



Holy Ghost Orthodox Church

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GREAT LENT

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, 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 Paisius McGrath, Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, 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, 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, Loretta, Nancy, Carol, & Michael Sheliga, Gaele

Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, 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, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, Donna Cacioppo [Evelyn's niece], Brandon, Anna Trachine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdre Straughan, Terri Paluh, Lori & Steve Lucier, Evelyn Felouzis, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Mary Haraczy, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Mike Mangan, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, and Jackie Crimbchin. 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, Reader Alexander Popichak on the 15th, Matthew Popichak 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—the family of Joe Nezolyk, who fell asleep in the Lord and was buried last Tuesday. May God grant him the Kingdom of Heaven and Life Everlasting! Vechnaya Pam'yat! Memory

Eternal! Our love to Martha, Marcy & Tim, Denise & Olivia, and his sister Helen Bozo.

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!

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 03 OBEDNITZA DOWNSTAIRS--SAINT BASIL THE GREAT 10:30 AM
THIRD SUNDAY OF GREAT LENT; ADORATION OF THE MOST HOLY CROSS;
VENERABLE JAMES THE CONFESSOR-BISHOP OF THE STUDIUM; SAINT CYRIL-
BISHOP OF CATANIA; SAINT THOMAS-BISHOP OF CONSTANTINOPLE**

Tone 3

Hebrews 4:14-5:6

Mark 8:34-9:1

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

**SUNDAY, APRIL 10 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM
FOURTH SUNDAY OF GREAT LENT; SAINT JOHN CLIMACUS-OF THE LADDER OF
DIVINE ASCENT; MARTYR EUSTRATIUS OF PERCHEVSKY LAVRA**

Tone 4

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

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

SUNDAY, APRIL 17 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM

FIFTH SUNDAY OF GREAT LENT; SAINT MARY OF EGYPT; SAINT JOSEPH THE HYMNOGRAPHER OF SICILY; SAINT GEORGE-BONK OF MOUNT MALEON IN THE PELOPONNESUS; SAINT JOSEPH THE MUCH-AILING OF PERCHEVSKY LAVRA

Tone 5

Hebrews 9:11-14

Mark 10:32-45

BULLETIN INSERT FOR 03 APRIL 2016

THIRD SUNDAY OF GREAT LENT; ADORATION OF THE MOST HOLY CROSS; VENERABLE JAMES THE CONFESSOR-BISHOP OF THE STUDIUM; SAINT CYRIL-BISHOP OF CATANIA; SAINT THOMAS-BISHOP OF CONSTANTINOPLE

TROPARION—TONE 1

O Lord, save Thy people, and bless Thine inheritance.
Grant victories to the Orthodox Christians, over their adversaries;
And, by virtue of Thy cross, preserve Thy habitation.

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

KONTAKION—TONE 7

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

INSTEAD OF "O HOLY GOD"

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

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

And Thy holy Resurrection, we glorify Thee.

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

PROKEIMENON—TONE 7

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

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

READER: The Lord reigns; let the peoples tremble!

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

READER: Extol the Lord our God.

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

ALLELUIA VERSES

Remember Thy congregation which Thou hast gotten of old.

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

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Date: March 18, 2016

ARCHBISHOP DEMETRIOS' 10 SUGGESTIONS FOR LENT

NEW YORK – Archbishop Demetrios offered ten suggestions for each Orthodox Christian to strive for during the Lenten season, during his homily at the annual *Hellenic College Holy Cross Greek Orthodox School of Theology Clean Monday Retreat*, March 14, at the Holy Cross Chapel in Brookline, Mass. Below is an edited excerpt of these ten suggestions.

Ten Suggestions for Lent

By His Eminence Archbishop Demetrios, Geron of America

1. Meditate on the History of Salvation

Think of the Lenten period as a time of meditating on the history of salvation. Think about the creation of the universe and of Adam and Eve as the beginning of human life on earth. Think about the fall of Adam and the entrance of sin in humanity. We see in the hymnology of the liturgical book of Lent, the Triodion, constant references to the tragedy of the fall of the first human beings. For example, in the Oikos of the Matins on yesterday's Cheese-fare Sunday, we read: "Adam sat and cried in those days across from the delights of Paradise; beat his hands upon his face, and said: Merciful One, have mercy on me who have fallen."

The memory of what happened through the fall of Adam and Eve continues on in us to this day. Think of the current condition of the world with its chaotic situation, confusion, violence, poverty, injustices, oppression, sickness and death, and remember it all started way back with Adam and Eve as a consequence of their sin and fall. But then contemplate the course

of history and how the amazing, unimaginable, and unpredictable act of God Himself to become a human being radically changed everything. So in the course of Lent remember the history of salvation: From the fall of humankind, to the promise of redemption, the Incarnation of God as the new Adam, His Crucifixion, the Resurrection, the Ascension into Heaven, and the Second Coming. Take time to reflect on God's divine actions through history.

2. Review the understanding of fasting

Take fasting seriously as a very important aspect of Lent. Think of fasting not simply as an item of diet, but as something related to the fall of humankind, and at the same time as a victory through Christ. We fast for forty days in Lent before Holy Week not merely as an exercise, an asceticism, but also because there is an important Christological significance attached to fasting. We have forty-day fasting models from both the Old and New Testaments. In the Old Testament, Moses fasted for forty days on Mount Sinai before receiving the Ten Commandments (Exodus 34:28, Deut. 9:9, 9:18) and Prophet Elijah fasted for forty days on Mount Horeb (3 Kingdoms 19:8). Both of these instances are connected with an encounter with God at the end of their fasting. In the New Testament, we have the forty-day fasting in the desert by our Lord Jesus Christ (Matt. 4:1-11, Mark 1:12-13, Luke 4:1-13). At the end of the forty-day fasting by Christ in the desert, there are the well-known "Temptations" of Christ, the first of which is related to eating: *And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he [Christ] answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God'"* (Matt. 4:3-4). Is this event in the life of Christ in any way connected to the Fall of Adam? Indeed, the Fall of Adam was caused by an eating situation, yet the victory of Christ also happened through an eating situation. While Adam said "yes" to the temptation and ate (Genesis 3:1-6), Christ said "no" to the temptation and did not eat. This is why the fasting of the forty-days during Lent is not simply a matter of abstention or an issue of diet, but is a major Christological and soteriological situation; the fall of humankind, and then the restoration through the victory of Christ. So let us take fasting seriously and prepare ourselves for a blessed encounter with God.

3. Reconsider our life of prayer

Great Lent is a special time to pray. But what is the content of our prayer? What is our praying language? For several people, their prayer is still on the same level of that when they were ten or fifteen years old; it has stayed undeveloped. Why when speaking to God are we using a poor language? What efforts are we making to improve and enhance our prayer in terms of content and expression? Looking at the Triodion, we see many examples of

different types of prayer language and content. Try to pray and study the prayers that the Church has given us which are superb examples of conversing with God and try especially to prayerfully read the Psalms, the standard and universal book of prayer.

During Lent we find an increased number of opportunities for community prayer and worship. The Church invites us each week to pray the services of the Divine Liturgy of St. Basil, the Presanctified Liturgy, the Salutations to the Theotokos, the Great Compline, and others. So try to pray more frequently this Lent and develop through constant praying a more refined language of prayer.

4. Be conscious of the gravity of sin

Sometimes we don't take sin seriously. Yet Scripture offers a very strong and unequivocal picture of the gravity of sin. The hymnology of the Triodion is replete with occurrences of the word "sin" or variations of it. Sin is a very serious issue. In the Hebrew Old Testament, there are fourteen different words to describe sin, but chiefly four: sin as a matter of human weakness, sin as a distortion or perversion, sin as a rebellion (borrowed from the political realm), and sin as an error or mistake related to ignorance.

If we believe in God becoming a human being and willingly being crucified on the Cross for the sins of the world, then we must understand the seriousness of sin. Let's reflect on how sin has control in our lives, and how it has distorted the divine image within each of us. Let us deal seriously with our sins with an understanding that they are part of the huge amount of sins and evil that led Christ to the Cross. But then remember that God has given forgiveness as the perfect antidote through the very same Cross. Forgiveness, however, is inseparably connected to repentance.

5. Make Lent a season for repentance

Along with sin, we are called to reflect upon repentance. Repentance is a very important aspect in our lives and is a dominant theme throughout the Triodion. We should not forget that Jesus Christ our Lord began His public ministry with the words, *"Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν."* *"Repent [change your mind], for the kingdom of heaven is at hand"* (Matt. 4:17). The whole Sermon on the Mount is a commentary on this fundamental declaration on repentance. The writings of St. Paul and the other New Testament writings are permeated by calls to repentance. Repentance is not merely a shallow or superficial act, but a radical change of mind, soul, will and mentality. It is a central issue and an essential component of the Lenten period. God is always ready to forgive, but first we must repent.

6. Reflect on our reading the Bible

Lent is a time to reflect on our relationship with the Holy Scriptures, because the Bible is central in the texts of the Triodion. We must always keep the biblical element at the forefront in our worship and in our life. How close are we to the Bible? Most people think about the Bible only at the reading of the Epistle and Gospel on Sunday at the Divine Liturgy. It is unthinkable that we as Christians do not have the Word of God as a central guide in everything we do. The Lenten period assists us to come closer and more frequently to the Bible and encourages us to reflect upon the Scripture. We should try to make reading from the Holy Bible a daily practice during this Lenten season and beyond.

7. Be aware of the Christocentric focus

Of course, the greatest focus of Lent should be on Jesus Christ Himself. Sometimes we can get caught up in fasting, in saying prayers, in going to Church, on our sins, or in all the rituals of this holy season; yet in the midst of all we do, we forget about Jesus Christ Himself. Lent is above all else a time to draw closer to Christ! Christ is the center of this Lenten period and should be the center of our lives. As we go through Lent and arrive at Holy Week with the Crucifixion and Resurrection, Christ must be at the beginning, in the middle, and at the end of all things. This Lenten period is a tremendous opportunity to come closer to Christ, and to be Christocentric in all that we think, say, or do.

We remember that the fall of Adam and Eve occurred through eating in disobedience to the commandment of God (Genesis 2:15-17, 3:1-24), and that the restoration and victory in Christ was realized through His overcoming the temptation of eating (Matt. 4:1-11, Mark 1:12-13, Luke 4:1-13). But what does our incarnate God offer to us as the ultimate possibility of union with Him? He gave us His Body and His Blood to be eaten. He said to us, "*Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ γὼ ἐν αὐτῷ.*" "*He who eats my flesh and drinks my blood abides in me, and I in him*" (John 6:56). Here is the ultimate paradox: During Lent, abstinence from food, i.e. fasting, is accompanied by partaking of the imperishable food, i.e. the Body and Blood of Christ. Adam and Eve fell away from paradise and from their connection to God through eating, and we are restored and united to God in the highest way through the Holy Communion by eating the Body and drinking the Blood of Christ. This is much more than being Christocentric. This is having Christ dwelling in us in a palpable way.

8. Cultivate human relationships

The season of Lent is also an opportunity to cultivate our human relationships in more authentic ways. Looking again at the hymnology of the Triodion, we clearly ascertain that there is an emphasis on loving and caring for each other, on moving away from evil and wrong things, on

forgiving one another, and on being reconnected with our fellow human beings. The Book of Isaiah, read in its entirety during Lent, begins with a condemnation of the people of Israel because they had abandoned God, and then continues with an admonition to the Israelites to return to God and to be fair and to establish proper relationships with their fellow human beings. So we are called to think of any relationships that are not in the proper condition and make every effort to remedy them. This is a very integral part of living our lives during Lent.

9. Practice almsgiving

Almsgiving is a vital aspect of the Lenten period. On one of the multiple occasions speaking about the need to be a person who takes care of others, St. John Chrysostom said that we are all called to give alms. He continued to say that even those who claim to be poor are not free from offering alms. Poverty is a poor excuse not to give. Indeed there are poor people who give the half of what they have (see Mark 12:41-44). It could be said that almsgiving is a requirement for living our life as Christians. Christ said, "*when you give alms*" (Matt. 6:3), not *if* you give alms. Almsgiving is especially emphasized during this Lenten period, evidenced again by the hymnology of our Church.

10. Make this Lent a time for transformation

Ultimately, our Lenten season is a time of having a transformative experience. We are challenged to resolve that at the end of the Lenten period, when we celebrate Pascha, we are different from what we are today. The transformative aspect of Lent is an absolute necessity for spiritually enjoying this season. We are in the process of transformation if we steadily become Christocentric in all things, through the grace and power of our Lord Jesus Christ. This Lenten season provides us with a tremendous possibility to prepare spiritually, to be constantly transformed, and to be with Christ in His Passion and Resurrection.

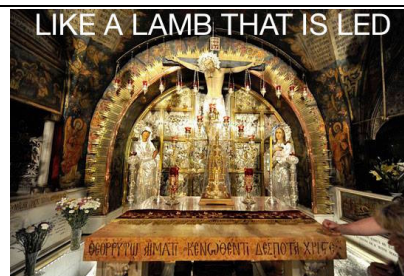
March 17 [30], 2016

On this day in 461 A.D., Saint Patrick, Christian missionary, bishop and apostle of Ireland, dies at Saul, Downpatrick, Ireland.

Much of what is known about Patrick's legendary life comes from the *Confessio*, a book he wrote during his last years. Born in Great Britain, probably in Scotland, to a well-to-do Christian family of Roman citizenship, Patrick was captured and enslaved at age 16 by Irish marauders. For the next six years, he worked as a herder in Ireland, turning to a deepening religious faith for comfort. Following the counsel of a voice he heard in a dream one night, he escaped and found passage on a ship to Britain, where he was eventually reunited with his family.

According to the *Confessio*, in Britain Patrick had another dream, in which an individual named Victoricus gave him a letter, entitled "The Voice of the Irish." As he read it, Patrick seemed to hear the voices of Irishmen pleading him to return to their country and walk among them once more. After studying for the priesthood, Patrick was ordained a bishop. He arrived in Ireland in 433 and began preaching the Gospel, converting many thousands of Irish and building churches around the country. After 40 years of living in poverty, teaching, traveling and working tirelessly, Patrick died on March 17, 461 in Saul, where he had built his first church.

Since that time, countless legends have grown up around Patrick. Made the patron saint of Ireland, he is said to have baptized hundreds of people on a single day, and to have used a three-leaf clover—the famous shamrock—to describe the Holy Trinity. In art, he is often portrayed trampling on snakes, in accordance with the belief that he drove those reptiles out of Ireland. For thousands of years, the Irish have observed the day of Saint Patrick's death as a religious holiday, attending church in the morning and celebrating with food and drink in the afternoon. The first St. Patrick's Day parade, though, took place not in Ireland, but the United States, when Irish soldiers serving in the English military marched through New York City in 1762. As the years went on, the parades became a show of unity and strength for persecuted Irish-American immigrants, and then a popular celebration of Irish-American heritage. The party went global in 1995, when the Irish government began a large-scale campaign to market St. Patrick's Day as a way of driving tourism and showcasing Ireland's many charms to the rest of the world. Today, March 17 is a day of international celebration, as millions of people around the globe put on their best green clothing to drink beer, watch parades and toast the luck of the Irish.



(Friday, March 25)

"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave

with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.” (Is 53: 5-9)

Indeed, after we had “*all turned to our own way,*” Christ came to be “led” through all the consequences of “*our own way*”; He is led “*like a lamb to the slaughter,*” and “*taken away*” by our “*perversion of justice.*”

Today I take pause to be quiet for a while, as I contemplate true Justice nailed to the cross. On that Friday, when the sun hid its light and God was silent, His Son “*was cut off from the land of the living,*” in order to bring me new life, new light, and a new “*way,*” in His justice. Let me open my heart to what He shows me today, and follow Him quietly on the way of the Cross.

Susan Schneider March 26 at 7:27am

Praying for the dead is an essential expression of the Church as love. We ask God to remember those whom we remember and love. Praying for them we meet them in Christ who is Love and who, because He is Love, overcomes death which is the ultimate victory of separation lovelessness. In Christ there is no difference between living and dead because all are alive in Him, we love Christ - this is the law of the Church and the obvious rationale for her of prayer for the dead. (Great Lent: Journey to Pascha, Alexander Schmemmann)



THANK YOU ALL for your hard work preparing for, and cleaning up after, the visit of His Grace, Bishop Daniel. He and Seminarians Tadei Surak and Vladyslav Huk enjoyed the hospitality and warmth that our parishioners always give. Reader Alexander was humbled and pleased as well—the love of our parish family truly filled both the church and the hall. The Divine Liturgy was beautiful and prayerful and the food and fellowship only served to “ice the cake.”

May God reward you all a thousand-fold for your generosity, kindness, and love for His Grace, Bishop Daniel, the seminarians, Reader Alexander, and our whole family. God Bless you all!
Father Bob, Pani Gina, Reader Alexander, and Matthew