



Holy Ghost Orthodox Church

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PALM SUNDAY!

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 George Livanos, Joshua Agosto and his family, 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, 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 Stroz [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 Philpa, 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.

HAPPY BIRTHDAY TO OUR APRIL BABIES: Robert Chicka on the 13th, Alexander Popichak [**18!**] on the 15th, Matthew Popichak [**16!**] on the 18th, Kim Shirley on the 18th, and John Sheliga on the 24th! May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless!

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**.

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SCHEDULE OF SERVICES

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

WEDNESDAY, APRIL 8 HOLY UNCTION SERVICE-CHURCH Hall 6:30 PM

THURSDAY, APRIL 9 12 PASSION GOSPELS 6:30 PM

FRIDAY, APRIL 10 PLASCHENYTSIA & BURIAL SERVICE 7:00 PM

SUNDAY, APRIL 12 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
PASCHA—THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

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

Paschal Tones

Acts 1:1-8

John 1:1-17

SUNDAY, APRIL 19 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
2ND SUNDAY OF PASCHA; ANTIPASCHA; SAINT THOMAS SUNDAY; SAINT
EUTYCHIUS-PATRIARCH OF CONSTANTINOPLE; SAINT PLATONIDA OF NISIBIS;
120 MARTYRS OF PERSIA; MARTYRS JEREMIAH & ARCHILIAS THE PRESBYTER;
SAINT METHODIUS-EQUAL TO THE APOSTLES, ENLIGHTNER OF THE SLAVS

Tone 1

Acts 5:12-20

John 20:19-31

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

Parastas in Blessed Memory of Martha Batch—Harry Batch

BULLETIN INSERT FOR 05 APRIL 2015

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**

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

Wisdom of the Fathers

He that prays with fasting hath his wings double, and lighter than the very winds. ... For nothing is mightier than a man who prays sincerely. ... But if thy body be too weak to fast continually, still it is not too weak for prayer, nor without vigor for contempt of the belly. For although thou canst not fast, yet canst thou avoid luxurious living.

St. John Chrysostom Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century

he that is not covetous, will be also more disposed for almsgiving. He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the apostles were almost always fasting.

St. John Chrysostom Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century

Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? ... See, at any rate, how many blessings spring from them both. For he that is praying as he ought, and fasting, hath not many wants, and he that hath not many wants, cannot be covetous; ...

St. John Chrysostom Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century

Chrismation

By Fr. Brendan Pelphrey in The Sounding

Let's start with chrismation. This word refers to Holy Chrism, which is blessed oil. To "chrismate" someone is to anoint him or her with oil while praying for the gift of the Holy Spirit. The words "chrism" and "chrismate" come from the Greek word *chrisma*, "oil for anointing."

The oil itself is also called *myron* (similar to the word, "myrrh"), which is borrowed from a Semitic word for sweet-smelling ointment. It is a special oil—said to be made of over forty sweet-smelling fragrances mixed with purest olive oil—which is blessed by the Patriarch. In the Greek Orthodox churches, this is the Ecumenical Patriarch, who prepares the *myron* at the Phanar in Constantinople (Istanbul) following an ancient recipe.

Chrismation immediately follows baptism. It is the Mystery (or "sacrament") of the Church which admits us to Holy Communion. Using the myron, the priest anoints the newly-baptized person's face, chest, hands, back of the neck, and feet.

In the ancient Church, baptism and chrismation were performed together. Chrismation is mentioned by some of the earliest writers of the church; it is described, for example, in *The Apostolic Tradition* compiled by Hippolytus in the third century.

With chrismation, we become ministers in the Church of God.

The oil of chrismation should not be confused with the "oil of blessing" which is used just before baptism in Orthodox churches. The use of oil before baptism is also very ancient, described by St Hippolytus as the "oil of exorcism." The blessing-oil is olive oil (not myron) which is poured into the baptismal waters and into the hands of the sponsor. Then the oil is poured over the whole body of the person who is about to be baptized. It symbolizes protection against evil, as well as the abundant blessings of God. At this point in the baptismal rite, the prayers remind us that God gave Noah a branch of olive as the first gift after the Flood, to be the first planting in the new land.

Roman Catholic and many Protestant Christians still practice a remnant of the Orthodox sacrament of chrismation. In those traditions it is called "confirmation." In the West, however, chrismation/confirmation became completely separated from baptism. This was because, in Roman practice, only a bishop could chrismate ("confirm"). Since bishops were often located far from individual churches, it sometimes took a very long time—perhaps years—for the bishop to visit a congregation.

Eventually, this became the norm in the western churches.

Today in the Roman Catholic communion and in some Protestant churches (such as Anglican, Lutheran, Methodist and Church of Christ), confirmation is reserved for young teens or adults after a period of instruction. However, Protestants do not regard confirmation as a sacrament, and anointing with oil has disappeared. Its significance has also changed. In more recent times, younger children (usually seven or eight years old) have been allowed to receive their "first communion;" and most Protestants allow virtually anyone to participate in Holy Communion. Thus, in the West, chrismation/confirmation is no longer seen as the beginning of Christian life. Rather, it is a kind of "graduation" into adult life after studying about the faith.

In the Eastern Orthodox Church, chrismation was never separated from baptism. The local priest both baptizes and chrismates a catechumen ("one who is taught"), who then receives Communion. This is true even for infants. Just as for baptism, the emphasis is upon what God does, rather

than upon what the catechumen believes. It is the beginning of life; therefore, we do not wait for it. After chrismation, it is assumed that the family and sponsor(s) will bring the child to church and faithfully teach him or her the faith and the practices of the Church, including fasting and coming to Confession.

Today, many adults are choosing to become Orthodox Christians. If they were baptized before in the name of the Father, Son, and Holy Spirit, most American Orthodox churches do not re-baptize them. Rather, after a period of instruction (usually at least a year), the catechumens confess the Orthodox faith before the congregation, are chrismated, and then admitted to Holy Communion.

<http://myocn.net/chrismation-and-cremation-orthodox-views/>

Rescue Dogs, Lost Sheep, and Drowned Women

By Cynthia Long in The Sounding

The icon of Christ in my prayer corner is The Good Shepherd; I chose it because The Good Shepherd most aptly describes my journey to Orthodoxy. I'd heard the Parable of the Lost Sheep ever since I was a child in Protestant Sunday School, but as an Evangelical child, I'd been taught to think of myself as among the 99 saved sheep. I'd thought the Good Shepherd was rescuing some other lost lamb.

Then I became an adult, and the tares and thorns of life started crowding and choking my faith. I had a nervous breakdown. I became a Failed Evangelical. I'd married; I'd divorced. I wandered in and out of numerous churches for too many years until I discovered the Orthodox Church in my early 40s.

I'd memorized an Edna St. Vincent Millay poem one time because it expressed my own loneliness. While my brokenness was more than the heartbreak of the poem, Sonnet VII from Fatal Interview conveyed the isolation I felt. "Night is my sister. . ." the poem begins, and ends by concluding that "No one but Night" sees the poet lying alone on a dark beach. The body of the poem describes the narrator's feeling of herself as a shipwreck victim, lying on the shore barely breathing, hoping for a rescue she knows will not come:

"Small chance, however, in a storm so black,
A man will leave his friendly fire and snug
For a drowned woman's sake, and bring her back
To drip and scatter shells upon the rug."

For more years than I care to admit, I felt like a drowned woman. When I think of the Good Shepherd rescuing the one lost lamb, it is the Millay poem I sometimes consider. The God-Man set aside equality with the Father to humble Himself and put on flesh like a Shepherd searching wolf-

inhabited hills to make his flock whole, or a fisherman leaving the safety and warmth of a dry cottage in the middle of a storm to rescue a drowned woman.

The sheep in my icon, slung across Christ's shoulders, is so trusting. (So unlike myself.) We have a new puppy in the house, a six-month-old rescue dog from the SPCA. When I notice Christ holding the lamb's feet, I think about how my dogs dislike having their paws touched. It takes two of us to clip the older one's nails; one to straddle her squirming torso and the other to grab the paw and snip. I'm a city girl, not a farm girl; I've heard that lambs are docile creatures, more agreeable than my dogs, no doubt. Nonetheless, when I see the lamb wrapped around Christ's neck, I consider how my dogs absolutely hate being picked up; how they struggle to throw themselves back down to terra firma while the lamb is content, perfectly relaxed. The nail marks on Christ's hands and the horizontal arm of the cross behind His shoulders reminds me that here is our crucified and risen Lord; the icon is not an illustration of the parable!

When I became Orthodox, finally I understood (or, more accurately, it has been a process of ever-increasing understanding): All the trials and storms I'd faced brought me to the Church, to God; they were for my spiritual benefit. I was the lost sheep Christ came to save. Two years after my chrismation, I still feel the thankfulness that I've been searched for and found. The God-Man humbled himself on the Cross. To rescue lost sheep. To bestow life on those in the tombs. And those drowned on the shoreline.

<http://myocn.net/rescue-dogs-lost-sheep-drowned-women/>

Thoughts on Holy Confession

I John 1:9-If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

- Participating in Holy Confession is an expectation in the Orthodox Church.
- Confession brings healing and internal peace to the repentant believer.
- Coming to Holy Confession is a voluntary act for the believer.
- Trust is necessary for the believer to confess freely and completely.
- The expectation of complete confidentiality is necessary for trust to occur.
- Confession offers the opportunity for a new beginning in Christ.
- The gap between the believer and Christ due to sin is bridged in confession.
- The confessor is a ready, willing and compassionate listener
- The confessor provides a basis for the believer to put sins in perspective.
- The confessor is a possible source of guidance for the addressing of sins.
- The believer benefits from the existence of hope entailed in confession.
- The desire to improve the relationship with Christ is important in confession.
- Honesty cannot be compromised during confession if benefits are to result.
- The mind and heart of the believer are integral to Holy Confession.

- Serious believers value confession in the Church and prepare accordingly.
- Holy Confession is not mechanical and expects the believer's repentance
- Fasting facilitates preparation for confession and keeps God in focus.
- Sometimes sins occur that require the immediate need for confession.
- Sins can be deeply distressing and seriously affect a person's functioning.
- A person's health can be negatively affected if confession does not occur.
- Confession helps the person physically in addition to easing the mind.
- A healthy relationship in Christ is the goal of participating in confession.
- Growth in Christ is possible as a person puts sin behind in confession.
- Actively participating in confession is a personal declaration against sin.
- Humility is at the foundation of repentance and is necessary in confession.
- Recognizing the degree of personal sin gives direction for change.
- Uneasiness in the soul motivates a person to seek Christ in confession.

Adult Class. St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. February 6/19, 2015. Apodasis of the Presentation of the Lord. Father Rodney Torbic

Coptic Church Canonizes The 21 Christians Murdered By Isis In Libya



The Coptic Orthodox Church has announced that the 21 Egyptian Christians murdered by the Islamic State in Libya will be commemorated in its Church calendar as martyrs and saints.

Coptic Orthodox Pope Tawadros II said that the names of the 21 martyrs beheaded by ISIS on February 14 will be inserted into the Coptic Synaxarium, the Oriental Church's official list of Martyrs, a procedure similar to canonization in the Latin Church.

An icon of the 21 martyrs, drawn by Tony Rezk, will be the official image to commemorate their supreme witness.

The Islamic State terror group released a video on February 15 showing the brutal beheading of 21 Egyptian Christians who had previously been kidnapped in Libya. The Egyptian Christians were lined up along a beach and abruptly beheaded in the graphic five-minute video. The Islamic State's Al Hayat Media produced the Libya video titled, "A Message Signed with Blood to the Nation of the Cross."

Pope Francis denounced the murders and called the Christians "martyrs" who were "killed simply because they were Christians." The Pope also remarked that their last words were: "Jesus, help me!"

"The blood of our Christian brothers and sisters is a witness that cries out to be heard," the Pope said. "It makes no difference whether they be Catholics, Orthodox, Copts or Protestants," the Pope continued. "They are Christians! Their blood is one and the same. Their blood confesses Christ."

The recent murders in Libya have driven home to Europeans the proximity of the Islamic State to Europe, moving them to high alert and the mobilization of security forces. At the same time, the heroic witness of those who died has also strengthened the faith of many.

<http://www.breitbart.com>

Beshir Kamel, brother of two of the Coptic martyrs, said that he was proud of his brothers Bishoy and Samuel, and said that their martyrdom was "a badge of honor to Christianity."

Kamel went so far as to thank the Islamic State for including their Christian witness in the videos before beheading them. "ISIS gave us more than we asked when they didn't edit out the part where they declared their faith and called upon Jesus Christ. ISIS helped us strengthen our faith," he said.

Kamel said these words in an interview with SAT 7-ARABIC. The interview went viral, receiving over 100,000 views within hours of its release.

The interviewer asked Kamel what his reaction would be if he were to encounter an Islamic State militant, to which Kamel recalled his mother's response: "My mother, an uneducated woman in her sixties, said she would ask [him] to enter her house and ask God to open his eyes because he was the reason her son entered the kingdom of heaven," Kamel said.

<http://www.breitbart.com>

How The Apostles Died

Matthew Suffered martyrdom in Ethiopia, killed by a sword wound.

Mark Died in Alexandria, Egypt, after being dragged by horses through the streets until he was dead.

Luke Was hanged in Greece as a result of his tremendous preaching to the lost.

John Faced martyrdom when he was boiled in huge basin of boiling oil during a wave of persecution in Rome; however, he was miraculously delivered from death. John was then sentenced to the mines on the prison Island of Patmos. He wrote his prophetic Book of Revelation on Patmos. The apostle John was later freed and returned to serve as Bishop of Edessa

in modern Turkey. He died as an old man, the only apostle to die peacefully.

Peter He was crucified upside down. According to church tradition it was because he told his tormentors that he felt unworthy to die in the same way that Jesus Christ had died.

James The leader of the church in Jerusalem, was thrown over a hundred feet down from the southeast pinnacle of the Temple when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death with a fuller's club. * *This was the same pinnacle where Satan had taken Jesus during the Temptation.*

James the Great The son of Zebedee, was a fisherman by trade when Jesus called him to a lifetime of ministry. As a strong leader of the church, James was ultimately beheaded at Jerusalem. The Roman officer who guarded James watched amazed as James defended his faith at his trial. Later, the officer walked beside James to the place of execution. Overcome by conviction, he declared his new faith to the judge and knelt beside James to accept beheading as a Christian.

Bartholomew Also known as Nathaniel, he was a missionary to Asia. He witnessed for our Lord in present day Turkey. Bartholomew was martyred for his preaching in Armenia where he was flayed to death by a whip.

Andrew He was crucified on an x-shaped cross in Patras, Greece. After being whipped severely by seven soldiers they tied his body to the cross with cords to prolong his agony. His followers reported that, when he was led toward the cross, Andrew saluted it in these words: 'I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it.' He continued to preach to his tormentors for two days until he expired.

Thomas Was stabbed with a spear in India during one of his missionary trips to establish the church in the Sub-continent.

Jude Was killed with arrows when he refused to deny his faith in Christ.

Matthias The apostle chosen to replace the traitor Judas Iscariot, was stoned and then beheaded.

Paul Was tortured and then beheaded by the evil Emperor Nero at Rome in A.D. 67. Paul endured a lengthy imprisonment, which allowed him to write his many epistles to the churches he had formed throughout the Roman Empire. These letters, which taught many of the foundation doctrines of Christianity, form a large portion of the New Testament. Perhaps this is a reminder to us that our sufferings here are indeed minor compared to the intense persecution and cold cruelty faced by the apostles and disciples during their times for the sake of the Faith. And ye shall be hated of all men for my name's sake: But he that endureth to the end shall be saved.

Faith is not believing that God can. It is knowing that God WILL!

Be pleasing to Him for Whom you are soldiers, Him from Whom you will receive your reward. None of you must be a deserter. Let your baptism serve as a shield, faith as a helmet, love as a spear, endurance as full armor. Your works are your deposits so that you may receive the full sum due you. Therefore be patient with one another in gentleness, as God is with you. *St. Ignatius of Antioch*

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!

Holy Week and Paschal Services—Mark your calendars!

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

We will 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