

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 Saints 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 and Lisa Mosko are in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father Simeon is available on other days and times by appointment.

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 LANGUAGES AS POSSIBLE...

announcing that the Resurrection is for ALL peoples. Aside from the Gospel being read in English, portions will be read in Slavonic, Greek, Latin, Spanish and Slovenian.

BRIGHT VESTMENTS AND PROCESSION DECORATIONS...

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

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 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!

BRIGHT MONDAY

proclaiming the Gospel and Good News to the four corners of the world to all people of every nation.

Christ is Risen!

Indeed He is Risen!



Divine Liturgy Attendance weekend of April 4:

5:00 PM: 0; 9:00 AM: 0; 11:00 AM: 0

Pre-sanctified Liturgy: Wed. 0 Fri. 0

Church closed due to virus.

Our return to the Lord for all He has given us: . . . \$6,606.25



- **Sun. Apr. 12 HAPPY EASTER!**
- **Mon. & Tues. Apr. 13 & 14** These are Holy Days!
- **All April events are cancelled.**

There is No Fasting This Week!

Paschal Greetings

<u>English:</u>	Christ is Risen!	Indeed He is Risen!
<u>Church Slavonic:</u>	Christos Voskres!	Voistinnu Voskres!
<u>Rusin:</u>	Christos Voskres!	Voistinu Voskres!
<u>Greek:</u>	Christos anesti!	Alithos anesti!
<u>Hungarian:</u>	Feltamadt Kristus!	Valoban feltamadt!
<u>Italian:</u>	Cristo e risorto!	In verita e risorto!
<u>Spanish:</u>	Cristo es resucitado!	En verdad es resucitado!



Dear Friends, This is a “goldmine” of a website for us at this very difficult time. We encourage you to tune in to the different services during Pascha, etc. This will help us to celebrate (remotely) The Resurrection of our Lord.

Once you open the website, click on "Eastern Catholic North America" to see liturgy opportunities from all over the U.S. and Canada.

http://liveliturgy.com/?fbclid=IwAR3Y0osLGL5cC6m6w_ng7yO9FwTd_07VBJpJq6WnEAe3awruGyFfICmf_UQ

Sunday	12 April	PASCHA: THE FEAST OF THE RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST.
(Res.Vigil)	8:00 PM	No Divine Liturgy
.	9:00 AM	No Divine Liturgy
.	11:00 AM	No Divine Liturgy
Monday	13 April	BRIGHT MONDAY. No Divine Liturgy
Tuesday	14 April	BRIGHT TUESDAY. No Divine Liturgy
Wednesday	15 April	BRIGHT WEDNESDAY. No Divine Liturgy
Thursday	16 April	BRIGHT THURSDAY. No Divine Liturgy
Friday	17 April	BRIGHT FRIDAY. No Divine Liturgy
Saturday	18 April	BRIGHT SATURDAY.
(Vigil Liturgy)	5:00 PM	No Divine Liturgy
Sunday	19 April	THOMAS SUNDAY.
.	9:00 AM	No Divine Liturgy
.	11:00 AM	No Divine Liturgy

***No Divine Liturgies due to the Coronavirus.**





Attentive to the Word

PASCHA: THE RESURRECTION OF CHRIST!

John 1: 1-17

Pages 164 - 171

In Byzantine iconography the theme of the four Gospels is symbolically portrayed with their authors, the four evangelists. Matthew is shown with an angel, symbolically portraying the angelic message of his gospel, he being the messenger bringing the Good News. Mark is pictured with a lion, symbolic of the forceful opening of his gospel concerning John the Baptist, "the voice of one crying in the wilderness". Luke is often portrayed with an ox, symbolic of the sacrificial nature of his gospel. But, perhaps the most meaningful of all, is the icon of the evangelist John who is depicted with an eagle.

As the eagle symbolizes strength, John's gospel is of the greatest theological strength. For this reason, the Fathers of the Church chose the first 14 verses of chapter one of John's gospel for the scripture reading on Easter Sunday. They comprise a theological summary of the fundamental dogma of the Incarnation, God being born as a Man. On the Feast of Feasts, Easter, those truths are proclaimed, for they find their fulfillment in the Resurrection.

The Evangelist John tells us that in the fullness of time all the promises and prophecies of Christ were fulfilled. He was a man like us, but without sin, not ceasing for one moment to be God. For this reason He is called the "God-man". No mere human being could compensate for the sin of Adam and Eve, not even John the Baptist, the Forerunner of Christ. The eighth verse of John's Gospel, referring to the Baptist, reads: "He was not the Light, but was sent to bear witness of that Light". No created human being could satisfy the reconciliation of God and man. That mediator had to be both divine and human to become the perfect sacrifice acceptable to God.

And so God took on human flesh and lived among men in the Person of Jesus Christ. St. John writes in verse 4: "The Word had life in Himself, and this Life brought light to all men". Thank God for this "Light"! We human beings have a double heritage: we are creatures of earth, by nature prone to sin; but we also have been given the

opportunity to become children of God. St. John brilliantly writes of this in verses 10-13. He tells us: "The Word, then, was in the world. God made the world through Him, yet the world did not know Him. He came to His Own country, but His Own people did not know Him".

Man is prone to sin. If this was not so, Christ would not have been born into this world. There would have been no need for the Resurrection. But there was a desperate need and Christ became the answer. Again, John writes in verses 12 and 13: "Some, however, did receive Him and believed in Him; so He gave them the right to become God's children. They did not become His children by natural means, that is, by being born as the children of a human father; God Himself was their Father". Through a loving kindness that only God could have extended, God forgave the sinful human race and gave them the right to become His children. This promise was completely fulfilled with Christ's death and Resurrection. All of us are entitled to this right, and have the ability to inherit His Kingdom and remain His children forever. We can accomplish this only through the Holy Church.

The Church is guided and ruled by God the Holy Spirit. The Church is constantly renewing her faithful through the working power and saving grace of the Holy Spirit. She teaches us to imitate Christ. St. Irenaeus wrote: "In His unbounded love, God became what we are that He might make us what He is". Christ became a man in order that we might lift ourselves up from sin and come closer each day to His divine Being. Christ established the Church to accomplish this end.

The Church also teaches us to become disciples of Christ. The English word discipline comes from this word disciple. It means that we must master ourselves, both spiritually and physically, if the Holy Spirit is to work through us and transform us. It means that there must be a sure *willingness* to imitate Christ and to be His disciple. We must *freely offer ourselves* to Him if He is to make us what He is. In short, it means that life is not ruled by us, but by the Creator Who gave us that life.

Let Easter and this Gospel reading from St. John lead us to truly live our Christianity. Then we can say with the Evangelist John: "The Word became a human being and lived among us. We saw His glory, full of grace and truth".

By +Metropolitan Nicholas of Johnstown

Christ is Risen!

Indeed He is Risen!