



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, Stancy Popichak [Fr. Bob's mom], Gail, 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, APRIL 21 **Divine Liturgy of Saint Basil the Great** **10:30 AM**
FIFTH SUNDAY OF GREAT LENT—VENERABLE MARY OF EGYPT; HOLY APOSTLES OF THE 70—ERODION, AGABUS, ASYNCRITUS, RUFUS, PHLEGON, HERMES, AND THOSE WITH THEM; MARTYR PAUSILIPPUS OF HERACLEA IN THRACE; SAINT CELESTINE—POPE OF ROME; SAINT RUFUS THE OBEDIENT OF PERCHEVSKY

LAVRA

Tone 5

Hebrews 9:11-14

Mark 10:32-45

Litany in Blessed Memory of Charles Holupka—40 days—Mike Holupka
Parastas in Blessed Memory of Nicholas & Catherine Behun—Behun Family

SATURDAY, APRIL 27 **OBEDNITZA** **10:30 AM**
LAZARUS SATURDAY

SUNDAY, APRIL 28 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SIXTH SUNDAY OF GREAT LENT—PALM SUNDAY—THE ENTRANCE OF OUR LORD INTO JERUSALEM; APOSTLES ARISTARCHUS, PUDENS, & TROPHIMUS OF THE 70; MARTYR SUCHIAS & HIS COMPANIONS IN ARMENIA

*****PAGE 170 IN THE BLACK DIVINE LITURGY BOOKS*****

Philippians 4:4-9

John 12:1-18

WEDNESDAY, MAY 1 **HOLY UNCTION** **6:30 PM**

THURSDAY, MAY 2 **12 PASSION GOSPELS** **6:30 PM**

FRIDAY, MAY 3 **PLASCHENYTSIA** **7:00 PM**

SATURDAY, MAY 4 **ANTICIPATION OBEDNITZA** **10:30 AM**

SUNDAY, MAY 5 **PASCHAL DIVINE LITURGY** **10:30 AM**
PASCHA—THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

*****PAGE 179 IN THE BLACK DIVINE LITURGY BOOKS*****

Acts 1:1-8

John 1:1-17

BULLETIN INSERT FOR 21 APRIL 2013
FIFTH SUNDAY OF GREAT LENT—VENERABLE MARY OF EGYPT; HOLY APOSTLES OF THE 70—ERODION, AGABUS,

**ASYNCRITUS, RUFUS, PHLEGON, HERMES, AND THOSE
WITH THEM; MARTYR PAUSILIPPUS OF HERACLEA IN
THRACE; SAINT CELESTINE-POPE OF ROME; SAINT RUFUS
THE OBEDIENT OF PERCHEVSKY LAVRA**

TROPARION—TONE 8

The image of God was truly preserved in you, O Mother,
For you took up the Cross and followed Christ.
By so doing, you taught us to disregard the flesh, for it passes away;
But to care instead for the soul, since it is immortal.
Therefore your spirit, O holy Mother Mary, rejoices with the angels.

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

KONTAKION—TONE 3

Having been a sinful woman, you became through repentance a Bride of
Christ.
Having attained angelic life, you defeated demons with the weapon of the
Cross!
Therefore, O most glorious Mary, you are a Bride of the Kingdom!

PROKEIMENON—TONE 4

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: God is wonderful in His saints, the God of Israel!

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES—TONE 1

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ,
with David and his seed forever!

Dear Friends,

We have just found out that MORE Police Departments within the County have registered for the National Drug Take Back Day. This means there are now MORE drop off sites to choose from.



**National Drug Take Back Day
Saturday April 27, 10am-2pm**

Surrender expired, unwanted, or unused pharmaceutical controlled substances and other medications for safe destruction.

- Any controlled, non-controlled and over-the-counter medications (pills, creams, and liquid).
- The collection is anonymous - no identification will be requested.
- NO syringes can be accepted.

Locations in Westmoreland County are:

- City of Arnold Police Department, 601 Drey Street, Arnold
- Rostraver Township Municipal Building, 201 Municipal Dr, Belle Vernon
- City of Greensburg Police Department, 416 South Main Street, Greensburg
- The Medicine Shoppe, 709 Ligonier Street, Latrobe
- Allegheny Township Police Department, 136 Community Bldg. Road, Leechburg
- Ligonier Municipal Complex, Rt. 711 North, Ligonier
- Lower Burrell City Hall, 2800 Bethel St, Lower Burrell
- North Huntingdon Municipal Building, 11279 Center Highway, North Huntingdon
- Mt. Pleasant Borough Building, 1 Etze Ave, Mt. Pleasant
- Murrysville Library, 4100 Sardis Road, Murrysville

Ellen

Natalie

Ellen Keefe

Natalie Reese

Executive Director

Program Director

Phone: 724-836-4129/Fax: 724-836-5597

Questions for the Lenten Journey

- What are our personal goals during Great Lent?
- What do we want to happen to us during Great Lent?

- What steps are being taken to achieve the goals?
- Are our goals consistent with the intent of Great Lent?
- Do our lives conform to the practices set forth by the Church?
- Are we fasting in ways intended by the Church?
- Are we praying to a greater extent with fervency and attentiveness?
- Are we attending more services of the Church?
- Are we reading to nourish our souls?
- Has forgiveness prevailed in our lives during this Great Lent?
- Has patience become more prominent in our daily lives?
- Are we more tolerant and loving of others?
- Are we turning our minds more to God and less to earthly distractions?
- Have we given serious thought to our personal sins?
- Are we sorry for our sins and are we battling to bring them to an end?
- Have we turned to God for forgiveness?
- Have we turned to God for strength?
- Have we taken time to give thanks unto God?
- Has Christ increased in our hearts and minds?
- Have we kept the Crucifixion and the Resurrection in our daily thoughts?
- Do we view our Lenten journey as part of the Church's Lenten progression?
- Are our daily efforts viewed as part of daily life in the Church?
- Do we look to look to Holy Confession to experience healing by Christ?
- Do we look to Holy Communion as bringing unity with Christ?
- Do we consider the soul needs nourishment as does the body?
- Do we look to Christ as the primary source for nourishing our soul?
- Do we look to the Holy Gospel as a source of nourishment for the soul?
- Do we consider ourselves active participants in the Divine services?
- Is the Prayer of St. Ephraim a conscious part of the Lenten journey?
- Do we value the themes of the Sundays of Great Lent?
- Will we be better Christians at the end of Great Lent?

*Adult Class. St. George Serbian Orthodox Church, Carmichaels,
Pennsylvania. March 28,/April 10, 2013. Wednesday of the Fourth Week.
Father Rodney Torbic*

By keeping the Commandments the soul is purified and the mind, too, is enlightened and starts to function as nature intended it to. *The command of the Lord gives light and enlightens the eyes,* (Ps. 19:8). *St. Dorotheos of Gaza, Discourses and Sayings,* Cistercian Publications, pgs. 83-84

Do you wish to lead a proper life? Exercise humility, for without it, it is impossible to lead a proper life.

Do all your work in the name of our Savior Jesus Christ, and thus shall your fruits be carried up to heaven.

A man begins to go astray when he withdraws from humility. He who has abandoned God does the evil spirit oppress, as he did Saul.

The enemy's snares are smeared with honey. He who is attracted by the sweetness of honey becomes caught in the snares and filled with all manner of woe.

Love humility and you will never fall into the devil's snare, for soaring on humility's swift wings you will always remain above the enemy's snares.

Arrogance is like a very tall but rotten tree. All of its branches are brittle and if someone climbs upon it, he immediately falls from the height he has attained.

Blessed is he who is enriched with good hopes and illuminated with good thoughts: his glory is great and everlasting.

Let us strive for sober attention, that we might recognize our sins and be constantly humbled, that we might not nurture, like the serpent, a high opinion of ourselves or wickedness.

Let us love sobriety, that we might have a pure heart and that we might preserve the temple entrusted to us undefiled by sinful corruption.

Wondrous is prayer accompanied by sighs and tears, especially if the tears are shed in secret.

He who prays in his mind with faith beholds the Lord before himself. For in Him do we live, move and exist.

If your heart has been hardened, weep before the Lord, that He might shine upon you the illumination of knowledge and grant that with an ardent heart you might be carried up to Him.

From **A Spiritual Psalter OR REFLECTIONS ON GOD, excerpted by Bishop Theophan the Recluse, from the works of our holy father Ephraim the Syrian**, published by St. John of Kronstadt Press, pg. 55

THE LADDER OF DIVINE ASCENT **Saint John Climacus**

The Ladder was written for monastics (monks). Below are some observations for the layperson in order not to misunderstand St. John.

First, there are some aspects of the monastic tradition which are more sensational or extreme than the general majority of monastic lives. These are usually seen in the lives of certain monks who prescribed for themselves severe forms of penance and others forms of asceticism. There can be a lopsided and misleading view of the monastic ideals if this becomes the emphasis in one's readings.

Secondly, there is the seeming antagonism between the soul and the body, which placed out of its proper context and interpretation, can lead one to misunderstand much of what is written in The Ladder. In essence, St. John speaks of this antagonism with relation to the fallen nature. The calling, then, is for us to return the body to its pre-fallen state.

Thirdly, there is a vast difference in the understanding of the person between our modern Christian world and the world of the early Christians. The former is characterized by the individual rights and expression of freedom while the latter views the person as being fully a person when they free themselves of the self and find freedom only when they have completely submitted themselves to God's will.

A brief biography of St. John Climacus

There is not too much known about the life of St. John Climacus. According to most, he was born approximately around the time 579 AD and died around 649 AD. He was sixteen years old when he first came to Sinai where there already existed a well established monastic life. It seems that he had experienced all three forms of the monastic life and was under the spiritual leadership of a certain Abba Martyrius.

After Martyrius' death, St. John retired into solitude. There at Tholas, his biographer, Daniel of Raithu, tells us that he received the gift of tears and the grace of continual prayer. In time, he became known and respected as a spiritual guide. After forty years as a hermit, St. John, against his will, was elected abbot at the central monastery of Sinai. It is not known how long he continued in his office as abbot but it was during the last period of his life that he composed The Ladder of Divine Ascent, at the request of another John, the superior of a nearby monastery at Raithu.

Shortly before his death, desiring to live the solitary life once again, St. John resigned his position as abbot, appointing his brother George to replace him. There is no evidence that that St. John was ever ordained a priest.

St. John's overall purpose in writing his book

The Ladder was written by a solitary for cenobites. So, the audience he has in view is monastic. Although written primarily for monastics, St. John affirms God's universal love for the monastic and non-monastic alike, also pointing out that celibacy is in no way a requirement for purity.

St. John places an emphasis on personal experience in The Ladder. He wants to evoke in his readers an experience similar to his own. Thus, Fr. Georges Florovsky states, "The Ladder is an invitation to pilgrimage."

St. John's basic image, which the book is based on, is that of a ladder stretching from earth to heaven, similar to that which the Patriarch Jacob saw. The ladder has thirty steps, each symbolizing a year in the hidden life of Christ before his baptism. It begins with the basic notion of turning or

conversion, continuing with a detailed analysis of the virtues and vices, and then ending with union with God.

St. John is emphatic about the necessity of a spiritual father to guide one in "climbing the ladder". There were many examples of monks who fell after much labor because they relied on their own work. He speak of the need for everyone to have "some Moses" to guide them away from Egypt and Pharaoh to the Promised Land.

The disciple receives guidance from his spiritual father through modeling himself after the life of the spiritual father and through disclosing his thoughts (opening his heart) to him. The spiritual father becomes physician, intercessor, and mediator.

Summary of the 30 Steps

- 1) The Break with the World
 - A) Renunciation (Step 1)
 - B) Detachment (Step 2)
 - C) Exile (Step 3)
- 2) The Practice of the Virtues (the Active Life)
 - A) The Fundamental Virtues
 - 1) Obedience (Step 4)
 - 2) Penitence (Step 5)
 - 3) Remembrance of Death (Step 6)
 - 4) Sorrow (Step 7)
 - B) The Struggle Against the Passions
 - 1) Nonphysical Passions
 - (a) Anger (Step 8)
 - (b) Malice (Step 9)
 - (c) Slander (Step 10)
 - (d) Talkativeness (Step 11)
 - (e) Falsehood (Step 12)
 - (f) Deception/Despondency (Step 13)
 - 2) Physical Passions
 - (a) Gluttony(Step 14)
 - (b) Lust (Step 15)
 - (c) Avarice (Step 16)
 - 3) Nonphysical Passions (cont.)
 - (a) Insensitivity (Steps 18-20)
 - (b) Fear (Step 21)
 - (c) Vainglory (Step 22)
 - (d) Pride/Blasphemy (Step 23)
 - C) Higher Virtues of the "Active Life"
 - 1) Simplicity (Step 24)
 - 2) Humility (Step 25)

3) Discernment (Step 26)

3) Union with God (the Contemplative Life)

A) Stillness (Step 27)

B) Prayer (Step 28)

C) Dispassion (Step 29)

D) Love (Step 30)

The Break with the World – Steps 1 through 3

Step 1 - the difference between the "true servant and the useless servant".

According to St. John, the true servant is one who has done and is doing God's will without hesitation or pause. The useless servant on the other hand, is one who has thought himself worthy of the gift of baptism, but has not guarded their covenant with the Lord. One may be called a Christian because of his baptism, but if he does not live according to God's Will throughout his life, he has become a useless servant.

St. John says that those who wish to renounce the world "need some Moses."

St. John is referring to a spiritual guide, or spiritual father. Just as the Israelites needed Moses to lead them to the promised land, so also the monk needs a spiritual guide to lead him to the heavenly Jerusalem. He says, "those who have given themselves up to God but imagine they can go forward without a leader are surely deceiving themselves". In Orthodoxy, the importance of a spiritual father in one's spiritual progress is crucial, for both monastic and lay alike.

The motive for the attitude in Step 1

St. John says, "all this is done by those who willingly turn from the things of this life, either for the sake of the coming kingdom, or because of the number of their sins, or on account of their love of God".

The basic difference between Step 1 and Step 2

It seems to be that the basic difference between Step 1 (Renunciation) and Step 2 (Detachment) is that one can renounce the world and yet remain attached to many things of the world. In Step 2, St. John says, "if someone has hated the world, he has run away from its misery; but if he has an attachment to visible things, then he is not yet cleansed of grief". He also lists examples of men who left the world for the monastic life, but failed because they were still attached to the things they left behind.

The things St. John says are easy for Christians to be attached to

He indicates that Christians can easily be attached to money, possessions, family relationships, worldly glory, love and brotherhood, "indeed for anything of earth". Although a strict application of this (e.g. family relationships) does not seem appropriate for the lay person, the basic idea that nothing can come before or detract our attention from God needs to be applied by every Christian.

The "three renunciations" in Step 2 and how do they apply to the monastic life and a parallel for lay people

The three renunciations are: a) to turn away from worldly concerns, from men, from family, b) cut selfishness away, and c) to rebuff the vanity that follows obedience.

It seems to me that every Christian is called to make these three renunciations although the application for each would naturally differ between the monastic and the lay. For "a" above, it seems the lay person can reject all forms of materialism (love of money and possessions) as well as an over attachment to family and friends. For "b", this is something that applies universally to all. And for "c", I would think that there may be a similar temptation for the lay person who serves in the Church.

The meaning of "exile" in Step 3

St. John defines an exile as "an irrevocable renunciation of everything in one's familiar surroundings that hinders one from attaining the ideal of holiness". And again he says, "exile is a separation from everything, in order that one may hold on totally to God". He indicates that it is superior to detachment when he says, "detachment is good and its mother is exile".

Why, according to Step 3, are monks to be exiles as far as families are concerned? What parallel might there be for the non-monastic Christian?

He says that it is dangerous for them "to wait for souls enamored of the world when you are pressing on towards solitude and exile". The remembrance of relatives for the solitary can be a temptation for leaving the monastic life. It can also be a trick from Satan that suggests to the monastic that he is more useful in the world than in the solitary life.

The parallel for the non-monastic would be similar in that any relationship with family that hinders our service to God, in whatever capacity that might be, would be something we would need to detach ourselves with. Examples might be a non-Orthodox who becomes Orthodox even at the risk of offending his non-Orthodox family because of the importance of that decision for his salvation.

How Abraham (Heb. 11:8-16) exemplifies these first three steps

St. John holds Abraham up as a perfect example of renunciation, detachment and exile after he followed the Lord's command to "leave your country and your family and the house of your father". He obediently went to a foreign country where the language was different from his own. Abraham also never looked back.

Open, O doors and bolts of my heart, that Christ the King of Glory may enter! Enter, O my Light, and enlighten my darkness, enter, O my Life, and resurrect my deadness; enter, O my Physician, and heal my wounds; enter, O Divine Fire, and burn up the thorns of my sins; ignite my inward parts

and my heart with the flame of Thy love; enter, O my King, and destroy in me the kingdom of sin; sit on the throne of my heart and reign in me alone, O Thou, my King and Lord. *St. Dimitry of Rostov*

I have often repented of having spoken, but never of having been silent. *Abba Arsenius, Sayings of the Desert Fathers*, Cistercian Publications, pg. 18

Dear Faithful and Friends of the Greek Orthodox Archdiocese of America: We share with you the message of His Eminence Metropolitan Methodios of Boston on today's terror attack at the Boston Marathon:

Message of Metropolitan Methodios of Boston to the Clergy and Faithful of the Metropolis of Boston

To the Reverend Clergy and Faithful Stewards of the Metropolis of Boston Brethren,

We are all shocked with today's terrorist attack at the Boston Marathon. Once again, evil reared its ugly head and countless of our fellow citizens have been victimized. Our prayers and thoughts are with the victims and their families, as well as our governor, mayor, and police officials. We stand by our law enforcement agencies and all the heroic first responders as they begin the process of fully investigating this act of terrorism, and bring to justice those responsible.

Today is Patriot's Day during which we remember the heroes of the Battles of Lexington and Concord, and the first battles of the American Revolutionary War. Annually on this day, the historic Boston Marathon takes place as a long-standing tradition which brings together diverse people from across our community, the nation, and around the world, to celebrate the virtues of hard work and perseverance in one of the world's most well-known sporting events. Let us not be deterred by this cowardly act of hatred, but stand united in the exercise of freedom and justice, as we pray for peace and love to reign in our society.

I ask our parishes throughout the Metropolis to offer prayers for the repose of the souls of those who tragically lost their lives today, and to pray for the healing of all those who were injured. May the God of Peace and Mercy bring His peace upon our community. I pray that you and your loved ones are safe and secure. We will continue to stay in touch as further details on this evolving tragedy emerge.

With Archpastoral Love,
+ Metropolitan Methodios

PLEASE remember in your prayers all those hurt physically and emotionally by the horrible bombing in Boston on Monday. May God give them and their families strength and healing. May He also grant all those killed the Kingdom of Heaven and Life Everlasting!