

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.

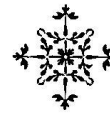
Funerals: Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

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.

ETERNAL MEMORY



Grant, O Lord, eternal rest to the souls of Your servants +**Mildred P. Homa** and +**Paul Homa** who have recently fallen asleep in the Lord. Please remember them and their family in your prayers.

THANK YOU! THANK YOU! ...

...from Marianne Cabosky and the Rosary Society. Thanks to your generous spirit, the Rosary Society has grown in membership. With each member praying his/her assigned decade each day, two complete rosaries are now prayed daily. Jesus will bless you for honoring His Mother. Thank you, again!

...from the TEENS, the Catechists, and the Ladies Guild for your support, your help, your prayers and your generous donations to make their fund-raising Family Fun Day a success!!!! Their profit was a little over \$800.00. Each Byzantine Eparchy is responsible for hosting the ByzanTEEN Rally. The 2018 Rally is being hosted by the Pittsburgh Archeparchy, and is being held at St. Vincent College Campus, Latrobe, PA, July 5 – 8. The funds raised & not used this year will be "Paid forward" to the Teens attending the next TEEN Rally which will be hosted by the Phoenix Eparchy in 2020.

SPIRITUALITY DAY

The Benedictine Sisters are offering a Day of Spirituality in preparation for the Resurrection of Christ, on **Sunday, March 18th from 1:30 PM to 4:30 PM**. It will be held in our Social Hall. The presenter will be Father Thom Dansak. His topic is "*Repentance: Asking Forgiveness of Sin*." Father Thom is an excellent and knowledgeable speaker, who will help us to advance in our relationship with God. There will be time for reflection, questions and refreshments, and an opportunity to receive the Mystery of Reconciliation (Confession). To register, call 330-856-1813 or email gohm@netdotcom.com before Sunday, March 11, 2018.



(PP) Divine Liturgy Attendance weekend of 25 February:

5:00 PM: **73**; 9:00 AM: **38** 11:00 AM: **93**

Pre-sanctified Liturgy: Fri.: **39** Wed.: **32**

Our return to the Lord for all He has given us: \$2,821.41



4 MARCH 2018

SCHEDULE OF DIVINE SERVICES

- **Sun. Mar. 4** ECF Classes– 9:45 AM to 10:45 AM
- **Wed. & Fri.** 6:00 PM – Pre- Sanctified Liturgy during Great Lent. Come and pray these beautiful Lenten prayers with your fellow parishioners.
- **Sat. Mar. 3** 3rd All Souls Remembrance
- **Sat. & Sun. Mar. 3 & 4** Lock-in Retreat at St. Anne’s Ukrainian Church, Austintown. Several of our Teenagers will attend.
- **Wed. Mar. 7** St. Vincent de Paul Meals Program – 9:00 AM to 2:00 PM. Make this a “Lenten Project” for yourself and come to help those who regularly give so generously of their time.

CHOCOLATE BYZANTINE CROSS SALE

We will have *Chocolate Byzantine Crosses* for sale for Easter. The orders must be **prepaid** and must be **in the office by 9 March 2018**. Envelopes are located at the Church entrances for those interested in purchasing *Dark, Milk or White Chocolate Crosses*. The purchase price is \$5.00 each, and will be ready

NUTROLLS AND PASKA BREADS – ORDERS ONLY

The Ladies Guild will be baking Rolls and Paska Bread for the Feast of the Resurrection. *Rolls* are \$10 each, and will be ready for pick up on the weekend of 17-18 March.

Regular Paska Bread is \$6 per loaf. *Paska Bread with raisins* is \$6.50 per loaf. Paskas will be available for pick up on the weekend of 24-25 March. **Rolls and Paskas are being offered on an order only basis.**

Order forms are located on the table in the Social Hall.

PUSSYWILLOWS NEEDED

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

DAYLIGHT SAVING TIME begins next Sunday, 11 March. Don’t forget to turn your clocks ahead one hour.



Sunday	4 March	<i>THIRD SUNDAY OF THE GREAT FAST. VENERATION OF THE HOLY CROSS. Venerable Father Gerasimus of the Jordan.</i>
(Sunday Vigil)	5:00 PM 9:00 AM 11:00 AM	+Lucy Prokop – Joanne Raiti +Dolores Kachenko – Falatic family +Robert Blake – Betty & Macala
Monday	5 March	<i>The Holy Martyr Conon.</i> No Divine Services
Tuesday	6 March	<i>The Holy Forty-Two Martyrs of Ammorium.</i> No Divine Services
Wednesday	7 March	<i>Mid-Lent. Holy Martyrs and Bishops of Cherson: Basil, Ephrem, Capiton, Eugene, Etherius and others.</i> 6:00 PM Pre-sanctified Liturgy
Thursday	8 March	<i>Our Venerable Father and Confessor Theophylact.</i> No Divine Services
Friday	9 March	<i>The Forty Holy Martyrs of Sebaste.</i> 6:00 PM Pre-sanctified Liturgy
Saturday	10 March	<i>Fourth All Souls Saturday. The Holy Martyr Codratus and His Companions.</i> 9:00 AM Fourth All Souls Saturday with Reading of Diptyches
(Sunday Vigil)	5:00 PM	+Mildred and +George Syrko – family
Sunday	11 March	<i>Fourth SUNDAY OF THE GREAT FAST. MEMORY OF OUR HOLY FATHER CLIMACUS. Our Holy Father Sophronius, Patriarch of Jerusalem.</i> 9:00 AM Prayer intention of the Rosary Society 11:00 AM Healing for the sick of our Parish – Ron Mosko



Attentive to the Word
Third Sunday of the Great Fast
Veneration of the Holy Cross

Mk: 8:34 - 9:1

Tone 6 pgs. 152 - 153 and 223 - 225

(Follow directions on Pages 223 - 225)

From time immemorial, on Saturday evening of the third week in Great Lent, a cross is brought into the center of the church, and the entire following week is known as the Week of the Cross. We know that Great Lent is the preparation for Holy Week, when the Church will recall the suffering, crucifixion and death of Jesus Christ on the cross. Bringing out the cross in the middle of Lent is therefore a reminder of the goal of our deeper and more intense religious life during Lent. So it is appropriate to reflect here on the role of the cross, this most important and most prominent of all Christian symbols.

This symbol has two closely intertwined meanings. On the one hand, it is Christ's cross, that decisive event through which the earthly life and ministry of Jesus Christ was completed. It is a story of puzzling and terrifying hatred toward the One whose entire teaching focused on the commandment of love, whose entire preaching was the call to self-denial and sacrifice in the name of this love. Pilate, the Roman governor to whom the arrested, beaten, spit-upon Christ was brought, says, "I find no crime in him" (Jn 19:4). But this provokes an even louder outburst: "Crucify him! Crucify him!" shouts the crowd. And so the cross of Christ poses an eternal question aimed at the very depth of our conscience: why does goodness arouse not only opposition, but hatred? Why is goodness always crucified in this world? We usually avoid answering this question by placing the blame on someone else: if we had been there, if I had been there that terrible night, I would not have behaved as everybody else. But, alas, somewhere deep in our conscience we know that is not true. We know that the people who tortured, crucified and hated Christ were not monsters of some sort, possessed by some peculiar and unique evil. No, they were essentially "just like everybody else." Pilate even tried to defend Jesus, to dissuade the crowd; he even offered to release Christ as a goodwill gesture in honor of the holiday; when that failed he stood in front the crowd and washed his hands, showing his disagreement with this murder.

In a few strokes, the gospel draws for us a picture of this pathetic Pilate, his fright, his bureaucratic conscience, his cowardly refusal to follow his own conscience. Isn't this also exactly what happens in our own life and in life around us? Isn't this the most commonplace, the most typical of all stories? Isn't Pilate present within us all the

time? Isn't it true that when the moment comes for us to say a decisive, irrevocable no to falsehood, injustice, evil and hate, we give in to the temptation to "wash our hands"? Behind Pilate were the Roman soldiers, but they could certainly say in their own defense: we only followed orders, we were told to "neutralize" some trouble-maker who was causing disruption and disorder, so what's there to talk about? Behind Pilate, behind the soldiers, was the crowd, the same people who six days before had cried out "Hosanna" as they triumphantly welcomed Christ as He entered Jerusalem—only now their cry is "Crucify Him!" But they too have an explanation. Didn't the leaders, the teachers, the authorities tell them that this man was a criminal who broke the laws and customs, and therefore by law (always by law, always according to the appropriate statute) must die ... And so each of the participants in this terrible event was right "in their own eyes," since each had justification. Yet together, they all murdered a man in whom there was "found no crime." The first meaning of the cross, therefore, is its judgment of evil, or rather, of this world's pseudo-goodness, in which evil eternally rejoices, and which promotes evil's terrifying triumph on earth.

This brings us to the second meaning of the cross. After Christ's cross comes my cross, of which Christ said, "If any man would come after me, let him ... take up his cross daily and follow me" (Lk 9:23). This means that the choice everyone faced that night—Pilate, the soldiers, the leaders, the crowd and every person in that crowd—is a choice that is continually, daily set before each of us. Outwardly, the choice may come through something apparently insignificant to us, something secondary. But to conscience there is neither primary nor secondary, only truth and falsehood, good and evil. To take up one's cross daily is not merely to endure life's burdens and cares, but above all to live in harmony with conscience, to live within the light of the judgment of conscience.

Even today, with the whole world looking on, a person "who has no crime in him" can be taken away, tortured, beaten, put in prison or sent into exile. And all of this according to law, all according to obedience and discipline, all in the name of good order, for the good of all. And how many Pilates are washing their hands, how many soldiers are hurrying to carry out the orders of military discipline, how many people obediently, submissively cheer them on, or at best watch silently as evil triumphs?

As we bring out the cross, as we bow down before it, as we kiss it, let's recall its meaning. What does it tell us, to what does it call us? Let's remember the cross as a choice on which everything else in the world hangs, and without which everything the world is a triumph of darkness and evil. "For judgment I came into this world," Christ said (Jn 9:39). At this judgment, before the tribunal of crucified love, truth and goodness, each of us stands trial.

By Fr. Alexander Schmemmann