



Holy Ghost Orthodox Church

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GREAT LENT—THE GREAT FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Deacon Dennis Lapushanski, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, 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, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, 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, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, 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, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, 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, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Diane McDaniel, Loretta,

Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Doug Smith [Millie Kerr's son-in-law], Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Juliana Leis, Susan "Billie" Mason, Pauline Witkowsky, Sera White, LuAnne [Mike Horvath's daughter], Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [child with cerebral palsy], Thomas Stutzman, Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Ann Quinn—knee surgery, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Millie Kerr, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!

Please remember 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 ask 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 24 **Divine Liturgy of Saint Basil the Great** **10:30 AM**
FIRST SUNDAY OF GREAT LENT—SUNDAY OF ORTHODOXY; SAINT SOPHRONIUS-PATRIARCH OF JERUSALEM; HIEROMARTYR PIONIUS OF SMYRNA AND THOSE WITH HIM-ASCIEPIADES, MACEDONIA, LINUS, & SABINA; TRANSLATION OF THE RELICS OF MARTYR EPIMACHUS OF PELUSIUM TO CONSTANTINOPLE; SAINT SOPHRONIUS-RECLUSE OF PERCHEVSKY LAVRA

Tone 1

Hebrews 11:24-26, 32-12:2

John 1:43-51

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

SUNDAY OF ORTHODOXY VESPERS—ST. NICHOLAS, HOMESTEAD—4:00 PM
Slickville's Own Father Bob Buczak host pastor

SUNDAY, MARCH 31 **Divine Liturgy of Saint Basil the Great** **10:30 AM**
SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS-ARCHBISHOP OF THESSALONICA; SYNAXIS OF ALL VENERABLE FATHERS OF PERCHEVSKY LAVRA; SAINT CYRIL-ARCHBISHOP OF JERUSALEM; MARTYRS TROPHIMUS & EUCARPUS OF NICOMEDIA; SAINT ANANIAS-PRESBYTER & MONK OF THE

EUPHRATES

Tone 2

Hebrews 7:26-8:2

Mark 2:1-12

SUNDAY, APRIL 7 **Divine Liturgy of Saint Basil the Great** **10:30 AM**
THIRD SUNDAY OF GREAT LENT—ADORATION OF THE MOST HOLY CROSS; THE ANNUNCIATION OF THE MOST HOLY THEOTOKOS; MARTYR VICTORIA

Tone 3

Hebrews 4:14-5:6, Hebrews 2:11-18

Mark 8:34-9:1, Luke 1:24-38

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

Parastas in Blessed Memory of Frank & Helen Riznow & Alice Shaw—Riznow Family

BULLETIN INSERT FOR 24 MARCH 2013
FIRST SUNDAY OF GREAT LENT—SUNDAY OF ORTHODOXY;
SAINT SOPHRONIUS-PATRIARCH OF JERUSALEM;
HIEROMARTYR PIONIUS OF SMYRNA AND THOSE WITH
HIM-ASCIEPIADES, MACEDONIA, LINUS, & SABINA;
TRANSLATION OF THE RELICS OF MARTYR EPIMACHUS OF

PELUSIUM TO CONSTANTINOPLE; SAINT SOPHONIUS- RECLUSE OF PERCHEVSKY LAVRA

TROPARION—TONE 2

We venerate Thy most pure image, O Good One,
And ask forgiveness of our transgressions, O Christ our God.
Of Thy good will Thou wast pleased to ascend the cross in the flesh
And deliver Thy creatures from bondage to the enemy.
Therefore, with thankfulness we cry aloud to Thee:
Thou hast filled all with joy, O our Savior,
For thou didst come to save the world

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

KONTAKION—TONE 8

No one could describe the Word of the Father
But when He took flesh from you, O Theotokos,
He accepted to be described
And restored the fallen image to its former state
By uniting it to divine beauty.
We confess and proclaim our salvation in word and images

PROKEIMENON—TONE 4

READER: Blessed art Thou, O Lord God of our Fathers and praised and glorified is Thy name forever!

PEOPLE: Blessed art Thou, O Lord God of our Fathers and praised and glorified is Thy name forever!

READER: For Thou art just in all that Thou hast done for us!

PEOPLE: Blessed art Thou, O Lord God of our Fathers and praised and glorified is Thy name forever!

READER: Blessed art Thou, O Lord God of our Fathers

PEOPLE: And praised and glorified is Thy name forever!

ALLELUIA VERSES

Moses and Aaron are among His priests; Samuel also was among those who called on His name.

They cried to the Lord, and He answered them.

<http://cathnews.co.nz/2013/02/12/easter-will-come-late-in-the-holy-land/>

Easter will come late in the Holy Land



Tuesday, February 12th, 2013

Easter will be five weeks late for Catholics in the Holy Land. Easter Sunday will be on May 5 because the Catholic Church will celebrate Easter according to the Orthodox calendar.

For pastoral and ecumenical reasons, the Latin Patriarchate of the Holy Land has decided from this year onwards to follow the Orthodox liturgical schedule.

The change will come as a relief for many mixed families, whose Catholic and Orthodox members up till now have had to celebrate Easter on different dates.

It will also help overcome the impression of division among Christians. A Palestinian man, Ghassan Rafidi, the son of a Catholic mother and a Greek Orthodox father, says: "The Muslims always ask us how many Jesuses do we have."

"The main reason for the unification of the Easter celebration is for members of the same family, village and parish to be able to have one celebration, and one calendar, and to show the unity and enjoy the unity. We want to give a good example of unity to our non-Christian neighbours," said the Latin Patriarchate chancellor, Auxiliary Bishop William Shomali.

Bishop Shomali said although the Catholics did not ask the Greek Orthodox Church to celebrate Christmas according to the Gregorian calendar, he expects they will do so to unite Christians for that feast.

The change will apply throughout Palestine, Israel, Jordan and Cyprus.

Exceptions will apply for Jerusalem (where Christ's Resurrection occurred), Bethlehem and Tel Aviv, where Easter Sunday this year will fall on March 31—the same date as for the rest of the Catholic world.

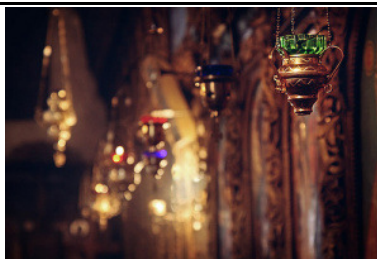
The dating of Easter was fixed following the Council of Nicea in AD 325. It was to be celebrated on the first Sunday following the full moon after the northern hemisphere's vernal equinox (which is reckoned to be March 21).

The reason for the difference between Catholic and Orthodox dates goes back to 1582, when Pope Gregory XIII introduced the Gregorian calendar to correct a miscalculation in the rotation of the earth.

The Orthodox continued to use the Julian calendar, which dates back to Julius Caesar.



[Some Initial Thoughts About Vigils](#) by [orthodoxtampabay](#)



Vigil, throughout the night, was an ascetic practice instituted by our Savior, valued by His holy Apostles, and continued by Christians throughout the ages. Saint John Chrysostom pointed out to the faithful that Christ frequently went up into the mountain to pray in order to teach us to keep vigil in a special place where we can be alone with God and at a special time in which distractions are less intrusive (Homily on Matthew). In other words, praying during the night is divinely-ordained ascetic practice given by the Lord Himself to the faithful. Saint Jerome likewise noted how the Apostles kept vigil singing the psalms until the earth quaked and the guards believed, giving us an example of the power of prayer throughout the night (Letter 109). The Apostolic Constitutions (5.19) directly refer to vigils and the need for Christians to "assemble together in the Church, watch and pray and beseech God, in your night-long vigil, reading the Law, the Prophets, and the Psalms, until the rooster crows."

Vigil is from the Latin *vigilia* meaning wakefulness. The corresponding Greek term *ἀγρυπνία* likewise has connotations of sleeplessness and watching. And being watchful, wakeful, and alert in soul when the body is drawn towards sleep are all very much a part of the practice of stillness and hesychasm. The Saints loved vigil, perhaps more than any other ascetic practice, because vigils transformed that period of time in which so much sin occurs into a time of holiness. Vigils make the nights more radiant than the day. Vigils enable the Christian to step out of time and into eternity. And vigils allow for purer communication with God Himself. That is why Saint Cyril of Jerusalem cried, "O nights of vigil, and psalmody, and

standing which lasts from one day to another! ...O cry in the night, piercing the clouds and reaching unto Him that dwelleth in the heavens!"

The All Night Vigil is an important part of the Orthodox Christian life of worship, but properly speaking it should be scheduled for the time when people would otherwise be getting ready for sleep. Vigils are correctly practiced today, as they were in the ancient Church, on the Holy Mountain of Athos. Athonite patronal vigils last between 12 and 14 hours, with the longest vigil being in honor of Saint Athanasios the Athonite and lasting around 17 hours. And yet for the monk, every night is a small vigil of about eight hours. During the night, the monk feels especially alive and active in a motionless stall, saying again and again that powerful prayer, "Lord Jesus Christ have mercy on me." During that time, there is no other purpose or aim in life, other than communication with God and entry into His Kingdom. And this time of vigil transfigures the way the monk looks at the world, listens to the world, and loves the world in terms of the light of Christ and the doxologies of angels.

A blog post cannot hope to portray the riches that vigils provide. Like so much in the Christian life and Christian asceticism, it needs to be experienced in order to be appreciated. And as the common life is appropriate for beginners and the hermitic life is appropriate for the advanced, so vigils with other Christians is a more appropriate starting point than vigils by oneself alone, although both are important and necessary in the life of the believer. In the Slavonic tradition, the All-Night Vigil is typically abbreviated and includes Vespers, Matins, and the First Hour. Unfortunately, excessively abbreviating vigils or having vigils before sunset is like modifying fasting according to the latest diet plan. It is an accommodation in which the initial purpose becomes less clear and the therapeutic force less powerful. Fortunately, in Greek monasteries, vigils are celebrated according to the Byzantine tradition in which the service of Vigil lasts the entire night and includes Great Vespers, *Litia*, *Artoklasia*, *Orthros* (Matins), First Hour, Third Hour, Sixth Hour, and culminates with the Divine Liturgy.

A thoughtful reader of this blog asked me to say a few words about how vigils are healing. Elder Joseph the Hesychast (1897-1952) highly recommended the practice of vigilant prayer during the night. He taught that the purpose of vigil is to pray and the goal of prayer is "to activate grace; to make it active. And when grace acts, this is everything." By this, he means the purpose is to say the prayer calmly, yet with great alertness and heartfelt longing, until the prayer begins to say itself, until, saying the name of Christ becomes as natural as breathing in and breathing out, until the Holy Spirit begins to say "Abba, Father," until the soul starts to function

properly, thinking of Christ, desiring Christ, striving for Christ, loving for Christ.

Because the mind moves from thought to thought, it is good to give it different kinds of nourishment. This is why there is such variety in an Athonite all-night vigil, chanting, than reading of the Psalter, then words from holy books, and antiphonal singing, all to help the soul keep vigil and moving, always moving in a world that is holy, beautiful, compassionate, and true. This all requires struggle and vigil is very much about struggle. I recall nodding off to sleep in vigils on the Holy Mountain and feeling even a bit sleep deprived. I asked my Elder about this, and he told me, "Isn't it worth tiring yourself out a bit for the sake of Christ?" From that point on, the labors of vigil became even sweeter, because they were with a purpose, a holy purpose, to love Christ with all one's soul.

So, part of the value of vigils is they help believers live more intimately in Christ and with Christ. They help the believer to acquire the Jesus prayer. To say the prayer even when their bodies might prefer to be asleep. And so, the soul begins to be healed. According to Elder Joseph, "'Say the (Jesus) prayer all the time, don't rest your mouth at all. Thus it will become habitual in you and the mind will receive it. The practice of noetic prayer is to constrain yourself to say continually the prayer unceasingly with the mouth. Attend only to the words 'Lord Jesus Christ, have mercy on me' and you will experience sweetness as if you had honey in your mouth. Always say the prayer: sitting or in your bed or walking or standing. 'Pray without ceasing, give thanks in all things,' says the Apostle. You should not only pray when you lie down. It wants struggle: standing, sitting. When you tire, sit down, and then stand again. If you eat or work, don't stop the prayer. The prayer is the breath of life for the soul. Let 'Lord Jesus Christ, have mercy on me' be as your breath."

Dear Readers,

The meditation below came from the "deep recesses" of some old files—dated back to 2004. We'll all find some beneficial advice in it. I regret that I cannot note the source for certain, although the latter part of the message probably came from Mother Alexandra's writings in the early '60s.

*With the **Sunday of Forgiveness** nearly upon us, I ask your forgiveness for any stumbling blocks or sins that I may have inadvertently caused through the preparation of these messages or otherwise in our relationship.*

*Sincerely,
Pres. Candace*

PS: Links to Ortho Thought blog entries from 2012 by +Metropolitan Anthony Bloom with reflections on preparing for the start of Great Lent:
<http://otftd.blogspot.com/2012/02/fasting-and-forgiveness.html>
<http://otftd.blogspot.com/2012/02/prepare-for-forgiveness-sunday-vespers.html>
<http://otftd.blogspot.com/2012/02/on-forgiveness.html>

Dealing With Hurts

For many of us, barely a day goes by during which we are not hurt by another person. These offenses can come in the form of a careless remark, an unkind glance, unfounded criticism or gossip. They often come from family and friends, from people nearest to us. How should we respond to these hurts? By examining the responses of Christ Himself and the writings of saints and elders of the Church, we can glean for ourselves helpful advice and worthy models.

In the eighth chapter of the Gospel of St. John, the Jews accused Jesus of being a Samaritan and having a demon. St. Gregory the Great comments that Jesus "was silent about what He knew was true and He patiently rejected what He heard falsely said. See how when the Lord is insulted He is not angry, and does not respond with offensive words," (The Orthodox New Testament, Vol. 1, Holy Apostles Convent, p.512). After verbally insulting Jesus, the Jews took up stones to throw at Him, but Jesus hid Himself and left the temple. By this behavior, St. Gregory says that Jesus teaches us, "Even when it is possible for us to resist we should humbly avoid the anger of the proud...Let no one raise up against the offenses he has received. Let no one return injury for injury. It is indeed more honorable to imitate God by fleeing silently in the face of insult than to prevail by answering back" (ibid., p.513). In our daily lives, we may never find ourselves in a position of being stoned, nevertheless insults and accusations from other people can feel as if rocks are being hurled at us. Sometimes being silent and leaving the room can be the most meek and appropriate response for a Christian.

In a similar vein St. Paul wrote to the Romans, "Do not be overcome by evil, but overcome evil with good" (Rm. 12:21). St. John of Kronstadt, a parish priest who labored in Russia in the nineteenth century, tells us, "People offend you, irritate you, breathe contempt and malice against you; do not repay them in the same way, but be gentle, meek, and kind, respectful and loving towards those very persons who behave unworthily to you. If you are agitated yourself, and speak excitedly, rudely, contemptuously - that is unlovingly - then you will be vanquished yourself" (My Life in Christ, pt.1, Holy Trinity Monastery, 1971, p.123).

He goes on to explain that if we respond to offenses in a sinful, disturbed manner, the person might notice our weakness and offend us further. Rather we must pity our neighbor. St. John says, the more rude and irritated he is, the more hatred he nourishes towards you, the more meekness and love you must show him. Then you will surely conquer him. God is always stronger than evil, and therefore always conquers. Remember also that we are all weak, and are very easily overcome by passions, and therefore be meek and indulgent to those who sin against you, knowing that you yourself often suffer from the same infirmity as your brother. Forgive those who trespass against you, so that God may forgive your trespasses, incomparably greater than the trespasses of others against you. Be always calm, lofty in spirit, unsuspecting, firm, simple, and kind-hearted, and you will always triumph over your enemies (ibid. p.124). The devil, seeing our irritation with our neighbor, will build on our weakness for his advantage. In other words, we should remember that the devil is working to emphasize our neighbor's sins in our eyes so that we will have enmity, rather than love, in our hearts towards our neighbor.

St. John of Kronstadt comments, "How many trifling and incessant pretexts the hater of mankind offers us for hating our neighbor, so that we are almost constantly angry with others, almost constantly bearing malice against others, and living in accordance with his infernal all-destructive will" (ibid., pt. 2, p.27). St. John goes on to explain that the devil cunningly induces us to notice the sins of others and react angrily. By this method, the devil keeps us distracted from the anger which rightfully should be directed against him, the deviser of evil and division. If indeed our brother is guilty in some way, "we must despise the sins, the faults themselves, and not our brother who commits them at the devil's instigation, through infirmity and habit." St. John continues: we must pity him, and gently and lovingly instruct him, as one who forgets himself, or who is sick, as a prisoner and slave of his sin. But our animosity, our anger towards the sinner only increases his sickness, oblivion, and spiritual bondage, instead of lessening them; besides this, it makes us ourselves like madmen, or sick men, the prisoners of our own passions, and of the devil, who is the author of them (ibid., pt. 1, p.183).

A twentieth century saint, Staretz Silouan of Mount Athos, also linked the difficulty of loving our neighbor with the presence of the devil: if you think evil of people, it means you have an evil spirit in you whispering evil thoughts about others...I beseech you, put this to the test. When a man affronts you or brings dishonour on your head, or takes what is yours, or persecutes the Church, pray to the Lord, and say, "O Lord, we are all Thy creatures. Have pity on Thy servants, and turn their hearts to repentance," and you will be aware of grace in your soul. To begin with, constrain your

heart to love her enemies, and experience itself will show you the way. But the man who thinks with malice of his enemies has not God's love within him and does not know God (The Undistorted Image, Faith Press, 1958, p.125-6).

Yes, in our daily lives, hurts and offenses will come. Personalities will clash. As St. Ambrose, an elder of Optina Monastery in Russia, wrote in simple, graphic terms to his spiritual children, "If a pot clashes with a pot, how much more impossible is it for people to live together without clashing" (Elder Ambrose of Optina, St. Herman of Alaska Press, 1997, p.157). Yet as we have seen from the above examples we must deal with these hurts through silence, meekness, prayer, pity and kindness. We need to remember that the devil stirs us to feel hatred towards others for the hurts they inflict on us, but we must react with love for neighbor, directing hatred only towards the sin. In this way we will bear the name of Christ as worthy Christians.

Forgiveness

In the Lord's Prayer we ask of God to forgive us, even as we forgive others. To forgive, how hard this often is! It means a good deal more than not repaying evil by evil, it means repaying evil by good. Actually, it demands that we wipe from our memory the resentment, the hurt and indignation aroused by a wrong done us; and this is still much more difficult than repaying evil with good.

Strangely enough we can be as hurt by unintentional slights as we are by intentional ones. We may be faced by a hurtful action that cuts to the quick, which seems and probably is unbearable. At such moments, besides a prayer for fortitude remembering the Lord Christ's words as He hung on the Cross, a positive act of will can free us. It is almost like a physical reaction, a positive gesture like the throwing off of a heavy coat and casting it aside.

Every resentment we carry on with us, every scar upon our wounded pride becomes like a chain about our ankles impeding our progress. We are in fact slaves bound by invisible but powerful ties to those who have harmed us. We cannot be freed of them unless we forgive, utterly and completely; then and then only are we free to approach our Heavenly Father, praying Him to forgive us our many faults knowingly or unknowingly committed.

We pray to be forgiven our debts as we also have forgiven our debtors. How much have we forgiven and therefore how much forgiveness can we ourselves expect?

--by Ileana, Princess of Romania (Mother Alexandra) approximate date
1961

A fresh, warm wound is easier to heal than those that are old, neglected and festering and that need extensive treatment, surgery, bandaging and cauterization. Long neglect can render many of them incurable. However, all things are possible with God (cf Matt 19:26). *St. John Climacus, The Ladder of Divine Ascent*

Our prayers and sympathy are with Mike Holupka and Liz Obradovich on the passing of Mike's brother Charles and Liz's sister Helen. May our Lord and Savior Jesus Christ, in His Love and Compassion, grant the Kingdom of Heaven and Life Everlasting to His Newly-Departed Servants and peace and healing to their families. Vechnaya Pam'yat! Memory Eternal!

Please remember especially during the Great Fast: Jean Stuchell, Mary Ann Kuznik, and Millie Kerr. Our prayer focus this year during Great Lent will be on **our entire Parish Family!**