

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. Mar. 29** ECF Religion Classes – 9:30 AM to 10:45 AM.



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 on Saturdays from 4:00 – 4:30 PM and before the Presanctified Liturgy on Friday from 5:00 – 5:45 PM. and after the Presanctified Liturgy – 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.

LENTEN ALMSGIVING

For those who participated this Lenten season in the “Bella Bear Campaign” for the Bella Women’s Center for your almsgiving, **please return all bottles, even the empty ones today.**

PASKA BREAD PICK-UP

Those who ordered Paska Bread can pick them up this weekend on Saturday, 28 March from 4 pm – 6:30 pm and on Sunday, 29 March from 10 am – 12:30 pm.

THE MOSAIC OF FAMILIES – A DAY FOR WOMEN

This *Twelfth Annual Day of Reflection for Women* is sponsored by the Office of Religious Education for our Pittsburgh Archeparchy. The Women’s Day is being held at St. Elias Byzantine Catholic Church, Munhall, PA. (Directions are on the brochure) – 9:30 AM to 2:30 PM, Saturday, April 11, 2015. The Topics being presented are: “Women-The Heart of the Family,” “Family-An Image of the Trinity,” and “Healthy Mentors from Scriptures.” Deadline for registration is March 31, 2015.

Divine Liturgy Attendance weekend of 22 March:

5:00 PM: **89**; 11:00 AM: **125**

Pre-sanctified Liturgy, Friday, 20 March: **33**

Our return to the Lord for all He has given us \$4,176.01

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. These twelve readings describe in detail the passion of our Lord, beginning at the Mystical Supper where He conducted the holy and touching discourse with His apostles prior to His departure for Gethsemane. The entire service has its aim on stirring up in the hearts of the faithful sympathy and love for Jesus, who willingly laid down His life to reconcile man with His heavenly Father and thus to ensure eternal salvation for us all.

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.

ANNUNCIATION TRIVIA

Those who follow the Byzantine Liturgical calendar know that we celebrate the Annunciation on March 25 wherever it may fall. We do not transfer the celebration to another day. Because of this there are many variables.

Annunciation (March 25) can even fall on Pascha. Since the Gregorian calendar was adopted in 1582, Easter has been on the Annunciation, March 25th, 7 times: in 1663, 1674, 1731, 1742, 1883, 1894, and 1951. Easter will fall on March 25 the next time in 2035.

29 MARCH 2015

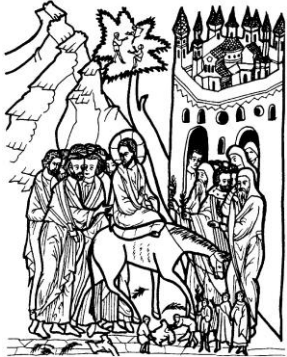
SCHEDULE OF DIVINE SERVICES

Sunday, (Vigil Liturgy) (SM) (PP)	29 March 5:00 PM 8:30 AM 11:00 AM	<i>FLOWERY (PALM) SUNDAY.</i> +Anna Popp – Mary DiLudovico & Anna Cickelli +Michael Guinaugh - Family +Anna Sudik (40th Day) – John and Betty Vazur
Monday, (PP)	30 March 6:00 PM – 6:45 PM 7:00 PM	<i>Great and Holy Monday</i> Mystery of Reconciliation (Confession) Liturgy of the Presanctified Gifts
Tuesday, (SM)	31 March 6:00 PM – 6:45 PM 7:00 PM	<i>Great and Holy Tuesday</i> Mystery of Reconciliation (Confession) Presanctified Liturgy with Anointing of the Sick
Wednesday, (PP)	1 April 6:00 PM – 6:45 PM 7:00 PM	<i>Great and Holy Wednesday</i> Mystery of Reconciliation (Confession) Presanctified Liturgy with Anointing of the Sick
Thursday, (PP)	2 April 7:00 PM	<i>Great and Holy Thursday</i> Vespers with Divine Liturgy of St. Basil
Friday, (PP) (SM) (PP)	3 April 9:00 AM 4:30 PM 7:00 PM	<i>Great and Holy Friday</i> Passion Matins – Reading of the Twelve Gospels Entombment Vespers Entombment Vespers
Saturday, (PP) (PP)	4 April 9:00 AM 8:00 PM	<i>Great and Holy Saturday</i> Jerusalem Matins Resurrection Matins with Divine Liturgy
Sunday, (SM) (PP)	5 April 8:30 AM 11:00 AM	<i>PASCHA: THE FEAST OF THE 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 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. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

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.

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance

into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

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!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life and express our readiness to follow Him to His Kingdom: ... "that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead" (Philippians 3:10-11).

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."