



Holy Ghost Orthodox Church

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GREAT LENT

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Archbishop Antony, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Archimandrite Lev, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father Silouan Rolando, Hieromonk Vasyl (Janick), Father Stephen Ivanoff, Deacon Dennis Lapushanski, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Khrystyna Chorniy, Anthony Cormier [4-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia

Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Lloyd Sheakley [Pani Gina's uncle], Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Evan Elliott, Donna & Walter McCrackin, Shirley Tkacik, Sabrina Sudol, Doug Smith [Millie Kerr's son-in-law], Bonnie Blair [Pani Gina's mother], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

REMINDER: Our Annual Parish meeting will be held after the Obedntiza NEXT SUNDAY—get a cup of coffee and something to eat and bring your ideas and suggestions! Questions—see John Paouncic or Father Bob!

Please remember James John Logue, George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Debbie Paouncic’s class. THANK YOU ALL FOR YOUR HELP!

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

SCHEDULE OF SERVICES

Sunday, March 18 **Divine Liturgy of Saint Basil the Great 10:30 AM**
THIRD SUNDAY OF GREAT LENT—ADORATION OF THE MOST HOLY LIFE-GIVING
CROSS
MARTYRS CONON & ONISIUS OF ISAURIA; MARTYR CONON THE GARDENER OF
PAMPHYLIA; VIRGIN-MARTYR IRAIS OF ANTINOE, MARTYR ARCHELAUX, & 152

**MARTYRS WITH THEM IN EGYPT; MARTYR EULAMPIUS & EULOGIUS OF PALESTINE;
SAINT MARK THE FASTER OF EGYPT; SAINT HESYCHIUS THE FASTER OF BITHYNIA**

Tone 7

Hebrews 4:14-5:6

Mark 8:34-9:1

Parastas in Blessed Memory of Tillie Kuzman—Debbie & John Pauncic

**Thursday, March 22 Slickville Ecumenical Service 7:00 PM
Saint Sylvester Roman Catholic Church—Fr. Bob speaking**

**Sunday, March 25 Obednitza 10:30 AM
FOURTH SUNDAY OF GREAT LENT—SAINT JOHN CLIMACUS—OF THE LADDER OF
DIVINE ASCENT
SAINT THEOPHANES THE CONFESSOR OF SIGRIANE; RIGHTEOUS PHINEAS-
GRANDSON IF AARON; SAINT GREGORY DIALOGUS-POPE OF ROME; SAINT SYMEON
THE NEW THEOLOGIAN**

Tone 8

Hebrews 6:13-20

Mark 9:17-31

*Parastas in Blessed Memory of Helen & Frank Riznow—Riznow Family
ANNUAL MEETING AFTER THE OBEDNITZA!*

**Thursday, March 29 Slickville Ecumenical Service 7:00 PM
Holy Ghost Orthodox Church—Pastor Tom Holmes speaking**

**Sunday, April 1 Divine Liturgy of Saint Basil the Great 10:30 AM
FIFTH SUNDAY OF GREAT LENT—VENERABLE MARY OF EGYPT; MARTYRS
CHRYSANTHUS, DARIA, & THOSE WITH THEM AT ROME: CLAUDIUS, HILARIA,
JASON, MAURUS, DIODORUS THE PRESBYTER, & MARIANUS THE DEACON; MARTYR
PANCHARIUS AT NICOMEDIA**

Tone 1

Hebrews 9:11-14

Mark 10:32-45

*Litany in Blessed Memory of John Cherepko, Rose Lopushanski, Michael Brittan,
Frank & Ollie Pendlyshok, & Vladimir Hanczar—Fr. Bob*

BULLETIN INSERT FOR 18 MARCH 2012

**THIRD SUNDAY OF GREAT LENT—ADORATION OF THE MOST HOLY
LIFE-GIVING CROSS; MARTYRS CONON & ONISIUS OF ISAURIA;
MARTYR CONON THE GARDENER OF PAMPHYLIA; VIRGIN-MARTYR
IRAIIS OF ANTINOE, MARTYR ARCHELAUX, & 152 MARTYRS WITH
THEM IN EGYPT; MARTYR EULAMPIUS & EULOGIUS OF PALESTINE;
SAINT MARK THE FASTER OF EGYPT; SAINT HESYCHIUS THE
FASTER OF BITHYNIA**

TROPARION—TONE 1

O Lord, save Thy people, and bless Thine inheritance.

Grant victories to the Orthodox Christians, over their adversaries;
And, by virtue of Thy cross, preserve Thy habitation.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages. Amen.

KONTAKION—TONE 7

Now the flaming sword no longer guards the gates of paradise;
It has been mysteriously quenched by the wood of the Cross!
The sting of death and the victory of hell have been vanquished;
For Thou, O my Savior, didst come and cry to those in hell:
Enter again into Paradise.

INSTEAD OF "O HOLY GOD"

**Before Thy Cross, we bow down in worship, O Master, and Thy holy
Resurrection, we glorify Thee.**

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**Glory to the Father, and to the Son, and to the Holy Spirit, now and
ever, and unto ages of ages. Amen.**

And Thy holy Resurrection, we glorify Thee.

**Before Thy Cross, we bow down in worship, O Master, and Thy holy
Resurrection, we glorify Thee.**

PROKEIMENON—TONE 7

READER: Extol the Lord our God; worship at His footstool, for it is Holy!

PEOPLE: **Extol the Lord our God; worship at His footstool, for it is
Holy!**

READER: The Lord reigns; let the peoples tremble!

PEOPLE: **Extol the Lord our God; worship at His footstool, for it is
Holy!**

READER: Extol the Lord our God.

PEOPLE: **Worship at His footstool, for it is Holy!**

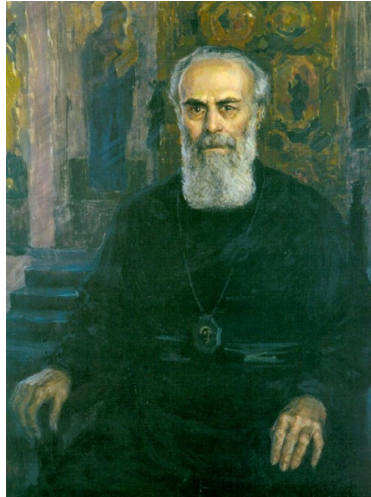
ALLELUIA VERSES

Remember Thy congregation which Thou hast gotten of old.

God is our King before the ages; He has worked salvation in the middle of
the earth.

Metropolitan Anthony of Sourozh, Sermon on the Sunday of the Adoration of the Cross

This homily delivered on the Sunday of the Adoration of the Precious Cross, 18th March 1990, London.



In the Name of the Father, the Son, and the Holy Ghost.

As we progress deeper and deeper into the weeks of Lent, we can say with an ever-growing sense of gratitude and of joy, of a serene and exulting joy the words of a Psalm, 'My soul shall live, and with gratitude I will give glory to the Lord'.

In the first week of Lent we have seen all the promises of salvation given in the Old Testament fulfilled: God became man, salvation has come, and all hopes are possible. And then, in the second week of Lent, we had the glorious proclamation of all the saints of Christendom that not only did God come and dwell in our midst, but He has poured out upon us, into the Church and into every human soul ready to receive Him the presence, the transforming gift of the Holy Spirit that makes us gradually commune ever deeper to the Living God until one day we become partakers of the Divine nature.

And today, if we ask ourselves, 'But how that? How can we be forgiven, how can evil be undone?' -- one step brings us deeper into gratitude, deeper into joy, deeper into certainty: when we consider, when we contemplate, the Cross.

There is a passage of the Gospel in which we are told that when Christ spoke of salvation and of its conditions, Peter said to Him, 'Who then can be saved?' and Christ answered, 'What is not possible to men is possible for God!' And He Himself came; the fullness of God abided in a human person, and He has power to forgive because He is the victim of all the evil, all the cruelty, all the destructiveness of human history. Because, indeed, no one but the victim can forgive those who have brought evil, suffering, misery, corruption and death into their lives. And Christ does not only forgive His own murderers when He says, 'Father, forgive -- they don't know what they

are doing': He goes beyond this, because He had said, 'Whatever you have done to one of My smaller brethren and sisters, you have done it to Me' -- not only in good, but indeed, the worst: because in compassion, in solidarity, He identifies with every sufferer: the death, the pain, the agony of each of those who suffer is His. And so, when He prays, 'Father, forgive! They do not know what they are doing, what they have been doing', He prays for each of us not only in His own name, but in the name of all those upon whom evil has visited because of human sin.

But it is not only Christ who forgives; everyone who has suffered in soul, in body, in spirit -- everyone is called to grant freedom to those who have made him suffer.

And so, we can see why Christ says, 'Forgive so that you may be forgiven' because both the victim and the culprit are tied in one knot of solidarity and reciprocal responsibility. Only the victim can say, 'Lord -- forgive him, forgive her', and only then can the Lord say, 'I do!'

But do you realise what responsibility it puts on each of us with regard to all and everyone? But also the depth, the glorious depth of hope which opens up to us when we look at the Cross and see that in solidarity with all mankind Christ taking upon Himself all the suffering of the world, accepting to die an impossible death has said in the name of all the sufferers, 'Yes, we forgive!'

This is one more step towards freedom, this is one more step towards the moment when we will be faced with Christ's resurrection that engulfs us also because the risen Christ is risen and is offering all and each of us the fullness of eternal life.

And so, again and again we can say that Lent is a spring of a new life, a new time, a time of renewal, not only in repentance, but in being taken by Christ Himself as the shepherd took the lost sheep, as the Lord took up His Cross, brought it to the place of death and undid death, undid evil by forgiveness and giving His life. Once more we are confronted with another step of our freedom and of newness. Let us enter ever deeper into this mystery, into this wonder of salvation, and rejoice in the Lord; and rejoicing, step after step, more and more, let us also express our gratitude by newness of life. Amen!

The patriarch is ecumenical

3/11/2012 by Gokhan Bacik

It is sometimes very difficult to understand why Turkey refrains from reforms in various fields.

In the past, we used to think that Turkey was lagging behind in reforms because of the attitudes of the Kemalist elites. However, in this

Turkey of 2012, where non-Kemalist actors almost completely dominate the political scene, more persuasive answers are needed. It is no longer possible to blame the Kemalist elites. Thus, the question is this: Why do conservative actors who grew up in Islamic circles fail to avoid Kemalist traps?

The problems that beset the Ecumenical Patriarchate of Constantinople are typical instances of problems attributable to reforms not initiated. Why does Turkey still not recognize that this church is ecumenical? More, why is Turkey still not ready to recognize this institution's rights, including its right to educate a new generation of clergy? As I said above, why Turkey has not solved these problems might have been easy to explain in the '60s, '70s or '90s. However, the conservative actors of today have a clear capacity to overcome possible Kemalist opposition. So why are the conservative actors of Turkish politics not much interested in such critical reforms?

The Orthodox Christian Church's tenet of ecumenism is a matter of theology. Thus, it is not correct or possible to limit it by a decision of the Turkish state. The church has professed ecumenism since almost as far back as the sixth century, when the Turks had no idea even of Anatolia. Ecumenism entails the obligation to connect with followers, be they in Turkey or Latin America. Since the sixth century, which includes the Ottoman periods, the Orthodox Christian Church's ecumenical role has been a phenomenon acknowledged worldwide. The church declares its role thus: "The function of the Ecumenical Patriarchate as center par excellence of the life of the entire Orthodox world emanates from its centuries-old ministry in the witness, protection and outreach of the Orthodox faith."

Unfortunately, despite this historical and theological background, Turkey presumes to limit the church's theological position according to the state's bureaucratic perspective. Imagine the Italian government declaring that the Holy See is no longer the central government of a universal church and that it should now conceive of itself as a national bureaucratic office. What Turkey does to the church is as crazy as this.

More dramatic is the insistence on the retention of a Kemalist stance in post-Kemalist Turkey. Today's conservative actors should analyze why the Ottomans respected the ecumenical patriarch. In no way is it possible to reconcile the current Turkish position on the patriarch with the Ottoman legacy. Those who are proud of their Ottoman past should know that the current Turkish policy on the Orthodox Christian Church takes an anti-Ottomanist stance. More, the current Turkish strategy is incompatible with Islamic tradition. Muslims cannot limit or forbid the practice of another Abrahamic faith. Similarly, they cannot be party to a grand strategy that limits or prohibits the practice of another faith. As long as Orthodox believers remain committed to ecumenism, it is not Islamic to hinder them.

Not allowing the Orthodox Christian Church to open a religious seminary is also not Islamic. Islamic tradition urges that Muslims are first responsible for non-Muslims who need their help. It is sad to observe that such a brilliant Islamic tradition is no longer remembered by the Islamic elites of today. These Muslim elites should immediately review the example set by their founding fathers, such as Caliph Omar or Mehmet II, the Conqueror.

When you are generous to another person, you are not bestowing a gift, but repaying a debt. Everything you possess materially comes from God, Who created all things. And every spiritual and moral virtue you possess is through divine grace. Thus, you owe everything to God. More than that, God has given you His Son, to show you how to live: how to use your material possessions and how to grow in moral and spiritual virtue. We may say that your material and spiritual possession cost God nothing: God created the universe in order to express His own glory. But the gift of His Son was supremely costly, because His Son suffered and died for our sakes. The agony of Christ on the cross is the measure of how much God loves us. For this reason we should take none of our gifts—material or spiritual—for granted; day by day we should give thanks to God for what he has bestowed on us. Once this spiritual of gratitude infuses us, we shall see generosity for what it is. When we help someone in need, we shall be saved from any temptation to take pride in our actions. On the contrary, we will regard our act as no more than a small token of appreciation for all that we have received—or more precisely the repayment of a tiny fraction of God's blessings. *St. John Chrysostom*

A brother asked Abba Sisois, "I long to guard my heart." The old man said to him, "And how can we guard the heart if the tongue leaves the door of the fortress open?"

Share what you have, lest you lose what you have. Spend what you possess on the needs of others in order to keep what you possess. Do not cling to what you own, lest it be taken away from you. Do not hoard your treasures, lest they rot and become worthless. Entrust all your wealth to God, because then it is protected against all who want to steal or destroy it. Do you understand what these injunctions mean? Or do they sound like nonsense to you? To the person without faith, they mean nothing. But to the person with faith, they make perfect sense. Faith tells us that God alone can supply the material things on which we depend. He gives some people more than they need, not that they can enjoy great luxury, but to make them stewards on His bounty on behalf of orphans, the sick, and the

crippled. If they are bad stewards, keeping this bounty to themselves, they will become poor in spirit, and their hearts will fill with misery. If they are good stewards, they will become rich in spirit, their hearts filling with joy.
St. John Chrysostom

The unseen patron of evil is full of evil ingenuity. Right at the beginning he can drag away, by means of hopelessness and lack of faith, the foundations of virtue already laid in the soul. Again, by means of indifference and laziness, he can make an attempt on the walls of virtue's house just when they are being built up. Or he can bring down the roof of good works after its construction, by means of pride and madness. But stand firm, do not be alarmed, for a diligent man is even more ingenious in good things, and virtue has superior forces to deploy against evil. It has at its disposal supplies and support in battle from Him Who is all-powerful, Who in His goodness strengthens all lovers of virtue. So not only can virtue remain unshaken by the various wicked devices prepared by the enemy, but it can also lift up and restore those fallen into the depths of evil, and easily lead them to God by repentance and humility.

Here is an example and a clear proof. The Publican, as a publican, dwells in the depths of sin. All he has in common with those who live virtuously is one short utterance, but he finds relief, is lifted up and rises above every evil. He is numbered with the company of the righteous, justified by the impartial Judge Himself. If the Pharisee is condemned by his speech, it is because, as a Pharisee, he thinks himself somebody, although he is not really righteous, and utters many arrogant words which provoke God's anger with their every syllable.

Why does humility lead up to the heights of righteousness, whereas self-conceit leads down to the depths of sin? Because anybody who thinks he is something great, even before God, is rightly abandoned by God, as one who thinks that he does not need His help. Anybody who despises himself, on the other hand, and relies on mercy from above, wins God's sympathy, help and grace. As it says, "The Lord resisteth the proud: but he giveth grace unto the lowly" (Prov. 3:34 LXX).

St. Gregory Palamas, (1296-1359) Discourse on the Publican and the Pharisee, 1-3

UKRAINIAN ORTHODOX CHURCH OF THE USA
CONSISTORY OFFICE OF PUBLIC RELATIONS
PRESS RELEASE

40 Years of Archpastoral Ministry of Metropolitan Constantine!

In spirit of heartfelt gratitude to Almighty God together with the abundant joy, the Council of Bishops of the Ukrainian Orthodox Church of the USA personally invites all clergy and faithful of the Church to joyful and ecclesiastical celebration of the 40th anniversary of Episcopal Consecration of His Beatitude Metropolitan Constantine, the Primate of our Holy Ukrainian Orthodox Church of the USA

The celebration will take place at the Dormition of the Birth-Giver of God Ukrainian Orthodox Church in McKees Rocks, PA (116 Ella Street; McKees Rocks, PA 15136).



The Divine Liturgy is scheduled to begin on Saturday – 19 May, 2012 at 10AM
with the Agape Banquet at 1PM at:

LeMont Restaurant

1118 Grandview Ave

Pittsburgh, PA 15211

While it is desirable, but almost impossible to mail each parishioner of the Church a personal invitation, we are asking all clergy and parish boards of administration of the UOC of the USA to announce, publicize in the bulletins and encourage participation of our faithful in the events of May 19, 2012.

In order to order tickets for the celebration, please contact:

Anniversary Committee

PO Box 495

South Bound Brook, NJ 08880

RSVP by - 22 April, 2012

Upon the receipt of the list of participants from your parish and the payment, the Committee will reserve tickets in the name of your parishioners and they will be available at the door.

We look forward to seeing the clergy and the faithful of our Church at the Dormition of the Mother of God Ukrainian Orthodox parish in MacKees Rocks, PA on May 19, 2012 – honoring and praying with our beloved Metropolitan Constantine.

Tickets for the Agape Feast and Celebration: Adults - \$50 Students - \$30 Children under age 10 - \$20

Checks or money orders should be payable to: **UOC of USA.**

For more information, please call (732) 356-0090 or e-mail at ConsistoryOPR@aol.com

From Abbot Nikon in Letters to Spiritual Children:

Who shall roll away the stone from the door of the sepulchre...for it (is) very great? (Mark 16:3). Who rolled it away? An angel, at God's command. He will likewise roll away the stone of insensibility from our hearts, when the time is right for this. We must show faithfulness to the Lord during times of callousness, faintheartedness, doubts, coldness, times of sorrow, illness and various misfortunes. We must exert our willpower to strengthen faith in ourselves when, by God's allowance, it seems to be all but extinguished. He permits this in order that we may show again and again what it is we are striving for, where our choice lies.

There is a saying among the elders: a good deed is either preceded or followed by a temptation. A good deed, such as heartfelt prayer, or especially Holy Communion, will not pass without the devil taking revenge. He uses all his might to prevent fruitful prayer and/or

communion. If unable to achieve this, he then tries to spoil everything after the fact, so that not a trace of the benefit acquired remains. This is very familiar to all those who have some experience in spiritual endeavor. For this reason it is necessary to ask the Lord, with humility and contrition of heart, that He preserve us from the snares of the devil, who acts either directly upon the soul, or indirectly, through people subject to his power.

Do not be surprised at this. This warfare is fierce. Except the Lord build the house, in vain do they labour that build it. Except the Lord guard the city, in vain doth he watch that guardeth her, (Psalm 126:1-2). We must surrender ourselves into the compassionate hands of God, acknowledging before Him our weakness and inability to guard ourselves from visible and invisible foes. Do not be afraid. The devil does not do what he would like, but only that which God allows him to do. Take a look at the book of Job.

May God's blessing always be with you. Never despair. May Christ's Cross always serve to remind you of God's boundless love toward fallen man. Is this thought not enough to inspire one to wholly give oneself over into God's hands? One must make at least a small effort to seek the Kingdom of God, and then the Lord will not leave such a person without His help and comfort. The Lord loves you! Have patience with the Lord.

This beautiful meditation comes from the book Letters to Spiritual Children published by Nikodemos Orthodox Publication Society in New York in 1997.

Please, note that His Beatitude Metropolitan Constantine will serve Archpastoral Divine Liturgy on May 5, 2012 at St. Thomas Ukrainian Orthodox Chapel (10AM) during the Open House Weekend - 5-6 May, 2012 of All Saints Ukrainian Orthodox Camp in Emlenton, PA!

REMINDER: This week the Slickville Ecumenical Service will be held at Saint Sylvester Roman Catholic Church, Thursday, at 7 PM. Fr. Bob will be the speaker—come and join your friends and neighbors as we continue our Lenten Journey of Forgiveness and Repentance! Remember, this year's theme is "PAY ATTENTION!"

Mark your calendars! Our Annual Parish Meeting will be held NEXT SUNDAY, March 25th, after the Obednitza. There will be a light luncheon served—please come and discuss any issues that affect our parish life! See John Paouncic or Father Bob with any questions!