

Christ is Risen! Indeed He is Risen!

Schedule of Divine Services

Saturday, April 20 **5:00 PM +Fr. Dennis Bogda, by Bill & Georgiana Sabo**
Sunday, April 21 **9:00 AM +Jeff Lucas, by Bob Shrum & Teresa Sekel**

Pages for Sunday’s Divine Liturgy: 181 - 183

Web Liturgy for Week of April 21, 2024 sponsored by
Mary Lou Bajus, in memory of +Donald Bajus

Sanctuary Candle is lit from April 21 – May 4
In memory of +Donald Bajus by Karen Hennen

THE HOLY GREAT MARTYR GEORGE

Tuesday, April 23 **9:00AM +Metropolitan Judson**

SUNDAY OF THE SAMARITAN WOMAN

Saturday, April 27 **5:00 PM +Donald Bajus by Karen Hennen**
Sunday, April 28 **9:00 AM +Irene Resetar by Sowko Family**

OUR RETURN TO THE LORD FOR ALL HE HAS GIVEN ME:

Regular Offertory	\$3,037.00
Maintenance Fund	475.00
Holy Day	10.00
Easter	175.00
Loose Cash	60.00
Candles	99.00
TOTAL	\$3,856.00

*During these challenging times we thank you for your kindness and generosity.
Please consider remembering St. John Cathedral in your will
as a lasting legacy for future generations.*

PLEASE PRAY FOR THE SICK AND SHUT-INS

AT HOME: *Arletta Lutka*, Margie Seman, Teri Phares, Raymond Petro, Jr., Luke Pasternak, Marissa Stout, Tara Seman, Patrick Singer, Mary Ann Urban, Carole Srsic, Pauline Johnson, *Ann Havrilscaak*, Aaron Spang, Suzie (Wargo) Bodziach, *Betty Martin*, Patty Schneider, Jeannie Pasternak, Janet Myers, Ethel Wahal, Paul Cherep, Paul Chervenak

Italicized names indicate Parish Shut-ins. Other names are submitted prayer requests.

NURSING HOMES/REHABILITATION CENTERS/ASSISTED LIVING

Elsie Urban

APRIL BIRTHDAYS AND ANNIVERSARIES THIS WEEK

21 Barbara Hrapchak

27 Marjorie Glaid

In person Attendance: *Saturday, April 13: 54; Sunday, April 14: 56*

Live Stream Viewing: *Saturday, April 13: 28; Sunday, April 14: 64*

Live Stream Donation: \$100 by Pat Petrick (MD)

**Special Donations: In memory of Corinne Bilock: \$25 by Drew Porvaznik
\$50 by Anna Marie Wargo**

CHOIR PASCHAL PROGRAM

The Pittsburgh Byzantine Catholic Archeparchial Choir invites faithful and friends to an inspiring program of Paschal hymns and songs of the glorious Resurrection of our Lord. ***Presented at St. Elias Byzantine Catholic Church in Munhall on April 21, the program will begin at 3:00 p.m.***, and will feature many beloved and seldom-heard Renditions of the triumphant Paschal greeting, "Christ is Risen! Christos Voskrese!" A cake-and-coffee reception will follow the program in the Church social hall.

SAINTS CYRIL AND METHODIUS LECTURE

The 24th Annual Saints Cyril & Methodius Lecture will be presented online, via the Seminary website at **www.bcs.edu** on **Tuesday, May 7 at 7:00 PM.** *Very Rev. Professor John A. McGuckin.*, is this year's esteemed lecturer and has selected as his topic: "Theological Radicalism in a Time of Political Revolution." The lecture can be accessed live or at a later time from archives on the B.C.S. YouTube channel.

RUMMAGE SALE ITEMS

We will be holding another Rummage Sale on **May 31 and June 1, 2024**. Please put aside any items you no longer want or need for our rummage sale.

As in the past, we cannot accept TV's, computers, shoes and clothes. Small boxes may be left in the church vestibules. Please consider also helping to mark and sell the items in May/June. Thanks for your donations.

UPCOMING CATHEDRAL EVENTS

May 4/5	Breaded Chicken Dinner
May 31/June 1	Rummage Sale

SPRING ARTS & CRAFTS VENDOR EVENT

Saturday, May 4, 2024, 9 AM – 3 PM. St. Pius X Church, 2336 Brownsville Rd. Pittsburgh. Ethnic food and bake goods will also be available.

THE HOLY AND GREAT MARTYR GEORGE

This renowned and glorious martyr was born in Cappadocia, the son of rich and God-fearing parents. His father suffered for Christ, after which his mother moved to Palestine. When George grew up, he went into the army, in which he rose, by the age of twenty, to the rank of tribune, and as such was in service under the Emperor Diocletian. When this Emperor began a terrible persecution of Christians, George came before him and boldly confessed that he was a Christian. The Emperor threw him into prison, and commanded that his feet be put in the stocks and a heavy weight placed on his chest. After that, he commanded that he be bound on a wheel, under which was a board with great nails protruding, and thus be turned. He then had him buried in a pit with only his head above the ground, and left there for three days and nights. Then, through some magician, he gave him deadly poison, but in the face of all these tortures, George prayed unceasingly to God, and God healed him instantly and saved him from death, to the great amazement of the people. When he also raised a dead man to life by his prayers, many embraced the Christian faith. Among these were the Emperor's wife, Alexandra, and the chief pagan priest, Athanasius, the governor Glycerius and Valerius, Donatus and Therinus. Finally, the Emperor commanded that George and the Empress Alexandra be beheaded. Blessed Alexandra died on the scaffold before being killed, and St George was beheaded. This happened in the year 303. The miracles that have been performed at his grave are without number. Also are his appearances in dreams to those who, thinking on him, have sought his help, from that time up to the present day. Consumed by love for Christ, it was not difficult for holy George to leave all for this love - his status, wealth and imperial favour, his friends and the whole world. For this love, the Lord rewarded him with a wreath of unfading glory in heaven and on earth, and with eternal life in His Kingdom. The Lord further endowed him with the power to help in need and distress all who honour him and call on his name.

From the Prologue of Ochrid



Attentive to the Word

Sunday of the Paralytic Man

Acts 9: 32-42

John 5: 1-15

Today, on this fourth Sunday of Pascha, we are given to contemplate the healing of the paralytic man. The reading comes from the Gospel of John, which has been our constant companion since we began reading it on Pascha night, when we read the affirmation that Jesus Christ is the eternal Word of God, that he has become flesh and dwells among us now.

The Gospel of John is only read in Church during this Paschal season; it is for those who are baptized. In the early Church, Pascha was the time for baptism, and the baptismal tone of this period is still there in our liturgy. The baptismal imagery is clear in today's Gospel in the healing pool of water.

There are several features of the reading which are challenging, intriguing, perplexing, and which demand that we think. Why, for instance, is the man specified to be thirty-eight years old? Is this simply meant to be a long time? But then why not thirty-seven or thirty-nine? Or forty, the usual biblical number? And why, with all the invalids lying there, why does Christ heal only one man?

Some of the Fathers suggest that the number thirty-eight is symbolic, that it indicates the Old Covenant is incomplete without Christ: the Old Covenant is symbolized by the number forty (and that the five porticos of the pool indicate the five books of Moses), and thirty-eight is forty less two, the two commandments that Christ affirmed, loving God and loving one's neighbor, the two commandments on which all the Law and the Prophets depend.

Whatever we might think of such number symbolism, their point is that the Old Covenant can bring us to a knowledge of our sickness, but that, as the paralytic said, "I have no man to put me into the pool." We need Christ, the mediator between God and man, to bring into effect the saving plans of God.

The Fathers also suggest that one man only is healed (rather than them all) because the work of Christ is salvific for all, even us now. If all the invalids lying there, at that time, had been healed, then they would have been cured from their bodily ailments. But this would only have come down to us as a report of a glorious work done long ago; it would not be as a healing word for us now-and this is what the Gospel is. So, how is it a healing word for us?

It is perhaps indicated by the difference in the way that Christ heals the paralytic today in the Gospel of John and the way he heals the paralytic in the Gospel of Matthew. There, the paralytic is brought to him by others, and Christ, seeing their faith, says: "Take heart, your sins are forgiven." Only when some of the scribes said to themselves that this is blasphemy, only then does Christ, to show his authority, say "Rise, take up your bed and walk" (Matt. 9:2, 6). The point there is faith and forgiveness of sins; the healing is the consequence.

In today's reading, on the other hand, Christ approaches the paralytic and simply asks him, "Do you want to be healed?" (What a question!) When the paralytic explains that he has no one to

put him in the pool, then Christ says, "Rise, take your bed and walk." There is no mention of sin, nor of faith.

Indeed, the paralytic does not even know who it was who healed him; because of the crowd, Jesus had disappeared from sight. Only later, when Christ confronts him in the temple, does he say: "Sin no more."

In some ways the healing spoken of by the Gospel of John is more appropriate for us today; it provides a word which can continue to challenge us and provide us with life.

I mentioned that the Gospel of John is only read in Church during the Paschal season. Having gone through a lengthy period of preparation - the forty days of Lent and the weeks that lead up to Lent - we are tempted to feel that, having reached Pascha, having duly examined ourselves and confessed ourselves as sinners, that we have arrived, that we have attained, somehow, the healing and salvation freely given to the paralytic, and that we can now have some time off, as it were, in which we can relax in the joy of Pascha.

If this is what we think, then the Gospel today forces us to think again. Even having been freely granted salvation through Christ's Passion, we also, just as the healed paralytic, still have to strive to find Christ and to come to know who he is and what it is that he has done for us. It is not amongst the noise and disturbances of the crowd that we have the peace that we need to encounter Christ; rather, Christ presents himself to the paralytic in the temple, for Christ has entered, through his Passion, into the inner shrine, a forerunner on our behalf interceding for us as a high priest.

It is in this way, as the one who intercedes for us, the mediator and redeemer, that we now know him.

But then what does this say about us? It is only now that the healed paralytic learns that he is a sinner: "Sin no more, that nothing worse befalls you." Only in the light of Christ do we know ourselves to be sinful, and that we have already been forgiven and healed, or saved, by him.

So, rather than thinking of Lent as having been a time of preparation which can be left behind now that we celebrate the resurrection of Christ, we should rather think of Lent as having been a time of preparation to receive, with a purified spiritual awareness, the gift that we are offered, and then to respond to this gift with all our strength. We needed to have our spiritual awareness purified, for the gift of God in Christ that we receive at Pascha challenges all our usual, worldly expectations; if Christ conquered death, it is, as we continually sing, by his death that he does this.

The only proper response we can make to this is that demanded of the paralytic today: "Sin no more." Or, as Paul says, if we are now to live in and with Christ, we must die to the old man, to this world, to all its pleasures and pride (cf. Rom. 6). We must take seriously the baptismal dimensions of our life: considering ourselves dead to sin and alive in Christ Jesus, so that we no longer live, but Christ lives in us. If we no longer live by and for this world, but rather in and through Christ, then we become, as St Athanasius put it, the witnesses or testimony of Christ's resurrection (On the Incarnation, 27-32). Let us pray that we have the strength for this, so that we can indeed bear witness to the resurrection that we celebrate.

By Fr. John Behr

Mission Statement

Saint John the Baptist Byzantine Catholic Cathedral is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

Mysteries of Initiation (Baptism, Chrismation & Eucharist): Must be a registered, active, supporting member of the parish family. Pre-baptism instructions are required. Contact Fr. Andrew to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the parish family. Must meet with Fr. Andrew before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Andrew. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

Mystery of Reconciliation: Celebrated Saturdays, 4:00 PM - 4:30 PM and upon request.

Mystery of Anointing: Celebrated upon request. Ideally celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

Visitation of the Sick: The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, persons who are hospitalized are visited when Fr. Andrew is notified. It especially is important that a family member contact Fr. Andrew whenever a loved-one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Fr. Andrew before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of St. John the Baptist Cathedral Parish. 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 through the pastor by appointment. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

Godparent/Sponsor Letters: Must be a registered, active, supporting member of the parish.

Rectory Office Hours: Judy is in the parish office Monday – Friday from 8:30 AM – 1:30 PM. Father Andrew is available on other days and times by appointment.