



**Holy Ghost Orthodox Church**  
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**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yuriy, Anastasia [Metropolitan Yuriy's mom], Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father Jakiw Norton, 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 & Pani Mary Anne Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynech, Father Lawrence & Matushka Sophia Daniels, Father John Harrold [Saint Sylvester], Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Gary & Linda Mechtly, 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, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop 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, Esther Holupka, David Vallor, Henry Faraly, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron

& Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle 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], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, David Hiles, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, 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 Pyrch, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philpa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaugenhaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian

Brick, Cecilia Barnhart, Logan Magorien, Pam Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry[Father Jim Orr's cousin], Tim Joyce, Mike Pawlyshyn-Jeannie Stutchell's brother, and Susan Pulcini—Father Ted Pulcini's mom. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**HAPPY BIRTHDAY to our March Babies: Sonia Luciw on the 3<sup>rd</sup>, Walter Anthony Burlack on the 7<sup>th</sup>, Mary Shirley on the 9<sup>th</sup>, Mother Alexandra on the 11<sup>th</sup>, and Judy Previc on the 12<sup>th</sup>. May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! God Bless them all!**

**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, MARCH 03 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM  
MEATFARE SUNDAY; SUNDAY OF THE LAST JUDGMENT; SAINT LEO THE GREAT-  
POPE OF ROME; SAINT AGAPITUS-BISHOP OF SYNNADE IN PHRYGIA; SAINT  
FLAVIAN THE CONFESSOR-PATRIARCH OF CONSTANTINOPLE; SAINT COSMAS-  
MONK OF YAKHROMSK**

*Tone 7*

1 Corinthians 8:8-9:2

Matthew 25:31-46

***Litany in Blessed Memory of Mary Smith, John Metrick, Andrew Hanczar, Anna Lawrence, Michael Cicio, Chuck Shumski, Terry Reinhart, Jean Stutchell, Joseph Vangrin, Frank Riznow, Mike Holupka, & Joe Nezolyk—Fr. Bob***

**SUNDAY, MARCH 10 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM  
CHEESEFARE SUNDAY; FORGIVENESS SUNDAY; EXPULSION OF ADAM FROM  
THE GARDEN OF EDEN; SAINT TARASIVS-ARCHBISHOP OF CONSTANTINOPLE**

*Tone 8*

Romans 13:11-14:4

Matthew 6:14-21

**MONDAY, MARCH 11 GREAT LENT BEGINS**

**SUNDAY, MARCH 17 OBEDNITZA-SAINT BASIL THE GREAT-DOWNSTAIRS IN THE  
CHURCH HALL 10:30 AM**

**TRIUMPH OF ORTHODOXY; SUNDAY OF ORTHODOXY; SAINT GERASIMUS OF  
THE JORDAN; SAINT JULIAN-PATRIARCH OF ALEXANDRIA; SAINT JAMES THE  
FASTER OF PHOENICIA-SYRIA; MARTYR WENCESLAUS-PRINCE OF THE CZECHS;  
BLESSED BASIL/BASILKO-PRINCE OF ROSTOV**

*Tone 1*

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

John 1:43-51

**TRIUMPH OF ORTHODOXY CELEBRATION**

**SAINT NICHOLAS SERBIAN ORTHODOX CHURCH IN MONROEVILLE—4:30 PM**

## **BULLETIN INSERT FOR 03 MARCH 2019**

**MEATFARE SUNDAY; SUNDAY OF THE LAST JUDGMENT; SAINT LEO  
THE GREAT-POPE OF ROME; SAINT AGAPITUS-BISHOP OF SYNNA  
DA IN PHRYGIA; SAINT FLAVIAN THE CONFESSOR-PATRIARCH OF  
CONSTANTINOPLE; SAINT COSMAS-MONK OF YAKHROMSK**

### **TROPARION—TONE 7**

By Thy Cross, Thou didst destroy death!

To the thief, Thou didst open Paradise!

For the Myrrhbearers, Thou didst change weeping into joy.

And Thou didst command Thy disciples, O Christ God,

To proclaim that Thou art risen, granting the world great mercy!

Glory to the Father, and to the Son, and to the Holy Spirit...

### **KONTAKION—MEATFARE SUNDAY—TONE 1**

When Thou, O God, shalt come to earth with glory

All things shall tremble and the river of fire shall flow before Thy Judgment Seat;  
The Books shall be opened and the hidden things disclosed;  
Then deliver me from the unquenchable fire  
And make me worthy to stand at Thy right hand  
O Righteous Judge.

Now and ever, and unto ages of ages. Amen.

### **KONTAKION—TONE 7**

The dominion of death can no longer hold men captive,  
For Christ descended, shattering and destroying its powers!  
Hell is bound, while the prophets rejoice and cry:  
The Savior has come to those in faith!  
Enter, you faithful, into the Resurrection!

### **PROKEIMENON—TONE 7**

**READER:** The Lord shall give strength to His people! The Lord shall bless His people with peace!

**PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!**

**READER:** Offer to the Lord, O you sons of God! Offer young rams to the Lord!

**PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!**

**READER:** The Lord shall give strength to His people!

**PEOPLE: The Lord shall bless His people with peace!**

### **ALLELUIA VERSES—TONE 7**

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

### **The Sunday of the Prodigal Son Luke 15:11-32**

*And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when*

*he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.(KJV*

The Sunday of the Prodigal Son validates the joy of God over the return of the repentant sinner. The joy of the father over his returning son was clearly reflected in this particular Gospel.

The Lord Jesus Christ said "I say unto you, that likewise **joy** shall be **in heaven** over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."(Lk.15:7)

God's Holy Church brings this Gospel before all persons listening each year as Great Lent approaches. Every person has distanced him or herself from the Lord God. Gifts, talents, and inheritances from God have been squandered.

Every person benefits from continually repenting and returning to the loving arms of the Lord God. Every repentant and returning person experiences the joyful embrace of the Lord God.

The Church prescribes this Gospel reading each year as a reminder to each person having moved away from God. This Gospel is a gentle and encouraging message from the Lord to come home.

Believers regularly and not always intentionally move away from the Lord. Daily life is full of subtle diversions and temptations leading the person astray.

The soul soon finds itself in peril.

Constant vigilance is necessary for the believer. The attentive believer will heed the Gospel of the Prodigal Son. The serious believer welcomes the arrival of this Gospel and shares in the joy of the Lord.

Living in the Lord Jesus Christ is constant joy. The Gospel is the experience of that joy. The Gospel is the Lord's nourishment for the soul. The Gospel is the strength for addressing daily adversity.

When a person has nowhere to turn and feels trapped in life, the Gospel is the pathway to freedom in the Lord. The Gospel maps the certain path for each day when a person feels uncertain of each step to take.

The Lord God does not abandon the person having departed far from the path to the Kingdom. The Lord God shines the pathway for return. The wayward son in the far country remembered his father and made the journey home.

Today is the day to begin the journey back to the Lord. Today is the day to seek the loving and welcoming embrace of the Lord God. Today is the day to put away the life in sin far from the Lord God.

The joy of the Lord is ever-present for each person. Gospel nourishment is ever-present for the person seeking to battle sin. The Lord God is forever present for believers desiring to draw near.

The ascetics, saints, and martyrs of God's Holy Church have validated the path to the Kingdom of God. God's Holy Church reveals the steps necessary to remain faithfully on the path to God's Kingdom.

The Lord Jesus Christ said: "strait **is the** gate, and **narrow is the way**, which leadeth unto life, and few **there** be that find it." (Mt.7:14) The Church brings this Gospel each year as being worthy of annual instruction.

Believers honest with themselves will find they have distanced themselves extensively from the Lord God. Daily life is to be lived in ways fully pleasing to the Lord.

Talents and gifts from God are to be utilized in ways pleasing to the Lord. Inheritances from the Lord are to be applied in daily life consistent with teachings of the Lord.

The Sunday of the Prodigal Son is the Church's way each year of encouraging believers to repent, return and begin anew. The Gospel of St Luke states: "Blessed are **they** that **hear the word** of God, **and keep it.**" (Lk.11:28)



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Hidden Valley, Pennsylvania. The Sunday of the Prodigal Son. February 11/24, 2019.  
Holy Hieromonk Blaise of Sebaste; Holy George of Kratovo. Father Rodney Torbic

## **THE PRODIGAL SON AND GOD'S CRAZY LOVE** by **Father Isaac Skidmore** [February 25, 2019](#) [The Editors](#)



As a therapist, when I read the story of the Prodigal Son, I know something has to have been left out. A real family has dynamics that are necessarily more complex than what this story describes. For example, my therapeutic instincts tell me there has likely been some trauma in the life of the younger son, prior to that self-inflicted trauma brought about by his leaving home, though the story mentions nothing of that. Also, the older brother's behaviors betray the possibility that he is living in compensation of some real or imagined deficiency in himself. Finally, the father's one-sided response to the younger son belies what, on the surface, appears to be pure and unconditional love.

Something is hidden. What, though, might that be?

Can we playfully explore these psychological questions while remaining faithful to the story as it is told? One way of doing this is to insert into the story a hypothesis that is plausible, from a textual standpoint, and that bridges the gap between the description of this family and what we see of families in real life. To explore one possible hypothesis, I invite the reader to imagine that this family has, at some point, lost their wife and mother, leaving the father as a single parent. If we posit this scenario, we have some basis for understanding the behaviors of this story's cast of players, and particularly of the enmeshment that seems to typify their interactions with each other—whether it be seen in the desperate attempt of the younger son to find his independence, the exaggerated adaptation of the older son to the environment of his father, or the father's immoderate



embrace of his younger son, and his overlooking of behaviors that might reasonably evoke concern in a loving and wise father.

What is gained by looking at the story in this way—by imagining a full range of human dynamics as its subtext? For one, it can enhance our theological interpretation of it, by grounding it in a narrative that is first compelling and realistic to us on a purely human level. As is the case with good metaphors—they require first a literal understanding of the thing to which something else is being compared—so the parable (and parables in general) requires that the human level of understanding be solidly established, before we can effectively derive elements intended to state theological truths.

While not attempting to supplant traditional exegesis, in which explicitly psychological themes have little import, this approach may still have benefits, if it allows us to see a closer connection between sacred stories and our everyday lives. Given this, it may be useful to flesh out more of what this specifically human element in this story might entail. The younger son, we are told, says, “Father, give me the portion of the goods that falleth to me” (Lk 15:12). This could be seen as simply the request of an ambitious young man. Is his departure merely the result of youthful exuberance, though? The details hint that other factors may be at play. He doesn’t just leave home, but goes “into a far country” (v. 13). Is he running *to* something—or *away* from something?

As a therapist, I wonder what he was thinking and feeling when he decided to leave. Could he be seeking unconsciously to meet a need that originates from some earlier period in his development? To learn these things, we need to know more about his personal history and his family dynamics. The fact that he has “wasted his substance with riotous living,” ending up even without food, indicates, at the very least, a gross miscalculation of his ability to sustain himself. He lacks wisdom in the ways of the world, and has little insight into his own impulsivity: again, characteristics not out of range for a young man, but deserving of further exploration, just the same.

The older brother demonstrates his own struggle in his over-adaptation to his father’s needs. The story presents him as dutifully at work “in the field” (v. 25) when his younger brother returns home. When he speaks to his father, he complains, “Lo, these many years do I serve thee, neither transgressed I at any time thy commandment” (v. 29). A picture of this brother emerges as one who does good and helpful things, yet does so with resentment. We might ask why this older brother is still at home. Can

we not assume he had as much opportunity as his younger brother to strike out and make a life? Again, if we imagine that this family has lost both mother and wife, we can understand the heavy obligation he tries to fulfill, caring for his father by helping out with the affairs of the house.

It is especially interesting to look at the father himself, through a lens in which we do not immediately idealize him by seeing him as a symbol of God—but seeing him, first, as a bereaved single parent, realistically portrayed. This father is most famously known for his generous welcome of the wayward son, who, realizing the error of his ways, decides to return home. When the son “was yet a great way off,” we are told, “his father saw him, and had compassion, and ran, and fell on his neck, and kissed him” (v. 20).

As if that were not demonstrative enough, the father then tells his servants to “bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring the fatted calf, and kill it; and let us eat, and be merry.” (vv. 22-23). If we refrain from idealizing the father’s behavior, we can sympathize with the older brother, when he sees his father as being unjust, and perhaps also *crazy*. The father’s exultation at his son’s return indicates paternal love, for sure, but also an oversupply of emotion, explainable only if we understand that the event of the return is attached to something of even greater significance—for example, the retrieval of a family that has been shattered, dispersed by the loss of its mother and wife. This family is now three men, expressing and enacting an unspoken grief.

The welcome of his son has a desperate quality, leaving him blind to anything else. The father’s behavior is indeed crazy, but not in the sense that it is unrealistic. It is, in fact, painfully realistic, and all too familiar, especially in families in which loss or trauma creates a dynamic in which making things okay assumes utmost priority. Compensation for loss, even for losses that realistically can never be recouped, becomes the unconscious agenda that dictates the interactions of family members with each other. Mending of the injury becomes the family’s secret, unspoken pact.

Our reluctance to acknowledge the craziness of some biblical figures, whether they are presented within a purportedly historical narrative (for example, in the stories of the Old Testament patriarchs), or as characters in a parable, may be due to our understanding that they are intended, in some manner, to serve as pointers to divine truths—in some cases, as with the father in this story, even presenting a type of God Himself.

This understanding often causes us to conflate the merely human significance of the story with its theological interpretation, thereby distorting our understanding of both. We idealize these biblical figures to the extent that we no longer see in them any resemblance to our own reality.

Conversely, admitting their craziness does not detract from their capacity to serve as signs of theological truths. Another example of this can be found a few verses prior to the story of the Prodigal Son, when Christ asks, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it" (v. 4)?

While not a shepherd myself, I can question the wisdom of leaving so many sheep for the sake of one. While I am certain there are plenty of good explanations, from people who know more about shepherding than I do, as to why a shepherd might act in this way, the story does not ultimately depend on the shepherd being sane, effective, or utilizing proper technique. Even the possibility that the shepherd is acting irrationally does not deter from the story's ability to convey something essential to God's love. What if the very point of the story is that God's pursuit of the lost sinner can be understood by us only as something that appears, from a human standpoint, to be irrational?

How often have we heard, from someone who has been spared from the expected consequences of some misbehavior, accident, or mishap, "It doesn't make sense that I should have come through that alive," or, "I can't understand why God would keep loving me"?

The craziness of human characters in biblical stories, rather than needing to be explained away, can serve to depict more aptly the nature and love of God that can never entirely make sense from within our normal human frames of reference.

So it is with the father of the prodigal son: that his irrational generosity, his love that might itself be described as prodigal—even if it be influenced by unprocessed grief or codependent enablement—is nonetheless a type of God's frenzied love for us.

Perhaps a portrayal of a father's love in a conventionally healthy family would not have sufficed to illustrate God's going outside the edges to meet us on our equally crazy return to Him.

*V. Rev. Isaac Skidmore holds an MDiv from St. Vladimir's Orthodox Theological Seminary and a PhD in Depth Psychology from Pacifica Graduate Institute in Carpinteria CA. He served as rector at Archangel Gabriel Orthodox Church (OCA) in Ashland OR*

*during a decade of its growth as a mission parish, where he remains attached as auxiliary priest. He practices as a licensed psychotherapist in Southern Oregon.*

### **Prayer**

I stopped in the airport chapel this morning since I arrived early to the midway airport.

[Chicago's Midway Airport]

I expect an empty chapel.

I was mistaken.

There were people in...