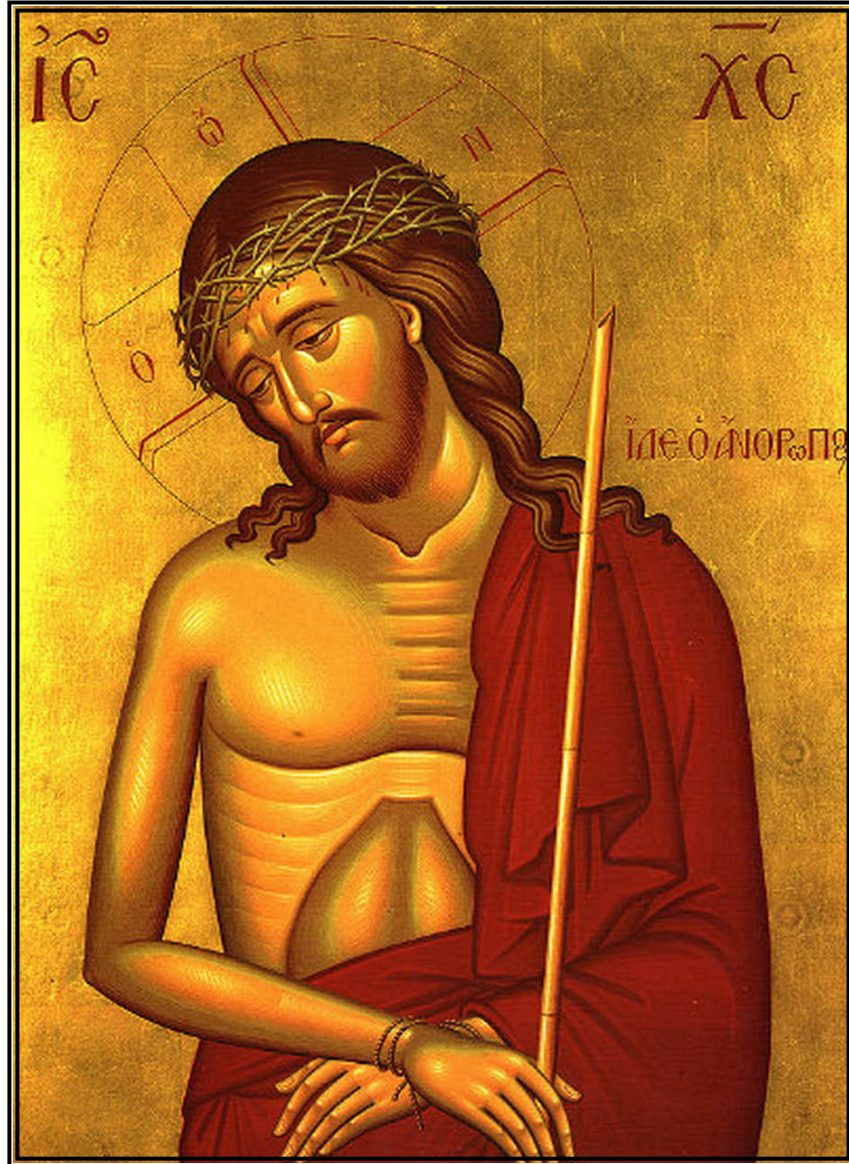


# THE GREAT FAST



**O LORD AND MASTER OF MY LIFE! TAKE FROM ME THE SPIRIT OF SLOTH, DESPAIR, LUST OF POWER AND IDLE TALK. (*FULL PROSTRATION*)**

**BUT GIVE RATHER THE SPIRIT OF CHASTITY, HUMILITY, PATIENCE AND LOVE TO THY SERVANT. (*FULL PROSTRATION*)**

**YEA, O LORD AND KING! GRANT ME TO SEE MY OWN TRANSGRESSIONS AND NOT TO JUDGE MY BROTHER, FOR BLESSED ART THOU, UNTO AGES OF AGES. (*FULL PROSTRATION*)**

**O GOD, CLEANSE ME, A SINNER. (*12 TIMES WITH 12 DEEP BOWS*)**



Sunday, March 29, 2020

Tone 8

Gospel: St. Mark 9:17-31

Epistle: Hebrews 6:13-24

Fourth Sunday of Lent / St. John Climacus (of The Ladder)

**MARCH Bulletin Sponsor:** *Father Andrew in memory of His Eminence, Metropolitan Nicholas, my ordaining Hierarch*

## Liturgical & Events Schedule

### FOR WEEK OF MARCH 29TH

Due to the Corona Virus all services are suspended until further notice.



### June 12 - 13

Deanery celebration of 50<sup>th</sup> Anniversary of OCA.

Holy Trinity Orthodox Church Parma, OH

### Friday, June 12

6:30pm: Akathist to All American Saints followed by a talk about the journey of the OCA.

### Saturday, June 13

9:00am: Greeting of the Bishop followed by Divine Liturgy and a All American Breakfast Buffet. RSVP required. Watch for sign up sheet.

### Bishop Paul's TENTATIVE Travel Schedule

Holy Trinity, Chicago, IL, April 10<sup>th</sup> to 12<sup>th</sup>

- *Lazarus Saturday and Palm Sunday Services*

### SPECIAL COLLECTION MARCH

Mission Boxes for the Food Pantry.

110 E Main Street, Marblehead, OH 43440  
[www.holyassumptionmarblehead.org](http://www.holyassumptionmarblehead.org)

### APRIL BULLETIN AND CANDLE SPONSORS

**Bulletin:** (\$50) Fr. Andrew: In memory of my mother, Dorothy on the occasion of her b-day  
**Chandelier:** (\$50) Basil: In loving memory of Jean

**Altar Candles:** (\$50) Laura: In loving memory of her mother Margaret

**Candles on the Tomb:** (\$25) Open

**Eternal Light & Icon Screen:** (\$25) Open

### MARCH BULLETIN AND CANDLE SPONSORS

**Bulletin:** (\$50) Fr. Andrew: in memory of my ordaining Bishop His Eminence Metropolitan Nicholas

**Chandelier:** (\$50) Susan: in memory of her father Frank, God-father Peter, and brother Bill

**Altar Candles:** (\$50) Fr. Andrew: In memory of my father, George

**Candles on the Tomb:** (\$25) Basil: in loving memory of my nephew Richard Benya

**Eternal Light & Icon Screen:** (25) Diane: in loving memory of my brother Richard on his anniversary (3-13-83)

### For Your Prayers

**Julia Guzy** (96 ½ yrs old)  
1601 Church Rd  
Marblehead, OH 43440

### Diane Tryon

109 Joslyn Street  
Arcadia, OH 44804

Please remember our shut-ins especially now during this National Crisis.



## ATTENDANCE - MARCH

**Friday, February 28:** 4 attended the Akathist to St Raphael

**Sunday, March 1:** 25 Total (19 members; 3 children; 3 guests; 10 Communicants; 18 attended Forgiveness Vespers; 8 Attended Sat. Vespers

**Monday, March 2:** 3 attended morning services; 12 attended Canon of St Andrew

**Tuesday, March 3:** 4 attended Morning services; 11 attended Canon of St Andrew

**Wednesday, March 4:** 3 attended Morning services; 13 attended Canon of St. Andrew

**Thursday, March 5:** 3 attended morning services; 12 attended Canon

**Friday, March 6:** 2 attended morning services; 12 attended Pre-Sanctified

**Sunday, March 8:** 19 Total (16 members; 2 children; 11 Communicants; NO VESPERS

**Wednesday, March 11:** 13 attended Pre-Sanctified

**Friday, March 13:** 10 attended Moleban

**Saturday, March 14:** 6 attended Memorial Liturgy

**Sunday, March 15:** 22 Total (19 members; 2 children; 1 guest; 13 Communicants; 9 attended Vespers

**Wednesday, March 18:** 6 attended Pre-Sanctified

## MONTHLY TITHING ONLY MARCH

Goal Pledged per month: \$4,600

**Sunday March 1:** \$1,045

**Sunday, March 8:** \$1,071

**Sunday, March 15:** \$ 584

## OTHER WEEKLY INCOME

**Sunday, March 1:** \$10 Candles; \$50 Vigils; \$50 Bulletin; \$50 Special Collection (Food Pantry)

**Sunday, March 8:** \$11 Candles; \$50 Altar candles; \$105 Vigils; \$25 Eternal Light; \$30 bookstore; \$50 Special Collection (Food Pantry)

**Sunday, March 15:** \$12 Candles; \$40 Vigils; \$1 Special Collection (Food Pantry)

## PRAY FOR OUR CATECHUMENS

Rachael Adamcio

Luke Welch

Lydia Welch

Tristen Welch

### Possible Catechumens:

Loreen Welch

Cheyenne Welch

May God & the Holy Spirit guide them in their journey in the Orthodox Church and the Orthodox way of Life.

## CONFESSIONS / HOME VISITS UPDATED

Due to the current situation, Confessions can be heard by phone but no absolution can be given until "Stay at home" ban is lifted in the State of Ohio. Absolution Must be done in person. Please call father Andrew to set up a time for confession.

Effective immediately Home visits are to cease, unless extreme emergency, until further notice.

God designed us as social being. Thus, this time of required isolation, for some it can be difficult. If you need to talk or If you need the bulletin mailed to you please let me know.

If there is anything one needs, or an extreme emergency please contact me. I am available for anything, 24/7 seven days a week.

Take care, stay calm, pray and be at peace during this Lenten journey. Don't let the Devil distract you. God is with us!

# PRAYER LIST Updated 3-25

## Clergy:

His Beatitude, Metropolitan Theodosius  
His Beatitude, Metropolitan Herman  
John Duranko (*Father's home pastor*)  
James Gleason (*Father's Spiritual Father*)  
Moses Barry  
Steven Frase  
Joseph Gibson  
Gregory Grivna  
Emilian Hutnyan  
Josef Von Klarr  
Dan Kovolick  
Vladimir Lecko  
David Lis  
Myron Manzuk  
Philip Lasbrook  
Christopher Phillips  
Dan Ring (St Joes)  
Benjamin Tucci  
Peter Tutko  
Deacon Nicholas Denysenko  
Deacon Paul Gansle  
Deacon Gregory Krutchak  
Deacon Paul Mitchell  
Sub-deacon Wylie Meath

## Matushkii:

Pani Patricia Duranko  
Myra Kovolick  
Virginia Lecko  
Maura McCartney  
Jillian Rettig  
Snezana Ruzic  
Sonya Tutko

## Parishioners / & their Family:

John Beadle (*Elcishko*)  
Newborn Samuel Calzone (*fr.s cousin*)  
MaryAnn Cook (*Cousin to Twarek's*)  
John Richard Elchisco  
Ruthe Flewelling  
Debbie Garnek (*Roddie's sister*)  
Michael Glovinsky (*Basil's nephew*)  
Heidi Golob  
Shirley Gresh (*Wife of Ernest*)  
Julia Guzy  
Joseph Habegger (*Laura brother-in-law*)  
Barb Heffernan

Tom Hileman  
Alice Jackson (*Mazurik*)  
William Jappsen (*Diane T.*)  
Michael Kouznetsov (*Mary Hiser's son*)  
Kris Kollar (*Fr. 'S cousin*)  
Betty Kovach  
Kristen (*Cassell's daughter*)  
Terri Lariccia (*fr's cousin*)  
David LaValle (*Fr. 's cousin*)  
Helen Lis  
Greg Mazur  
Judy Mazurik (*Paul Mazurik's*)  
Toddler Stella Miller  
Katelyn Pipenur (*Niece of Jean*)  
Earl Rindfleisch  
Helen Jean Rofkar (*Elchisco*)  
Joe Rose  
Maryann Royhab  
Steven Schirtzinger (*Soski*)  
Christy Schutt (*Joe's sister*)  
Peter Truta (*Jean H's cousin*)  
Diane Tryon  
Greg Tryon  
Christine Twarek  
Tom Twarek  
Carter Twarek  
Katie and her baby Bodhi (*Cassell's daughter-in-law*)  
Pani Stacey Mihaley & her newborn Azariah (*Fr. 's Cousin*)  
Nikki & her unborn baby  
Katherine & her unborn baby (*Fr. 's cousin*)

## Other Requests:

Sandra Alex (*Muzyka*)  
Alexia  
Infant Baylor  
Dick Biro (*Natalie's friend*)  
Anna Burch (*Wayne's friend*)  
Delores Danchisen  
Layne Demkosky  
Paul Demkosky (*Fr's friend*)  
Marge Dziama  
Mary Dziak (*Twarek*)  
Ben Franklin (*Laura friend*)

Theodore Geletka (*St. Michael Broadview Heights' choir director*)  
Brad George (*Christi's friend*)  
Donald Gresh (*Basil*)  
Elliot Joy (*Police chief's son*)  
Scott Kluding (*Twarek*)  
Tommy Leonchik (*Fr's friend*)  
Jake Lipstraw (*Twarek*)  
Mark Ludvik (*Guzy*)  
Anna Maiani (*Friend of Wayne-*)  
Claudia McDonald (*Twarek*)  
Pauline Meath (*Fr's*)  
Tim Nash (*Royhab*)  
Charlie Nowak (*Avery's*)  
Beth Reinhard (*Diane friend*)  
Chris Reinheimer (*Bruno's*)  
Sandy Scafaria (*friend of Jean*)  
Arby Shenesky (*Pastor Bob's sister*)  
Betty (Elizabeth) Slanta (*sister-in-law of Kathy Jacob*)  
John Slanta (*brother of Kathy Jacob*)  
Matthew Sterling (*Tyron*)  
John Sutko (*Fr. 'S Friend*)  
Devin Thomson (*Jamestown*)  
Janice Timko  
Philip (Andy) Timko  
Steve Turinsky (*Twarek*)  
Bob Van Osdol (*Twarek*)  
Chuck Wiedenhoft (*Twarek*)  
Rachel (*Darlene M.*)  
Kristina and her newborn Michal (*Fr. 's friend*)  
Molly & her unborn baby  
Mollie & her unborn baby (*Fr. 's friend*)

## Military:

Craig Cassell  
Nathan Brown  
Alena Grabavoy  
Alex  
Jake Ellithorpe

Con't Pg 5

## A Reflection on the Life-Giving Cross His Beatitude Metropolitan Tikhon

We have now come to “the middle of the time of abstinence” and “have reached the veneration of the life-giving Cross of Christ.” In the common understanding, the Cross is often seen as a symbol of the great difficulties that face us in life: the cross of illness, the cross of painful relationships, the cross of a heavy personal burden. Although these difficulties are all too real, we are reminded this week that “the veneration of the Cross has come shining as the sun with the light of salvation...” making this a “holy week of light.” The question then becomes: how do we, who are “held fast by the darkness of the passions” receive this light which is shed on us? How do we transform those difficulties into opportunities to return to Paradise? We are familiar with the liturgical depiction in which the flames of the fiery sword guarding Eden are quenched by the wood of the Cross; This is not simply a literary image but an expression of a spiritual truth. The Lord Himself, through His Passion, has shown us that “the best path to exaltation is humility,” and He has reminded us, in the parable of the Publican and the Pharisee, that this is the best path for us as well. The Pharisee was rejected for his boasting but the “humble-minded Publican was justified through his silent prayer.” We are asked not only “to choose this humble-mindedness, but to accept it in our heart.” It is in the heart of the humble that God’s grace comes to dwell, and one way to acquire this inner humility is to “humble the passions of the body through abstinence from food and the rejection of pleasures.” Our Lenten ascetical activities will not remove the difficulties from our lives, but they will help us learn the humility that brings God’s help. In this way, we can sing with the hymnographer: “O brethren, having come to the middle of the Fast, in good courage, and with willing hearts, let us complete with God’s help the part which still remains, that in great joy we may behold the Passover of the risen Christ.”

## Reflection by Archbishop Lawrence Farley who contemplates what it means to fast from assembling as a church.

As I write these words, we are under effective lockdown because of the spread of the Corona Virus, often referred to as “Covid 19”. In the current absence of a vaccine, the health departments of the various governments here in Canada have determined that the only way to slow the spread of the disease is by “social distancing”—i.e. by staying away from others by a distance of several feet. This obviously presents a problem for those assembling in public, such as those at sports events, movie theatres, and restaurants—and churches. Therefore, our bishops have decided most reluctantly to close the churches for now to cooperate with the authorities in being good citizens, since even when one sanitizes walls, tables, chairs, and icons, one cannot keep a sufficient distance from the other worshippers.

The issue, of course, is one of charity: even if one does not care for one’s own health, one wants to avoid giving the disease to another. Simply saying, “Trust God” is not an answer. We are repeatedly commanded to obey the secular authorities God has placed over us (Matthew 22:21, Romans 13:1-2, 1 Peter 2:13-15). We are also taught by divine example not to leap off the pinnacle of a temple, trusting that God will catch us and save us from the consequences of our own stupidity. God gave us all a brain, and He expects us to keep it plugged in and turned on.

This present crisis teaches us a number of important lessons, even apart from the lesson that we should obey the secular authorities and our bishops. It teaches us the importance of fervent prayer. It teaches us the virtues of patience and of perseverance. And it teaches us the importance and true nature of the Church, which is that of community.

We have already seen that temporary separation from the church community can be an effective *Con’t Pg 7*

---

### PRAYER LIST CONTINUED

#### Captives:

**Metropolitan Paul** (*Orthodox Archdiocese of Aleppo*)

**Archbishop John** (*Syriac Archdiocese of Aleppo*)

**The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world**

## APRIL Celebrations

ANNIVERSARY	BIRTHDAY	
<p>20- Ron &amp; Bobbie Royhab 4-30-2011: Retired Bishop Matthias of Chicago <b>NAMESDAY</b> 4-22: Archbishop Nathaniel of Detroit 4-25: Archbishop Mark of Philadelphia</p>	<p>1-Shawn Lariccia 2- Fr. Andrew 4- His Grace Bishop Matthias 5-Fr. Herman Kincaid 5- Nicholas Schutt 10- Jean Hileman 13- Jennifer Heffernan 13-Margarita Leso 17- Natalie Twarek</p>	<p>18- Nancy Bunge 18- Diane Tryon 22- Greg Tryon 23- Paul Demkosky Jr 24- Jim Mazur 24-Matt Lariccia III 27- William Jerome 27- Katie Cassell 29- Katie Twarek</p>

*If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.*

## APRIL Reposed

<p>1-Andy Basala (1982) 1-Larry Twarek (2019) 4- Sophia Jump (2012) 4- Rose Bartek (1986) 4- Harry Flewelling (2018) 6- John Sabol (2017) 7- Louis M. Benya (1976) 7- Mitered Archpriest Basil Dziama (1969) Former Pastor 7- Bob Mazur (2018) 11- Archbishop John (1982) 11- LaVerne Schutt (2014)</p>	<p>12- Helen Tomko (1989) 14- Paul Glovinsky (1978) 15- Stephen Brooks (2005) 16- Mary Wright (2005) 17- Lois Mazurik (1999) 22- Olga Belenky (1971) 22- John Beadle (1988) 22- Fred Millie (1996) 24- Demasthony Ballan (1968) 24- Fr. Stephen Dutko (2009) 26- Margaret Mazur (1987)</p>	<p>26- Russell Kovach (1981) 28-Ann Kovalick (2018) 29- Olga Kollmeier (1972) 30- Anthony Hubicki (1977) Dolores Martin (1974) Herb Hobson (2004) Charles Rose (2015) Michael Elchisco (1913) Andrew Kopchock (1914) Anna Onyock (1916)</p>
---	--	---

### Mark 9:17-31 (Gospel)

Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.” He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.” Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, “How long has this been happening to him?” And he said, “From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.” Jesus said to him, “If you can believe, all things are possible to him who believes.” Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: “Deaf and dumb spirit, I command you, come out of him and enter him no more!” Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.” But Jesus took him by the hand and lifted him up, and he arose. And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?” So He said to them, “This kind can come out by nothing but prayer and fasting.” Then they departed from there and passed through Galilee, and He did not want anyone to know it. For He taught His disciples and said to them, “The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.”

## *Fr. Lawrence Con't*

Lenten discipline. Such a separation from the church community is an effective discipline precisely because it is temporary and unusual. It is the same as any other kind of Lenten fasting: abstinence from meat is an effective discipline because generally we do not abstain from meat. (Vegans, presumably, find other forms of Lenten discipline.) And the separation from our fellow parishioners at worship is a discipline precisely because most Sundays find us together with them. It is the stark difference between our present practice and the norm that makes the practice into a discipline.

We see then that the reception of the holy Eucharist cannot sensibly be separated from this gathering together as a church. Indeed, the very word “church”—*ekklesia* in Greek—means “gathering”. Individual Christians gather together on Sunday, and the result of this action is a gathering, an assembly, an *ekklesia*, a church. Christ has promised to be among His people when they gather like this, even if the gathering is a very small one consisting only of two or three (Matthew 18:20). That is why the Church is the Body of Christ—Christ is present in and through this gathering and works through it in the same way as we are present in and work through our own body.

The Eucharist presupposes this gathering, and supports it. St. Paul taught that when individual Christians receive the Eucharistic bread, they are thereby joined afresh to Christ in His body. In this way the Church is reconstituted every week at the Eucharist. In the words of Paul, “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Corinthians 10:17). In other words, we become the one body of Christ because we all share in the same Eucharistic bread. The Eucharist is what Christians do on Sunday when they gather together in the Lord’s Name, and the celebration of the Eucharist presupposes a previous gathering.

That is why the Eucharist cannot be celebrated alone. The priest cannot serve the Eucharist (or “say Mass” in old western terms) all by himself, for the Eucharist presupposes a gathering of all the faithful, even if the gathering comprises no more

than two or three people. And for the same reason, one cannot receive Holy Communion at home by oneself with the aid of a television set. I remember in the days of my youth watching Rex Humbard on television, who billed himself as “your T.V. pastor”. He would sometimes hold a Communion service on his television show and invite those at home to have Communion with him by taking a piece of bread and a sip of wine (well, grape juice actually) at the time they all did. The problem (one of many) was that those at home could not gather together with everyone else having Communion. They were not a part of the church or the assembly because they did not in fact assemble. Viewing television at home is not assembling; it is sitting down and watching. To be part of the morning *ekklesia* one must leave home and assemble. That is what the word means.

What then of the ancient practice (mentioned by St. Justin Martyr in his *Apology* chapter 67) of the deacons taking the Eucharist to those who were not present at the Sunday morning assembly? This is the exception that proves the rule. Those to whom the deacons took Holy Communion were the sick and shut-in who were not able to assemble. Those absent did not decide to sleep in or stay away because found assembling inconvenient. And the deacons did not commune them simply to give them the sacrament, as if the Church was simply a kind of sacramental outlet, making available the Eucharist to individuals; it was to preserve their unity with the assembly from which their sickness had temporarily separated them. Their reception of the Eucharist did not only unite them to Christ, as if it were a spiritual vitamin which worked by itself apart from the assembly. The Eucharist they received from the deacons united them to the assembly where it was celebrated. Put another way, it united them to Christ who had manifested Himself in the assembly. The Eucharist therefore reveals the centrality of the assembling Church.

This is one of the lessons that Covid 19 teaches us. During this present crisis we fast from assembling in the same that we fast from certain foods during Great Lent. And the discipline of fasting from food sharpens our appetite for that from which we fast. After forty days of fasting from meat, fish, and dairy, we look forward to feasting on them again at Pascha when the Great Fast is over. We miss eating these foods, and feel the abstinence keenly.

In the same way, we now look forward *Con't pg 8*

**Fr. Lawrence con't**

to assembling again when the crisis has subsided, since we keenly miss the Eucharistic assembly. We miss not only receiving the Eucharist, but also miss seeing our friends. If the rigours of the fast make even (for me anyway) McDonald's hamburgers seem appealing, perhaps the rigours of missing Church will make appealing even the sight of some of our parishioners whom we previously found difficult!

Meanwhile, we continue to fast, abstaining from the Eucharist and from assembling as a church. Let us use this time of abstinence to grow closer to Christ through fervent prayer and to let it sharpen our appetite for the Eucharist. Thanks to Covid 19, we may never again take for granted the Sunday Liturgy.

---

**BUILDING / RESTORATION FUND**

Our 125<sup>th</sup> Anniversary is coming!

**Fund Purpose:** To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund*.

---

**40 DAY REMEMBRANCE**

- March 15:** Police officer from AL & FL
- March 22:** Soldiers killed in Afghanistan / His Grace Bishop Varlaam
- March 29:** Mountain Apache officer David
- April 5:** Victims from the Milwaukee Shooting
- April 12:** FF Tommy from AZ
- April 26:** 2 marines Moises & Diego killed in Iraq and 2 Americans killed in Iraq / Police officer from Philadelphia
- May 3:** Police officer killed in Ohio

---

**The Joy of the Cross  
by Fr. Jonathan Lincoln**

*“Rejoice in the Lord; rejoice in the Lord; rejoice in the Lord. May the Lord guard your soul and body and spirit from every evil, as well as from every opposition of the devil and every troubling*

*Imagination. The Lord will be your light, your protection, your way, your strength, your crown of gladness and eternal help.” — St. Barsanuphius the Great, Letter 10*

Our lives have all been affected by the fear, isolation, and uncertainty in society due to the coronavirus. But yet, brothers and sisters in Christ, should we be surprised that we're experiencing these temptations and difficulties during Great Lent? Should we be surprised that as we approach the Sunday of the Cross, the demons appear to be working overtime?

Certainly not. As the Holy Apostle Peter encourages us, “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy” (1 Peter 4:12-13).

What appropriate words for our time! This cross that we're experiencing—the coronavirus and the ensuing unprecedented “social distancing” — can *itself* be a participation in Christ's own sufferings, “that when His glory is revealed” at the Second Coming, we “may also be glad with exceeding joy.”

St. Peter's words remind us that “through the Cross, joy has come into all the world.” *Through* the suffering, isolation, and pain of our Lord's crucifixion, we are given the opportunity to experience a foretaste of the joy of Paradise here on earth. And the way by which we may experience the joy of Paradise is *through* denying ourselves, taking up our cross, and following Him (Mark 8:34).

And if this sounds ludicrous, consider the Lord Jesus's own joy in suffering: “Who *for the joy that was set before Him* endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (Heb. 12:2). Ascending Golgotha, He saw that the outcome of the Cross was not only death, but resurrection; not only sorrow, but joy!

The truly Good News for us, in the midst of the craziness of the coronavirus, is that by bearing this cross of fear, isolation and uncertainty with hope in God and with self-sacrificial love for our neighbors, by enduring this “fiery trial” with patient endurance, we open up our hearts to a foretaste of the heavenly **Con't Pg 9**