



FROM THE AMBON

ST MICHAEL ORTHODOX CHURCH

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February 25th, 2024 - SUNDAY OF THE PUBLICAN AND THE

PHARISEE - Tone 5. Beginning of the Lenten Triodion. St. Tarasius,

Archbishop of Constantinople (806).

Birthdays & Anniversaries for February

Birthdays: Barbara Sevensky (2/14); Stephen Krenitsky (2/26)

Nameday: Blaise Shepherd (2/3);

Anniversary:

Baptism:

Travelers:

Prospora Schedule: HELP! We need families to start baking prospora at home. Please sign up. *The Church has a prospora kit if you would like to borrow it. Last of the Prospora today.*

Feb 25 Marie Pasternak

Mar 3

Mar 10

Counting: HELP! Please sign up and help our Maura Elko count.

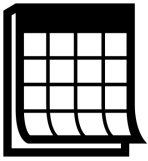
Feb 25 Tammy Wytovich

Mar 3

Mar 10

Visitors: PLEASE JOIN US FOR DOWNSTAIRS for an Agape Meal. Thank you to everyone who donated. Please donate what you would spend for lunch at the agape meal to replenish our supplies PLEASE SING ALONG! Singing the hymns and responses to the litanies throughout the services is encouraged!

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by prayer, fasting, and a recent (monthly) confession. If you have questions please ask Fr Michael! Visitors, if you did not introduce yourself to Fr Michael at Vespers, please refrain from Holy Communion.*



Service Schedule

SAT, Mar 2nd: Great Vespers & Matins w/confessions 4:50PM

SUN, Mar 3rd: @ 9:10 AM - Hours and Divine Liturgy

SUNDAY OF THE PRODIGAL SON - Tone 6.

FRI, Mar 8th: Great Vespers & Matins 4:50PM

SAT, Mar 9th: @ 9:00AM Memorial Saturday Divine Liturgy

SAT, Mar 9th: Great Vespers & Matins w/confessions 4:50PM

SUN, Mar 10th: @ 9:10 AM - Hours and Divine Liturgy

SUNDAY OF MEATFARE - Tone 7. Sunday of the Last Judgment.



Words of Wisdom

From the Saints & Teachers

Today Readings

Epistle: 2 Timothy 3:10-15

Gospel: Luke 18:10-14

St Luke 18:10–13: On Reporting One’s Own Symptoms, Not Another’s, to a Doctor. St Augustine: How useful and necessary a medicine is repentance! People who remember that they are only human will readily understand this. It is written, “God resists the proud, but gives grace to the humble.” ... The Pharisee was not rejoicing so much in his own clean bill of health as in comparing it with the diseases of others. He came to the doctor. It would have been more worthwhile to inform him by confession of the things that were wrong with himself instead of keeping his wounds secret and having the nerve to crow over the scars of others. It is not surprising that the tax collector went away cured, since he had not been ashamed of showing where he felt pain. **Sermon 351.1.**

A GUIDE TO THE TRIODION AND LENT

1. First Sunday of Triodion - Sunday of the Publican and the Pharisee

On this Sunday, we commemorate the Parable of the Publican and the Pharisee, from the Holy Gospel According to Saint Luke (18:10-14). The present three Feasts, of the Publican and the Pharisee, the Prodigal Son, and the Second Coming, were devised by the Holy Fathers as a preliminary exercise and an incentive to prepare us and make us ready for the spiritual arena of the Fast, by leaving behind our customary and loathsome habits. First of all they set forth for us the Parable of the Publican and the Pharisee, and they call this week the Proclamation. For, just as those who are about to depart for physical combats learn in advance from their generals the time of battle, in order that they may clean and polish their swords, and make all the other due preparations, and, removing all impediments, may eagerly strip down for the contests and procure what is necessary.

Since the first weapon that we need in order to acquire virtue is repentance and humility, and since the greatest obstacle to its acquisition is boasting and pride, the Fathers set forth the present trustworthy parable from the Holy Gospel first of all. By means of the Pharisee, they urge us to lay aside the passion of boasting and self-conceit, and by means of the Publican, on the other hand, to seek after humility and repentance, the opposite of this passion. For, since boasting and self-conceit are the first and worst of the passions, because thereby the Devil fell from Heaven—he who was formerly called the Morning Star and who, through his pride, became darkness and was called by that name—and since Adam, the father of our race, was driven from the Paradise of delight on account of pride, the Holy Fathers exhort us, through these examples, in no way to boast of our own accomplishments or set ourselves up against our neighbor, but always to be humble; for “God resisteth the proud, but giveth grace unto the humble.

Parish Prayer List

Newly Departed: *Nicole Serniak Cochrane (2/11)*

Departed: *Andrew Kurtzo (2/4); Helen Buranich (2/6); Anna Zupko (2/6); Jean Wasko (2/7); Ann Freeman (2/18); Walter Pritchyk Sr. (2/28); Alexandra Teczko (2/14); Femia Pasternak (2/14); Martha Matechek (2/21) Anthony Bellenzeni 2/13; Alice Stavisky Bellenzeni 10/20; Sabina Maguerite Weiss (2/17)*

Please remember in your prayers LIVING

Ill-afflicted *Archpriests Michael Evans, John Nightingale, & Theodore Orzolek*

All those caring for the sick and suffering at this time throughout the world, especially our families and friends: *Christine Sevensky, Mike Jadick, Margaret Pregmon, Daniel Jones, Matushka Paula Soucek, Michael Sokol; Michael Krenitsky; The children of God Abigail and Nathan.*

Servants of God *David Barsigian, Patricia Jones, Anne Buday, Mary Krevko, Gregory Krevko, Emily Krenitsky, Gregory Krenitsky, Barbara Sevensky, Bernie & Beverly Elko, Sandra Condon, Marie Pasternak, Ann Tyrpak, Sandy & Danny Pregmon, Walter Pritchyk, Michael & Euphemia Keklak, Justin & Elisabeth Kane, Maria & Vitaliy Rakovsky, Ekaterina & Anna, Joe & Kelly Cigna, George, Natasha, Rosa, & Lucia Coyoy, Paul & Ann Newmeyer, Mat. Emilia, Blaise, Maximus, Rodion, Savina Shepherd, Joseph, Emilia, Judah, Nadezda, & Silas Hart, Eli & Paula Stavisky, Helen Wytovich, Tammy Wytovich, Charissa & Debra, Nadia Macheska, Paulette Ezbiansky, Maura Elko*
Seekers - *Paul, Christopher, Eugene, Mike, Brayden, & JoAnne*
Catechumen - *Jason Vo, Santo Joseph Cerminaro, & Mikayla Brown*

How Much is my tithe

Weekly	2%	4%	5%	10%
\$200	\$4	\$8	\$10	\$20
\$500	\$10	\$20	\$25	\$50
\$750	\$15	\$30	\$37	\$75
\$1000	\$20	\$40	\$50	\$100
\$1500	\$30	\$60	\$75	\$150

WEEKLY GIVING UPDATE: We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, **and** all the blessings we receive through her.

February Income: \$11,992.28

February Expenses: \$8,284.65

Weekly Cost to Keep the Church Open: \$3,740.85

Monthly Cost to Keep the Church Open: \$14,963.58

TITHING Assessing our personal giving for the coming new year. Tithing is the practice of returning to the Lord a portion of the financial treasure He has blessed us with in this life. We offer our gifts in gratitude for His. This principle is found in both the Old and New Testament scriptures. Tithing is what is returned to Him and is different for each family/household. The giving chart above offers a starting point for giving based on a range of weekly incomes along with a range of giving levels beginning at 10%, the ideal for a Christian tithe if one is capable, down to 2%. Our goal as we journey through life is to offer increasingly more of what God has given us back to Him, just as we give more of our heart. Where your treasure is, there will your heart be also (Matt 6:21). This, of course, is done freely and out of love for God and His Church, not in response to an outward rule (Freely you have received, freely give - Matt 10:8). May this chart be helpful for you in prayerfully determining your level of giving this coming new year, challenging yourself to tithe to God the good portion of His financial blessings.

Announcements - Upcoming Parish & Diocesan Events

Silent Prayers and Confession: Every Wednesday 11:00AM - 1:30PM or you can make an appt for confession.



Catechumen/Inquirers/Continuing ED Class: Every Saturday at 2:30-4:00

Church Work Day: Every Friday is Church Maintenance day. Come help! Please come and help maintain the Church and its grounds.

Monthly Panikhida: No Panikhida. We will have Memorial Saturday Divine Liturgy

Pre-Lenten Womans Retreat: COMPASSION: From God to Us - from Us to Others given by Presbyteria Kerry Pappas. Saturday, March 2nd at 10 am at Holy Trinity in Stroudsburg. Talk to Matushka if interested.

Nerf & Pizza: Saturday, March 9th 11am - 3pm Calling all St. Michael's youth! Join us for an afternoon of Nerf gun battles and Old Forge pizza! Ages 9 and up. Bring your own Nerf gun and a friend - darts and goggles provided. Questions? Contact Jason Hart - jasonhart4@gmail.com

Parish Council Meeting: 10Mar after Liturgy. All are invited.

Please pick up your Tithing/Donation Letters. After this weekend letters and envelopes will be mailed out.

ChurchTrac: Maura and I are in the process of importing our weekly donations and record keeping to ChurchTrac. This is an updated, cloud base system that will improve our reporting requirements and will give me the ability to make bulletins, track birthdays & anniversaries etc, make the church calendar....**You will soon be sent a link to log in to the portal. Under your login name you will be able to update your personal information and view your tithings throughout the year.**

Lenten Retreat/Event: "We are Icons (Images) of God." We will have Susan Shiposki come and teach us how to write an Icon! Beginning on Saturday, MAR 16th at 3-4:30PM prior to vespers until April 20th. This class will be a 6 session class depending on the class size and how far we get through each discussion and lecture. This class will not only give us an idea of how to write an Icon but throughout the process what Icons mean to us. Please sign up! Open for all ages (provided they can take direction), male and female, old and young! Come one, come all. Invite a friend! Sign up ends Mar 3rd to have supplies ready for the class.

Envelopes: please mark on your envelopes whether it is a cash or check donation. Also, please annotate what the donation is. Proportional Giving is tithing. If you are donating to a specific need e.g. copulas, carpet, building, annotate that as well. This will help Maura out to accurately record the donation. We have been getting checks with nothing on them as to what they are for. If you are giving for candles please let us know. This helps us with our budget. As to what we spend on candles and to what is given for candles.

FRIDAY, FEBRUARY 23, 2024

A New Pharisaism

His Eminence Metropolitan Saba (Isper)

There is a negative trend in the Church these days, with certain people criticizing everything. They adhere in an extreme way to what they believe is authentic, while attacking all that they consider innovative, calling it heresy that destroys the Faith and the Church of Christ. The adherents of this trend tend to be aggressive in their attacks and fundamentalist in their opinions, denouncing as heretics all those who disagree with their opinions, views, and citations. They employ the interpretation of Scriptures as they see fit, for their purposes. They adhere to the letter and not to the spirit of the text, neglecting what St. Paul said: "For the letter kills, but the spirit gives life" (2 Cor 3:6).

The Church was not born yesterday; her earthly age is 21 centuries. She has experienced all kinds of systems, situations, cultures, and heresies. The Church, through the power of the Holy Spirit, has always expressed her faith and steadfastly witnessed to it—even unto martyrdom—through different circumstances and pressures, wars and persecutions, peace and freedom, on top of intellectual, cultural, and religious or atheistic trends. According to the word of the Lord, "The gates of Hades shall not prevail against it" (Matt 16:18).

The followers of this new trend forget all the good and the benefits that the Church provides. They fail to see God's acts in history and blind themselves from seeing how history works. Therefore, their responses come as brutal, hostile attacks, lacking the love that marks disciples of Christ.

They remain on the surface and do not dive into the essence of things, failing to differentiate between the essential and the superficial. They do not assign any importance to the changing course of history or the turning points of science and the challenges these pose. In their rigid view, humans are subject to requirements of the Faith according to their historical formulations, without regard to human capabilities and advances across generations.

They claim, for example, that churches should be built of stone. They argue that the life of the brick does not exceed one hundred years, which necessitates the demolition of the church building after the expiration of the brick's effectiveness. They ignore the number of stone churches that were destroyed by the passage of time and by wars and earthquakes. They also forget churches that were turned into places of worship for other religions, or even into animal pens, due to their desecration and the disappearance of Christians from these places, as in northern and southern Syria. These people are armed with the malleable phrase "according to the holy fathers" to support their opinion. If you ask most of them about their references, they cannot provide an answer. The phrase "holy fathers" has become a term used to defend and justify their positions, but often without knowledge or understanding. This happens with some Christian groups that cling to the letter of the Scripture while disregarding the living word of God that comes through the perpetual presence of the Holy Spirit in the Church of Christ.

According to these people, the Church must remain captive to expressions, systems, and traditions (and I do not mean "Holy Tradition") formulated by the Spirit for a specific era, in order for the Church to express its faith among different languages and cultures. According to them, if the Church expresses something in some way at some time, then this expression must prevail at all times. The Holy Spirit, therefore, must stop working, according to these people, lest He invents something new, necessary, and beneficial for the salvation of man. Do you think that a person is saved through molds and forms, or through the Holy Spirit alive and effective in him?

In addition, you sense in them a fear for the upright faith, bordering on terror—to the point that it almost becomes a pathological obsession, seeing in everything a conspiracy against the Orthodox Church and the truth that it faithfully preserves. They believe that they are the only ones to preserve the truth, so they resort to strict adherence to the forms and calendars that the Church knew in the past, which were a successful expression of the upright faith in the cultures of that time. Writing the names of saints on icons in the local language becomes a heresy, because the ancient Greek letters, in their view, alone are appropriate to the Orthodox art of the icon! They circulate a saying of Saint Nektarios, "Poor thing, Orthodoxy," claiming themselves to be the defenders of Orthodoxy. Every effort in the Church, according to them, whether pastoral, institutional, or spiritual, is aimed at eliminating the faith and fragmenting the Church. If these people poison the Church with a spirit of hatred, discord, blasphemy, and hostility toward every leader, guide, and spiritual father who does not say what they say, then they miss seeing themselves as a tool of Satan, who is targeting their Church. Truly, this is his murkiest trap. He abuses the naivete of some Church members to split it. They fall under the delusion that they are cleansing it.

Faithfulness is required of all believers. You may differ with your brethren regarding matters unrelated to doctrine. We prevent fracture with continual love, humility, and dialogue. However, to monopolize Christ, appoint yourself as His spokesman, and break from His true Church to establish what you want His Church to be means that you have sunk to a level of pride that makes you a tool in the hands of Satan.

Truly, this is the greatest sin.



Presented by The Diocese of Eastern PA and the Women's Group of Holy Trinity

THE GIFT OF COMPASSION:

From God to Us —Through Us, to Others

~Extending and Receiving Compassion ~Compassion vs. Empathy

~Compassion in Scripture ~The Many "Faces" of Compassion

Saturday, March 2nd - 10am-3pm

Holy Trinity Church, 1501 Trinity Ct, Stroudsburg, PA

Our featured speaker: Presbyteria Kerry Pappas

Kerry is a priest wife and licensed marriage and family therapist. She works extensively with seminarian and clergy families, primarily through the Center for Family Care Team of the GOA. Kerry's work of over 40 years takes her around the country leading women and couples in interactive exercises and dialogue. This event is open to all women of our diocese and beyond. There is no charge and lunch and snacks will be provided. Please bring a friend and enjoy a day of reflection and fellowship.

Please RSVP to Sara Rusk at rusksara21@gmail.com by February 24.

LITURGICAL INSTRUCTIONS FOR SPRING, 2024 for the Dioceses of Philadelphia and Eastern Pennsylvania based upon those provided by HIS EMINENCE METROPOLITAN SABA for the Antiochian Archdiocese

During this time the Holy Orthodox Church leads us on a journey from the preparatory weeks before Great Lent, through Great Lent itself and the Annunciation, to our Lord's life-giving Passion and His glorious Resurrection. When we maximize the opportunities to participate, we enable the faithful to be more engaged and benefit from the Sacred Journey and return to Christ! The services prescribed are expected of all full time rectors. Bi-vocational clergy are to provide provide the service schedule of a sister parish and encourage the faithful to attend. Clergy may also concelebrate these services with sister parishes whether OCA or not.

MARCH, 2024

For parishes that wish to offer the divine services for the Forty Holy Martyrs of Sebastia, note that, this year, their commemoration is transferred from Saturday, March 9 to Friday, March 8 because no other commemoration is allowed on Meat-Fair Saturday (see below).

PRE-GREAT LENT, 2024

Saturday, March 9 is the first Saturday of Souls (Meat-Fare Saturday). Parishes are required to offer this cycle of services (akolouthia) and ensure they have enough koliva (boiled wheat) to offer for the memorial of all those who have gone before us.

Forgiveness Saturday Vespers must be served on Cheese-Fare Sunday, March 17, either immediately following the morning Divine Liturgy, or later that evening at the usual time for Vespers. On subsequent Sunday evenings, parishes may choose to offer Lenten Sunday Vespers.

GREAT LENT, 2024

With God's mercy, we begin Great Lent on Monday, March 18. During Clean Week, parishes must celebrate the following services: Great Compline on Monday, Tuesday and Thursday evenings with the respective quarter of the Great Canon of Repentance by St Andrew of Crete; the Liturgy of the Presanctified Gifts on Wednesday evening, and Little Compline with the Akathist Canon and first stasis of the Akathist Hymn on Friday evening. Fr Victor Gorodenchuk will provide booklets for Clean Week for you to download. He will also review and prepare booklets for Holy Week in collaboration with booklets are used at Christ the Saviour.

If parishes have the strength, the following services are also traditional in Clean Week and may be celebrated: Great Compline on Wednesday evening (with the third quarter of the Great Canon – this service follows the Presanctified Liturgy); and the Presanctified Liturgy on Friday either in the morning or late afternoon (this precedes Little Compline).

In subsequent weeks of Great Lent, parishes must continue to serve the Presanctified Divine Liturgy on Wednesday nights and Little Compline with the Akathist Canon and subsequent stases of the Hymn on Friday nights, as well as Great Compline at least one night per week either on Monday, Tuesday or Thursday in accord with pastoral discretion.

If parishes have the strength, they may also celebrate the Presanctified Divine Liturgy on Fridays in the morning or late afternoon, as well as the Lenten Ninth Hour before the Presanctified Liturgy. However, these services do not replace Little Compline with the Akathist Hymn.

Parishes may also offer Orthros and Divine Liturgy of St John Chrysostom on the First and Fifth Saturdays of Great Lent. On March 23, we commemorate the miracle of the koliva (boiled wheat) wrought by St. Theodore the Soldier ("Recruit" or "Tyro"). On April 20, we celebrate the Saturday of the Akathist Hymn. Parishes may also choose to offer the Divine Liturgy of St. John Chrysostom on subsequent Saturdays on March 30th, April 6th and April 13th.

All of the preceding is done in addition to the usual order of Great Vespers on Saturday nights, and Orthros and the Divine Liturgy of St Basil the Great on the Sunday mornings.

ANNUNCIATION, 2024

The Great Feast of the Annunciation of the Most-Holy Theotokos, March 25, falls this year on the second Monday of Great Lent. This feast cannot be transferred to the day before, and no Vesperal Liturgy can be offered the night before. Parishes will offer services as follows:

Sunday, March 24: Regular cycle of services for the First Sunday of Great Lent. The Procession of the Icons and the reading of the Synodicon will be held at the end of the Divine Liturgy after "Blessed be the Name of the Lord", and not

on Sunday night, when parishes will offer Great Vespers (not Lenten Sunday Vespers) with Litia- Artoklasia (if desired) for the Annunciation.

Monday, March 25: Parishes have two options on this day. Either:

1. Festal Orthros and Divine Liturgy of St John Chrysostom on Monday evening, **OR**
2. The Divine Liturgy of St John Chrysostom on Monday evening if Vigil was served on Sunday evening.

This feast allows for one semi-festal meal with fish, wine and oil after either Liturgy on March 25.

NOTE: The schedule of services for the Annunciation changes every year, depending on where March 25 falls during Great Lent.

FIFTH WEEK OF GREAT LENT, 2024

Parishes must celebrate Little Compline with the full Great Canon of Repentance by Saint Andrew of Crete and the life of St Mary of Egypt on Wednesday night, April 17. (If the parish has the strength, it may offer the usual Presanctified Divine Liturgy in the morning or late afternoon.) The Presanctified Divine Liturgy is to be celebrated on Thursday night, April 18, as a “consolation for the labor of the Great Canon.”

Alternatively, although it is preferred for churches follow the above order, they may, with pastoral discretion, keep their pattern of offering the Presanctified Divine Liturgy on Wednesday night, April 17th and transfer Little Compline with the Great Canon and Life to Thursday night, April 18. (The actual ancient practice, as found in the Triodion, is to recite the Canon and Life with Orthros on the fifth Thursday of Great Lent.)

ST. MARK DAY, 2024

This year, April 25 falls during the sixth week of Great Lent. On Wednesday, April 24, we will have the Presanctified Divine Liturgy with stichera for St Mark. On Thursday, April 25, parishes may offer another Presanctified Divine Liturgy with more stichera, plus epistle and gospel readings and the communion hymn for St Mark. On this night, wine and oil are allowed to be consumed. In Great Lent, commemorations of major saints and semi-festal meals are delayed until the calendar night of the feast in order to preserve the discipline of the Great Fast.

LAZARUS SATURDAY, PALM SUNDAY, HOLY WEEK & PASCHA, 2024

Parishes must adhere to the following schedule for these services. They are all mandatory, including the Presanctified Divine Liturgies, unless otherwise noted.

Friday, April 26

Morning or Late Afternoon: Presanctified Divine Liturgy (strongly encouraged)

Evening: Little Compline with the Canon of the Raising of Lazarus

Saturday, April 27

Morning: Orthros and Divine Liturgy of Saint John Chrysostom for Lazarus Saturday

Evening: Great Vespers (with Litia-Artoklasia) or Vigil for Palm Sunday

Sunday April 28

Morning: Orthros and Divine Liturgy of St John Chrysostom for Palm Sunday (if Vigil was not done).

Evening: Bridegroom Orthros for Holy Monday¹

Monday, April 29

Morning (Preferred) or Late Afternoon: Presanctified Divine Liturgy

Evening: Bridegroom Orthros for Holy Tuesday

Tuesday, April 30

Morning or Late Afternoon: Presanctified Divine Liturgy

Evening: Bridegroom Orthros for Holy Wednesday

Wednesday, May 1

Morning or Late Afternoon: Presanctified Divine Liturgy

Evening: Holy Unction Service

Thursday, May 2

Morning: Orthros for Holy Thursday (strongly encouraged), followed immediately by...

Morning: Vespers Divine Liturgy of St Basil the Great for the Institution of the Mystical Supper of Christ; following this service, the “Rite of the Washing of the Feet” can be offered

Evening: Orthros with the Twelve Passion Gospels for Holy Friday

Friday, May 3

Morning: The Great Royal Hours and Typika on Holy Friday

Late Afternoon: Great Vespers for Holy Saturday, the Taking-down of Christ from the Cross

Evening: Orthros with the Lamentations for Holy Saturday

Saturday, May 4

Morning: Vespers Divine Liturgy (VDL) of St Basil the Great, the First Liturgy (Baptismal Liturgy) of Pascha. An outline for the VDL with the order of Baptism and Chrismation for parishes that are receiving new faithful into the Holy Orthodox Church on this day may be requested from your Deans.

Sunday, May 5: Great and All-Holy Pascha

The Vigil of Pascha — consisting of Midnight Office, the Resurrection (Rush) service, Paschal Orthros and Paschal Divine Liturgy of Saint John Chrysostom — is offered uninterrupted in succession. Traditionally, the Vigil begins around 11:30 PM, but must commence no earlier than 10:00 PM on Saturday, May 4. Pastors cannot ask their bishop to start at an earlier time. The Agape Vespers is to be served on Sunday.

RENEWAL (BRIGHT) WEEK, 2024

This year, the commemoration of St George is transferred to Renewal Monday, May 6. Agape Vespers with the hymns of St George are appropriate.

The Paschal Office that can be offered right before Agape Vespers, as well as in place of Morning and Evening Prayers, Compline, Midnight Office, the Hours and Post-Communion Prayers throughout Bright (Renewal) Week. Pastors should publish the Paschal Office in the parish bulletin and email it to the faithful for use in their homes. They may also find the Paschal Office in *A Pocket Prayer Book for Orthodox Christians (red)*.

Please remember that no Trisagion (Memorial) Services for the Departed may be offered on Palm Sunday, and from Pascha through Thomas Sunday.

FINAL DETAILS

If there is a dire need to deviate from any part of this directive, then pastors must obtain permission from the Bishop. Again, no exceptions will be made for starting the Paschal Vigil earlier than 10:00 p.m. on May 4.

May your worship and prayers be offered for the glory of God and the salvation of the faithful.