

## 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:** Lisa Mosko is 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 SECOND WEEK OF GREAT LENT

I have loved the fleeting pleasures of the earth, O Lord, and have thrown away eternal blessings. O Christ Jesus, You alone love humankind, and You do not cut sinners off without hope, pouring out mercy upon those who repent. O Jesus, do not turn from me now as I repent, but see in me the thief who was saved by his confession, the tax-collector who was cleansed by mercy, and the prodigal who resolved to weep, for in all of these You have instilled a pattern of repentance. When You see me from afar repenting and running to You as Father, come out with warm and tender mercy. If You wish, You can forgive the sins by which I have polluted myself after baptism and my promise to lead a blameless life: but forgive me, O Creator of all, that I may receive the crown that does not perish. (from Matins, Canon 6 IKOS)

## DIVINE LITURGY OF ST. BASIL THE GREAT

On Sundays of the Great Fast, the Divine Liturgy of St. Basil is celebrated. The prayers of St. Basil's Liturgy praise God for His constant, faithful love for all of us. They proclaim God's works of love and salvation. Listen to these prayers as they are prayed aloud. Praise God for His saving love. May we grow in the awareness of His love that we have received in His Son Jesus and may the grace of the Holy Spirit we receive through Jesus always testify to God's love in us.

## FREE ADULT EDUCATION

Live webinars, free of charge. An excellent opportunity for adult education in our Byzantine Church. Register at [EasternCatholic.org/Events](http://EasternCatholic.org/Events).

**Mondays, February 22, March 1, & March 8 @ 8 – 9 PM.**

The presentation will be "Dying to Sin – *The First Steps In Askesis.*" The presenter is Rev. Deacon Thomas Moses. Are we all called to askesis, or asceticism, or is it only the calling of a select few? Join us this Great Lent as we learn from the great ascetics of the Church, discovering how to apply the practice of askesis in our own lives.



**Divine Liturgy Attendance weekend of February 20:**

5:00 PM: 43; 9:00 AM: 27; 11:00 AM: 43

**Pre-sanctified Liturgy: Wed. 24 Fri. 25**

**Our return to the Lord for all He has given us: . . . . . \$2,346.00**



- **Sun. Feb. 28** ECF Classes meet promptly at 10 AM. Try to come a few minutes early so that we can get the temperatures taken in the Social Hall. Parents are asked to remain until after temperatures are taken.
- **Wed. March 3** St. Vincent de Paul Meals Program 9:00 AM – 2:00 PM.
- **Thurs. & Fri., March 4 & 5** Parish Guild Nutroll Baking.
- **Sat. March 6** Third All Souls Saturday – Divine Liturgy 9:00 AM Pg. 428



**PLEASE PICK-UP YEAR-END 2020 CONTRIBUTION STATEMENTS**  
 .....**by Sunday, February 28<sup>th</sup>**. That is the last day to pick up your statements in the Social Hall. They are in alphabetical order to make it easier for you to find. Please **do not** pick up anyone else's statement unless they have specifically asked you to do so.

After that date, they will be in the Parish Office. You will need to call the office at 330-372-1875. Thank you for your cooperation in this matter.

**PARISH GUILD NUTROLL BAKING**

We will be baking nut and cranberry-nut only. Baking days are on Thursday and Friday, March 4<sup>th</sup> and 5<sup>th</sup>. **The rolls are \$12.00 each. There are no pre-orders.** They will be sold first come, first serve. We will sell them in the Social Hall after each Liturgy on March 6<sup>th</sup> and 7<sup>th</sup>. They freeze well, so you can get an early start for your holiday baking. If you have any questions, please call Elaine Vislosky at 330-770-1100.

**PRAYER OF ST. EPHREM**

Lord and Master of my life,  
 spare me from the spirit of indifference, despair,  
 lust for power, and idle chatter.

Instead, bestow on me your servant,  
 the spirit of integrity, humility, patience and love.

Yes, O Lord and King, let me see my own sins  
 and not judge my brothers and sisters;  
 for You are blessed forever and ever. Amen.

FEBRUARY 28, 2021  
 SCHEDULE OF DIVINE SERVICES

Sunday	28 Feb.	<i>SECOND SUNDAY OF THE GREAT FAST. Our Venerable Father and Confessor Basil, Fellow Ascetic of Procopius.</i>
(Sun. Vigil)	<b>5:00 PM</b> <b>9:00 AM</b> <b>11:00 AM</b>	<b>+John J. Koza, III – Dianna Koza</b> <b>+Ken Ferrance (40<sup>th</sup> day) – Marjorie Reynolds</b> <b>+Judy Dinko – Loretta Greskovich, mother</b>
Monday	1 March	<i>The Venerable Martyr Eudoxia. Our Holy Father David, Enlightener of Wales.</i> <b>No Divine Services</b>
Tuesday	2 March	<i>The Holy Martyr Theodotus, Bishop of Cyrene.</i> <b>No Divine Services</b>
Wednesday	3 March	<i>The Holy Martyr Eutropius and His Companions, Cleonicus and Basiliscus.</i> <b>6:00 PM Pre-sanctified Liturgy</b>
Thursday	4 March	<i>Our Venerable Father Gerasimus of the Jordan</i> <b>No Divine Services</b>
Friday	5 March	<i>The Holy Martyr Conon.</i> <b>6:00 PM Pre-sanctified Liturgy</b>
Saturday	6 March	<i>Third All Souls' Saturday. The Holy Forty-Two Martyrs of Ammorium.</i> <b>9:00 AM Third All Souls Divine Liturgy with reading of Diptychs.</b> <b>(Vigil Liturgy) 5:00 PM +Michael Mosko, Sr. (40<sup>th</sup> day) – Ron Mosko</b>
Sunday	7 March	<i>THIRD SUNDAY OF THE GREAT FAST. VENERATION OF THE HOLY CROSS. 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> <b>9:00 AM +Harry Reynolds – Marjorie Reynolds</b> <b>11:00 AM +Nancy Sernulka – Heather, Matt &amp; Jim Sernulka</b>



## Attentive to the Word

### SECOND SUNDAY OF THE GREAT FAST

*Mark 2: 1 - 12*

**Tone 6 Pg. 152 and Pgs. 222 - 223**

Liturgy of St. Basil during Great Lent:

(In place of Antiphons) Pages 16 & 17 Typical Psalms

Beatitudes Pgs. 23-24; (Instead of "It is truly proper,") Pg. 221 – Magnification

Imagine that you witnessed the miracle described by St. Mark (2:1-12) and read on the Second Sunday of Great Lent. A paralyzed man is brought on a stretcher by his friends, carried up to the roof of the house where Jesus is teaching, lowered down through the ceiling and laid at Jesus' feet. Jesus pronounces his sins forgiven and then heals him of his paralysis. What would impress you more: the thought that a man's sins had been forgiven or the sight of a paralytic suddenly walking? The answer is obvious. Jesus performs the physical cure as a visible sign that He also has the power to affect the spiritual cure and He does so because we human beings need such visible signs.

The dramatic changes narrated in the Gospel are reflected in a more philosophical way by the Epistle to the Hebrews (1, 10 - 2, 3). God does not change, the Epistle tells us, and all of our earthly security is founded upon the fact that God remains the same. God, for example, does not shift from moods of tender love to outbursts of violent anger. St. John teaches that God is love (1 John 3), always love. We experience God's love as tender and supportive and merciful when we draw near to Him. We experience that same unchanging love of God as wrath, as guilt-provoking, as threatening, only when we drift away from Him. He Himself remains steadfast and unchanging; we are the ones who change.

God does not change, Hebrews teaches, but people unavoidably do. All God's creatures are, by definition, in a constant state of change. The worlds of rocks and plants and animals all reveal patterns and cycles of change. Human beings are conceived, gestate, are born, grow up, grow old and die. We cannot avoid changing physically or spiritually, but we can choose how our spiritual development will progress. If we choose to do nothing, the Epistle warns, we run the risk of being "carried away" (Hebrews 2, 1). It is a law of the spiritual life that, unless we actively struggle to make progress, we will in fact regress, backslide, decline and fall away. We cannot stand still; we cannot draw a line and say, "Here, I've gone as far in my faith as I need to."

The example of the paralyzed man, who goes on a long and difficult journey through town, up onto the roof and down through the ceiling just on the hope that the Lord will free him to be able to move, is a powerful reminder that we can never allow ourselves to be paralyzed by a lazy, self-satisfied, small-minded or cowardly attitude. Great Lent is the time to step back and look at how we are changing – for indeed we are changing whether we know it or not. We will only make progress toward God if we choose to press on; if we sit back passively, we will be carried away, slowly and imperceptibly at first, further and further from real union with God and the real fulfillment of His will for us. Today's Scriptures remind us of the unbending law that we cannot avoid change, but they also reassure us that Christ has the power to change us for the better if we choose to repent, visibly, actively and sincerely this Lent.

*By Fr. John Custer*

### ST. GREGORY PALAMAS

On this second Sunday of Lent, the church also remembers St. Gregory Palamas, a devout bishop of the late Byzantine period, who came to the defense of "hesichism" or the devotion to the "prayer of the heart" also known as the "Jesus Prayer."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. St Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder St Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection.

Gregory used terminology popular in his day to explain how God is alive and active among his people. His theology is still relevant for us today, as we remind ourselves of our basic catechism, through which we were taught to understand the truths of the faith. Especially during Great Lent, the church reminds us to "brush up" on our theology, going back to some of the basics of Christian belief and the commemoration of St. Gregory Palamas and his writings is one way that we can refresh our understanding of them.