

Mission Statement

Saints Peter and Paul Byzantine Catholic Parish 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. Simeon to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the parish family. Must meet with Fr. Simeon before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Simeon. 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. Simeon is notified. It especially is important that a family member contact Fr. Simeon whenever a loved-one is hospitalized.

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

Parish Membership: We welcome anyone to become a parishioner of Sts. Peter and Paul 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: Sister Barbara is in the Parish office from 11 AM – 2:30 PM Monday, Wednesday and Friday. Father Simeon is available on other days and times by appointment.

PRAYERS OF MONDAY – CHEESEFARE WEEK

The doors of divine repentance open before us; let us enter with joy and purify our bodies. Let us fast from food as well as from our sinful desires, conducting ourselves as servants of Christ, who calls the world to the kingdom of heaven. Let us offer this tithe of the whole year to the King of the universe, so that with love, we may contemplate his holy Resurrection. (Matins Sessional Hymn II)

At all times fasting permits us to overcome the tricks and boldness of the demons; and the angels, the guardians of our life, increase their vigilance over us if we are purified by fasting. (Matins Aposticha)

By fasting, let us strive to purify ourselves from the stain of our sins. By mercy and the love of our neighbor, by our zeal to help the needy, we shall be able to enter the bridal chamber of Christ who grants us his great mercy. (Vespers Aposticha)



APPROPRIATE CHURCH BEHAVIOR

A Greek word “anamnesis” means “to recall to mind.” It would be helpful for all of us to recall to mind where we are when we are in church. A Church is the house of God. We should remember we are in God's presence and as such should focus our attention on worship. As adults, we have the responsibility to teach our young people what is appropriate behavior. Loud and unnecessary talking before, during and after the Liturgy is not appropriate Church behavior! Unless you are ill, it is also inappropriate to leave the Church before the closing of the Royal Doors. Please be respectful of your fellow parishioners who wish to remain a little longer in the quiet presence of God.



Divine Liturgy Attendance weekend of 24 February:

5:00 PM: 74; 9:00 AM: 33; 11:00 AM: 64

Our return to the Lord for all He has given us: \$2,991.75



3 MARCH 2019

SCHEDULE OF DIVINE SERVICES

- **Sun. Mar. 3** ECF Classes - 9:55 to 10:45 AM.
- **Sun. Mar. 3** Byzantine “Mardi Gras” - TODAY - *Bingo-Card Party* at 1:00 PM. Hope to see all of you there!
- **Wed. Mar. 6** St. Vincent de Paul Meals Program – 9:00 AM to 2:00 PM. We can always use extra hands.
- **Sun. Mar. 10** Meeting of Oblates of St. Benedict – 2:00 to 4:00 PM at the Monastery. Please ring #301.
- **Tues. Mar. 12** Parish Guild Meeting – 7:00 PM in Social Hall. Play Bingo – Bring quarters.
- **Mon. Mar. 18** St. Benedict’s Auxiliary Meeting – 7:00 PM in Social Hall. “Letter of James” DVD. All parishioners and friends are invited.


**MONDAY, MARCH 4 – LENT BEGINS – DAY OF STRICT FAST –
 NO MEAT, EGGS OR DAIRY PRODUCTS**


LOCK-IN RETREAT: (Sponsored by Ukrainian Catholic Eparchy of Saint Josaphat)

“HE WHO HAS EARS TO HEAR LET HIM HEAR” (MT 13:9)

- For Teenagers and Young Adults
- Saturday March 23 to Sunday March 24 (1:00 PM to 1:00 PM)
- Saint Anne’s Ukrainian Catholic Church, 4310 Kirk Road, Austintown, OH 44511.
- Optional Service Project to be performed Saturday Morning at the Society of St. Vincent de Paul, Youngstown, Ohio.
- \$30.00 (presentations, book, meals & T-shirts included). Bring the following donation items: Canned Green Beans, Canned Corn, Fruit Cocktail, Pancake Mix and Syrup, and Styrofoam Plates and Cups.
- **Call the parish office if you wish to attend. We have the forms that must be completed, as well as further directives. Registration due by March 8.**
- You are encouraged to attend. Key Note Speakers: Mother Iliana, Christ the Bridegroom Monastery, Burton, Ohio and Father Alex Wroblicky. Additional speakers: Seminarians from Saints Cyril and Methodius, Pittsburgh, PA. It will be a wonderful experience!

Sunday	3 March	<i>CHEESEFARE SUNDAY. SUNDAY OF FORGIVENESS. The Holy Martyr Eutropius and His Companions, Cleonicus and Basiliscus.</i>
(Sun. Vigil)	5:00 PM 9:00 AM 11:00 AM	+Craig McKnight – Byers Family +Ann Simko – Michael & Sue Johnson +Elizabeth Prokop – Kathleen & Richard Fetcenko
Monday	4 March	FIRST DAY OF THE GREAT FAST. <i>Our Venerable Father Gerasimus of the Jordan.</i>
	6:00 PM	Pre-sanctified Liturgy
Tuesday	5 March	<i>The Holy Martyr Conon.</i> No Divine Services
Wednesday	6 March	<i>The Holy Forty-Two Martyrs of Ammorium.</i>
	6:00 PM	Pre-sanctified Liturgy
Thursday	7 March	<i>The Holy Martyrs and Bishops of Cherson: Basil, Ephrem, Capiton, Eugene, Etherius and others. The Passing of the Martyr the Priest-Exarch Leonid Feodorov (1935).</i>
		No Divine Services
Friday	8 March	<i>Our Venerable Father and Confessor Theophylact.</i>
	6:00 PM	Pre-sanctified Liturgy
Saturday	9 March	<i>Saturday of the First Week of Lent, on which we commemorate the Miracle of St. Theodore. The Forty Holy Martyrs.</i>
(Vigil Liturgy)	5:00 PM	+George & +Millie Syrko – Monus Family
Sunday	10 March	FIRST SUNDAY OF THE GREAT FAST. SUNDAY OF ORTHODOXY. MEMORY OF THE HOLY PROPHETS. <i>The Holy Martyr Codratus and His Companions.</i>
	9:00 AM 11:00 AM	+Emory Holowatch – Anne Myers +Theodore A. Falatic – Falatic Family



Attentive to the Word Sunday of Cheesefare

Matt 6: 14 – 21

Tone 8 Page 161 and Pages 218 – 219

Following Each Divine Liturgy we will pray the prayer of Mutual Forgiveness, which you will find in the pews.

The Great Lenten Fast begins on March 4 this year. For much of the world this event will go unnoticed. The Orthodox Church keeps the fast most strictly, the Catholic Church keeps it to a small degree (although asceticism is not fashionable in the Western world today), while many of the Reformation Church rejected obligatory fasting entirely. The Great Fast is a community action, so that no one should take pride in their individual accomplishments. In reality the purpose of the Great Fast is to bring us to a deeper awareness of our complete dependence on God. A certain minimum is prescribed for everyone by the various churches in the Catholic communion, while others may freely choose to keep a stricter tradition. This is why the Church reads a passage from the Epistle to the Romans on the Sunday before the Great Fast begins, "The one who eats must not despise the one who abstains, and the one who abstains must not pass judgment on the one who eats, for God has welcomed him" (Rom 14:3).

The historical reason for the Great Fast was for the community to give support to those who were doing penance in preparation for their baptisms on Pascha, the Feast of the Resurrection of our Lord. The purpose of the Great Fast may be for us to imitate our Lord Jesus Christ, who went into the desert after His baptism to fast for forty days before He defeated the devil, the evil one, who tempted Him to riches, and pride, and power. Just as our Lord emptied Himself after baptism in His solidarity with our human nature, so, too, we empty ourselves before baptism, that we might share in Jesus' victory over the evil one. The Great Fast is very important for us; it is a renewal of the meaning of baptism, that we have died to sin in order to live in Christ (Rom 6:3-11, read at the Paschal Vigil Liturgy). That we imitate our Lord in fasting reminds us that we do not receive merits for our individual accomplishments, but that we find life from Jesus living in us. The Fast is successful only if, at the end, we are able to say together with St. Paul, "yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me" (Gal 2:20).

During the Great Fast the Church remembers events of the Old Testament leading to Jesus Christ. The writings of the prophets on the meaning of fasting are all read in the Vespers and Hours of the Lenten Office. Since these services are not celebrated frequently in parishes, it might be well for us to read them during the Fast, particularly: Joel 2:12-26, Zee 8:19-23 and Is 58:1-11. The prophets all point out that an external fast is not enough, there must also be a change in our hearts. The prophets spoke the message of God, and so Isaiah shouts out, "Thus

says the Lord, "This is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke, sharing your bread with the hungry, sheltering the oppressed and the homeless, clothing the naked when you see them, and not turning your back on your own." (Is 58:6-7). On Saturdays and Sundays, readings from the New Testament on Fasting are also proclaimed: I Cor 10:23-28; I Cor 8:89:2; I Cor 6:12-20; Rom 14:19-23; Rom 13:11-14:4; Mt 6:14-21.

In all of this, one truth stands out: everything in the Great Fast becomes clear only in the Resurrection of our Lord Jesus Christ. We fast in order to live in Christ and to live like Christ. This can be done only if we are honest and fast from the heart, not taking pride in what we do. The goal of the Great Fast is always life, and Jesus promised, in the Gospel read on the Third Sunday, that "whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the Gospel will save it" (Mk 8:35). Through a voluntary death to our own selfishness, we attain the fullness of life with Christ, for the end of the Great Fast is the Resurrection. The very first sticheron (Church Hymn) sung at Vespers at the beginning of the Fast on Meatfare Sunday evening beautifully expresses this: "Let us strengthen our hearts with the hope of grace and not in the passing provisions of this life. For our food shall be the Lamb of God on the night of His glorious Resurrection ... the Lamb who dispels the darkness of night by the brightness of his holy Resurrection."

By Archpriest David M. Petras



Lenten Meditation

FAST from suspicion; FEAST on trust.

FAST from lethargy; FEAST on enthusiasm.

FAST from complaining; FEAST on appreciation.

FAST from idle gossip; FEAST on purposeful silence.

FAST from words that pollute; FEAST on phrases that purify.

FAST from unrelenting pressures; FEAST on unceasing prayer.

FAST from the seeming darkness; FEAST on the realities of light.

FAST from problems that overwhelm; FEAST on prayer that undergirds.

FAST from thoughts that weaken; FEAST on promises that inspire.

FAST from hate and resentment; FEAST on love and good will.

FAST from bitterness; FEAST on compassion and forgiveness.

FAST from self-concern; FEAST on compassion for others.

FAST from worry; FEAST on God's blessed assurance.

FAST from discouragement; FEAST on hope.

FAST from discontent; FEAST on gratitude.

FAST from anger; FEAST on patience.