

## 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 Father Simeon to schedule.

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

**Funerals:** Families of the deceased or the funeral director must contact Father 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.

CONGRATULATIONS TO JANICE CLARK – 

**THIS MONTH'S LUCKY WINNER OF THE LADY BUG BOX!**

Tickets are being sold in the Social Hall for chances to win the contents of the Lady Bug Box. This box contains Instant Lottery Tickets and/or Gift Cards. Proceeds from this fundraiser will be going towards our 100<sup>th</sup> Anniversary Celebration. We would like to continue this fundraiser monthly with your support. Any donations of Cash, Instant Lottery Tickets and/or Gift Cards would be welcome and appreciated.

**Next month's drawing will be held on Sunday, April 24th, after the 11:00 AM Divine Liturgy.**

**YOU HAVE TO PLAY TO WIN! Will You Be The Next Lucky Winner???????**



## HOLY WEEK SCHEDULE – 2022

*All Services Monday thru Friday are at 7:00 PM.*

**Mon. & Tues.** – Pre-sanctified Liturgies followed by Confession

**Wed.** – Pre-sanctified Liturgy with anointing for Health of body, mind and spirit

**Holy Thurs.** – Vespers w/Liturgy of St. Basil, commemorating the Institution of the Holy Eucharist, and the Betrayal of Judas

**Good Friday** – Entombment Vespers – Commemorating the Death and Burial of Jesus

**Holy Saturday – 8:00 PM** – Resurrection Matins & Divine Liturgy

**Sunday – Feast of the Resurrection**

**9:00 AM** – Divine Liturgy    **11:00 AM** – Divine Liturgy

*Blessing of Easter Baskets: Sat.: in the Social Hall    Sun.: in the Church*



## PUSSYWILLOWS NEEDED

Spring is almost here, (even though it doesn't feel like it), so keep your eyes open for the budding of the pussywillows. Please cut them when they bud (before they turn yellow), and bring them to the Social Hall. **Do not put them in water.**

## LITURGY STIPENDS

The Divine Liturgy Stipend has been increased to \$20 by the Archeparchy of Pittsburgh effective July 1, 2021.

**Divine Liturgy Attendance weekend of March 26:**

5:00 PM: **46**; 9:00 AM: **33**; 11:00 AM: **47**

**Annunciation: 35**

**Our return to the Lord for all He has given us: ..... \$1,901.75**



APRIL 3, 2022

- **Sun., April 3** ECF Classes today 10 AM to 10:45 AM.
- **Wed., April 6** St. Vincent de Paul Meals Program 9 AM – 2 PM.
- **Fri. & Sat., April 8 & 9** Paska Baking 9 AM.
- **Sat. & Sun., April 9 & 10** Paska Sale after Liturgies.
- **Sat. & Sun., April 9 & 10** Pick-up of prepaid Chocolate Byzantine Crosses.



### PASKA BAKING/SALES

Anyone wishing to help bake Paska, please come to the Social Hall on **Friday, April 8th, &/or Saturday, April 9th, at 9 AM.**

Paska will be sold after Liturgies April 9<sup>th</sup> & 10<sup>th</sup>:

Plain Paska - \$6.00; Raisin Paska - \$7.00

There are no pre-orders. Please call Patty James at 330-507-6273 if questions.

### GREAT FAST CHARITY

St. Vincent de Paul is in need of desserts. On March 2<sup>nd</sup> our group prepared 411 carryout meals. Any donations of baked or store-bought cookies, cakes, cupcakes, sweet breads, etc. are appreciated. Items should be suitable for putting in individual baggies. **Please – No pies and nothing with nuts or peanut butter.**

Your donations may be dropped off in our Social Hall kitchen. Please call Elaine Vislosky at 330-770-1100 for any questions. Thank you!

### SCHOLARSHIPS FOR CATHOLIC SCHOOLS

The Monsignor Sylvester Hladky Memorial Foundation is offering scholarships toward tuition for students of all grade levels who are attending a Catholic elementary school, junior high school or high school. Parents must request applications by April 23, 2022. Please call 330-847-8257. Completed applications must be returned by May 22, 2022.

### MANY THANKS TO ...

... ALL WHO PUT TOGETHER THE MARDI GRAS CAKE, REFRESHMENTS, AND DECORATIONS END OF FEBRUARY.

... ALL WHO HELPED MAKE THE DELICIOUS CABBAGE & NOODLES.

**GOOD JOB! GOD BLESS YOU!**

### SCHEDULE OF DIVINE SERVICES

Sunday	3 April	<i>FIFTH SUNDAY OF THE GREAT FAST. MEMORY OF OUR HOLY MOTHER MARY OF EGYPT. Our Venerable Father and Confessor Nicetas, Hegumen of Medikion.</i>
(Sun. Vigil)	<b>5:00 PM</b> <b>9:00 AM</b> <b>11:00 AM</b>	<b>+Clarence Rizzi – Sister Barbara Pavlik</b> <b>Family in Ukraine – Betty Zombar</b> <b>+William F. Isabella, Sr. – George &amp; Donna Bodajlo</b>
Monday	4 April	<i>Our Venerable Fathers Joseph the Hymnographer and George of Maleon.</i> <b>No Divine Services</b>
Tuesday	5 April	<i>The Holy Martyrs Theodulus and Agathopodes and their Companions.</i> <b>No Divine Services</b>
Wednesday	6 April	<i>Our Holy Father Eutyches, Archbishop of Constantinople. The Death of our Holy Father Methodius, Teacher of the Slavs.</i> <b>6:00 PM Pre-Sanctified Liturgy</b>
Thursday	7 April	<i>Our Venerable Father George, Bishop of Mitylene.</i> <b>No Divine Services</b>
Friday	8 April	<i>The Holy Apostles Herodian, Agabus, Rufus, Asyncritus, Phlegon and Hermes.</i> <b>6:00 PM Pre-Sanctified Liturgy</b>
Saturday	9 April	<i>LAZARUS SATURDAY.</i> <b>(Vigil Liturgy) 5:00 PM +Michael Hosos – Hosos family</b>
Sunday	10 April	<i>PALM (FLOWERY) SUNDAY.</i> <b>9:00 AM Intention of Rosary Society Members</b> <b>11:00 AM +Michael R. Mosko (40<sup>th</sup> day) – Betty &amp; Bill Miller</b>



## Attentive to the Word

### FIFTH SUNDAY OF THE GREAT FAST

#### ST. MARY OF EGYPT

*Mark 10: 32 - 45*

*Tone 4 Pg. 141; follow directions: Pgs. 230 - 232*

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. 231 Magnification

### FIFTH SUNDAY OF GREAT LENT

In the gospel story, we see that the apostles, James and John, asked a favor of Jesus. They said to Him: "Allow us to sit one at your right hand and the other at your left in your glory." Jesus rebuked them by saying: "You do not know what you are asking." The other apostles became indignant toward James and John. They were angry towards them because, in the ambitious request, they were not included. Jesus teaches that we must not be solely concerned with our personal desires, but to be of service to one another.

Just as Jesus was a servant to mankind, we should also be a servant to one another. Offer yourselves and be generous toward one another. The words of Jesus should be the motto of our lives "For the Son of Man himself did not come to be served, but to serve, and to give his life as a ransom for many." Do we practice and live up to these words? Or do we imitate the actions of James and John who were concerned with their own personal glories.

### MARY OF EGYPT

On the fifth Sunday, the Church encourages and strengthens the faithful with the reminder that they have already passed the greater part of Lent. The end is at hand. Let us persevere until the end. Let us work now, "while it is day." Procrastination is the thief of time. Let us use our time well for the benefit of our soul. Let us occupy ourselves with love and with a humble attention to our own self and our tasks, conscious of God and our difficulties. Let us do this not feverishly but diligently. Fever and excitement harass, but diligence comforts us.

On this Sunday, the Church recalls the example of a great penitent, Mary of Egypt (c. 450 A.D.). An Egyptian by birth, Mary was a frivolous actress and lived in Alexandria,

leading a sinful life. After her conversion she went into the desert near the River Jordan where she spent the remainder of her life doing penance for her past sins. She reached a high degree of perfection and became a model for all penitent sinners. The Church singles her out as an example, showing that we too can become saints in spite of our past sins and human weaknesses. The troparion expressed this very thought.

### THE SATURDAY OF LAZARUS

When we open the texts of the liturgical Office for the week preceding Flowery / Palm Sunday, our Church reflects on our Lord's daily preoccupation and concern for His dear friend Lazarus who He is told is seriously ill and eventually dies. On Monday of the sixth week of the Great Fast, the morning Office (Matins) declares, "Today the illness of Lazarus is made known to Christ Who is lingering beyond the Jordan; however, in His foreknowledge, He declares: This sickness does not lead to death." It takes Jesus then, the rest of the week to travel to Bethany where Lazarus was living with his two sisters, Martha and Mary.

On Tuesday at Vespers, we are told, "Today Lazarus gives up his spirit. Bethany laments and cries for the one whom You, O Savior, shall raise from the dead, to strengthen, by Your friend, the belief in Your divine resurrection...."

On Wednesday, at Matins, we are informed, "On this day the dead Lazarus is buried, and his relatives weep over him....the friend of Christ is placed in the earth...."

On Thursday, again at Matins, we pray, "Death begins to be frightened as it sees You draw near, O Christ; for You are Life, and the ends of the earth will know that Death has lost its power." Throughout this sixth week the liturgical texts keep contrasting Life and Death in the context of Jesus' friendship with Lazarus. It is a very powerful and compelling reflection on the relationship Jesus had with one human being - His friend, Lazarus. Being human, Christ himself was profoundly overcome with grief, knowing that Lazarus was dead. Jesus openly wept at Lazarus' tomb as we would and do when someone dear to us had died. In the person of Lazarus, we can see ourselves, because Christ as God has that same deep, abiding love for all His friends.

Of this holy Lenten season a few weeks remain just as a short time still remains until Jesus calls His friend Lazarus from the tomb. Friendship is not just one-sided; it is reciprocal. Jesus truly calls us friends not in the sense of a playmate or companion, rather in the uniqueness of the relationship we have with Him as our Redeemer and Savior Who laid down His very life for us. The unique challenge of friendship with Jesus echoes in His own words, "You are My friends if you do what I command you....that you love one another." (John 15: 14, 17)

## A SELF-INFLICTED WOUND

The protagonist of Hermann Hesse's 1922 novel, Siddhartha, is asked by a merchant how he can offer anything to the world if he has given up his possessions. Siddhartha tells the merchant, in words that have become classic: "Everyone gives what he has. I can think, I can wait, I can fast." Hesse's novel had a resurgence of interest in the 1960s and 1970s, and perhaps these words of Siddhartha, as we mark its 100<sup>th</sup> anniversary, would be a great help to our world again.

I can think, I can wait, I can fast. The pivot of these three offerings is the one in the center: I can wait. Waiting gives me time to think, not to make snap judgments and decisions. Fasting as delayed gratification is a form of waiting, a form of self-discipline that trains me to live by decision and not by whim.

We live in a culture that has lost the ability to wait. This started out as a positive benefit of advances in electronics, transportation, and communication. Now I can know immediately whether something is available or not, what the traffic is ahead of me, what the weather may do in the next half hour, what is going on in the world near me and beyond me.

But this also fuels impatience. Why is the product I need on back order? Why is my computer so slow? Why do I have to wait for slow people in the supermarket? I may become not only annoyed, but angry, and say or do something I regret immediately. I cannot wait.

In interpersonal relations, a corollary of "I cannot wait" is "I cannot listen." Come on, spit it out. I don't have all day. Very often this leads to not being able to listen at all, not hearing what is being said, certainly not paying attention to the body language which may be saying something deeper and more important. The closer we are to one another, in families especially, the more harmful it is.

In the spiritual life, this can affect my prayer. I can't slow down, sit and wait. I need a short Liturgy with no frills. I hurry through the Rosary, or a spiritual reflection, or through my prayers. I am driven to get on to something more important, even though deep down I know nothing is more important. But I can't wait.

Nowhere is the effect of this impatience revealed more than in the toxic character of discourse, public and private. I don't have time to think. The thoughts that I am expressing are often not mine, but are the thoughts of a media commentator, who is himself rushed to interpret events instantaneously, and would have said something different a few hours later. I have no way of getting information personally and so must accept what others say, absorbing their biases along with my own. Because we can't think, we are an easy target for disinformation.

Before the internet, we were not so driven for instant evaluations and solutions. People got their immediate news from radio and daily papers, but waited for a more balanced evaluation from weekly or monthly magazines. By the time they read the journals, many issues had been resolved, if they had been reported at all, and people did not see things so much along the party lines of their favorite TV channel. We could talk about events more calmly and hear other views with patience.

What can I do about it? I can think, I can wait, I can fast. Even though everyone experiences the frantic pace of information, no one is doomed to be swept into its current. A couple of years ago a friend of mine made a Lenten resolution to get the news only from headlines on her computer, following up by reading further if she thought necessary, but turning off the TV news channels. Later she reported that she had become much less anxious and frantic, and had not missed out on any important information. She has adopted her resolution permanently.

By Fr. Jerome Kodell, OSB