodius Seminary, and Adjunct Faculty at Carnegie Mellon University. She holds membership in the Association of Jewish Studies, American Academy of Religion, PA Library Association and the Catholic Library Association. Her presentation will acquaint us with plants and herbs in scripture and how they contribute to our health and total well being.

The event is sponsored by the Byzantine Catholic Archeparchial Office of Religious Education.

A dedicated committee meets throughout the year to plan and coordinate the day, working with a theme of interest to women to help them grow in their spirituality. The springtime event also features a luncheon, vendors and a bountiful basket auction with proceeds donated to women and children in Ukraine.

Contact Sister Marion Dobos at 412-322-8773 or mdobos1@gmail.com for more information. Cost of \$40 includes lunch. No refunds. Pre-registration is required. Deadline is May 5.

If you wish to donate a basket for the Benefit Auction, please contact Marjorie Glaid at 412-835-3873.

A registration form is available at archpitt.org. ■



SCHEDULE

9 a.m.
Doors Open
Registration/Coffee

9:45 a.m.
Prayer/Welcome

10 a.m.
Living Laudato Si-Making a Choice to Care for our Common Home
Part 1. Making Sustainable Choices
Kat Doyle

11 a.m.
Break

11:15 a.m.
Part 2. Taking Meaningful Action
Kat Doyle

Noon
Lunch and vendors

1 p.m.
Behold, It Was Good (Gen. 1:31)
Dr. Sandra Collins

1:30 p.m.
Process

2 p.m.
Benefit Auction for children and women in Ukraine



“Synodal Synthesis”

EPARCHIAL ASSEMBLY SET FOR APRIL 29 IN AT ST. JOHN THE BAPTIST CATHEDRAL MUNHALL, PA.

By The Archeparchial Office of Religious Education

An Eparchial Assembly, “Synodal Synthesis: A Mandate, Not an Option,” will be held Saturday, April 29 at St. John the Baptist Cathedral in Munhall, Pa.

The purpose of the Assembly is to hear responses from all four eparchies of the Archeparchy of Pittsburgh so those gathered can discern the common joys, hopes and wounds. The Archeparchial Office of Religious Education is sponsoring the event.

All four eparchies in the Metropolia participated in the National Synthesis of the People of God in the USA for a Synodal Church: Communion, Participation & Mission.

Eparchies utilized a variety of opportunities for engaging people in the process, including local gatherings, listening sessions and surveys.

For more information on the Synod, see “Joy, gratitude, honest words continue in Synod’s North American phase” at right.

Presenters include:

Father Ron Barusefski

A priest of the Eparchy of Passaic and Director of Human Formation at SS. Cyril and Methodius Seminary. He has a licentiate in canon law from Catholic University in Washington and a doctorate in canon law from the Pontifical University of St. Thomas Aquinas

REGISTRATION FORM

Eparchial Assembly - Saturday, April 29, 2023
St. John the Baptist Cathedral, Munhall, PA

PLEASE PRINT

Name(s)

Email

Parish

Pastor

Early Registration Fee before April 1, 2023: \$50 per person

Registration Fee after April 1, 2023: \$65 per person

DEADLINE: April 22, 2023 — NO REFUNDS

Please make checks payable to: Office of Religious Education
3605 Perrysville Ave., Pittsburgh, PA 15214

Questions: 412-322-8773 mdobos1@gmail.com

in Rome.

Amanda Singel

Amanda received a BA in Studio Arts from the University of Pittsburgh. Currently, she is the Assistant to the Director of the Office of Religious Education and the Business Manager for the Eastern Catholic Eparchial Directors of Religious Education (ECED).

Father Robert Jager

Pastor of two parishes and Vocation Director for the Eparchy of Parma. Father Robert has studied at several theological institutions including the Pontifical Gregorian University in Rome. He contributed to his eparchial faith formation series “I Believe” and directed the

Women’s Retreat for his eparchy.

Father Robert Pipta

Rector and Instructor of Liturgical Practicum at SS. Cyril and Methodius Seminary. A priest of the Eparchy of Phoenix and served parishes there for 20 years. He was also Eparchial Director of Vocations for his eparchy and is a member of the Intereparchial Commission for Sacred Liturgy.

Dr. Joan Grossman

Dr. Joan Grossman, professor in the Science department at the University of Scranton and Eparchy of Passaic Project Coordinator for the synod. She is a member of St. Nicholas of Myra in Swoyersville, Pa. ■

Schedule of events

9 a.m. Registration & Coffee

9:45 a.m. Opening Prayer

10 a.m.

A Review of the Synodal Process

10:10 a.m.

Discipleship in Our Church: Past, Present & Future
Father Ron Barusefski

10:50 a.m. Break

11 a.m.

Archeparchy of Pittsburgh
Amanda Singel

11:30 a.m.

Eparchy of Parma
Father Robert Jager

Noon Lunch

12:45 p.m.

Eparchy of Phoenix
Father Robert Pipta

1:15 p.m.

Eparchy of Passaic
Dr. Joan Grossman

1:45 p.m. Break

2 p.m.

Group Process with
Guided Questions

2:30 p.m. Feedback

3 p.m. Final Remarks/Departure

“Making the City a Church”

SEMINARY’S 23RD ANNUAL LECTURE SET FOR MAY 10

By The Byzantine Catholic Seminary of SS. Cyril and Methodius

The Byzantine Catholic Seminary in Pittsburgh, Pa. is pleased to announce its 23rd annual academic lecture to be delivered by Father John Baldovin, S.J. at 7 p.m. May 10.

This livestreamed lecture, entitled “Making the City a Church: Liturgical Processions in Constantinople from the Sixth to the Tenth Centuries,” is to study the mobile character of ancient Constantinopolitan Christian worship and the processions of Byzantine stational liturgy. This will shed light on the liturgy itself, popular piety, and the relation of liturgy to the surrounding culture.

All are welcome to attend this lecture virtually on Wednesday, May 10 at 7 p.m. via the Seminary website (www.bcs.edu).

The lecture can also be accessed live or at a later time from archives on the B.C.S. YouTube channel.

Father John F. Baldovin is Professor of Historical and Liturgical Theology at the Boston College School of Theology and Ministry. He is a priest of the USA-East Province of the Society of Jesus. He received his BA from the College of the Holy Cross, an MDiv from Weston School of Theology, and MA, MPhil, and PhD from Yale University.

Father Baldovin served on the advisory committee for the Bishops’ Committee on the Liturgy of the U.S.C.C.B. (1989-1993). He is past president of the North American Academy of Liturgy as well as the international ecumenical Societas Liturgica. He is a member of the Board of Directors of the journal, Theological Studies, with his fields of expertise being history and theology of the liturgy, sacramental theology, and the theology of ministry. Among his numerous publications is The Urban Character of



Father John Baldovin, S.J.

Christian Worship: The Origins, Development and Meaning of Stational Liturgy (Pontifical Institute of Oriental Studies, 1987).

Founded in 1950, the Byzantine Catholic Seminary is a free-standing, English speaking theological seminary. 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 Association of Theological Schools. ■

Calling all former Choir members!

The Pittsburgh Byzantine Catholic Archeparchial Choir was formed in July 1998. If you attended a rehearsal, belonged to or sang with the PBCAC at any point during the near 25-year span between that first gathering and today, we would love to have you participate in our 25th Anniversary Celebration on Sunday, July 23 this summer!

Send us your current email address, phone number and home address, and we’ll send you all the details.

Email choir@archpitt.org or send via postal mail to:

PBCAC, 66 Riverview Ave., Pittsburgh, PA 15214, Attn: Darlene Fejka.

Please respond to this “call-to-voice” by June 30. Let’s celebrate! ■

BASKETS OF MEMORIES

READERS OF THE BYZANTINE CATHOLIC WORLD SHARE HEARTFELT EASTER REMEMBRANCES

TEXT MESSAGES

Dog days in the coal patch

By David Mayernik Jr.
Editor



When Mike Pillar was growing up during the late 1940s and early 1950s in the coal patch town of Phillips, Pa. — located on

Route 51 about three miles from Uniontown, Pa. — Holy Saturday meant getting a workout.

But more on that later...

The coal patch was a group of houses established by the company located close to the mine where the men worked each day.

“Almost all of them worked in the mines there or another mine someplace else. A lot of us did not have any cars or anything; we used public transportation. So it was kind of hard at Easter to take a basket on public transportation to your church,” he said.

Mike, a parishioner at St. Gregory in Upper St. Clair, Pa., recalls a priest from St. John the Baptist in Uniontown would come to a number of houses to bless a large group of baskets.

“The priest would come to a house in one of those patches to bless the baskets. There were a number of these coal mining patches around Uniontown so ...there was a house designated where everyone took their baskets and dropped them off. And he would come sometime during the day usually with the cantor, who would drive him,” he said.

“It wasn’t only the Byzantines. I can remember there was a house where the Polish people took their baskets.”

Now back to Mike’s workout.

“My job was to take the basket up to the house. You had to go early in the morning because you didn’t know exactly when the priest was coming. Because he had to make all these rounds on Holy Saturday,” he said.

As Mike would make the 30-minute walk, he would gather some visitors along the way.

“I’m carrying two baskets, ours and my aunt’s, one in each hand from where we lived to where we had to walk was six or seven houses up the street,” he said,

“You had to carry these baskets up there and I only had two hands and as you walked up the street, in those days, dogs weren’t usually tied up, they were roaming. They were good dogs. As you’re going up the street, the dogs smell the ham and the kolbassi and they would come running and you would have to steer away and chase them away because you don’t want to drop anything.

“The dogs are yapping and chasing you up the street.”

Mike said it wasn’t a pack of dogs who would follow him but rather a “constant ‘a dog here a dog there’ that would chase you up the street.”

“That was my job to do that every Easter. We never ate anything out of that basket until Sunday.”

■



AND ONE MORE THING: Paska baking pans from 1950, used by my mother’s own mother, Helen Kornosky, and grandmother. I’m told they can’t be found for sale anywhere except for flea markets “if you’re lucky.”



Undated photo of an Easter basket blessing at St. Mary in Bradenville, Pa. Submitted by Sherrie Wood.

When I taught at St. Mary Byzantine Catholic School in Trenton, N.J. a long time ago, the numbers of both the parishioners and students were considerable.

The church had a pastor and an assistant priest, and the school was staffed by seven Sisters. Beside the convent there was a large yard, and on Holy Saturday afternoon there was much activity there.

Every hour on the hour, people would bring their baskets to be blessed. It was a colorful, active and inspiring sight — different than the usual darkened church hall with lit candles in the baskets, but a bright reminder of our tradition for the joyful Resurrection of our Lord none the less.

**Sister Elaine Kisinko, OSBM
Secretary to the Archbishop**

■ ■ ■

My greatest memory was blessing the Easter Basket on Saturday afternoon and the smells were amazing in the church hall. We were arm-to-arm with our foods being displayed.

The blessing of incense and the holy water touching our foods. The sadness in the air of Christ dying for us.

The foods eaten on Resurrection Sunday always had a special taste and smell after being blessed.

**Mary Ann Beam
St. Michael, Canonsburg, Pa.**

My mother-in-law Margaret Hanchin taught me how to make my first delicious Pascha in 1978 when I was first married. She was an excellent teacher because she used the old-world recipe handed down to her by her own Mother Baba Kolcun Gernat who had settled in Charleroi, Pa. Baba Gernat had immigrated from Polanovce, Spis County, Austria-Hungary. As a result, I look forward with joy to making this Pascha every Easter.

In our basket is a very special item that was made for us by the late Sister Rita Keshock, OSBM and purchased at the Mount St. Macrina Religious Gift Shop in Uniontown, Pa.. These items are a pair of glazed ceramic salt and pepper shakers that have been fired with beautiful red and black Ukrainian decals for the trim. I also have one of Sister Rita’s beautiful ceramic platters highlighted with pysanky egg decals around the border.

Finally, a real special memory that I cherish very highly is our Easter basket cover. This cover is special because it was made in Slovakia where my own Father John Pogorelec grew up with my grandparents Anna Soltis and John Pogorelec. It is a beautiful work of art that has embroidery of the Paschal Lamb, spring flowers, and the prayer Alleluia, praise the Lord, for Christ is Risen.

Christos Voskrese! Voistinu Voskrese!

Christ is Risen! Indeed He is Risen!

**Ruth Hanchin
St. Mary, Monessen, Pa.**



BASKETS OF MEMORIES

Hello & Christ Be With You.

Reflecting back through my childhood is always a unique experience. As you get older things aren't as vivid, as you can remember them. But certain things will always kinda stick in your mind.

Today! Things I remember while growing up in my teen years, comes to mind. My Sister & I were the only Two Kids in the family. She was born in "1954" & me "1956". Our Family grew up in a Somerset County town of, Windber, Pa. (10 Miles East of Johnstown, Pa.).

My Father worked for "32" years in the Coal mines & Grand Father also worked Under~Ground in the Coal Mines of Windber.

Every Easter Season my Father made the whole family participate in this meal.

The meal consisted of Broiled fish mainly (Haddock). It would be served with home-made bread from the oven & also there was a European dish that was called: Hunky Soup. This was nothing more than Oatmeal (Quaker Oats) mixed with Sour Kraut & some Fried Onions mixed in a big pot, on the stove.

It was basically a Porridge / Soup. My Father insisted that we eat this meal by Candle-light for our Supper meal on "Good Friday". He would proceed to tell us after we said, "Grace", that this meal was to remind us of the bitterness Jesus went through for all of us. He said, the Fish was to eat because that's what Jesus' meals were mostly eaten. & the Oatmeal / Sauerkraut Onion mix, was eaten with the bread dipped into the Hunky Soup. My Dad explained that: It was to remind us of what Jesus went through for all of us. After many years of doing this ritual. It became second nature, at our gatherings. After years of this meal. I still practise it today. Unfortunately! I do it by myself. My (3) Kids & wife, won't participate. L.O.L.

I guess this was handed down from his Mom & Dad. You have to remember. Back in those days. Food was scarce & hard to come by & the families were almost always large, in size. So! with that being said, You ate what was available.

Blessing the The Easter Baskets is still one of my favorite things that we practise. My Father would take us to Church & then they'd have your foods in your basket Blessed for Easter. The food hasn't changed very much. There's a tradition of foods that are still standard today. Kielbasa, Homemade bread, with Cheese & Raisins, Pickled Eggs, Home-made Butter, Colored hard boiled eggs, Ham, Easter Cheese, Maybe a bottle of Wine, etc. The Easter Basket was always covered by a special cloth that had decorative designs embroidered. Ours was

handmade linen with a Byzantine Cross, colored purple.

Easter is still my favorite season / time of the year. I think it's because of my upbringing in the importance of what it all stands for.

Happy Easter to all who still practice it in their own way.

Mike Lashinsky
St. John the Baptist
Scottdale, Pa.



For the past two years my mother had been having health issues which made it very difficult for her to make the paska bread for Easter. For the last two Easters, she began to teach me how to do this.

The first year she mixed the ingredients and was able to knead the bread. I watched and took turns with her kneading the bread dough as she taught me her technique.

The following year, she mostly sat in a chair and gave me instructions because her health had gotten worse. She told me step-by-step how to make the bread.

The yeast was not good, and I, not knowing that used it in the bread. I should have shown it to her before I tossed the yeast in the flour. To make a long story short, the bread did not rise.

I did have a loaf to take for the Easter basket, but it was a rather sad imitation of my mom's and it was quite flat.

This past October my mom passed away and over the past few months I have been going through her recipes, and much to my happy surprise, I found her recipes for Paska. I have been spending March trying to learn about yeast, temperature of the wet ingredients, and how to knead the dough as my mom had shown me.

So far, I have made bread that would not rise. Today, though, I had success. I carefully followed the directions for the yeast as well as making sure that the temperature was correct for the milk and butter. To my wonderment, my bread dough doubled in size.

As I write this, I am waiting for it to rise again and then I will pop my two loaves of risen bread into the oven. There was a lot of prayer and thanksgiving today with this attempt.

I think that I will be ready for making the Easter Paska bread next week. Hopefully, all my reading and re-reading of my mom's recipes and practice bread making will result in a presentable loaf for the Easter basket.



Father George Vida and ladies at St. Elias in Munhall, Pa. with nut rolls and paskas in 1951.

From darkness to light. From solemn prayer to joyful triumph. From long days of fasting to glorious feasting. This is the beautiful celebration of Pascha!

Easter baskets filled to the brim with delicious Easter foods...and an occasional hockey stick...are brought to church to be blessed and shared. Ham, kolbasi, paska breads, Easter cheese, decorated eggs, butter lambs, nut rolls, salt, beet and regular horseradish, along with a bottle of Hungarian wine, are all included in the parishioners' baskets at St. Elias in Munhall. Everyone peeks into each other's baskets because all have a story to tell of the preparations.

And those preparations begin long before the Easter feast! Back in 1951, the ladies of the church would get together to make beautiful braided paskas and nut rolls. And until recent years, the men of the parish made hurka and kolbasi in the church kitchen...teaching their sons and sons-in-law the fine art of meat grinding and sausage stuffing. The secret ingredients were the spices...but I can guarantee that a lot of garlic was included! My dad would bring his home...and we were very fortunate to have an old refrigerator in the basement to contain the smell!

In my childhood home, Easter foods were prepared on Good Friday between 12-3, when all was quiet in the house. Mom would have already baked the paskas and nut rolls, but Dad was in charge of the ham, kolbasi, Easter cheese, and decorated eggs... sometimes decorated with melt-

ed crayon in fancy designs. The patience Dad taught me to have making the cheese.....stirring, stirring, stirring. Then the straining and dripping through the cheesecloth as it hung from the kitchen faucet.

On Saturday night, the basket was assembled and taken to church to be blessed. Back then, Resurrection Matins and Easter Liturgy were held late at night with the basket blessing immediately afterwards. Then everyone would stay at the church to share the foods from their baskets and talk until the early morning hours!

I make these foods today, although I share them with family on Easter morning. I hope all of our young people will continue this, too. No ham during the rest of the year tastes as good as that ham on Easter morning! I am so grateful to have my parish family to celebrate with. "Aunt Edie" Putanko, my "adopted" aunt and my former ECF teacher, always makes me one of her delicious homemade paskas to put in my basket every year. My basket cover is relatively new, but has great meaning to me. It is hand embroidered and I bought it on a recent trip to Ukraine from a woman sitting on the side of a street selling her wares. That cover should remind all of us to be thankful and grateful for all the blessings the Lord has given us. And we must continue our prayers for all the people of Ukraine.

Mary Caryl Planiczki
St. Elias, Munall, Pa.

Most of all, as I made these practice loaves, memories of my mom and I making bread together flooded my thoughts and I cherish these memories. We baked together and we prayed together. She was my teacher, she was my mom, and she was my friend. But most of all, she was a faithful servant to Jesus.

I hope that this year she will be rejoicing with him in heaven. When making bread with my

mom, she taught me the most important lessons including patience, hard work and perseverance, and to love God more than to worry if the bread didn't rise or if it looked funny after it came out of the oven.

Lessons I will keep close to my heart this Easter as I wait to celebrate the Resurrection of Jesus.

Patty Yamrick
St. Jude Thaddeus, Ernest, Pa.



BASKETS OF MEMORIES



Mary Ellen Dudick prepares her Paska

Growing up in a Rusyn/Slovak household, of course we had the tradition of baking Paska for our Easter Basket to be blessed at church, and it was a highlight of our Easter dinner. I believe my mother, Mary Gnora Tirpak, experimented with several recipes for Paska before she settled on her sister-in-law, Anna Tirpak Varhola's recipe. My Aunt Anna's Paska was always moist, dense, and delicious!

In the 1960s Aunt Anna was in her 50s and had been widowed in the mid 1930s after being married for only a few months. She worked for Corning Glass in Charleroi and "kept house" for her father and several single siblings. She was a great cook and baker. I would guess that her Paska recipe was one that her mother, Parascevia Dudjak Tirpak (She died in 1941) had made.

My mother, who was also a great baker, got the recipe and began to make it for Easter. I can remember being in her kitchen writing down each step of the process. She used a metal "miska" on her

stove to heat the liquid ingredients until she felt it was warm enough.

Shortly after I was married in January of 1968, I began to bake my own Paska. I did have some uneven results; sometimes the bread was raw in the middle. After my mother died in 1975, I took her paska pans and had better results. Those paska pans are a treasure. The aluminum ones have a price, 35 cents stamped on the bottom. My Paska is the centerpiece for my Easter Basket!

Through the years, I have given out a multitude of Paskas to friends and family. I have taught family and friends how to bake this wonderful bread. Baking a family recipe can be a very spiritual experience. I always think that I am keeping my Mother's memory "alive" by making and sharing this family recipe.

Mary Ellen Dudick
SS. Peter and Paul, Tarentum, Pa.



Editor's note:

**Thanks to everyone who contributed their Easter memories!
You made this a special issue!**

When I was younger, it was exciting for us to help my mom prepare the basket. She would place everything carefully in the basket, explaining why the foods were chosen.

She would draw a cross with a tooth pick in the butter. The garlic would be peeled and pushed into the top of the paska. My siblings and I would each get to put one of the eggs we colored into the basket and argue over who got to put mom's embroidered, starched and ironed cover on.

The baskets were blessed after Resurrection Services which weren't over until after 11 p.m. We would help mom cut the paska and meats but we weren't allowed to lick our fingers yet. We had to wait until midnight!

As we grew up and started families, each of my siblings continued the tradition, now making our own baskets. My mom made sure we each had our own cover. Being the oldest, mine was her first embroidered one from her high school days.

After the blessing, we met at my parents' home to share food and vote for the best paska!

Now my children are grown and the tradition continues. My parents have passed, so now we meet at my son's home and we still vote for the best paska! This tradition is so special to us that my brother and his family come in from out of town, and though my sister has passed, her husband still comes in on Saturday from Virginia with his basket ready and we all meet at Ascension Church for the basket blessing and then share the traditional foods together.

Patricia Brilhart-Roberts
Ascension of Our Lord,
Clairton, Pa.

My memory isn't specifically about taking Paschal foods from home to church for this annual blessing. Of course, my mom has always handled the preparation of these special foods and continues until today at 85 years of age.

When I was assigned to Saint Basil Church in Irving, Texas, I would also prepare a basket for me and my sister who always visited me for Holy Week and Pascha.

At Saint Basil, the parish family had the tradition of everyone staying to eat from their baskets after Matins and Divine Liturgy on Sunday.

At Saint John Chrysostom Church, Greenfield, where I grew up, we had the tradition of a parish family breakfast on Bright Monday after Divine Liturgy and the Gospel procession.

The members of the Ladies Guild would bake some Paska bread a few weeks before Holy Week. They would slice it and serve it with butter and some kolbassi that they cooked.

The kolbassi would have come from Saint Gregory Church in Upper St. Clair. I would say in its heyday we had about 100 people together in the church social hall.

I have always appreciated the post-festive days that we celebrate in the Byzantine tradition. While the rest of the world is taking down the decorations and feeling down in the dumps, we continue to sing and celebrate additional holy days.

When I think of holy days past, I remember so many family members and parishioners who now celebrate these holy days in the place of light, joy, and peace.

May their memory be eternal!
Christ is risen!

Father Stephen J. Wahal
Saint Michael, Donora, Pa.
Saint Mary, Monessen, Pa.
Holy Ghost, Charleroi, Pa.



My husband's grandmother's wedding gift from a dear friend was a handmade Easter basket cover over a hundred years old now. I have and treasure! And look forward to passing on!!

Karen Matchko, SFO
SS. Peter and Paul, Tarentum, Pa.



HOLY GHOST IN MCKEES ROCKS, PA.

Road to the priesthood

By Maria Iyengar
Holy Ghost, McKees Rocks, Pa.

Holy Ghost McKees Rocks Youth Group in McKees Rocks, Pa. welcomed Subdeacon Luke Iyengar and Seminarian Nick Krivacs to their ECF class on Sunday, March 26.

In a talk that was open to the parish, they explained the road to the priesthood in the Byzantine Catholic Church in America.

Coffee and donuts were offered beforehand and questions answered afterward. ■



ST. GREGORY IN UPPER ST. CLAIR, PA.

Book Club meets

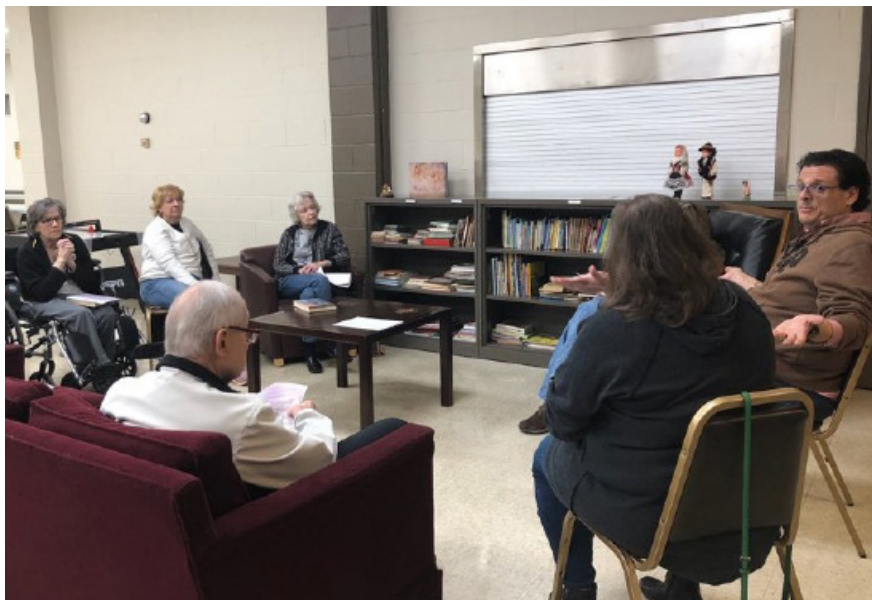
By Father Valerian Michlik
St. Gregory, Upper St. Clair, Pa.

On Tuesday evening, March 28, St. Gregory's Book Club took place in our Church Hall.

This time the discussion was on

the book "The Only Woman in the Room" by bestselling author Marie Benedict.

We all enjoyed our Book Club discussion on this historical fiction that tells the incredible life story of actress Hedy Lamarr. ■



ST. GREGORY IN UPPER ST. CLAIR, PA.

Fifth Sunday of the Great Fast

By Father Valerian Michlik
St. Gregory, Upper St. Clair, Pa.

The Fifth Sunday of the Great Fast, March 26th, was a busy day at St. Gregory's. At the conclusion of the Divine Liturgy we expressed our sincere thanks to the Culture Project missionaries, who offered three presentations/classes to our St. Gregory's ByzanTeens.

During these presentations they

addressed chastity, sexual integrity, social media best practices, and virtue based upon the teachings of St. John Paul II's Theology of the Body.

Our younger ECF students participated in this year's Cross Procession in our Brookside Farms neighborhood during which we prayed portions of the Akathist Hymn to the Passion of Christ. ■



Pope hospitalized for respiratory infection, Vatican says

“POPE FRANCIS IS TOUCHED BY THE MANY MESSAGES HE’S RECEIVED AND EXPRESSES HIS GRATITUDE FOR THE CLOSENESS AND PRAYER.”

By Cindy Wooden
Catholic News Service

VATICAN CITY — After having difficulty breathing, Pope Francis went to Rome’s Gemelli hospital March 29 where he was diagnosed with a respiratory infection that will be treated in the hospital for several days, the Vatican press office said.

In the past few days, the statement said, “Pope Francis complained of some respiratory difficulties and this afternoon he went to Agostino Gemelli Poly-clinic for some medical tests.

The outcome of these showed a respiratory infection — a COVID-19 infection was excluded — that will require several days of appropriate medical treatment in the hospital.”

“Pope Francis is touched by the many messages he’s received and expresses his gratitude for the closeness and prayer,” the press office said.

About six hours earlier the press office had said the pope was at the hospital for “previously planned tests.”

Before acknowledging the pope would be hospitalized for a few days, a Vatican official said audiences with the pope scheduled for March 30 and 31 had been canceled “to make room in his agenda for the tests to continue” if needed.

Several Italian media outlets and the Rome correspondent for the Argentine newspaper *La Nacion* reported, however, that Pope Francis was taken to Gemelli by ambulance.

La Nacion said that “a source close” to the pope told the newspaper that after his weekly general audience that morning, the pope began to feel chest pain and was advised to go to the hospital immediately.

The Gemelli hospital, part of the Catholic University of the Sacred Heart, keeps a suite of rooms reserved for the popes on its 10th floor.

In a late January interview with the Associated Press, Pope Francis had said that the diverticulitis, or bulges in his intestinal wall, had “returned,” but he insisted he was in good health for his age, which is 86.

Pope Francis had spent 10 days in Gemelli hospital in July 2021 after undergoing a three-hour surgery that included a left hemicolectomy, which is the removal of the descending part of the colon, a surgery that can be recommended to treat diverticulitis.

Three days after surgery, the Vatican said, “the final histological examination has confirmed a severe diverticular stenosis with signs of sclerosing diverticulitis,” a hardening of the tissue. The



Pope Francis greets hospital workers at Gemelli hospital in this file photo taken in Rome July 11, 2021, when the pope had been in the hospital for 10 days to recover from a scheduled colon surgery. Catholic News Service photo/Vatican Media.

statement seemed to indicate that the biopsy showed no cancerous cells, although it did not say so explicitly, and rumors began.

Interviewed by the Reuters news agency in July 2022, the pope was asked about rumors that doctors had found cancer.

According to Reuters, Pope Francis laughed and said: “They didn’t tell me about it. They didn’t tell me.”

But, really, he said, “they explained everything to me well — full stop.”

The cancer rumor, he said, “is court gossip. The court spirit is still there in the Vatican. And if you think about it, the Vatican is

the last European court of an absolute monarchy.”

In 1957, at the age of 20, Pope Francis was hospitalized after being misdiagnosed with the flu. In the book, “Let us Dream,” written with Austen Ivereigh, the pope said, “Straightaway they took a liter and a half of water out of the lung, and I remained there fighting for my life. The following November they operated to take out the upper right lobe of one of the lungs.”

While the pope can sometimes be heard breathing heavily, he has insisted the surgery had no lasting impact on his health. ■

New asteroids named for pope who led calendar reform

NEW ADDITIONS ALSO HONOR JESUIT ASTRONOMERS OF THE 16TH CENTURY

By Carol Glatz
Catholic News Service

VATICAN CITY — Three Jesuit astronomers and the 16th-century pope who commissioned the Gregorian calendar have recently been honored with having asteroids named after them.

The new additions include: “562971 Johannhagen,” honoring Austrian Jesuit Father Johann Hagen, who was serving as director of the Georgetown University Observatory when Pope Pius X called him to Rome in 1906 to be the first Jesuit director of the new Vatican Observatory; “551878 Stoeger,” honoring U.S. Jesuit Father Bill Stoeger, a cosmologist and theologian who died in 2014; and “565184 Janusz,” honoring Polish Jesuit Father Robert Janusz, a philosopher and physicist on the staff at the Vatican Observatory.

A working group of the International Astronomical Union also approved of the designation of “560974 Ugoboncompagni,”

honoring Ugo Boncompagni, who was elected Pope Gregory XIII in 1572.

The working group approved and published the names in its bulletin Feb. 7, the Vatican Observatory said in a press release Feb. 28. There are now 32 asteroids named after Jesuits.

Pope Gregory began the tradition of having papal astronomers and observatories. He commissioned German Jesuit Father Christopher Clavius to help with the reform of the calendar, which took his name, the “Gregorian” calendar, and still today is an internationally accepted civil calendar.

This is not the first asteroid named after a pope, however.

According to the Minor Planet Center’s asteroid orbital database, the “8661 Ratzinger” was named after Cardinal Joseph Ratzinger, the future Pope Benedict XVI, after it was discovered in Germany in 1990.

The asteroid’s discoverer chose to name it after the German theo-

logian, who was head of the Vatican Congregation of the Doctrine of Faith at the time, honoring him as “one of the most authoritative voices in the Vatican.”

“Under his supervision, the Vatican opened its archives in 1998 to enable researchers to investigate judicial errors against Galileo and other medieval scientists,” the center’s database said.

“According to the IAU, the assignment of a particular name to a particular asteroid — minor planet — comes about through a process that can, in some cases, take decades,” the Vatican Observatory said.

Only after the orbit of a newly discovered minor planet has been “determined well enough that its position can be reliably predicted far into the future,” it said, does the body receive “a permanent designation number, issued sequentially by the IAU’s Minor Planet Center” and then its discoverer is invited to suggest a name for it.

Naming rights cannot be pur-

chased, it said, and “names of pets or names of a commercial nature are not allowed.” Proposed names are then judged by the working group committee.

The very first asteroid, Ceres, was discovered by an Italian priest, Theatine Father Giuseppe Piazzi, in 1801. The 1000th asteroid to be designated was named Piazzi in his honor in 1923, a lunar crater was named after him in 1935 and a large feature on Ceres, possibly a crater, imaged by the Hubble Space Telescope has been informally named Piazzi.

More than 30 objects on the moon are named after Jesuits, starting with the Riccioli Crater named after Jesuit Father Giovanni Battista Riccioli, who developed the system, still in use today, of naming lunar objects. He led the naming and cataloging of many of the moon’s larger craters, including the “Sea of Tranquility” where the Apollo 11 mission landed three centuries later. ■



THOUGHTS FOR OUR DAY

By Archpriest David M. Petras



THE RITES OF INITIATION: CHURCHING



Baptism is a sacramental mystery in which we take part by our free choice to reject all that is evil and to follow Christ by committing ourselves to his gospel. While our choice is free, it can be done only by the grace of God who guides us and strengthens us to do his will. Only in him can we find sanctification and salvation. Since we are both body and spirit, the means by which God does this sanctifying work is also both spiritual and material. Baptism in water and anointing with chrism therefore bring about a rebirth of the whole person that we are. Baptism as the act of God can be done at any age, so that the tradition of faith is that as soon as a baby is born into a Christian family, they are baptized that we may be filled with God's life and given the power to choose his will and to refuse evil. Today, most people who become Christian do so by being baptized in infancy, though there are still many not born in a Christian family and who must seek baptism as an adult.

Adults entering into faith can only make that free choice with the help of God who desires the salvation of all. Before being baptized, then, the adult is given assistance by the community. They go through a period of instruction and enlightenment called the catechumenate (those who are "learning"). In a way, a catechumenate is also necessary for children. For children, the process is reversed, children are

baptized first, and instruction, called catechesis, is provided later, according to their ability to learn. Today, children are baptized soon after birth. It seems though that, in some times and places, children were baptized only when they were able to answer the questions (of renouncing Satan and committing to Christ) by them-

The "Rite of Churching" gave the young child the right to remain in the church for the whole Liturgy with the parents.

selves, usually at about the age of three. This was not the same as "adult baptism", that some Protestant Churches consider necessary. This led to the formation of a series of rites connected with initiation into the faith.

When a child was born there was a rite on the eighth day called "naming the child," which still exists in the liturgical books today. The title comes, of course, from the Jewish practice of circumcision, which was done on the eighth day and at which the child was given his or her name. The Byzantine "Rite of Naming a Child," however, is really an inscription into the child's preparation for baptism. There is actually

no explicit reference to imposing a name. Instead, the prayer is connected with the making of a sign of the cross on the infant, which corresponds to the laying on of hands in the adult catechumenate. From Psalm 4:7, we ask that "the light of your face may be impressed upon your servant." The child is therefore brought into the presence of God, and it is a gospel idea that the image of God is to be seen in humans. The child is expected to become an imitator of Christ, taking up his cross and fleeing the vanity of the world. As in the adult catechumenate, there is also the concept of the joining of the Name of God with the name of his chosen one, the child destined "in due time to be joined to your holy Church."

Then, on the fortieth day, there was a "Rite of Churching." Originally, it was the answer to a practical problem. If a child was not baptized immediately, they did not have the right to be present for the eucharistic liturgy. At the same time, the child could not simply be left outside and separated from his or her parents who were able to attend. The "Rite of Churching" gave the young child the right to remain in the church for the whole Liturgy with the parents. Because children are now baptized soon after birth, the original meaning of this rite has disappeared, and it has become a sign of the dedication of the child to God. It was related to the Jewish rite of the consecration of the first-born to God.

Today, when churching is done, it is usually done after baptism, having lost its original function. It is now more of a celebration

of the new status of the baby as a Christian. As presently celebrated, the baby is brought in the hands of the priest from the door of the nave (at the narthex), and brought up to the altar with the formula, "The servant of God (name) is churching in the name of the Father and of the Son and of the Holy Spirit. Amen." This is done with psalm verses, "I will enter your house. I will bow down before your holy temple" (Psalm 5:7) at the door and "In the middle of the church I shall praise you" (Psalm 21:22) in the middle of the nave. At the Holy (Royal) Doors, the Hymn of St. Simeon from the Gospel of Luke is said. There is also the custom of bringing the child into the altar through the Holy (Royal) Doors and processing with them around the Holy Table, a very powerful sign of the dedication of the child to God.

The custom also developed of performing the churching of the mother following the baptism. The churching of the mother is in response to the Old Testament concept that the mother is ritually impure for forty days following birth because of the flow of blood. Where this churching is still done, this concept has receded to the background, and it is seen now as a blessing of the mother. Some have pointed out that in ancient times, ritual impurity did not have the connotation of sin, but the word still seems very negative, so that this rite is more often uncelebrated. We do not view the shedding of blood as impurity. It was, at any rate, a revival of the Old Law. ■

PARISH LITURGIES BROADCAST VIA INTERNET

Here is the most current list of parishes broadcasting Sunday Divine Liturgies and other services to the Faithful via their websites and social media sites such as Facebook.

For changes or to be listed, send information to bcw@archpitt.org.

St. John the Baptist Cathedral
Munhall, Pa.
www.stjohnsbyzantinecathedral.com

Holy Ghost
McKees Rocks, Pa.
www.holyghost-byzantinecatholic.org
www.youtube.com, then type Holy Ghost Church Live Stream

St. John Chrysostom
Pittsburgh, Pa.
www.sjcbcc.com

St. Gregory
Upper St. Clair, Pa.
www.facebook.com/stgregoryusc

St. Michael
Campbell, Ohio
www.facebook.com/st.michaelbyz.campbell

St. Elias
Munhall, Pa.
www.facebook.com/StEliasByzantineCatholicChurch/

SS. Peter and Paul
Braddock, Pa.
<https://www.facebook.com/SSPeterPaulBraddock/>

St. Michael
Hermitage, Pa.
<https://www.facebook.com/stmichaelbyz.hermitage>

St. Stephen
North Huntingdon, Pa.
www.facebook.com/ststephenbyzantinecatholicchurch

St. Mary
Winder, Pa.
<https://www.facebook.com/StMaryDormition>

LITURGICAL SCHEDULE AT THE SEMINARY

“COME, LET US SING
JOYFULLY TO THE LORD”



Join the Seminarians of Byzantine Catholic Seminary at 3605 Perrysville Ave., Pittsburgh, Pa., for Liturgical Prayer. Visitors are welcome at the Seminary chapel. Enter through the chapel door that faces Perrysville Avenue. It's recommended visitors call 412-321-8383 in advance. For more information about the Seminary: go to www.bcs.edu.

Schedule of Services for April

MON	17	8 a.m. Divine Liturgy (R)
TUE	18	7 a.m. Divine Liturgy (R)
WED	19	7 a.m. Divine Liturgy (R)
THU	20	7 a.m. Akathist for Holy Communion (R) [LS]
SAT	22	9 a.m. Divine Liturgy with Panchida (R) 5 p.m. Great Vespers (R)
SUN	23	8 a.m. Festal Matins with Divine Liturgy (R)
MON	24	8 a.m. Divine Liturgy (M)
TUE	25	7 a.m. Divine Liturgy (R)
WED	26	7 a.m. Divine Liturgy (R)
THU	27	7 a.m. Moleben for Those in Illness (R)

(M) Melkite tradition (R) Ruthenian tradition [LS] Livestream

AROUND THE ARCHEPARCHY



SPRING EVENTS AT ST. PIUS X — St. Pius X Church, 2336 Brownsville Road, Pittsburgh (Carrick), Pa. has two upcoming Spring Events. A Flea Market will be held 10 a.m.- 3 p.m. Saturday, April 15. Ethnic Food will be served and there will be a Bake Sale. A Spring Craft Show and Vendor Show will be held 9 a.m.-3 p.m. Saturday, May 6. Ethnic Food and Bake Sale will be held at this event, also. Tables are still available for vendors to rent for both of these events. Call 412-881-8344 to inquire.

ANNUAL CRAFT/VENDOR SHOW AND FOOD FESTIVAL — 10 a.m.-3 p.m. Saturday, April 22, St. John the Baptist Cathedral, 210 Greentree Road, Munhall, Pa. Dozens of tables of crafters and vendors, crafter showcase auction, raffles, Ethnic Platter and other food, St. John's baked goods and more. For information, call 412-461-0944.

ANNUAL SALAD BINGO — Noon-3 p.m. Saturday, April 22, St John the Baptist, 105 Kohler Ave., Lyndora, Pa. Admission: \$15 for your bingo cards and door prizes. Also included: Chicken, ham, egg, or tuna salad croissant sandwiches, assorted pasta and vegetable salads, and homemade desserts. There will also be a 50/50 and a basket auction. There is a 4 p.m. Divine Liturgy in the church, so come and stay for the afternoon.

THE RESURRECTION OF A NATION: CARPATHO-RUSYN TRADITIONS LIVED TODAY — Following the 10:30 a.m. Divine Liturgy (approximately 11:45 a.m.), Sunday, May 7, St. John Chrysostom, 506 Saline St., Pittsburgh, Pa. Please join us for a special screening of the documentary “The Resurrection of a Nation” followed by a discussion with the co-producers John Righetti and Maria Silvestri. The documentary “The Resurrection of a Nation” explores the assertion and reclamation of Carpatho-Rusyn ethnic identity after the fall of communism in Central and Eastern Europe in 1989 and examines how it has affected Carpatho-Rusyn communities both in Europe and the United States. As we work hard to maintain our Carpatho-Rusyn cultural traditions and pass them down to younger generations, this documentary film highlights the ways in which Carpatho-Rusyn culture has been maintained and celebrated. St. John Chrysostom parish has a long history of serving the Carpatho-Rusyn community in Pittsburgh, and we welcome other Pittsburgh-area parishes to join us. No charge. The film is about 1 hour and 20 minutes, and a light lunch will be served. Please RSVP by leaving a message at 412-525-7050 to ensure that we have enough seating and refreshments for all attendees.

CALENDAR PARTY — 1-4 p.m. Sunday, May 21, Holy Trinity, 217 Fourth St., Conemaugh, Pa. Sponsored by the St. Ann's Guild of Holy Trinity. Tickets are \$15 and seats are limited to 96. Anyone interested should contact Georgia Lehman at gjlehman56@gmail.com or 814-242-2083.

BREADED CHICKEN DINNER — 3-6 p.m. Saturday, May 20; 10 a.m.-1 p.m. Sunday, May 21; St. John the Baptist Cathedral, 210 Greentree Road, Munhall, Pa. Take-out only breaded chicken dinner Price is \$12 per dinner, which includes: breaded chicken breast, stuffing, veggie, roll and butter. Pre-orders will be guaranteed. To pre-order, call 412-461- 0944. In addition we will be selling quarts of haluski, quarts of soup, our kolache, and various baked goods.

DATES TO REMEMBER



APRIL 3 to 8
Holy Week
Chancery closed April 6 and 7

APRIL 7
Great and Holy Friday

APRIL 9
Pascha —The Glorious Feast of the Resurrection of Our Lord

APRIL 10
Bright Monday
Chancery closed

APRIL 18
Eleventh anniversary of Archbishop William's Enthronement

See more upcoming events at www.archpitt.org



Official publication of the
Byzantine Catholic
Archeparchy of Pittsburgh

**Byzantine Catholic Press
Associates**

66 Riverview Ave.
Pittsburgh, Pa. 15214
Tel: 412.231.4000
Fax: 412.231.1697
E-mail: bcw@archpitt.org
Website: www.archpitt.org

NEXT ISSUE:
MAY 2023

**SUBMISSIONS
DEADLINE:**
APRIL 19