



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: Archbishop Jovan, Bishop Robert, Father John Harvey, 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 George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Tom Hopko, Father George Livanos, 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, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Esther Holupka, Wanda Mefford, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Vince Ferro, 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, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Manny Lopez, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Judi Danser, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby Novak, Jeff Jones, Kristy, Elaine Ellenberger, Donna Cacioppo [Evelyn's niece], Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Carol Mensing's Family, Manny "Lazarus" Lopez, Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, and Billy Sinclair. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

Please remember in your prayers—our dear 'Little Father' Emilian, who returned to Romania to undergo surgery for back pain. This particular procedure is not offered here in the United States. He asked for our prayers and expressed his thanks for the love and fellowship he has shared with the Holy Ghost Parish Family. He said he looks forward to returning to us pain-free in the springtime...may God watch over him and heal him...Fr. Bob

PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!

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 22 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM
FOURTH SUNDAY OF GREAT LENT; SAINT JOHN CLIMACUS—JOHN OF THE
LADDER OF DIVINE ASCENT; THE HOLY 40 MARTYRS OF SEBASTE-CYRION,
CANDIDUS, DOMNUS, HESYCHIUS, & OTHERS; URPASIANUS OF NICOMEDIA;
RIGHTEOUS CAESARIUS-BROTHER OF SAINT GREGORY THE THEOLOGIAN;
SAINT TARASIVS OF LICONIUM**

Tone 8

Hebrews 6:13-20; Ephesians 5:8-19

Mark 9:17-31; Mathew 4:25-5:12

Parastas in Blessed Memory of Tillie Kuzman—Debbie and John Paouncic

**SUNDAY, MARCH 29 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM
FIFTH SUNDAY OF GREAT LENT; VENERABLE MARY OF EGYPT; MARTYR
SABINAS OF HERMOPOLIS; MARTYR PAPAS OF LYCAONIA; APOSTLE
ARISTOBULUS OF THE 70-BISHOP OF BRITAIN; HIEROMARTYR ALEXANDER-
POPE OF ROME; MARTYRS TROPHIMUS & THALUS OF LAODICEA; MARTYR
JULIAN OF ANAZARBUS**

Tone 1

Hebrews 9:11-14

Mark 10:32-45

Parastas in Blessed Memory of Charles & Martha Batch—Harry Batch

SATURDAY, APRIL 4 LAZARUS SATURDAY—RESURRECTION OF THE RIGHTEOUS LAZARUS

**SUNDAY, APRIL 5 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
PALM SUNDAY; ENTRANCE OF THE LORD INTO JERUSALEM; MONK-MARTYR
NICON & 199 DISCIPLES IN SICILY; MARTYRS PHILETAS THE SENATOR, HIS
WIFE LYDIA, THEIR SONS MACEDON & THEOPREPIUS, NOTARY CRONIDES, &
AMPHILOCHIUS THE CAPTAIN IN ILYRIA; VENERABLE NICON-ABBOT OF
PERCHEVSKY LAVRA**

Tone 2

Philippians 4:4-9

John 12:1-18

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

BULLETIN INSERT FOR 22 MARCH 2015

**FOURTH SUNDAY OF GREAT LENT; SAINT JOHN CLIMACUS—JOHN
OF THE LADDER OF DIVINE ASCENT; THE HOLY 40 MARTYRS OF
SEBASTE-CYRION, CANDIDUS, DOMNUS, HESYCHIUS, & OTHERS;
URPASIANUS OF NICOMEDIA; RIGHTEOUS CAESARIUS-BROTHER OF
SAINT GREGORY THE THEOLOGIAN; SAINT TARASIVS OF LICONIUM**

TROPARION—TONE 1

O Dweller of the wilderness and angel in the body!
You were a wonder-worker, O our God-bearing Father John!
You received heavenly gifts through fasting, vigil, and prayer:
Healing the sick and souls of those drawn to you by faith.
Glory to Him who gave you strength!
Glory to Him who granted you a crown!
Glory to Him who through you grants healing to all!

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

KONTAKION—TONE 4

The Lord truly set you on the heights of abstinence,
To be a guiding star, showing the way to the universe,
O our Father and Teacher John.

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!

PEOPLE: Pray and make your vows before the Lord our God!

READER: Pray and make your vows before the Lord our God!

PEOPLE: Let the righteous exult in glory! Let them sing for joy on their couches!

READER: In Judah, God is known; His name is great in Israel!

PEOPLE: Pray and make your vows before the Lord our God!

READER: Pray and make your vows.

PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Those planted in the house of the Lord shall flourish in the courts of our God.

Lenten Fasting: A Tool for Spiritual Growth

With the start of Lent, the "Season of Repentance" and a time for prayer, fasting and almsgiving, please take note that according to the holy canons of the Church, today is the last day eating dairy, eggs and fish before Lent begins. On Pure Monday (February 23 this year), we enter into the strict fast (no meat, dairy, fish, etc.). It is important to remember that fasting is a tool and a discipline for spiritual growth provided by the Church, not the goal of the Lenten season and that those under special dietary or health conditions must take care to observe those special needs. It is also important to remember, however, that fasting is not the ends, but a means, given to us all as part of our spiritual toolkit in preparation for the celebration of the Resurrection here and for eternal life in the Resurrected Christ! *(A special note to our seniors: any kind of fasting must take into consideration medications and doctor's instructions so your fasting does not create medical issues – it is intended to bless, not make us weak or sick. Please see Fr. Bob with any questions.)*

Personal Questions Regarding Holy Confession

- What is personally expected in preparing for Holy Confession?
- When was the last serious personal Confession?
- How often should a believer come for Holy Confession?
- What is the goal in preparing for each Holy Confession?
- What preparation goes into getting ready for Confession?
- What questions go through the mind as Confession approaches?
- Are certain prayers and readings utilized as Confession draws near?
- Is Confession always followed by Holy Communion?
- Are Confession and Communion perceived as inextricably connected?

- Is growth in Christ anticipated as a result of Holy Confession?
- Is growth in Christ desired as motivation for Holy Confession?
- Are tranquility of the mind and soul sought in Holy Confession?
- Is God's forgiveness welcomed and accepted when Confession occurs?
- Is God's forgiveness sufficient for the memory of the sin to be forgotten?
- Is Confession viewed as a means of bringing healing to the soul?
- Is the feeling of health restored to the mind and the soul after Confession?
- Does serious Confession result in the alleviation of personal stress?
- Has Confession been considered in times of serious illness or surgery?
- As the end of life draws near, does Confession assume greater importance?
- Is Confession a regular part of the personal Christian life.
- Has personal life changed for the better due to previous Holy Confessions?
- What is expected from the priest hearing the Confession?
- What is the basis for expectations regarding Confession?
- Is Confession built into the structure of daily Christian life?
- Are the Fasts of the Church utilized in preparing for Confession?
- When forgiveness from God occurs, is gratefulness to God expressed?
- Is personal forgiveness of others practiced when seeking God's forgiveness?
- Are the Gospel teachings of Christ reviewed in advance of Confession?
- Are the Ten Commandments kept in mind when preparing for Confession?
- Are the blessings of God considered when preparing for Confession?
- Is increased love of God desired through Holy Confession?
- Does the element of hope have a part in participating in Confession?
- Can Confession be viewed as the step toward living and not despairing?
- Is Confession a means to remove anxiety from life and increase joy?

St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. February 27/March 12, 2015. St. Procopius of Decapolis Father Rodney Torbic

The Monk John of the Ladder (Lestvichnik; Klimatikos; Climaticus) is honoured by Holy Church as a great ascetic and author of the reknown spiritual work called "The Ladder", whereby the monk likewise received the title "of-the-Ladder" [Lestvichnik (Slav.); Klimatikos (Grk.); Climaticus (Lat.)].

About the origins of the monk John there is almost no account preserved. Tradition suggests, that he was born about the year 570, and

was the son of Saints Xenophones and Maria, -- whose is celebrated by the Church on 26 January. The sixteen year old lad John arrived at the Sinai monastery. Abba Martyrios became instructor and guide of the monk. After four years of living on Sinai, Saint John Lestvichnik was vowed into monasticism. One of those present at the taking of vows, -- Abba Stratigios, predicted, that he was set to become a great luminary in the Church of Christ. Over the course of 19 years the monk John pursued asceticism in obedience to his spiritual father. After the death of abba Martyrios the monk John chose an hermit's life, settling into a wild place called Tholos, where he spent 40 years in deeds of silence, fasting, prayer and tears of penitence. It is not by chance that in "The Ladder" the monk John speaks thus about tears of repentance: "Just as fire burns and destroys firewood, so thus do pure tears wash away all impurity, both outer and inner". His holy prayer was strong and efficacious, as evidenced from an example from the life of the God-pleasing saint.

The Monk John had a student, the monk Moses. One time the instructor ordered his student to bring ground to the garden for bedding. Having fulfilled the obedience, the monk Moses lay down to rest under the shade of a large rock, because of the strong heat of summer. The monk John Lestvichnik was at this time in his cell resting after a prayerful labour. Suddenly a man of remarkable appearance appeared to him and, having roused the holy ascetic, said to him in reproach: "Why dost thou, John, rest peacefully here, when Moses is in danger?" The monk John immediately woke up and began to pray for his student. When his disciple returned in the evening, the monk asked, whether some sort of woe had befallen him. The monk answered: "No, but I was exposed to great danger. A large fragment of stone, having broken off from the rock under which I had fallen asleep at mid-day, just barely missed me. By luck, I had a dream that thou wast calling me, and I woke up and started to run off, and at that very moment the huge stone fell with a crash on that very spot, from which I had fled..."

About the manner of life of the monk John is known, that he nourished himself by such as what is not prohibited a fasting life by the ustav, but -- in moderation. He did not spend the night without sleep, although he slept not much, only as much as was necessary for keeping up his strength, so that by an unceasing vigilance he would not destroy the mind. "I do not fast excessively, -- said he about himself, -- nor do I give myself over to intense all-night vigil, nor lay upon the ground, but restrain myself..., and the Lord soon saved me". The following example of humility of the monk John Lestvichnik is noteworthy. Gifted with a deeply penetrating mind, and having become wise by profound spiritual experience, he lovingly received all who came to him so as to guide them to salvation. But when there

appeared some who through envy reproached him with loquacity, which they explained away as vanity, the monk John then gave himself over to silence so as not to give cause for blame, and he kept silence for the space of a year. The envious realised their error and they themselves returned to the ascetic with the request not to deprive them of the spiritual profit of his conversation.

Concealing his ascetic deeds from people, the monk John sometimes withdrew into a cave, but accounts of his holiness spread far beyond the locality: incessantly there came to him visitors from every rank and calling, wanting to hear his words of edification and salvation. At age 75, after forty years of ascetic striving in solitude, the monk was chosen as hegumen of the Sinai monastery. For about four years the monk John Lestvichnik governed the holy Sinai monastery. Towards the end of his life, the Lord granted the monk grace-bearing gifts of perspicacity and wonderworking.

During the time of his governing the monastery, -- at the request of the hegumen of the Raipha monastery Saint John (Comm. on Cheesefare Saturday), there was written for the monks the reknown "Ladder", -- an instruction for rising to spiritual perfection. Knowing about the wisdom and spiritual gifts of the monk, the Raipha hegumen on behalf of all the monks of his monastery requested him to write down for them "a true instruction for those following after invariably, and as such would be a ladder of affirmation, which would lead those wishing it to the Heavenly gates..." The monk John, noted for his humble opinion about himself, was at first perplexed, but afterwards out of obedience he set about fulfilling the request of the Raipha monks. The monk thus also named his work -- "The Ladder", and explained the title in the following manner: "I have constructed a ladder of ascent... from the earthly to the holy... in the form of the thirty years of age for the Lord's maturity, symbolically I have constructed a ladder of 30 steps, by which, having attained the Lord's age, we find ourselves with the righteous and secure from falling down". The purpose of this work, is to teach -- that the reaching of salvation requires difficult self-denial and demanding ascetic deeds. "The Ladder" presupposes, first, a cleansing from the impurity of sin, the eradication of vices and passions in the old man; second, the restoration in man of the image of God. Although the book was written for monks, any christian living in the world receives from it the hope of guidance for ascent to God, and a support for spiritual life. The Monks Theodore the Studite (Comm. 11 November and 26 January), Sergei of Radonezh (Comm. 25 September and 5 July), Joseph of Volokolamsk (Comm. 9 September and 18 October), and others -- in their instructions relied on "The Ladder" as an important book for salvific guidance.

The content of one of the steps of "The Ladder" (the 22nd) discusses the ascetic deed of the destruction of vainglory. The monk John writes: "Vanity springs out in front of each virtue. When, for example, I keep a fast -- I am given over to vanity, and when I in concealing the fasting from others permit myself food, I am again given over to vanity -- by my prudence. Dressing up in bright clothing, I am vanquished by love of honour and, having changed over into drab clothing -- I am overcome by vanity. If I stand up to speak -- I fall under the power of vanity. If I wish to keep silence, I am again given over to it. Wherever this thorn comes up, it everywhere stands with its points upwards. It is vainglorious..., on the surface to honour God, and in deed to strive to please people rather than God... People of lofty spirit bear insult placidly and willingly, but to hear praise and feel nothing of pleasure is possible only for the saints and for the unblameworthy... When thou hearest, that thy neighbour or friend either afront the eyes or behind the eyes slandereth thee, praise and love him... Does this not shew humility, and who can reproach himself, and be intolerant with himself? But who, having been discredited by another, would not diminish in his love for him... Whoever is exalted by natural gifts -- a felicitous mind, a fine education, reading, pleasant elocution and other similar qualities, which are readily enough acquired, that person might yet never obtain to supernatural gifts. Wherefore whoever is not faithful in the small things, that one also is not faithful in the large, and is vainglorious. It often happens, that God Himself humbles the vainglorious, sending a sudden misfortune... If prayer does not destroy a proud thought, we bring to mind the leaving of the soul from this life. And if this does not help, we threaten it with the shame of the Last Judgement. "Rising up to humble oneself" even here, before the future age. When praisers, or better -- flatterers, start to praise us, immediately we betake ourselves to recollection of all our iniquities and we find, that we are not at all worth that which they impute to us".

This and other examples, located in "The Ladder", offer us an image of this saint's zealousness about his own salvation, which is necessary for each person who wishes to live piously. It is a written account of his thought, the collective fruit of many and also of his refined observation from his own soul and his own profound spiritual experience. It reveals itself as a guide and great help on the way to truth and good.

The steps of "The Ladder" -- this proceeding from strength to strength on the path of man's proclivity to perfection, is not something suddenly but rather gradually to be reached, as in the saying of the Saviour: "The Kingdom of Heaven is taken by strength, and those utilising strength shalt delight of it" (Mt 11: 12).



St. Dismas the Good Thief - S365

+ + Finding Paradise + +

Within each of our human hearts is the deep, deep desire to find in our life the most basic place of lasting security, genuine warmth, safe harbor, and unconditioned love. This desire is at the very foundation of all of our human experience in whatever cultural circumstance or time we live. We often look for the fulfillment of this desire in various ways throughout our life. It is most often expressed in our reaching out to others in our personal relationships--with our parents, or dear friends, or tender spouses, or the mentors to whom we look up with respect and admiration for guidance and help. As great as these opportunities are to find our true home and the place inside us that gives us real faith, hope, and love, and as wonderful as those relationships can be, even then we cannot find a complete and lasting peace until we find that peace that *"passeth all understanding."* The door to that deepest and permanent peace, paradoxically, is only found in the terrible yet lovely Cross of our Lord Jesus Christ.

Since the time of Adam until Christ had come to His full age and to His man-saving Crucifixion, all those who sought Paradise were looking in the wrong place. They could not imagine that this place of the greatest joy conceivable had to be reached only by their own conscious, willing, grateful, and heartfelt suffering united with Christ who gives this such a profound meaning. It is only found by uniting our own limited will and understanding with the one Person Who can transform our broken human condition of sins and imperfections into complete blessedness, wholeness, and fulfillment. This place, planted in our hearts from the first moment of our being and which remains there all of our lives, can be touched and reached only at the fulcrum of all time: the Cross, the Death, and the Resurrection of Jesus Christ and its all-embracing effect on all of Creation.

Let us join all those who have found their true place, their true home, and their true Paradise, *"Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."* (Heb, 12:2)

The Monks of St. Isaac of Syria Skete
and the Nuns of the Convent of St. Silouan
and the Faithful of St. Nicholas Church

and the Staff of Orthodox Byzantine Icons and St. Isaac's Bookstore.

"Christ among us"—a program brought to you each Sunday at this time to reach those who are elderly or ill, and those who are not able to attend their church for Sunday worship.

Tune in to WPIT- 73 AM - Pittsburgh, PA every Sunday at 2:00 pm (EST) or listen to the radio program on-line at www.wpitam.com. You can also listen any time at <http://stjosaphateparchy.com/listen/>

This Program is sponsored by the Diocesan Resource Committee of the Ukrainian Catholic Eparchy of Saint Josaphat in Parma, OH, and by your contributions.

Each Sunday we will bring to you the word of God, we hope to brighten your lives and bring you joy and solace

MARK YOUR CALENDARS! We will have our Annual Parish Meeting on Sunday, April 26, after Divine Liturgy. We will also discuss having one service per month downstairs in the hall for those who cannot negotiate the stairs! Please bring your ideas on how to grow our parish and meet our financial obligations!

Paschal Services—Mark your calendars!

Saturday, April 4th—Lazarus Saturday—Obednitsa—10:30 AM

Sunday, April 5th—Palm Sunday—Divine Liturgy—10:30 AM

Holy Wednesday, April 8th—Holy Unction, Church Hall—6:30 PM

Holy Thursday, April 9th—12 Passion Gospels—6:30 PM

Great and Holy Friday, April 10th—Plaschenytsia & Burial
Procession—7 PM

Sunday, April 12th—Paschal Divine Liturgy—10:30 PM

It has been suggested that we hold our Holy Wednesday Unction service downstairs in the church hall to allow those who otherwise cannot navigate the steps up to the church itself to attend. We will have this Mystery in the hall beginning at 6:30 PM on Wednesday, April 8, 2015. Please

advise your family members who may not be able to climb the steps that this Mystery of Christ is available to all Orthodox Christians! Please see me with any questions...God Bless! Fr. Bob