

# HOLY TRINITY BYZANTINE CATHOLIC CHURCH

March 15, 2026

Fourth Sunday of the Great Fast – St. John Climacus

Contact Us

Fr. Nathaniel Tapsak, Administrator

Dcn. Luke Crawford

104 Shaffer St.

Sykesville, PA 15865

814-894-5440

[holytrinitysykesville.org](http://holytrinitysykesville.org)

[holytrinitysykesville@gmail.com](mailto:holytrinitysykesville@gmail.com)

Facebook @ Holy Trinity Byzantine  
Catholic Church

Office Hours

9am–5pm Tuesday–Friday

---

Weekend Services

5pm Saturday Vigil Divine Liturgy

9am Sunday Divine Liturgy

Confession

6–6:30pm Wednesday

4–4:30pm Saturday

---

*Alienated at first from the divine contemplation \* because of the weight of the passions, \* you turned then your thoughts and deeds to the higher goods; \* meditating on the icon of the most pure Virgin \* and henceforth turning yourself away from all sin, \* in faith you venerated the precious Cross.*

Sticheron from Vespers for St. Mary of Egypt

# Week at a Glance

Our return to God for His abundant gifts (3/8): \$1,596

Online giving: <https://holytrinitysykesville.org/onlinegiving>

Sun, Mar 15    Fourth Sunday of the Great Fast – St. John Climacus

9am Divine Liturgy of St. Basil

Wed, Mar 18    5pm Confession

6pm Soup and Fellowship

7pm Matins with the Canon of St. Andrew of Crete and the Life of St. Mary

Fri, Mar 20    9am Presanctified Liturgy (N)

3:30pm Confession

Sat, Mar 21    5pm Vigil Divine Liturgy

Sun, Mar 22    Fifth Sunday of the Great Fast – St. Mary of Egypt

9am Divine Liturgy of St. Basil

Coffee Social Bakers for March 22: Mary Ann Strasavich, Sally Long



Elias Chrusch (March 19)

# CANTORS' CORNER

Saturday	Sunday
	<p><u>3/1</u> Second Sunday of Lent Cantor: Zeb B. Lector: Joseph C. (epistle is for the Second Sunday; likewise with subsequent readings) Propers: Tone 5 (146), GF2 [-&gt; Second Great Fast Sunday] (222); Cherubikon in "D"</p>
<p><u>3/7</u> Third All Souls' Saturday 4:30pm Panichida 5pm Vigil Divine Liturgy Cantor: Victor K. Propers in paper supplement; closing hymn, "Now you may dismiss" (452)</p>	<p><u>3/8</u> Third Sunday of Lent Cantor: Victor K. Lector: Corey M. Propers: Tone 6 (152), GF3 (223); Cherubikon in "B"</p>
<p><u>3/14</u> Lenten Retreat 9am Parastas Cantor: Victor K. 5pm Great Vespers Cantor: Zeb B.</p>	<p><u>3/15</u> Fourth Sunday of Lent Cantor: Hannah K. Lector: Mike K. Propers: Tone 7 (156), GF4 (226); Cherubikon in "A"</p>
<p><u>3/21</u> 5pm Vigil Divine liturgy Cantor: Victor K. Propers in paper supplement; closing hymn, "Now you may dismiss" (452)</p>	<p><u>3/22</u> Fifth Sunday of the Lent Cantor: Zeb B. Lector: Joseph C. Propers: Tone 8 (161), GF5 (230); Cherubikon in "D"</p>
<p><u>3/28</u> Lazarus Saturday <u>9am Baptismal Divine Liturgy</u> Cantor: Victor K. Lector: Corey M. <u>5pm Festal Vigil</u> Cantor(s): Natalia T., Zeb B. Lector: Joseph C.</p>	<p><u>3/29</u> Palm Sunday Cantor: Victor K. Lector: Corey M. Propers: for the feast (235); blessing of palms to precede the Divine Liturgy</p>

# LENTEN SERVICES

<p><u>3/4</u> Third Wednesday of Lent          6:15pm 9<sup>th</sup> Hour          6:30pm Presanctified Liturgy          Cantor: Victor K.          Lector: Corey M.</p>	<p><u>3/9</u> 40 Holy Martyrs of Sebaste          6:15pm 9<sup>th</sup> Hour          6:30pm Presanctified Liturgy          Cantor: Zeb B.          Lector: Joseph C.</p>
<p><u>3/11</u> Fourth Wednesday of Lent          6:15pm 9<sup>th</sup> Hour          6:30pm Presanctified Liturgy          Cantor: Victor K.          Lector: Mike K.</p>	<p><u>3/18</u> Fifth Wednesday of Lent          7pm Matins with Great Canon of St. Andrew (Reader's Service)          Cantor: Fr. Nate          Lectors: Ryan C., Joseph C., Corey M.</p>
<p><u>3/25</u> Annunciation of the Theotokos          6:15pm 9<sup>th</sup> Hour          6:30pm Vespers with Divine Liturgy          Cantor: Zeb B.          Lector: Joseph C. (Note: Genesis and Proverbs for the 6<sup>th</sup> Wednesday of the Great Fast will be taken; only one reading, for the evening of March 25, Exodus, will be taken)</p>	

# ANNOUNCEMENTS

## ✠ Dates to Remember

- Wednesday, March 18: Matins with the Great Canon of St. Andrew will be celebrated.
- Wednesday, March 25: Great Feast of the Annunciation of the Theotokos.
- Friday, March 27: Final Day of the Great Fast
- Sunday, March 29: Palm Sunday
- Monday, March 30-April 4: Holy Week
- Sunday, April 5: PASCHA

## ✠ The Great Canon of St. Andrew

Matins in the Fifth Week of the Great Fast is sung with the long penitential poem called the Great Canon of St. Andrew of Crete. The Canon takes vignettes from the Scriptures, both Old and New Testaments, and presents them to the assembled faithful as either examples of repentance to be followed, or examples of folly to be avoided. After each of the troparia (hymns) of the Great Canon, we sing “Have mercy on me, O God, have mercy on me!” and make a full prostration. Because of this practice, among our people this service was called *Poklony* (“bows” or “prostrations”). It is a beautiful service, one characteristic of Lent in our tradition.

This service is best participated in by listening to the troparia and making prostrations along with the congregation to the best of your ability; that is, in fact, the point of the service. For that reason, books will not be distributed and attendees are encouraged to come to the front of the church to best hear and participate. Since the service is non-eucharistic, we will precede the service with soup and fellowship at 6pm, and the service will begin at 7pm. The service is relatively long, so if you need to go home at any point, please feel free to do so. Hope to see you there!

## ✠ Great Feast of the Annunciation (March 25)

In the opening chapters of the Gospel of Luke, the Virgin Mary is visited by the Archangel Gabriel, who greets her with the famous words, “Rejoice (Hail), O favored one, the Lord

is with you!” and he announces to her that she will bear Christ, the Son of God, to which she gives her assent. It is simultaneously a feast of the *Theotokos* (i.e., Mary the “God-bearer”) and a feast of the *Incarnation* (i.e., the mystery of God becoming man). For its grave significance in the story of our salvation in Christ, the Church considers it necessary to sanctify this holy day as one of the central mysteries of our faith. Two services will be held: on March 24, a Presanctified Liturgy with *Litija* and blessing of bread will be held at Nativity at 6:30pm; on March 25, Vespers with Divine Liturgy will be celebrated at Holy Trinity at 6:30pm, preceded by the 9<sup>th</sup> Hour as we have done throughout Lent.

### ✠ Schedule for Holy Week 2026

At the back of the bulletin, you will find our schedule for Holy Week (March 30-April 6). Please note that according to the Archeparchy’s *Pastoral Handbook* (par. 436), every parish is required to hold the service of Resurrection Matins for Pascha, which ought to take place before Divine Liturgy. For that reason, it is impossible to hold two Divine Liturgies on Sunday morning for Pascha; rather, the services are appropriately split up between Holy Trinity and Nativity. If for some reason one cannot attend Resurrection Matins and Liturgy on Pascha, the same service will be held on Bright Monday, since by tradition, every day of Bright Week is celebrated liturgically in the example same manner as Pascha. Let us enter into the Paschal Mystery (Our Lord’s Passion, Death, and Resurrection) this season in the best way we can.

### ✠ Sound Issues in the Divine Liturgy

During our recent Pastoral Advisory Council meeting, we briefly discussed the issue some in our community are having with hearing the Divine Liturgy, namely the priest’s prayers and the homily. Fr. Nate would like to acknowledge the problem and that he is working on potential solutions that may have the best overall impact on the community’s participation in liturgy as a whole. Thank you for your patience.

### ✠ Annual Cemetery Care Donation for 2026

Our suggested donation is \$75 per grave. The annual average cost for grass cutting and maintenance is \$2,500. Two Lawnmowers and other equipment require weekly care. We have a larger cemetery and road to maintain with the recent expansion. This past

January, we replaced our old cemetery sign with a new sign and brick work, greatly enhancing the look of our cemetery. This year we plan to give the cemetery road a fresh seal coat and add four Benches for seating. Please use the donation envelope in your offertory box labeled “cemetery care” or a plain envelope labeled “cemetery care” to ensure that we can continue to take good care of our cemetery. Thank you for your support! Questions or concerns may be directed to Matthew Kosko

#### ✠ Confession Times during the Great Fast

Confession will be available throughout the Great Fast from 5:00-6:00pm on Wednesdays and 3:30-4:30pm on Saturdays, or by request. Additional opportunities will be available when we get closer to Holy Week.

#### ✠ Coffee Socials During the Great Fast

Since the Fast is an effort undertaken by the Church as a whole, and not relegated to a small body of individual believers who take an interest, it would behoove us as a community to implement at least a moderate fast for all official parish functions. Therefore, for the Sundays of February 22-March 29, we would like to ask our coffee social bakers to refrain from using any meat or meat products in whatever they provide for the social. Our Sunday social is an important act of community gathering and we are very grateful to all who sign up to provide for it!

#### ✠ Fasting Regulations for the Great Fast

According to the Archeparchy of Pittsburgh’s *Pastoral Handbook*, simple abstinence (refraining from meat) and strict fast (refraining from meat, eggs, and dairy) is binding on all Byzantine Catholics who receive the Eucharist. Simple abstinence is observed on all Wednesdays and Fridays of the Great Fast (or whenever else a “fish” appears on the church calendar) and strict fast is observed the first day of the Great Fast (Monday, February 16) and Holy Friday (April 3). These are, of course, the minimum regulations, as by tradition, strict fast is observed every day of the Great Fast. If you’d like to learn more about why we fast, see Fr. Nate’s presentation from November 8, which is posted under the Resources tab of the website.

## ✠ *Life and Liturgy* Adult Catechesis Series

- IMPORTANT UPDATE! Thank you to all who have participated in our *Life and Liturgy* sessions since August, as they have been a wonderfully blessed time of prayer, reflection, and fellowship. Please be advised that the next two sessions of *Life and Liturgy* are being altered for the sake of other parish events:
  - The Youth and Young Adult Gathering which our archeparchy has asked us to host on April 11 will be in place of April's session of *Life and Liturgy*, originally scheduled for April 18. With all that is taking place in April, we are simply cancelling April's *Life and Liturgy*.
  - The next session of *Life and Liturgy* will be May 9, as originally scheduled.
- Session Recordings
  - Parish website: [holytrinitysykesville.org/resources](https://www.holytrinitysykesville.org/resources)
  - YouTube: Search "Holy Trinity Byzantine Sykesville" and find the "Life and Liturgy Adult Enrichment Series 2025–2026" playlist  
<https://youtube.com/playlist?list=PLhMUIKohjH84WPLgf3eWj1stcEvZr7d26&si=CLkimL6ToHBx-XXV>
- As a reminder, these sessions will take place on a monthly basis until June 2026. This is a wonderful opportunity to gather for beautiful liturgical prayer outside of the Divine Liturgy and to learn more about why we do what we do at church and how it relates to the rest of our lives.

## ✠ Standing Reminder

After Pentecost 2026, we will be celebrating Great Vespers or Vigil only on Saturday evening (no longer with Divine Liturgy). Until then, any change in the Saturday schedule is only on those dates when a session of *Life and Liturgy* takes place.

## ✠ Youth Events in 2026

Registration for the ByzanTEEN Rally is now open! Please check with Fr. Nate about registration and payment. Registration can be accessed either through the QR code on the flyer, or through this link:

<https://form.jotform.com/YouthArchPitt/byzanteen-rally-2026-participant-fo>

**EARLY BIRD**  
(BEFORE APRIL 1)  
&  
**SIBLING DISCOUNT**  
**\$350**

Registration is OPEN now!  
Deadline to register is Friday, May 15, 2026

**BYZANTINE TEEN RALLY**  
AGES 13 THROUGH HIGH SCHOOL

**“TAKE COURAGE!**  
I HAVE OVERCOME THE WORLD.”  
JOHN 16:33

**JULY 9-12 2026**

FULL PRICE **\$380**  
AFTER APRIL 1

**JOHN CARROLL UNIVERSITY**  
CLEVELAND OHIO

More info & registration  
Scan QR code

✠ Converge 2026 – April 11, 2026

When Pope John Paul II instituted the annual celebration of youth in the Church, World Youth Day, he envisioned at the same time smaller-scale events to take place in individual dioceses. Our youth and young adult ministry has taken this concept and plans to hold this event annually, this year at our parish. The goal of the event is simple: to gather together our young people with their clergy and bishop with no motive beyond saying, “Thank you for your presence in the Church. We love you, we value you, and we want to celebrate you.”

# “I HAVE CALLED YOU FRIENDS”

(John 15:15)

## CONVERGE! 2026

An Annual Gathering of Teens and Young Adults

Sponsored by the Archeparchy of Pittsburgh & Holy Trinity Byzantine Catholic Church, Sykesville, PA



### SATURDAY, APRIL 11, 2026

### 10:00 AM – 4:00 PM

### HOLY TRINITY BYZANTINE CATHOLIC CHURCH

104 SHAFFER STREET, SYKESVILLE, PA. 15865

#### Highlights of the Day:

- **Divine Liturgy and Q&A Session** with Archbishop Metropolitan William C. Skurla
- **Lunch and Fellowship**
- **Keynote Address** by Dr. Alexander Harb (Mellkite Catholic – Alabama)
- **Separate activities & interactive sessions** for teens and young adults

**More details and registration coming soon.**

#### This event is open to:

- **Teens:** 7th grade through high school
- **Young Adults:** Ages 18–39 (single and married)
- **Parents** are welcome to attend with their teens.

***Don't miss this yearly celebration of next-generation followers of Christ gathered together in joy, connection, faith, and friendship!***



The Office of Youth and Young Adult Ministry  
The Byzantine Catholic Archeparchy of Pittsburgh

[www.archpitt.org](http://www.archpitt.org)

# LENTEN REFLECTION: ST. MARY OF EGYPT

By St. Nikolai Velimirovich

The biography of this wonderful saint was written by St. Sophronios, the Patriarch of Jerusalem. Once, during the Honorable Fast [Great Lent], a certain hieromonk, the Elder Zosimas, withdrew into the wilderness beyond the Jordan, a twenty-day trek. Suddenly, he caught sight of a human being with a withered and naked body whose hair was as white as snow and who began to flee from the sight of Zosimas. The elder ran for a long while until this person crouched down in a brook and cried out: "Abba Zosimas forgive me for the sake of the Lord. I cannot face you for I am a naked woman." Zosimas then tossed his outer garment to her which she wrapped around herself and then showed herself to him. The elder was frightened upon hearing his name spoken from the mouth of this woman he did not know.

Following his prolonged insistence, the woman related her life story. She was born in Egypt and at the age of twelve began to live a life of debauchery in Alexandria where she spent seventeen years in this perverted way of life. Driven by the adulterous flame of the flesh, one day she boarded a boat which was sailing for Jerusalem. Arriving at the Holy City, she wanted to enter the church in order to venerate the Honorable Cross, but some invisible force restrained her and prevented her from entering the church. In great fear, she gazed upon the icon of the All-Holy Mother of God in the vestibule and prayed that she be allowed to enter the church to venerate the Honorable Cross, all the while confessing her sinfulness and uncleanness and promising that she would go wherever the All-Pure One would direct her. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: "If you cross over Jordan you will find real peace!" Immediately she purchased three loaves of bread and started out for the Jordan where she arrived that same evening. The next day she received Holy Communion in the Monastery of St. John and crossed over the Jordan river. She remained in the wilderness for forty-eight years in great torment, fear and struggle with passionate

thoughts as though with wild beasts. She fed on vegetation. Afterward, when she stood for prayer, Zosimas saw her levitate in the air. She begged him to bring her Holy Communion the following year on the shore of the Jordan where she would then come to receive it.

The following year, Zosimas arrived on the shore of the Jordan in the evening with Holy Communion. He wondered how this saint would cross the Jordan. At that moment, in the light of the moon, he saw her as she approached the river, made the sign of the cross over it and walked upon the water as though upon dry land. After Zosimas administered Holy Communion to her, she begged him to come the following year to the same brook where they had first met. Zosimas came and discovered her lifeless body on that spot. Above her head in the sand was written: "Abba Zosimas, bury the body of the humble Mary on this site; render dust to dust. I died on April 1, the same night of the saving-suffering of Christ, after having received Communion of the Divine Mysteries."

From this inscription Zosimas first learned her name and the other and awesome miracle was that, she, on that same night the previous year, when she received Holy Communion, arrived at this brook which took him twenty days to travel. Thus, Zosimas buried the body of this wonderful saint, Mary the Egyptian.

When he returned to the monastery Zosimas related the entire history of her life and the miracles which he had personally witnessed. Thus, the Lord knows how to glorify penitent sinners. St. Mary is also commemorated on the Fifth Sunday of the Honorable Fast (Fifth Sunday in Lent). The Church holds her up as an example to the faithful during these fast days as an incentive for repentance. She died about the year 530 A.D.

### A Reflection From the Life of St. Mary the Egypt

Why is it that much is said and written about the sufferings of holy men and holy women? Because the saints, alone, are considered victors. Can anyone be a victor without conflict, pain and suffering? In ordinary earthly combat, no one can be considered victorious nor heroic who has not been in combat, tortured much or suffered greatly. The more so in spiritual combat where the truth is known and where self-boasting not only does not help

at all but, indeed, hinders it. He who does not engage in combat for the sake of Christ, either with the world, with the devil or with one's self, how can he be counted among the soldiers of Christ? How, then, can it be with Christ's co-victors?

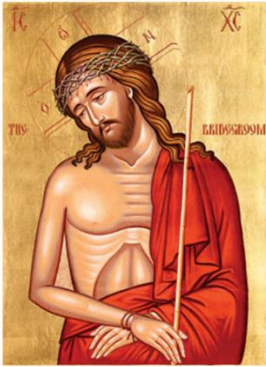
St. Mary of Egypt spoke about her savage spiritual combat to the Elder Zosimas: "For the first seventeen years in this wilderness I struggled with my deranged sexual desires as though with fierce beasts. I desired to eat meat and fish which I had in abundance in Egypt. I also desired to drink wine and here, I did not have even water to drink. I desired to hear lustful songs. I cried and beat my breasts. I prayed to the All-Pure Mother of God to banish such thoughts from me. When I had sufficiently cried and beat my breasts, it was then that I saw a light encompassing me on all sides and a certain miraculous peace filled me."

*The full life of St. Mary of Egypt is read in full during Matins with the Great Canon of St. Andrew of Crete, which will be celebrated this upcoming Wednesday at 7pm. Holy Venerable Mother Mary, pray to God for us!*



HOLY TRINITY BYZANTINE CATHOLIC CHURCH

# HOLY WEEK & PASCHA 2026



Holy Monday (March 30)

6:30-7:30 PM Bridegroom Matins

Holy Tuesday (March 31)

6:30-7:30 PM Bridegroom Matins

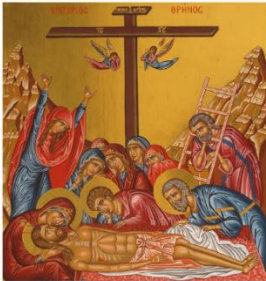
Holy Wednesday (April 1)

6:30-8:00 PM Presanctified Liturgy with the Holy Mystery of Anointing (Nativity)

Holy Thursday (April 2)

8:30-10:00 AM Vespers Divine Liturgy (Nativity)

6:30-8:30 PM Matins with the Twelve Passion Gospels



Great and Holy Friday (April 3)

3:00-4:15 PM Burial Vespers (Nativity)

6:30-7:45 PM Burial Vespers

8:30-9:45 PM Lamentations (Matins for Holy Saturday)

10:00 PM (Friday) - 2:00 PM (Saturday) Vigil at the Tomb

Great and Holy Saturday (April 4)

2:15-2:45 Final Rites of Initiation for Baptism

3:00-5:00 PM Paschal Vigil Liturgy with Baptism

followed by Basket Blessing

9:30-10:00 PM Midnight Office

10:00-11:00 PM Resurrection Matins

11:00 PM-12:00 AM Paschal Divine Liturgy with Basket Blessing



PASCHA, FEAST OF FEASTS (April 5)

10:00 AM Resurrection Matins and Paschal Divine Liturgy followed by Basket Blessing (Nativity)

Bright Monday (April 6)

9:00 AM Resurrection Matins and Paschal Divine Liturgy

# WHAT TO EXPECT

## Holy Monday—Wednesday

- Bridegroom Matins will be served Monday-Tuesday evening, and Presanctified Liturgy on Wednesday. We spend our final moments with Christ our Bridegroom on his way to his passion in which he gives himself for us out of his great love.

## Holy Thursday

- The Vespers Divine Liturgy of Holy Thursday commemorates the Last Supper.
- Matins with the Twelve Passion Gospels is held in the dark while the faithful hold candles. The service thematically walks us through Our Lord's agony in the Garden and the entire account of his passion and death.

## Great and Holy Friday

- Burial Vespers, commemorating the death and burial of Our Lord, is our main celebration of Holy Friday. A 30-minute break will follow.
- Lamentations may be understood as the "funeral lamentation" service of Our Lord. This service is celebrated by candlelight.
- Vigil at the tomb will begin at 10:00 PM and end at 4:00 PM on Saturday.

## Great and Holy Saturday

(1) The Paschal Vigil Liturgy (Vespers with the Divine Liturgy of St. Basil for Holy Saturday and Pascha), while new to Holy Trinity, is the official liturgical service prescribed for Holy Saturday by our Byzantine Catholic tradition. It is the first service of Pascha, as its hymns and readings proclaim the Resurrection and Our Lord's triumph over death. It may seem strange at first, but "Christ is risen" is not sung at this liturgy. The liturgy will be followed by a basket blessing. For those who cannot attend the main celebration of Pascha, This year, the liturgy will include a baptism, according to tradition and our eparchy's liturgical norms (Pastoral Handbook, 449).

(2) The main celebration of Pascha will begin with the Midnight Office. Then, the lights will be extinguished, and the Ceremony of Light will begin. At 10:00 PM, the faithful will receive the Paschal Light for the procession, which will conclude at the doors of the church for Resurrection Matins and the Paschal Divine Liturgy. The liturgy will be followed by a basket blessing.

## PASCHA (Sunday)

(3) Resurrection Matins and the Paschal Divine Liturgy will be celebrated in the morning only at Nativity, since in keeping with the liturgical norms of our eparchy every parish must celebrate Resurrection Matins (Pastoral Handbook, 436). The liturgy will be followed by a basket blessing.

\*All three options count toward participation in worship for Pascha and will have basket blessings.\*

## How to Fulfill One's Obligation to Attend Church for Easter on Saturday and Sunday

- The Church will celebrate Pascha the way it knows how, with a full celebration. The only persons obligated to be at all services are the clergy. The faithful are welcome to decide how much they can attend. The following advice is recommended:
- Minimum Participation: Attend one of the three Divine Liturgy options listed on Saturday and Sunday: the Paschal Vigil Liturgy for Saturday (3 PM), the evening Paschal Divine Liturgy for Sunday (11 PM-12 AM), or the morning Paschal Divine Liturgy for Sunday at Nativity (11 AM).
- Maximum participation: Attend both the Paschal Vigil Liturgy for Saturday (4 PM) and the Paschal Divine Liturgy for Sunday (either 9:30 PM-12 AM at Holy Trinity or 11 AM at Nativity). Receiving the Eucharist at both Saturday liturgies is permitted.

# MYSTERIES OF THE CHURCH

**Parish Membership:** To be a parish member, you must (1) be registered in the parish; (2) demonstrate faithful and consistent participation in the liturgical life of the parish on Sundays and holy days; and (3) regularly offer time, talent, or treasure to the parish according to your ability. Parish membership is required for participation in the sacraments below (but exceptions may be made with Fr. Nate's discretion). All are welcome to become members after attending the parish for one year.

Contact Fr. Nate to register.

**Mysteries of Initiation (Baptism, Chrismation, and Eucharist):** Contact Fr. Nate to schedule pre-baptism instruction. Sponsors must be practicing Catholics.

**Mystery of Crowning:** Contact Fr. Nate before setting a date or reserving your reception hall (at least six months before the desired wedding date). Pre-Cana program and three sessions with Fr. Nate are required. The ceremony will be celebrated according to the Byzantine Rite.

**Mystery of Anointing and Visitation of the Sick:** This mystery may be celebrated upon request for anyone navigating spiritual or physical challenges. If you or your loved one is homebound or hospitalized, notify Fr. Nate as soon as possible to ensure they can be visited.

**Funerals:** Families of the deceased or the funeral director must contact Fr. Nate before setting the time and date of funeral. The deceased need not be a member in good standing. Cremation is discouraged but permitted within certain limitations.

**Liturgy Intentions** can be requested through the offertory envelopes provided or in person from Fr. Nate or Dcn. Luke. A liturgy may be requested with or without the conventional \$20 stipend, which is considered a donation not a requirement.