



# Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET \* BRADDOCK, PENNSYLVANIA 15104 \* TELEPHONE (412) 461-1712

Webpage: <https://stspeterpaulbcc.com/>

E-mail: [stspeterpaulbc@gmail.com](mailto:stspeterpaulbc@gmail.com)

ADMINISTRATOR: FATHER VITALII STASHKEVYCH  
PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120  
TELEPHONE: 412-461-1712

CONFESSIONS: 30 MINUTES BEFORE LITURGY

Sunday, February , 2020

Tone 1

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## SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	02/02/2020	11:00 AM	<i>Sunday of the Publican and Pharisee/ Meeting of our Lord with Simeon</i>	<b>+Michael E Fialkovich</b> By Wife Anna
Tuesday	02/04/2020	06:30 PM	<i>Isidore Venerable</i>	<b>+John &amp; Anna Queer</b> By Ed & Rick Queer & Family
Wednesday	02/06/2020		<i>Bucolus Bishop</i>	<b>No liturgy</b>
Sunday	02/09/2020	11:00 AM	<i>Sunday of the Parodical Son</i>	<b>+Kenneth Schell</b> By Wife and Family

**SICK AND SHUT-INS** *Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:*



*Andrew Cencarik, Don Downey, Phillip Fall, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Pauline Massa, Mary Anne FERENCE Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough Shirley Carmony Torbich, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces.*

***\*\*If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.***

## DIVINE SERVICES ATTENDANCE

The attendance for Sunday, January 26, was 41; Tuesday, January 27, was 3; Wednesday, January 28, was 6.

## ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 15<sup>th</sup>. The remaining Saturdays will be March 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, and May 30<sup>th</sup>. 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 9<sup>th</sup>.**

## PRESENTATION OF CHRIST TO THE TEMPLE



This feast, celebrated on February 2, is known as The Presentation of Christ in the Temple. Another name for the feast is The Meeting of our Lord. About 450 AD in Jerusalem, people began the custom of holding lighted candles during the Divine Liturgy of this feast day. Therefore, some churches in the West refer to this holy day as Candlemas. The Feast of the Presentation concludes the observances related to the Nativity of Christ, a period that opened on November 15 with the beginning of the Nativity fast.

The story of the Presentation is told in Luke 2:22-29. Mary and Joseph were faithful Jews and observed their religious customs. An important custom was for the couple to take their first-born son to the Temple. The baby was taken to the Temple forty days after his birth and was dedicated to God. In addition, if the parents were wealthy, they were to bring a lamb and a young pigeon or a turtle dove to be offered as a sacrifice at the Temple. The custom provided that if the parents were poor, they were to offer two pigeons or two turtle

doves for the sacrifice.

Joseph and Mary were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple.

When Jesus was forty days old, Mary and Joseph took Him to the Temple in Jerusalem. They were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple. As they arrived at the Temple, Mary and Joseph were met by a very old man named Simeon. He was a holy man and was noted as a very intelligent scholar. Simeon spent much time studying about the prophets of Israel. It was during his studies that he learned of the coming of the Messiah. The Jewish people were waiting for the Messiah to come and deliver Israel from their conquerors. From that time on, Simeon spent his time praying for the Messiah to come. He spent many years in prayer. Finally, while Simeon was praying he heard the voice of God. God promised Simeon that he would not die until he had seen the Messiah.

When Simeon saw Jesus, he took the baby in his arms and blessed the Lord and said:

"Lord, now let Your servant go in peace according to Your promise, because my eyes have seen Your salvation which you have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory to your people Israel."

Simeon took Jesus in his arms and praised God.

Also, in the Temple was Anna the Prophetess. She had been a widow for many years. Anna was about eighty-four years old and spent her time in the Temple worshiping, fasting, and praying. When she saw the Christ Child she praised God and spoke of him to all who were awaiting the Messiah.

After Jesus was presented in the Temple, the family returned to Galilee to the town of Nazareth. The Bible tells us that Jesus grew and became strong, and was filled with wisdom.

**No prophet is accepted in the prophet's hometown. Do not be discouraged by jeers when considering religious life or priesthood.** If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



**PRAY FOR VOCATIONS**

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com (*join us - Pizza Party at the Seminary February 7, 2020*)

Join the Serrans in their work to ensure the future of our Church.

**THIS WEEK'S USHER TEAM - Team C**

**OUR GIFTS TO GOD AND OUR CHURCH, JANUARY, 26, 2020:**

SUNDAY OFFERING	\$ 912.00
CANDLES	26.00
MONTHLY	20.00
BCW	135.00
HOLY DAY	45.00
<b>TOTAL</b>	<b>\$ 1,138.00</b>

## CATHOLIC TEACHING

### ***JESUS CHRIST WAS BURIED***

"By the grace of God" Jesus tasted death "for every one". In his plan of salvation, God ordained that his Son should not only "die for our sins" but should also "taste death", experience the condition of death, the separation of his soul from his body, between the time he expired on the cross and the time he was raised from the dead. the state of the dead Christ is the mystery of the tomb and the descent into hell. It is the mystery of Holy Saturday, when Christ, lying in the tomb, reveals God's great sabbath rest after the fulfilment of man's salvation, which brings peace to the whole universe.

#### *Christ in the tomb in his body*

Christ's stay in the tomb constitutes the real link between his passible state before Easter and his glorious and risen state today. the same person of the "Living One" can say, "I died, and behold I am alive for evermore":

*God [the Son] did not impede death from separating his soul from his body according to the necessary order of nature, but has reunited them to one another in the Resurrection, so that he himself might be, in his person, the meeting point for death and life, by arresting in himself the decomposition of nature produced by death and so becoming the source of reunion for the separated parts.*

Since the "Author of life" who was killed<sup>467</sup> is the same "living one [who has] risen",<sup>468</sup> The divine person of the Son of God necessarily continued to possess his human soul and body, separated from each other by death:

*By the fact that at Chnst's death his soul was separated from his flesh, his one person is not itself divided into two persons; for the human body and soul of Christ have existed in the same way from the beginning of his earthly existence, in the divine person of the Word; and in death, although separated from each other, both remained with one and the same person of the Word.*

*"You will not let your Holy One see corruption"*

Christ's death was a real death in that it put an end to his earthly human existence. But because of the union his body retained with the person of the Son, his was not a mortal corpse like others, for "divine power preserved Christ's body from corruption." Both of these statements can be said of Christ: "He was cut off out of the land of the living", and "My flesh will dwell in hope. For you will not abandon my soul to Hades, nor let your Holy One see corruption." Jesus' Resurrection "on the third day" was the proof of this, for bodily decay was held to begin on the fourth day after death.

*"Buried with Christ. . ."*

Baptism, the original and full sign of which is immersion, efficaciously signifies the descent into the tomb by the Christian who dies to sin with Christ in order to live a new life. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

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

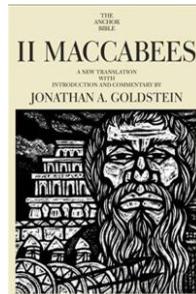
## PARISH MEMBERSHIP

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.

## 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: 2<sup>ND</sup> BOOK OF MACCABEES



Author: Unknown; Date Written: c. 100 BC; Date of Narrative: 180-161 BC

2 Maccabees is unique among biblical books because it is actually a summary of another book. The author tells us that he is summarizing a 5-volume work by Jason of Cyrene (2:23). Unfortunately, Jason's book is not extant and we have no information about him. The author of 2 Macc chooses to remain anonymous, but he indicates his purpose at the beginning (2:19-32) and gives a brief conclusion at the end (2:37). Two letters appear at the beginning which apparently accompanied the book on its way from Jews in Palestine to Jews in Egypt at different times. The letters report on circumstances in the Holy Land and remind the Jews in Egypt to celebrate the new feast of Hanukkah. The second letter is older than the first.

2 Macc is not a sequel to 1 Macc nor does it proceed as a continuous narrative. It presents many stories, but does not link them all in chronological order. One poignant feature of 2 Macc is its martyr stories. The author gives vivid descriptions of the violence suffered by the Jews in Palestine. The martyrdom of Eleazar (6), the execution of the seven sons and their mother at the hands of Antiochus IV Epiphanes (7) and the gruesome death of Razis (14) are especially memorable. The book gives two different accounts of the death of Antiochus (1:13-17; 9:1-29). Besides the letters in the first chapter, we find a few official letters in ch. 11.

2 Macc explains the conflict over the high priesthood before the Maccabean era in more detail than 1 Macc. Onias III is the rightful high priest but his brother Jason seeks to steal the office of high priest. Jason bribes Antiochus to depose Onias and appoint himself instead (4:7-9). Jason thus obtains the high priesthood, but soon he is outbid by Menelaus (4:24). Eventually, an official bribed by Menelaus assassinates Onias (4:34).

The author highlights the role of the Temple. The Lord protects the Temple treasury from the greedy Heliodorus. But the Lord allows Antiochus to defile it on account of the people's sins (6:1-17). Once Judas Maccabeus recaptures Jerusalem, he purifies the Temple. The Jews immediately enshrine this event in the holiday of Hanukkah (10:6-8).

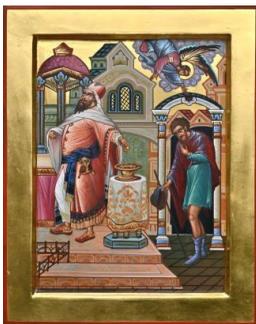
The author focuses on the battles and accomplishments of Judas Maccabeus, but pays little attention to his brothers. 2 Macc gives details about Judas' campaigns against Nicanor, Timothy, Lysias and many others. Yet even after Judas establishes a limited peace, the Jews suffer local persecution which provokes a new wave of warfare (12:1-5). The book ends with Judas' second victory over Nicanor. This battle is so memorable that it too is made into a holiday which is celebrated just before Purim.

2 Macc shows the power of God in the midst of the difficult circumstances of the Maccabean era. The author highlights miracles like the divine confrontation of Heliodorus (3:22-34) and the vision of ominous riders in the sky (5:2-3). Yet he is writing for Jews outside of Palestine so he emphasizes the desperate straits of the Palestinian Jews so that the Diaspora Jews will be moved to support and pray for them. The horrible martyrdoms are a powerful example of the evils of foreign oppression but they show the inner strength of the Jewish people and the glory of obedience to the Law. The martyrs of the Maccabean era illustrate that obedience to God is more important than obedience to man. In 2 Macc, we can see God's hand at work even in the times of his people's greatest suffering.

## 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.

## SUNDAY OF THE PUBLICAN AND THE PHARISEE



Today, we begin the cycle of services from the Lenten Triodion. The Holy Church is preparing us for Great Lent. In these weeks before Lent begins, the Church, our loving Mother, offers to us the treasure of the Gospel reading about the Pharisee and the tax collector, the parable of the prodigal son, and the words of Christ about His second coming. It is easy to see that these passages are connected to each other and that together they carry a message: in the story about the Pharisee and the tax collector we learn about humility; only humility allows us to see our true state on our knees at the pig trough of sin, as did the prodigal son, and urges us to return to the Father; and our choice to get on the correct path, to return home, puts us in the Father's embrace and allows us to be counted among his flock.

But let us listen carefully, let us ponder: the very first lesson we are to learn on our path to Great Lent, the very first example that the Church offers us before the beginning of the fast, is not that of Saint Mary of Egypt, who exercised prayer and fasting in the wilderness, or that of Saint Anthony the Great, who is known for his severe asceticism. Rather, we are offered the example of a tax collector, a publican, who probably did not fast at all, at least not as much as did the Pharisee, but who "went home justified before God". Strange thing: we are preparing for Lent, but all next week we do not fast at all, not even on Wednesday and Friday! This is not in order to fatten up before the fast, as some may think, but in order to set our minds and hearts straight, in order to help us understand the most important thing about fasting: a fast is not a diet, it is a medicine to cure an illness other than gluttony. Without the publican's humility, without his realization that we are not even worthy to lift up our eyes, without the words "God, have mercy on me, a sinner!" becoming not just the publican's prayer, but our prayer, our fast will be worthless and even dangerous, as our pride leads us to assume the Pharisee's foolish stance: "I thank you, God, that I am not like other men..."

Let us then "flee the vaunting of the Pharisee and learn the humility of the Publican", let us remember this lesson as we enter into Great Lent in just a few weeks. Let us not boast to ourselves about the lack of oil in our potatoes if we equally lack the oil of forgiveness for people around us, or about the small size of our meals if our pride flows as if from the Horn of Plenty. The goal of fasting is humility and a clearer vision of our true fallen state, "for he who exalts himself shall be humbled. Let us humble ourselves before God, and with fasting cry aloud as the Publican: 'God, be merciful to me a sinners'" Amen!

## 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.

## HOLY EUCHARIST



The Holy Eucharist is called the "sacrament of sacraments" in the Eastern tradition. It is also called the "sacrament of the Church." The eucharist is the center of the Church's life. Everything in the Church leads to the eucharist, and all things flow from it. It is the completion of all of the Church's sacraments—the source and the goal of all of the Church's doctrines and institutions.

As with baptism, it must be noted that the eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions.

Generally speaking the "dinner" remains even today as one of the main ritual and symbolic events in the life of man.

The Christian eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of his life Christ, the Jewish Messiah, ate the Passover meal with his disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of him: of His life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.

At the supper Christ took the bread and the wine and ordered his disciples to eat and drink it as his own Body and Blood. This action thus became the center of the Christian life, the experience of the -presence of the Risen Christ in the midst of his People (see Mt 26; Mk 14; Lk 22; Jn 6 and 13; Acts 2.41–47; 1 Cor 10–11).

As a word, the term eucharist means thanksgiving. This name is given to the sacred meal-not only to the elements of bread and wine, but to the whole act of gathering, praying, reading the Holy Scriptures and proclaiming God's Word, remembering Christ and eating and drinking his Body and Blood in communion with him and with God the Father, by the Holy Spirit. The word eucharist is used because the all-embracing meaning of the Lord's Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that he has done in making, saving and glorifying the world.



The sacrament of the eucharist is also called holy communion since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. Holy Communion is forbidden to all Eastern Christians on the week days of Great Lent except in the special communion of the Liturgy of the Pre-sanctified Gifts because of its joyful and resurrectional character. The eucharist is always given to all members of the Church, including infants who are baptized and confirmed. It is always given in both forms—bread and wine. It is strictly understood as being the real presence of Christ, His true Body and Blood mystically present in the bread and wine which are offered to the Father in his name and consecrated by the divine Spirit of God.

*To be continued...*

## 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 2<sup>nd</sup>**. Thank You! You can place this slip in the offering basket.

Name: \_\_\_\_\_

**I DO WANT A COPY OF MY 2019 CONTRIBUTION STATEMENT.**

**THE BLESSING OF CANDLES: ON THE FEAST OF THE PRESENTATION OF OUR LORD IN THE TEMPLE A TRADITION OF THE BYZANTINE RITE**

*“Let us celebrate the feast (of the Presentation) in a solemn way, illuminating the mystery of the day with lights.”*  
 -St. Cyril of Alexandria



Jerusalem, a Holy City! It is holy because it was consecrated by the suffering and death of Our Lord Jesus Christ. The Church of Jerusalem is the Mother Church of all Christians, since the liturgical year had its beginning there and the liturgical services of the Christians were formulated there. The Christian Community of Jerusalem commemorated the main events of the life of Christ with liturgical celebrations in their historic settings. These solemn festivities, however, were greatly enhanced by the participation of pilgrims who began to throng the Holy

Places after the Constantinian Peace of 313. The festive celebration of the Presentation of Our Lord in the Temple, as described by the Evangelist Luke, had its beginning in Jerusalem in the fourth century.

The blessing of candles on the Feast of the Presentation is closely related to the Gospel narrative, introducing Jesus as the “Light of the people” (Lk. 2, 32) The burning candle symbolizes the abiding presence of Jesus Christ in the midst of the Christian community as He, Himself, had promised :

“Where two or three are gathered in My Name, there I am in their midst.” (Mt. 18, 20) For this reason, the ritual of the Church prescribes that at least two candles be lit on the altar at all liturgical services, and the greater the solemnity, the greater the number of candles used.

The burning candles also create a more prayerful atmosphere in the churches. They remind us that our prayers should come from a heart burning with love of God and they should be directed toward heaven, where God abides in the “inaccessible light.” In this manner, candles make a positive contribution to the fervor of our prayers. The burning of a votive candle in church, besides its sacrificial value (donation), has also a symbolic meaning, namely, the continuation of our prayers after we leave the church.

Lighted candles are also carried in procession for the “Glory of God” (cf. /I Prayer of Blessing) as well as for the support of our prayers, imploring Almighty God to show us His “mercy” (cf. I Prayer of Blessing).

From this “intercessory” character of processions, the protective power was ascribed to the candles blessed on the Feast of the Presentation.

Therefore, at the present time, the faithful use them to implore God’s help in their every sickness and distress.

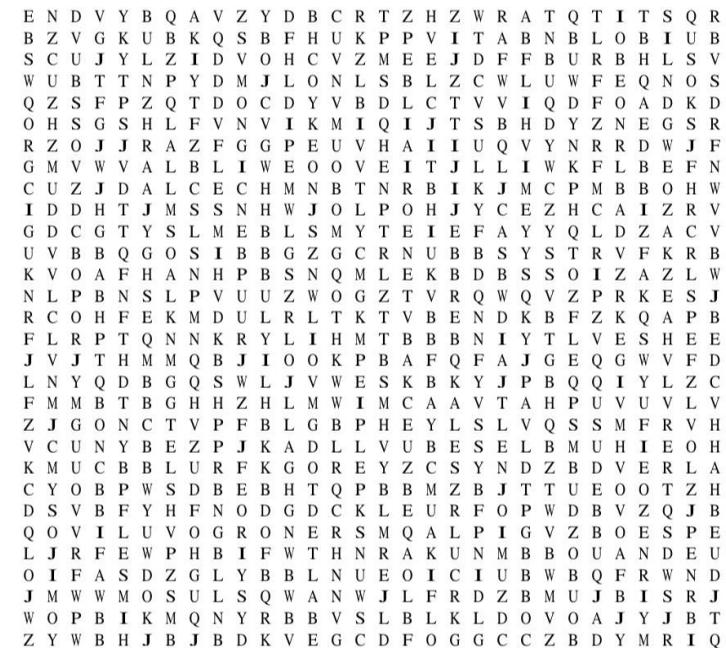
**DIVINE LITURGY INTENTIONS**

St Peter and Paul Church is accepting requests for 2020 Divine Liturgy’s on a first come first serve basis. Please submit your requests in writing with the intention and date requested to St Peter and Paul attention with your offering and place on Sunday collection basket.

**JOAN SKINTA AT CARE CENTER**

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

**THE PHARISEE AND THE PUBLICAN  
 (LUKE 18:9-14)**



FIND THE WORDS IN THE VERSE BELOW IN THE PUZZLE ABOVE

***“For everyone who exalts himself will be abased, and he who humbles himself will be exalted.” LUKE 18:14***



## 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.

## 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 24<sup>th</sup>) 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.”*

## PLEASE MARK YOUR CALENDARS! ST. ELIAS AND ARCHIEPARCHIAL EVENTS

Monday	February 24	<i>Great Fast Begins</i>
Friday	February 28	First Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 6	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 13	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 20	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 27	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	April 3	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.



## 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.