

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 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: Sister Barbara is in the Parish office from 10 AM – 2 PM Monday, Wednesday and Friday. Father Simeon is available on other days and times by appointment.

ALTAR SERVER CLASS

Several of our young people have voiced a desire to assist our priest as altar servers. We will be scheduling an instruction class soon. The opportunity to become an altar server is open to all children who have made their First Reconciliation. It requires a commitment on the part of each child and parent for regular attendance at the Divine Liturgy and other Liturgical Services. There will be a "Sign-up Sheet" on the bulletin board in the Social Hall for those who wish to make that commitment. *Practices will begin shortly after Easter.*

THE ANNUNCIATION

The Feast of the Annunciation is one of the most important feasts of the Church year. It has been celebrated in the East since the year 353.

To express the importance of the Annunciation and Mary's acceptance of God's invitation, Byzantine churches portray the icon the Annunciation on the Royal Doors of the iconostas, the entrance into the Holy of Holies. The four Evangelists are also depicted on the Royal Doors to signify that as the Holy Spirit descended upon Mary to bring about the Incarnation of the Word of God as Man, He also descended upon the Evangelists to bring about the Word of God in the Gospels.

The admiration of the Byzantine Church for the Divine Motherhood of Mary is reflected in the hymn of praise: "More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who, a Virgin, gave birth to God the Word, you, truly the Mother of God, we magnify.



(PP) Divine Liturgy Attendance weekend of 13 March:

5:00 PM: 77 ; 11:00 AM: 81

Pre-sanctified Liturgy: 30

Our return to the Lord for all He has given us: \$3,873.70

(SM) Divine Liturgy Attendance weekend of 13 March:

21 from St. Michael; 13 from St. Peter & Paul

Pre-sanctified Liturgy: 14 from St Michael; 8 from St. Peter & Paul

Our return to the Lord for all He has given us: \$418.00



- **Sun. Mar. 20 ECF Religion Classes - 9:30 to 10:45 AM.** We only have 5 classes remaining for this catechetical year. Just a reminder: Classes start at 9:30.
- **Sun. Mar. 20 No Bible Study**
- **Sun. Mar. 20** Blessing of paskas to be delivered to our parishioners who are home bound or are in nursing home facilities
- **Fri. Mar. 25 Good Friday – A day of Strict Fast...no meat, eggs, or dairy products.**



PASKA PICK-UP

Paskas are ready for pick this weekend (19 & 20 March) in the Social Hall after the Divine Liturgies.

RECONCILIATION FOR PASCHA

According to the Precepts of the Church, the faithful are to confess their sins during the Easter Season. Father is available for Confessions every Saturday from 4:00 – 4:30 PM. The remaining times before Easter are after the Pre-Sanctified Liturgies on Wednesday and Friday – to assist us in being spiritually prepared to celebrate Pascha. **Please Note** that confessions for Easter will not be heard beyond Wednesday of Holy Week.

“Confessing our sins is not going to a psychiatrist, or to a torture chamber: It’s saying to the Lord, ‘Lord, I am a sinner.’”
-Pope Francis

TEEN FUNDRAISER – PICK-UP TODAY!

SS. P. & P. Youth Group is selling Ianazone’s pepperoni, hot pepper, and spinach rolls to help their trip to the national ByzanTEEN Youth Rally this summer. Each roll is \$5.00. **Rolls are ready for pick-up after the Liturgies this weekend, March 19 & 20.**

BLESSING OF EASTER BASKETS

SATURDAY: IN THE SOCIAL HALL!

EASTER SUNDAY : IN THE CHURCH!

20 MARCH 2016

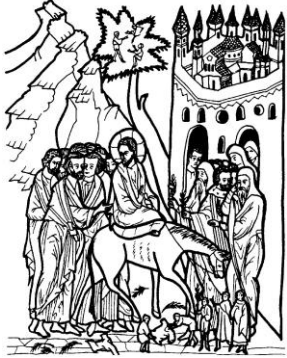
SCHEDULE OF DIVINE SERVICES

Sunday (SM) (PP) (Vigil Liturgy)	20 March 8:30 AM 11:00 AM 5:00 PM	<i>PALM (FLOWERY) SUNDAY.</i> +Michael & +Mary Johnson – Mike & Sue Johnson +John Slovinsky, Sr. – George & Donna Bodajlo Int. of Sr. M. Martha Kacmarek – B. Sisters
Monday (pp)	21 March 7:00 PM	<i>HOLY MONDAY</i> Pre-Sanctified Liturgy followed by Sacrament of Reconciliation (Confession)
Tuesday (SM)	22 March 7:00 PM	<i>HOLY TUESDAY</i> Pre-Sanctified Liturgy with anointing of the sick, followed by Sacrament of Reconciliation .
Wednesday (PP)	23 March 7:00 PM	<i>HOLY WEDNESDAY</i> Pre-Sanctified Liturgy with anointing of the sick, followed by Sacrament of Reconciliation.
Thursday (pp)	24 March 7:00 PM	<i>HOLY THURSDAY</i> Vespers with the Divine Liturgy of St. Basil
Friday (PP) (SM) (PP)	25 March 9:00 AM 4:30 PM 7:00 PM	<i>GOOD FRIDAY. ANNUNCIATION OF THE THEOTOKOS AND EVER-VIRGIN MARY.</i> Divine Liturgy (Feast of Annunciation) Entombment Vespers Entombment Vespers
Saturday (PP) (PP)	26 March 9:00 AM 8:00 PM	<i>HOLY SATURDAY</i> Jerusalem Matins Resurrection Matins with Divine Liturgy.
Sunday (SM) (PP)	27 March 8:30 AM 11:00 AM	<i>PASCHA: RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST</i> Resurrection Matins with Divine Liturgy Divine Liturgy for the Parish Family



Attentive to the Word *Palm (Flowery) 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 plashchanitsa and places it in the tomb made ready to receive it. The plashchanitsa 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.

Let us make a real effort to attend the Holy Week Services and bring our children and grandchildren with us.