St. Nicholas Antiochian Orthodox Church

a parish of the Antiochian Orthodox Christian Archdiocese of North America
His Eminence Metropolitan SABA, Archbishop of New York &
Metropolitan of all North America
His Grace Bishop THOMAS, Auxiliary Bishop of the Diocese of Oakland & MidAtlantic
The Very Reverend Father Samuel Haddad, Pastor
Deacon Matthew Benefield
211 South Heber Street ☙ POB 5026 ☙ Beckley, WV 25801
Parish (304) 252-5821 - Cell (304) 541-8550 (*use this to contact Fr. Samuel*)
fr.samuel@att.net **www.orthodoxbeckley.org**

Tone 6 **March 8, 2026** Eothinon 6

COMMEMORATION OF GREGORY PALAMAS,
ARCHBISHOP OF THESSALONICA
THEOPHYLACT THE CONFESSOR, BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE SEVENTY

Today's Reader: Suresh Thomas

Next Sunday– March 8, 2026

Reader: **Bruce Hamilton**

Commemorations/Bread Offering for the Holy Oblation: **The Shammaa Family**

The Luncheon next Sunday will be prepared by: **The Thompson, Rhyne & Kemlock Families**

Bread for the Holy Oblation is offered for the Health and Salvation of Jay, Hannah, Ryan, and the members of the Roudebush Family

It is also Given In Loving Memory of Eddie and the departed members of the Roudebush Family.

"the Disciples were first called Christians in Antioch" (Acts 11:26)

Please note that **Holy Communion is reserved for members of the Holy Orthodox Church** who have prepared themselves through prayer, fasting and confession. However, all are welcome to partake of the blessed bread at the dismissal.

Please join us during our fellowship at the
Coffee Hour immediately after the Divine Liturgy.

Important Announcements . . .

As we continue our journey in this blessed season of Great Lent, let us all remember to set aside time to pray, to fast, and to do works of mercy for those who need mercy. Enter into the Fast with joy in your heart, and humility in the face of God. This is a great time of preparation, and part of that preparation is a sincere self-evaluation and heartfelt confession. Fr. Samuel is available to hear your confession during Great Lent, and at the times listed in the coming week's schedule, or by appointment..

Please take a moment to make note of the Divine Services offered during Great Lent and put them on your personal calendar. Check the services in each week's Bulletin as changes can occur . During Great Lent, we offer increased prayers to God, and I hope that you can come to many of the services that are offered. May God bless your Lenten Journey!

Upcoming Events

Saturday, March 14th ~ **Pysanky Workshop** presented by Christine Cacic. The Workshop will begin at 2:00 pm, and all materials will be provided.

Sunday, March 15th ~ Sunday of the Veneration of the Holy Cross.
1:30 pm ~ **Men's Fellowship of St Seraphim of Sarov Meeting.**

"Blessings Box" Collection Update

Beloved in Christ,
This year, we are collecting non-perishable food for our new BLESSING BOX! PLEASE KEEP BRINGING FOOD so that we may continue to stock our shelves and have food to stock adequately. We need to continue our efforts in providing food for those who are truly Hungry. God bless everyone for your holy efforts!

Tone 6 Eothinon 6

Commemoration of Gregory Palamas
archbishop of Thessalonica
Theophylact the Confessor, bishop of Nicomedia; Apostle Hermas of the Seventy

Troparion of the Resurrection, *in the Sixth Tone*

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

Troparion for St. Gregory, *in the Eighth Tone*

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

Troparion of St. Nicholas, *in the Fourth Tone*

Thy righteous acts have manifested thee to thy flock as a model of faith, a reflection of humility, and a teacher of abstinence, O Father Bishop Nicholas. Therefore, through humility thou hast achieved exaltation, and through poverty riches. Intercede thou with Christ to save our souls.

Kontakion of the Sundays of Great Lent*, in the Eighth Tone*

O Victorious Leader, we thy servants ascribe to thee our victory trophy. And since thou hast saved us from adversity we offer thee our thanks, O Theotokos. So as thou hast that invincible power, continue to deliver us from danger. That we may cry out to thee: Hail O Bride without Bridegroom!

Epistle
Hebrews 1:10-2:3

Prokeimenon: O Lord, save Thy people, and bless Thine inheritance.
Unto Thee will I cry, O Lord my God.

Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But to which of the angels did He say at any time, “Sit on My right hand, until I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

Gospel
Mark 2:1-12

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” Now, some of the scribes were sitting there, reasoning in their hearts, “Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, “Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’? But that you may know that the Son of Man has authority on earth to forgive sins” – He said to the paralytic – “I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

Lenten Synaxarion

Sunday of St. Gregory Palamas

Now is the truly great preacher of the Radiant Light
led by the Source of Light to the never-setting Light

This son of the divine and never-setting Light was a true man of God indeed, and a wondrous servant and minister of the divine mysteries, having been born in the imperial city (Constantinople) of most radiant and glorious parents. Through his virtue and instruction he desired to adorn not only the outer of mankind according to the senses, but also much of the unseen inner being. When he was yet quite young, his father died. His mother, brothers and sisters raised him and instructed him in morals, catechism and sacred scripture, and sent him to teachers of worldly wisdom, from whom he learned well. Cleverly combining his learning with a natural zeal, he soon became skilled in verbal arts. At the age of twenty, regarding all earthly things as inferior and passing dreams, he sought recourse to God the Author and Giver of all wisdom, to consecrate his entire self to God through a perfect life. Hence he disclosed his great love for God, his pious intentions and burning desire to his mother, and he found that for a long she too had been desirous of this and rejoiced at his decision. And straightway gathering her children his mother said with joy, "Behold, I and the children God has given me!" And she disclosed to them the intent of the great Gregory, asking if it seemed to them to be good. And he with words of instruction soon convinced them all in earnestness to follow him in his love and withdrawal from life. Distributing then his earthly possessions to the poor according to the teachings of the Gospel, and cheerfully abandoning human love, earthly honor and the approbation of men, he followed after Christ.

Placing his mother and sisters in a convent, he and his brothers went to the sacred Mount Athos, where he convinced his brothers to stay in different monasteries, so that they would have no time to be together, thereby perfecting their life in God. He himself became obedient to a wondrous man named Nicodemus who had consecrated his life of silence to God alone. Learning from him through actions every precept and every virtue, through a mystical revelation there he received the protection of the all pure Theotokos, an invincible help in all things. After Nicodemus' parting from this life to God, having lived for several years in the Great Lavra most zealously with perfection of thought and a love of silence, Gregory left the Lavra and embraced the wilderness.

Increasing ever in love and always desiring to be with God, he dedicated himself to a life of utmost severity, strenghtening his reasoning with earnest attention, raising his thoughts to God, practising prayer at all times, meditating on divine things, and leading an excellent life. With the help of God he overcame the attacks of demons, and cleansing his soul with fountains of tears at all night vigils, he became a chosen vessel of the gifts of the Spirit of God, and often had visions of the Godhead.

Wondrously, because of the commencement of attacks of the Ishmaelites on Thessalonica, he retreated to the summit skete, and was constrained to speak with several of the citizenry. Having led a diligent life, for he was no longer young, and having cleansed his body and soul entirely, at God's command, he received the great anointing to the priesthood, and like an angel, becoming trancendent in the celebration of the sacred mysteries, so that all who observed him were moved. He was truly great and was recognized as a bearer of the Spirit by those who lived godly lives, revealing himself to those who witnessed the following outward signs: He had authority over demons and was able to release those possessed from their wiles and deceit. He could change barren trees into fruitful ones. He foresaw things to come, and was blessed with other gifts and fruits of the Divine Spirit. For when it lies within our power to act upon the virtues, then we are not able to fall into temptation. Without the virtues there can be no perfection or appearance of faith in God (for, he says, action and passion descending together perfects a man in goodness after God), but frequent falls into various temptations...this great man...so that he is shown to be perfect to all. And what mind can think on this further?

What more can be said? First the licentious wiles of the evil contender. And then the lies and slanders of the new theomachists were directed at him. In all twenty-three years he endured much anger and affliction. For the Italian beast, Varlaam of Calabria, philosophized in a worldly manner, and through the vanity of his philosophy (for he thought to know everything) he mounted a fierce attack against Christ's Church, against our faith and against those who openly professed it. For the grace of the Father, the Son and the Holy Spirit is one and the light of the age to come, as also the righteous shine like the sun, as Christ Himself demonstrated beforehand in splendor on the mountain. And simply he erroneously taught that all the power and action of the Godhead in three hypostases and all differences there might be in the divine nature were created, and those who piously believed that the divine Light was uncreated, and all His power and action, as not to one new of that which is naturally in God, through his rhetoric and widespread letters, he called bitheists and polytheists, as the Jews, Savelius and Arius call us. For the sake of these the divine Gregory, as a defender of piety and most glorious intercessor, fought before everyone and was reviled. He was sent by the Chruch to Constantinople, and he went. And when the most divine emperor Andronicus, fourth after the Paleologos, sought to defend the faith, a sacred council was assembled. And when Varlaam appeared with his previously mentioned impious teachings and his accusations against piety, the great Gregory, filled with the Spirit of God and clothed with invincible power from on high, stopped his mouth from speaking against God and disgraced him utterly. With words of spiritual fire and documents he burned Varlaam's heresies like brushwood to ashes. Wherefore unable to endure the shame, the enemy of piety ran back to Italy, whence he came. Immediately after this the council exposed his great harm, and with arguments to the contrary dispersed his compostions.

But those who had partaken of these ideas did not cease their struggle against God's Church. For this cause through the great urging of the sacred council, the emperor himself, and most importantly the command of God, Gregory was persuaded to ascend the bishop's throne, and was appointed the pastor of the sacred Church in Thessalonica. Wherefore he bravely and steadfastly accomplished great deeds in behalf of the Orthodox Faith. But many evil heirs of Acindinus and Varlaam appeared, fierce beasts born of ferociousness, as well as their teacings and compositions, not once, not twice, not three times, but many times in great quantity, and not during the reign of one emperor or patriarch but during three successive reigns and an equal number of patriarchates and many councils, which through divinely inspired words and writings, countered them in many ways, and eventually overcame them completely. And some persist, having no regard for the High Court, shamelessly at-

con't on following insert

tacking the saints who triumphed over them. Such were in short Gregory's victories over the impious.

Then God, in an ineffable manner, sent the teacher to the East. He was sent as the elder from Thessalonika to Constantinople to make peace between two quarreling emperors. But he was seized by the Agarians and for an entire year was made to travel in suffering from place to place, from city to city, fearlessly preaching the Gospel of Christ. And he affirmed and convinced them in their faith, entreating them to remain steadfast, confirming with divine wisdom those who were wavering in the faith or could not understand or asked questions about the previous events, and freely granting healing to those who asked it. To those who did not believe, to wretched apostates, to those who had followed them and those who cast aspersions on our teachings about the incarnate providence of our Lord and God, or the veneration of the precious Cross and the holy icons he spoke many times without hesitation. He spoke also of Mohammed and answered many other questions which they put to him. Some wondered in themselves, others were angered and put forth their hands and would have made him a martyr, if not for God's plan and the promise of money to be gained from his ransom. So he was spared.

Then the great saint was freed by the lovers of Christ, and this bloodless martyr returned once more in joy to his flock. In addition to the other many and great gifts and preeminent qualities, which he had, he was also adorned with the wounds of Christ, bearing also in himself Christ's, according to Paul. Let us describe him; these were his characteristics. Along with his excellence he was meek and humble. (We do not speak here of God and divine matters, for he was quite a defender of these.) He did not remember evil and was good-natured, desiring to return good for evil. He never quarreled. He was always patient and magnanimous in the face of adversity. He was above vanity and sensuality. He was always temperate and not extravagant in all personal necessities, and for all that time he was not ill. He endured quietly and silently, always graciously, to the limits of what was done to him, so that all would see him as reasonable, attentive and keen witted. And consequently he never allowed his eyes to be void of tears, but sympathized with a flow of tears.

And so like a martyr from the beginning to the end he struggled against demons and the passions, driving heretics far the Christ's Chruch, defining the Orthodox Faith through his words and compositions, and by them as with a seal sealing all divinely inspired writing, for his life and word became a seal of the life and words of the saints. He tended his flock for thirteen years more in the godly manner of the Apostles, and having adorned them with his moral teachings, he guided them to the heavenly sheepfold. And having served all Orthodox, both those who lived during his time and those yet to be born, he was translated to the higher life, having lived sixty-three years in all. And he commended his spirit into the hands of God, leaving his body to his flock, as a special portion and a precious treasure, enlightened and glorified at the end.

For every day Christ benefits in wonders those who come near in faith and grants healing of many diseases, many of whom tell of their cures. Through his prayers, O God, have mercy upon us. Amen.

General Rules of the Lenten Fast

The Lenten Fast rules that we observe today were established within the monasteries of the Orthodox Church during the sixth through eleventh centuries. These rules are intended for all Orthodox Christians, not just monks and nuns.

The first week of Lent is especially strict. On Monday, Tuesday and Wednesday, a total fast is kept. In practice, very few people are able to do this. Some find it necessary to eat a little each day after sunset. Many faithful do fast com-pletely on Monday and then eat only uncooked food *(bread, fruit, nuts)* on Tuesday evening. On Wednesday, the fast is kept until after the Presanctified Liturgy.

From the second through the sixth weeks of Lent, the general rules for fasting are practiced. Meat, animal prod-ucts *(cheese, milk, butter, eggs, lard),* fish *(meaning fish with backbones),* olive oil and wine *(all alcoholic drinks)* are not consumed during the weekdays of Great Lent. Octopus and shell-fish are allowed, as is vegetable oil. On weekends, ol-ive oil and wine are permitted.

According to what was done in the monasteries, one meal a day is eaten on weekdays and two meals on weekends of Great Lent. No restriction is placed on the amount of food during the meal, though moderation is always encouraged in all areas of one's life at all times.

Fish, oil and wine are allowed on the Feast of the An-nunciation *(March 25)* and on Palm Sunday *(one week before Easter).* On other feast days, such as the First and Second Finding of the Head of Saint John the Baptist *(February 24),* the Holy Forty Martyrs of Sebaste *(March 9),* the Forefeast of the Annunciation *(March 24)* and the Synaxis of the Archangel Gabriel *(March 26),* wine and oil are permitted.

2026 Great Lent ~ Schedule of Services

3/8/26 (Sun)	O,DL	Sunday of St Gregory Palamas
3/11/26 (Wed)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/12/26 (Thu	6:00 pm	Great Compline
3/13/26 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (3rd Stasis)
3/15/26 (Sun)	O,DL	Sunday of the Veneration of the Holy Cross – Procession w/Decorated Cross
3/18/26 (Wed)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/19/26 (Thu)	6:00 pm	Great Compline
3/182026 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (4th Stasis)
3/22/26 (Sun)	O,DL	Sunday of St John Climacus
3/23/26 (Mon)	6:00 pm	Little Compline w/Life of St. Mary of Egypt & Full Canon of St. Andrew
3/24/26 (Tue)	5:00 pm 6:00 pm	Festal Orthros for the Feast of the Annunciation Festal Divine Liturgy for the Feast of the Annunciation
3/25//26 (Wed)	6:00 pm	Great Vespers for the Leave-taking of the Feast of the Annunciation
3/26/26 (Thu)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/27/26 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (Full)
3/29/26 (Sun)	O,DL	Sunday of the St. Mary of Egypt
4/1/26 (Wed)	6:00 pm	Presanctified Divine Liturgy followed by presentation
4/2/26 (Thu)	6:00 pm	Great Compline
4/3/26 (Fri)	6:00 pm	Little Compline w/Canon of the Raising of Lazarus
4/4/26 (Sat)	10:00 am	Divine Liturgy (Chrysostom) for Lazarus Saturday
4/4/26 (Sat)	5:00 pm	Festal Great Vespers for Palm Sunday
4/5/26 (Sun)	O,DL	Palm Sunday

Please check the schedule published in the Bulletin each week.

Calendar for the Week of March 8, 2026

Saints of the Day

Sunday—March 8, 2026 — Sunday of St Gregory Palamas
9:20 am Orthros
10:30 am Divine Liturgy
1:30 Youth Activity

Theophylact, the Bishop of Nicomedia

Monday— March 9, 2026 — Strict Fast

The 40 Martyrs of Sebaste

Tuesday—March 10, 2026 — Strict Fast

Holy Martyr Quadratus & His Companions

Wednesday—March 11, 2026 — Strict Fast
6:00 pm Presanctified Divine Liturgy
Pot-luck Lenten Dinner/Presentation
"Holy Anaphora of St Basil the Great"

St. Sophronios, Patriarch of Jerusalem; St. Euthymius, Bishop of Novgorod

Thursday—March 12, 2026 — Strict Fast
6:00 Great Compline

Gregory the Dialogist; St. Theophanes the Confessor; Symeon the New Theologian

Friday—March 13, 2026 — Strict Fast
6:00 Akathist Hymn to the Theotokos w/Little Compline—3rd Stasis

Translation of the Relics of St. Nikephoros

Saturday—March 14, 2026 — Strict Fast
2:00 pm Pysanky Egg Workshop (See Flyer)
5:00 pm Great Vespers
Confessions afterward

St. Benedict of Nursia

Sunday—March 15, 2026 — Sunday of the Veneration of the Holy Cross
9:25 am - Orthros
9:30 am - High School 10:00 am – Youth Ministry
10:30 am - Divine Liturgy
After Liturgy- Junior &Youngsters Church School
Men's Fellowship Meeting

Holy Martyr Agapios & His Companions

Please note that Confessions are heard at the time noted above in the coming week's schedule, or by appointment by calling Fr. Samuel at: ((304) 541-8550

St. Nicholas Orthodox Church

2026 Presentations

Given after the Presanctified Divine Liturgy during Great Lent

It is our tradition, following each of the six Presanctified Divine Liturgies during Great Lent (each Wednesday at 6:00 pm) to have a Lenten Pot-luck Dinner and a spiritual presentation.

"The Holy Anaphora of St. Basil the Great"

One writer once said that the "Eucharistic celebration is the sublime expression of the Christian Faith." Without a doubt, all Faithful Orthodox Christians know this to be true and the core of their spiritual life in Christ and His Holy Church. On the Sundays of Great Lent, we will experience what is, for the most part, the same Divine Liturgy we know so well yet called by a different name: **The Divine Liturgy of St. Basil the Great** – and in it, we find some very noticeable differences. One of these differences is the reading of long, beautiful prayers by the Priest, one of which is "**The Holy Anaphora of St. Basil the Great**". This series of Presentations will examine this rich set of prayers so that we can glean all that we can from the Divine Liturgy celebrated during the Holy Season of Great Lent.

Presentation II (3/11/2026): We begin the study of the prayers of the Anaphora of St. Basil the Great with the following:

1. Opening Dialogue ("Lift up your hearts . . ."); 2. Preface (adoration of the Holy Trinity)
3. *Presanctus* (references to angelic worship, leading to *Sanctus);* 4. *Sanctus* ("Holy, holy, holy . . .")

Presentation III (3/18/2026): In this session we will study what is perhaps the most distinctive prayer in the Anaphora of St. Basil the Great:

5. *Postsanctus* (confession of Trinity's divine economy of salvation)

Presentation IV (3/26/2026): We continue our study with the following prayers of the Anaphora:

6. Institution Narrative ("take, eat . . . Drink this all of you . . ."; 7. Anamnesis (remembrance of Christ, with parallels to second article of Creed); 8. Offering of sacrifice; 9. Epiklesis (invocation of Holy Spirit to 'consecrate' both people and offering)

Presentation V (3/26/2026 – Thursday): In this session we will briefly review what has occurred so far in the Anaphora, up until the Epiklesis, and will continue to the end with the following prayers:

10. Intercessions for Church and world (stemming from Epiklesis); 11. Doxology of the Holy Trinity
12. Conclusion of the study of the Anaphora of St. Basil the Great. We will consider how our worship been impacted by the knowledge of all that we have learned in these presentations.

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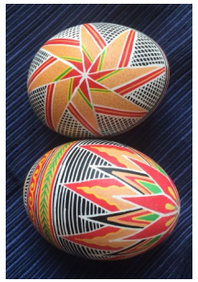
Pysanky Workshop

Saturday, March 14, 2026 - 2:00 PM

Presented by Christine Cacic

Pysanky are traditional Ukrainian Easter eggs decorated using an ancient wax-resist (batik) method, where intricate designs are "written" onto raw shells with beeswax and colored with successive dye baths.



Please let Christiane know if you are planning to come so that she can prepare materials for all participants

THE MEN'S FELLOWSHIP OF ST. SERAPHIM OF SAROV

Meeting

Sunday, March 15th at 1:30 pm (after the Luncheon)

Plan to attend this very important meeting on the subject of our preparation for Great Lent and Participation in Great and Holy Week

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 080/2026

The Sunday of Orthodoxy
March 1, 2026

Venerable Hierarchs, Reverend Fathers, Esteemed Members of the Parish Councils, and Beloved Faithful in Christ,

Greetings and blessings to you in the Name of our Lord, God, and Savior Jesus Christ!

I pray that your Lenten journey has begun with renewed strength and a spirit of repentance. As we enter more deeply into this holy season, I am reminded of the words of St. Isaac the Syrian, who taught: "Enter eagerly into the treasure-house that is within you, and so you will see the treasure of heaven."

This difficult yet profoundly hopeful exhortation calls us to anchor our hearts in humility while never losing sight of the boundless mercy and love of God. Great Lent offers us a sacred opportunity to cultivate this spiritual vigilance through prayer, fasting, and almsgiving.

On the Sunday of Orthodoxy, our hearts turn to the sacred legacy we have received—the faith preserved through the courage of the martyrs, the struggles of the ascetics, the devotion of our spiritual ancestors, and the teachings of the Holy Fathers. God has placed this precious inheritance in our care, that we may keep it alive and radiant for future generations. One of the main ways we do this is through the education and formation of our future clergymen who will be our priests, pastors and fathers.

Our seminarians, together with their wives and families, have embraced a life of sacrifice, faith, and service to Christ and His Holy Church. They are preparing their hearts and minds to shepherd Christ's flock, to teach the Gospel, and to sustain the very faith we celebrate today. I am grateful for my regular opportunities to meet with them, learning their stories, their hopes, and the unique gifts God has entrusted to them. These encounters assure me that the future of our Church is in faithful and capable hands.

As we do every year on this day, I ask each parish to offer a generous gift in support of the seminarians and their families. This responsibility belongs to all of us. As they prepare to give their lives for us, let us lovingly support them in advance.

Wishing you a grace-filled and spiritually fruitful journey to the Passion and the glorious Resurrection of our Lord, I remain,

Yours in the Service of Christ,

†Saba

+**SABA**
Archbishop of New York and Metropolitan of all North America