

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.

PRAYERS FOR PALM SUNDAY

Prefiguring your holy Resurrection for us, O Lord, by your word, You raised your friend Lazarus from death and the tomb on the fourth day. You rode upon the foal of a donkey to symbolize for the Gentiles the triumph of the Savior. Therefore, Israel, your beloved, offers You praise, O Christ, through the mouths of infants and babes, the witnesses of your entrance into the Holy City, six days before the Passover.

Today the grace of the Holy Spirit has gathered us together; and taking up your Cross, we all say: Blessed is He who comes in the name of the Lord! Hosanna in the highest.



PRAYER OF SAINT EPHREM

O Lord and Master of my life,
keep from me the spirit of indifference and discouragement,
lust of power, and idle chatter. **(Bow)**

Instead, grant to me, your servant,
the spirit of wholeness of being,
humble-mindedness, patience and love. **(Bow)**

O Lord and King,
grant me the grace to be aware of my sins
and not to judge my brothers and sisters;
for you are blessed,
now and ever and forever. Amen **(Bow)**



Divine Liturgy Attendance weekend of March 29:

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: \$756.25



APRIL 5, 2020

SCHEDULE OF DIVINE SERVICES

➤ All April events are cancelled.



GOOD FRIDAY – A DAY OF STRICT FAST...NO MEAT, EGGS, OR DAIRY PRODUCTS.



CHOCOLATE BYZANTINE CROSS SALE – 2020

We have received a few orders for the chocolate crosses. These orders will be filled, hopefully by Palm Sunday. In addition, we will order more crosses to be sold when the churches are reopened for services. Those who ordered chocolate crosses will be notified of pick-up time.

DISTRIBUTION OF PALMS & PUSSYWILLOWS

Palms and pussywillows will be blessed and distributed in SPP’s parking lot on Sunday, April 5th, between 1 PM – 2 PM. It will be a *drive-thru* entering off of Belvedere at the back of the parking lot and exiting at the entrance closest to East Market Street (like we do for funerals). If you are not able to come at this time, you can pick them up when our church reopens for services.



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 Holy Week and Pascha. 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 (Sun.Vigil)	5 April 5:00 PM 9:00 AM 11:00 AM	<i>PALM (FLOWERY) SUNDAY.</i> No Divine Services No Divine Services No Divine Services
Monday	6 April	<i>HOLY MONDAY.</i> No Divine Services
Tuesday	7 April	<i>HOLY TUESDAY.</i> No Divine Services
Wednesday	8 April	<i>HOLY WEDNESDAY.</i> No Divine Services
Thursday	9 April	<i>HOLY THURSDAY.</i> No Divine Services
Friday	10 April	<i>GOOD FRIDAY.</i> No Divine Services
Saturday (Vigil Liturgy)	11 April 5:00 PM	<i>HOLY SATURDAY.</i> No Divine Services
Sunday	12 April 9:00 AM 11:00 AM	<i>PASCHA: THE FEAST OF THE RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST.</i> No Divine Services No Divine Services

*No Divine Liturgies due to the Coronavirus.

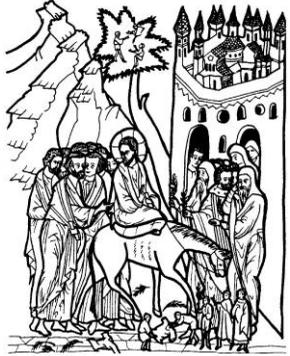


Attentive to the Word

PALM SUNDAY

John 12: 1-18

Pages 235 - 241



Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection.

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which most enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

By Very Rev. Paul Lazor

HOLY WEEK

In the Byzantine Church the last week of Christ's life is called Holy Week. Each day is designated in the service books as "great and holy."

Each day of Holy Week has its own particular theme. The theme of **Monday** is that of the sterile fig tree which yields no fruit and is condemned. **Tuesday** the accent is on the vigilance of the wise virgins who, unlike their foolish sisters, were ready when the Lord came to them. **Wednesday** the focus is on the fallen woman who repents. Great emphasis is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

On **Holy Thursday** three events are recalled in the liturgy: the institution of the Eucharist, the washing of the feet of the disciples, and the betrayal of Judas. Throughout the liturgy the following idea is repeated over and over again, as expressed in the troparion: "Receive me today, O Son of God, as a partaker of Your mystical Supper, for I will not reveal the mystery to Your enemies nor give You a kiss as did Judas, but like the repentant thief I openly profess You: Remember me, O Lord, in Your kingdom."

On **Good Friday** Matins the Sufferings of our Lord is commemorated. The characteristic feature of this service is the reading of twelve Gospel passages selected from the four Evangelists. In the evening, Solemn Vespers are performed. At the end of Vespers, the priest, vested in full priestly vestments, makes a procession around the church carrying the plaschanitsa and places it in the tomb made ready to receive it. The plaschanitsa is a winding sheet with a picture of Christ's body lying dead in the tomb. In English it may be called the "Holy Shroud." During the procession the people sing the following troparion: "The venerable Joseph, having taken from the cross you most pure body, wrapped it with pure linen and anointed it with fragrant scents, placed it in a new tomb."

Holy Saturday is dedicated to the memory of Our Savior's entombment and to His descent into Hades to save the souls of the just and to open for them the gates of heaven. On Holy Saturday the Divine Liturgy of Saint Basil the Great is celebrated together with Vespers. Instead of the trisagion (since formerly on this occasion the catechumens used to be baptized) another hymn based on Galatians 3:27 is substituted: "All you who have been baptized into Christ have put on Christ. Alleluia."

The priest begins Vespers and the Divine Liturgy in dark vestments, but before the Gospel he changes into white vestments because in the Gospel of the day, Christ's resurrection is already mentioned. We are already anticipating the Resurrection of Christ.