

## 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. Andrew to schedule.

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

**Funerals:** Families of the deceased or the funeral director must contact Fr. Andrew 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:** The Parish office is open from 10 AM – 2 PM Monday, Wednesday and Friday. Father Andrew is available on other days and times by appointment.



- **Sun. Apr. 5** No ECF classes today. Enjoy the Feast of Pascha! **Classes resume next Sunday at 9:30 AM.** We only have 3 classes remaining in the catechetical year, so we ask your cooperation in bringing your children for these classes.
- **Sat. & Sun. Apr. 11 & 12** Coffee & Donuts after both Divine Liturgies.
- **Tues. Apr. 14** St. Vincent de Paul Pizza Day – 9 AM to 2 PM. We can use your help.
- **Tues. April 14** Ladies Guild Meeting – 7 PM in the Social Hall.

**PLEASE NOTE: THIS IS A FAST FREE WEEK!**



## MANY YEARS

His Holiness, Pope Francis has appointed **Very Reverend George D, Gallaro** the Bishop of the Byzantine Eparchy of Piano in Palermo, Italy. Father George is a priest of the Melkite Eparchy of Newton, Massachusetts who has served our Archeparchy for the past 10 years as Syncellus for Canonical Services, Judicial Vicar, Dean of Student Life and Professor at our Seminary. *May God grant to Bishop-elect George, peace, health and happiness for many years!*

### **Divine Liturgy Attendance weekend of 29 March:**

5:00 PM: **94**; 11:00 AM: **138**

Presanctified Liturgy Friday, 27 March: **29** ; Lazarus Saturday: **13**

Presanctified Liturgy, Holy Monday: **29** ; Presanctified Liturgy, Holy Wednesday: **44**

Holy Thursday: **39**; Good Friday Matins: **21**; Good Friday Vespers: **85**

Jerusalem Matins: **14**

**Our return to the Lord for all He has given us ..... \$4,522.00**

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 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 PROCESSION**

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



“ARTOS” – PARISH PASKA – We each have our own paska, but a special Parish Paska is also blessed – called the Artos (Greek: meaning bread of universal bread) – it is carried in the procession and placed on the stand for the remainder of Bright Week as a sign of the Presence of the Risen Lord in our midst. On the following Sunday, it will again be blessed and broken and distributed to all as a symbol of “New Life” – the eternal life that we all share – that comes to all through the Resurrection of Jesus Christ!

5 APRIL 2015

SCHEDULE OF DIVINE SERVICES

Sunday,	5 April	<i>PASCHA – THE RESURRECTION OF OUR LORD</i>
(Vigil Liturgy)	<b>8:00 PM</b>	<b>Resurrection Matins with Divine Liturgy</b>
(SM)	<b>8:30 AM</b>	<b>Resurrection Matins with Divine Liturgy</b>
(PP)	<b>11:00 AM</b>	<b>Divine Liturgy for the Parish Family</b>
Monday,	6 April	<i>BRIGHT MONDAY</i>
(PP)	<b>9:00 AM</b>	<b>+Elizabeth Zombar – Steve, Betty, Jen &amp; John</b>
Tuesday,	7 April	<i>BRIGHT TUESDAY</i>
(Chapel)	<b>8:30 AM</b>	<b>+Fr. Andrew Chura – Manor Residents</b>
Wednesday,	8 April	<i>BRIGHT WEDNESDAY</i>
		<b>Chancery</b>
Thursday,	9 April	<i>BRIGHT THURSDAY</i>
		<b>No Divine Liturgy</b>
Friday,	10 April	<i>BRIGHT FRIDAY</i>
		<b>No Divine Liturgy</b>
Saturday	11 April	<i>BRIGHT SATURDAY</i>
(PP)	<b>5:00 PM</b>	<b>+Anna R. Koza – John &amp; Dianna Koza</b>
Sunday,	12 April	<i>THOMAS SUNDAY.</i>
(SM)	<b>8:30 AM</b>	<b>Prayer Intention of the Rosary Society</b>
(PP)	<b>11:00 AM</b>	<b>+Michael Kuhar – wife, Helen</b>



## Attentive to the Word

### *Pascha – The Resurrection of Our Lord*

*John 1:1 - 17*

*Pages 164 - 171*

#### THE LIGHT OF CHRIST!

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*

### Paschal Greetings

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