

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 15th. The remaining Saturdays will be March 7th, 14th, 21st, and May 30th. We will celebrate a Divine Liturgy with a Panahida *on each of the Saturdays at 11:00 a.m.* If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

If you wish to remember loved ones, write them on a piece of paper and enclose in the envelope provided in your box of envelopes (*first names only*). You **MUST** make up a new list. **Please submit your list by Sunday, February 9th.**

THIS WEEK'S USHER TEAM - Team C

OUR GIFTS TO GOD AND OUR CHURCH, JANUARY, 12, 2020:

SUNDAY OFFERING	\$ 795.00
LOOSE CASH	25.00
CANDLES	21.00
MONTHLY	140.00
BCW	15.00
HOLY DAY	68.00
TOTAL	\$ 1,064.00

CATHOLIC TEACHING

CHRIST OFFERED HIMSELF TO HIS FATHER FOR OUR SINS

Christ's whole life is an offering to the Father

The Son of God, who came down "from heaven, not to do (his) own will, but the will of him who sent (him)", said on coming into the world, "Lo, I have come to do your will, O God." "and by that will we have been sanctified through the offering of the body of Jesus Christ once for all." From the first moment of his Incarnation the Son embraces the Father's plan of divine salvation in his redemptive mission: "My food is to do the will of him who sent me, and to accomplish his work." The sacrifice of Jesus "for the sins of the whole world" expresses his loving communion with the Father. "The Father loves me, because I lay down my life", said the Lord, "(for) I do as the Father has commanded me, so that the world may know that I love the Father."

The desire to embrace his Father's plan of redeeming love inspired Jesus' whole life, for his redemptive passion was the very reason for his Incarnation. and so he asked, "and what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour." and again, "Shall I not drink the cup which the Father has given me?" From the cross, just before "It is finished", he said, "I thirst."

"The Lamb who takes away the sin of the world"

After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the "Lamb of God, who takes away the sin of the world". By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel's redemption at the first Passover. Christ's whole life expresses his mission: "to serve, and to give his life as a ransom for many."

Jesus freely embraced the Father's redeeming love

By embracing in his human heart the Father's love for men, Jesus "loved them to the end", for "greater love has no man than this, that a man lay down his life for his friends." In suffering and death his humanity became the free and perfect instrument of his divine love which desires the salvation of men. Indeed, out of love for his Father and for men, whom the Father wants to save, Jesus freely accepted his Passion and death: "No one takes [my life] from me, but I lay it down of my own accord." Hence the sovereign freedom of God's Son as he went out to his death.

At the Last Supper Jesus anticipated the free offering of his life

Jesus gave the supreme expression of his free offering of himself at the meal shared with the twelve Apostles "on the night he was betrayed". On the eve of his Passion, while still free, Jesus transformed this Last Supper with the apostles into the memorial of his voluntary offering to the Father for the salvation of men: "This is my body which is given for you." "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

The Eucharist that Christ institutes at that moment will be the memorial of his sacrifice. Jesus includes the apostles in his own offering and bids them perpetuate it. By doing so, the Lord institutes his apostles as priests of the New Covenant: "For their sakes I sanctify myself, so that they also may be sanctified in truth."

The agony at Gethsemani

The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father's hands in his agony in the garden at Gethsemani, making himself "obedient unto death". Jesus prays: "My Father, if it be possible, let this cup pass from me. . ." Thus he expresses the horror that death represented for his human nature. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death. Above all, his human nature has been assumed by the divine person of the "Author of life", the "Living One". By accepting in his human will that the Father's will be done, he accepts his death as redemptive, for "he himself bore our sins in his body on the tree."

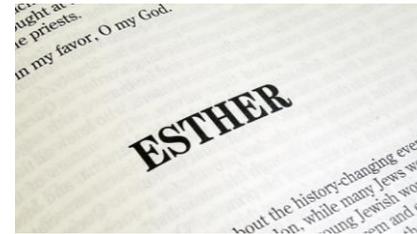
To be continued ...

(Catechism of the Catholic Church, JESUS CHRIST SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DIED AND WAS BURIED.)

VISITATION OF THE SICK

The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, person who are hospitalized are visited when Fr. Vitalii is notified. It especially is important that a family member contact Fr. Vitalii whenever a loved-one is hospitalized.

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF ESTHER



Author: Unknown; Date Written: 460-150 BC; Date of Narrative: 483-474 BC

Esther's drama deals with power, money, intrigue, hatred and murder. It includes a beauty pageant, a royal household and a deadly rivalry. The author uses many writing techniques including humor, irony and parallelism. The book contains some accurate historical details about the Persian empire, but a few exaggerations. Ahasuerus, king of Persia, is

better known as Xerxes I who reigned 486-465 BC. Yet there is little extra-biblical evidence for the other characters in Esther. Most scholars regard Esther as a fictional story that may have built up around an historical kernel. The author was probably a Jew living in the Persian empire, most likely in the capital city of Susa.

Esther was originally written in Hebrew, which is represented by ch. 1-10. The Greek Septuagint version includes ch. A-F, which most scholars regard as later additions to the book. Catholic Bibles include both the Hebrew and Greek chapters.

The central drama of the story involves the fate of the Jewish people. Haman, the king's highest official, has issued an irrevocable decree to kill the Jews because Mordecai refused to bow to him. Esther, as queen, is the only Jew in a position high enough to intercede on their behalf. But even she must risk her life to do so because of a Persian custom that awards with death everyone who makes an uninvited visit to the king's court. In addition, the previous queen had been deposed and possibly killed (the book doesn't tell us) for disobeying the king.

Haman casts lots to determine the day he will destroy the Jews. Yet through Esther's brave intercession and the shrewdness of Mordecai, the day brings the destruction of the Jews' enemies instead. Mordecai and Esther enshrine the day in the feast of Purim (Heb. for "lots"), which is celebrated by Jews to this day.

The book is made up of a series of layers. The outer layer includes Mordecai's dream and its fulfillment which are both apocalyptic in nature (A,F). The inner layers are punctuated by a series of ten banquets. Ahasuerus hosts two banquets at the beginning (1:3,5) which are matched by the two feasts of Purim at the end (9:17-19). Esther hosts two banquets in the middle of the book (5,7), between which Mordecai is honored (6). Vashti's banquet for the women (1:9) is paired with Esther's coronation banquet (2:18) and Haman's banquet with the king is the opposite of the Jews' feasting at the elevation of Mordecai, Haman's enemy (8:17). The banquet scenes give structure to the book and highlight its festive nature.

Esther's characters teach us lessons. Ahasuerus is a king, but weak and passive. Haman's limitless pride leads to his humiliation and downfall. Mordecai's faithfulness to God's law in the face of persecution leads to his exaltation. Esther's willingness to risk her life for God's people is greatly rewarded with the sparing of the Jews and the vanquishing of their enemies.

As in Judith, irony plays a major role. For example, it is hilariously ironic how Haman's advice to the king about how to reward a man is meticulously followed to honor Haman's worst enemy, Mordecai. Also, Haman's "fall" before Mordecai (6:13) leads to his "fall" before Esther in supplication, which greatly incites the king's anger (7:8).

Esther is also a story to be enjoyed. The characters and their struggles can teach us that God's mysterious hand is at work for those who love him even in life-threatening circumstances.

GENERAL INFORMATION

For security reasons, during 11:00 AM Sunday Liturgy, **the back door will be locked at 11:15 AM.** Also, please remember during the Weekly Liturgy, the back door will be locked. Please park your car in front of the church.

32ND SUNDAY AFTER PENTECOST

Today, a blind man, who has lived his life by the side of the road, asks our Lord for healing. Like the blind man, we all suffer with some form of blindness – if not perhaps with our physical eyes, then blindness within our hearts and minds. We focus on the wrong places and this leads us into suffering and despair. Perhaps we stare at others too much: noticing what they have, what they do for a living, how they look and act.

Blindness of any type can be crippling, and this was true for the man who sat begging on the side of the road. He calls out to Jesus two times: “Son of David, have mercy on me!” Jesus doesn’t just go ahead and heal him, instead, says “What do you want me to do for you?” Picture Christ walking up to you and saying, “What do you want me to do for you?” What would you say? Would you know where you need healing? Would you stammer? Would you be rendered silent, scrambling for a response?

What’s funny is when we present it like this – Christ walking up to us and saying “What do you want me to do for you?” it seems kind of odd, like it might never really happen. We might have this idea that we will meet God only after death. We become complacent, forgetting that a life of prayerful repentance is ongoing. Ignoring our relationship with God, and our need for healing, is very tempting, and very normal. We are so caught up in everything else, it’s like we’re living with blinders on. When we find ourselves in a crisis, suddenly in need of God, we can’t find the words of prayer. There is despair, regret, panic. We are so busy doing other things that we have no insight. We are rendered silent, with our spiritual eyes closed.

We rely on God to open our eyes, to help us see the icons around us. Even more, we need God’s help to see ourselves as His living icons. And we are offered this help every day of our lives. Christ always asks us this question, “What do you want me to do for you?” and He always wills that we answer Him with honesty. It is an ongoing conversation. Walking up to receive Holy Communion, we encounter the Christ who knows us and calls us by name. Participating in the Sacrament of Confession is a chance to name the places where we need healing.

The blind man names his request. He trusts that God is able to heal him. When his sight is granted, the first person he sees is Christ! And when we pray for restored spiritual sight, we, too, may see Christ before us, in everyone! The blind man becomes a witness to God’s power. In his gratitude and perseverance, he himself becomes an icon of praise, with Christ imprinted on him. And that gratitude is contagious! Those around him rejoice.

Asking for our sight to be healed, to see depth and colors and light, means living through joy and sorrow in the light of Christ. It means seeing everything in God’s illuminating love: the real situation of our own sin, our own habits, our own judgments and failings. We do this by calling out to God, sometimes more than once, as the blind man did.

And now that he is well, what defines the blind man? Not his burden. He can’t call himself the “blind man by the side of the road” any more. Now he is a man with perfect vision, seeing Christ. The possibility of new life is here, and what will he do with it? Does he stay in the safe, spot by the side of the road? Does he hold his breath thinking it’s too good to be true? Does he, like the nine lepers, receive his healing and leave without thanking God? No! His belief gives him courage, joy, and gratitude.

Giving thanks to God and looking out with new eyes, instead of stumbling forward for worldly gain, we see the race that God has set before us. Looking at others with healed eyes, we see Christ in them. Looking at ourselves with healed eyes, we see ourselves as God does – as His children, worthy of love and compassion and healing

PARISH MEMBERSHIP

We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. 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 by the pastor.

BAPTISM



The practice of baptism as a religious symbol did not begin with Jesus. Baptism, which means literally the immersion in water, was practiced among the people of the Old Testament as well as the people who belonged to pagan religions. The universal meaning of baptism is that of “starting anew,” of dying to an old, way of life and being born again into a new way of life. Thus, baptism was always connected with repentance which means a moral conversion, a “change of mind,” a change in living from something old and bad to something new and good.

Thus, in the Gospel we find John the Baptist baptizing the people as a sign of repentance in preparation for the Kingdom of God which was coming to men with Christ the Messiah. Christ himself was baptized by John not because he was sinful and needed to repent, but because in allowing himself to be baptized he showed that indeed he was God’s “Beloved Son,” the Saviour and Messiah, the “Lamb of God who takes upon himself the sins of the world” (See Mt 3, Mk 1, Lk 3, Jn 1–3).

In the Christian Church the practice of baptism takes on a new and particular significance. It no longer remains merely a sign of moral change and spiritual rebirth. It becomes very specifically the act of a person’s death and resurrection in and with Jesus. Christian baptism is man’s participation in the event of Easter. It is a “new birth by water and the Holy Spirit” into the Kingdom of God (Jn 3.5).

Baptism in the Church begins with the rejection of Satan and the acceptance of Christ. Before being baptized, a person—or his sponsors or godparents for him—officially proclaims the symbol of Christian faith, the Creed. Because the godparent speaks on behalf of the child, sponsors his entrance into the Church and “receives” the child out of the baptismal waters into the Church and cares for his spiritual life, the godparent himself must be a member of the Church.

After the proclamation of faith, the baptismal water is prayed over and blessed as the sign of the goodness of God’s creation. The person to be baptized is also prayed over and blessed with sanctified oil as the sign that his creation by God is holy and good. And then, after the solemn proclamation of “Alleluia” (from Hebrew, meaning “God be praised”), the person is immersed three times in the water in the name of the Father, the Son and the Holy Spirit.



Through the act of immersion, the baptized person dies to this world and is born again in the resurrection of Christ into eternal life. He is clothed with the “garments of salvation” symbolized by the white baptismal robe which is the “new humanity” of Jesus himself who is the new and heavenly Adam (See Jn 3, Rom 5, 1 Cor 15). Thus, the words of the Apostle Paul are chanted as the newly-baptized is led in procession around the baptismal font three times as the symbol of his procession to the Kingdom of God and his entrance into eternal life: “For as many as have been baptized into Christ have put on Christ. Alleluia” (Gal 3.27).

In ancient times this procession was made from the baptistery to the church where the newly-baptized received Holy Communion at the celebration of the Divine Liturgy. Baptisms were normally done in connection with the Easter Liturgy; our present procession around the church building on Easter night is nothing more than our remembrance that we are baptized, that we have left the life of this world to enter the eternal life of the Risen Christ in the Kingdom of God. This new life is given to us in the life of the Church, most specifically in the Divine Liturgy.

Before the baptismal procession and the reading of the Epistle and the Gospel is fulfilled in the reception of Holy Communion, however, the newly-baptized is given the gift of the Holy Spirit in the sacrament of Chrismation.



DEANERY PENITENTIAL VESPERS SCHEDULED

The Great Fast Deanery Vespers will be celebrated, *each Sunday during The Great Fast Season at 4:00 p.m.* preceded by The Holy Mystery of Reconciliation at 3:30 p.m.

The following churches have been selected to host a different week:

March 1	St. Andrew Church, Gibsonia	Homilist: Fr. Thomas Schaefer Confessor: Fr. Robert J. Karl
March 8	SS. Peter & Paul Church, Duquesne	Homilist: Fr. Christiaan W. Kappes Confessor: Fr. Frank A. Firko
March 15	SS. Peter & Paul Church, Braddock	Homilist: Fr. Robert J. Karl Confessor: Msgr. Russell A. Duker
March 22	Holy Ghost Church, McKees Rocks	Homilist: Alexander C. Wroblicky; Confessor: Fr. Andrew J. Deskevich
March 29	St. John the Baptist Cathedral, Munhall	Homilist: Fr. Frank A. Firko. Confessor: Fr. Valerian M. Michlik

This will be a great penitential practice of prayer & self-denial if you wish to take it upon yourselves. Please make an effort to join us. Fellowship of meatless soups and bread will be served following the liturgical services

IMPORTANT INFORMATION



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2019. The cost is \$15.00 and the deadline is end of February. Only those who submit and pay for subscription will receive. Any questions please call the office number.

WHY WE PRAY FOR THE DEAD IN THE CATHOLIC CHURCH?



What happens when we depart this life? The Church believes that some will find themselves in the paradise of which our Lord Jesus spoke when He said to the repentant thief on the cross, "Today you shall be with me in paradise." These are not in need of our prayers; but other than those who have been recognized by the Church as saints, we do not know who they are, and so we offer prayers for them. As for the rest of the departed, they find themselves in a state of suffering as they await the time when the Lord will "come again to judge both the living and the dead" (as we recite in the "Symbol of Faith," as the Nicene Creed is called). On that great and terrible Day of Judgment, the final disposition of every human soul will take place: some (those on the Lord's right hand) will enter into the Kingdom, while others (those on His left hand) will depart into torment without end. Some of those entering the Kingdom at that time will be those who are now enjoying paradise; but some will be from the group of those now undergoing torment: and these are the people for whom we offer prayers, both privately and as the Church. Part of the reason for this arises from visions which several saints were given, showing that the prayers offered in this life are effective on behalf of those who departed this life, either in reducing the level of suffering, or its duration, with some even being set free to enter paradise from hades (the name generally given to the temporary place of torment).

Another part of the reason for this practice rests on the biblical statements such as the ones cited above, and the understanding that "God desires not the death of a sinner, but that he turn from his ways, and live." (Ezekiel 33:11, as quoted in the Prayer of Absolution at the end of one's confession.) Just as we pray for one another in this, the land of the living, trusting that such prayers are often helpful for those mentioned in these prayers (such as for healing, or for deliverance from difficult circumstances), so we believe that our prayers can also be helpful to those who have departed this life who are not yet in "a place of light, a place of green pasture, a place of repose, from which all sickness, sorrow, and sighing are fled away," as we pray in the Funeral Service and in the memorial services offered for the departed.

32th Sunday after Pentecost

What do you want me to do for you? Luke 18:35-43

T R M Z Y E J E R I C H O R V
H E A R I N G I S I T T I N G
W B E G G I N G I M A N J O R
W U Z O M R O A D S I D E O U
I K B D Z V Q D A F P J N A M
P E O P L E I P R A I S E L V
Q D A P P R O A C H E D Z F X
E Q D K B R O U G H T J D G T
S H H S J G L V C O P I T Y U
I N Q U I R E D Z V H J I B W
L C K B I G X P O M P V D J R
E W J O X B L I N D J T K K U
N I U F Y Q J E S U S I G H T
T R N I N P L R F G O X E T O
W J M N A W A C N P P J D E C

JESUS	APPROACHED	JERICHO
BLIND	MAN	SITTING
ROADSIDE	BEGGING	HEARING
INQUIRED	PITY	PEOPLE
REBUKED	SILENT	BROUGHT
SIGHT	GOD	PRAISE



IMPORTANT PARISH EVENTS FOR FEBRUARY AND MARCH

Sunday, February 23, 2020

Immediately following liturgy, we will have a Fašiangy (Slovak Marti Gras).

Menu: Haluski, Kielbasi, Hot Dogs and Dessert

✓ There will be a signup sheet in the Narthax/Vestibule. **You must sign up to attend.**

For Lent (which starts February 24th) we will be having a Lenten Charity Jar.

Every Sunday, please place bills or loose change as a Lenten contribution to the Homestead Jubilee Kitchen. Please make this Lenten season a spiritual, reflective and giving time on what it means to be a follower of Christ.

Fasting, Prayer, And Concern for Those in Need

Sunday, March 16, 2020

Saint Peter & Paul Braddock will be hosting the Lenten Vesper Services at 4PM and will be serving Soup, Bread, etc. immediately following. **All are welcome to attend.**

As the Parish that is hosting the Vesper Service/Soup Meal that Sunday, we need volunteers to head up/prep/serve the meal. Everything is bought, no cooking is required.

✓ A volunteer signup sheet will be in the Narthax/Vestibule.

“Volunteers do not necessarily have the time; they just have the heart.”

MARCH 16 AFTERNOON LENTEN VESPER SERVICE AT STS PETER AND PAUL

Since we are having a Fasiangy and making the Haluski in house, I want to ask all of you to head the Soup Meal for after the March 16 Afternoon Vesper. This will all be your event/occasion. This will be easy. The soup, bread, probably a cheese plate etc. is all bought.

The Soup Meal is a special occasion for our church and as it brings the Lenten season of working to bring all of us together and serve the meal to the Bishop and the parishioners as a Lenten spiritual, reflective and giving time on what it means to be a follower of Christ.

ARCHEPARCHY OF PITTSBURGH CHURCH MUSIC DAY



On Saturday, February 22, the Archeparchy will hold a Church Music Day at Saint John the Baptist Cathedral in Munhall:

Morning (9-12): A meeting of Archieparchial cantors and assistant cantors, the first since 1997, to discuss the state of our church music and ways we can foster the singing in our parishes.

Afternoon (2-4): A presentation and sing-along for all clergy, cantors, and faithful, covering the Lenten and Holy Week hymns in the proposed comprehensive hymnal for our church, and teaching basic harmonization of our plain chant.

ATTENTION!

If you want a copy of *your individual 2019 contribution statement*, please fill out the form below and return it to church by, **Sunday, February 2nd**. Thank You! You can place this slip in the offering basket.

Name: _____

I DO WANT A COPY OF MY 2019 CONTRIBUTION STATEMENT.

PLEASE MARK YOUR CALENDARS! ST. ELIAS AND ARCHIEPARCHIAL EVENTS

Monday
Friday
Friday
Friday
Friday
Friday

February 24
February 28
March 6
March 13
March 20
March 27
April 3

Great Fast Begins

First Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Lenten Kitchen – 11:30 a.m. to 6:00 p.m

In our menu: Baked Fish Dinner, Fried Fish Dinner, Fish Sandwich, Shrimp Dinner, Pirohi, Mac & Cheese, Noodle Haluski and Bake Sale.

