

# The Bells of St. George

Volume IV No. 4 ■ Telephone: 724-342-1198 ■ [www.stgeorgehermitage.org](http://www.stgeorgehermitage.org) ■ Email: [frmilovan@stgeorgehermitage.org](mailto:frmilovan@stgeorgehermitage.org) ■ April 2007



To all members, parishioners and friends of St. George Serbian Orthodox Church in Hermitage we wish a blessed Feast of feasts, with the glorious greeting

CHRIST IS RISEN! INDEED HE IS RISEN!

Свим члановима, парохијанима и пријатељима Српске  
Православне Цркве “Св. Ђорђе” желимо благословен  
Празник над свим празницима, са радосним поздравом,

ХРИСТОС ВАСКРСЕ! ВАИСТИНУ ВАСКРСЕ!

*о. Милован, попадија Татиана, Василије, Лазар, Николина и Јелена  
Катанић*

## POST RESURRECTION

### The Apostles and the Foundation of the Church

An apologetic consideration of the Lord's Resurrection leads logically to the subject of Ecclesiology, the institution of the Twelve being the link between the two subjects. We know about the Resurrection, after all, from the testimony of witnesses, and the Church from the beginning was formed and structured around the testimony and authority of specific men who were the appointed witnesses of the risen Jesus. These men were originally known simply as "the Twelve" (1 Corinthians 15:5; John 6:67; 20:24)

Certainly the Lord appeared to others besides these Twelve (cf. 1 Corinthians 15:5-8; Matthew 28:9; Mark 16:9-12; Luke 24:13-35; John 20:11-18). Nonetheless, each of the four Gospels concentrates attention on a specific revelation to the Twelve (or, more precisely, the Eleven, because of the recent defection), a revelation in which the risen Lord commissioned these men with particular authority as His appointed witnesses (Matthew 28:16-19; Mark 16:14-15; Luke 24:47-49; John 20:21; 21:15-17). Although the four Evangelists differ greatly among themselves with respect to the details of this revelation--and even the locale where it took place--the fact of the apostolic revelation is the same in each account, and each contains some form of the Great Commission.

*Continued on page 5*



## News from the Parish

The Lenten season, which at the outset seemed endless, is rapidly coming to an end. Another season of fasting and prayer will be gone, hopefully leaving us with the feeling that we've used it wisely.

As in previous years, this year we served the Liturgy of the Presanctified Gifts on Wednesdays and Fridays of the weeks of the fast with an attendance that left much to be desired. Those that did attend, both regularly and occasionally, did a great deed for both themselves and those that prayed with them since we are strengthened in our prayer, fasting and all good deeds by one another.

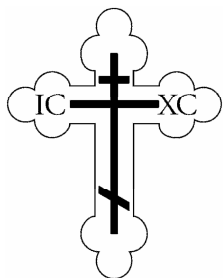
As the first days of spring tend to inspire cleaning that was what we did. Actually, it was more painting than cleaning when we got together on Saturday, March 18th at our church. Thanks to Ed Fabian, Fr. Milovan Katanic, Nick and Jonathan Orras and Mico Vucenovic we put a fresh coat of paint in the narthex of the church which, with all the smoke from the candles in this small area of the church, was in much need of some care. In the meantime, Desa and Francine cleaned the interior of the church.

The end of March also brings our Friday fish dinners to an end. What Mico, our church board president, suggested as an option back in October of last year lasted five months, from November to March and has brought approximately \$6,000 of income to our church. Certainly none of this would have happened

*See next page*

**Correction from Last Issue:**

Alex Kasich donated \$50 to the church in memory of Kum Pete Grkinich. A pomen was given by Alex and John Kasich in the memory of +Pete Grkinich.



*In loving memory of the newly  
departed servant of God  
+Martha Grkinich.*

*May Christ our God, whose  
glorious*

*Resurrection we celebrate these  
days grant unto her fruitful soul  
the remission of her sins memory  
eternal.*

As of March 2007 we have in

**Our Fresco Fund:**

**\$10,443.00**

Continued from Page 1

**News from the parish**

without the hard work of those that came and helped in the kitchen. A big "Thank you" goes to all of our tireless workers:

- Dragica Cica
- Ed Fabian
- Francine Fabian
- Bertha Gracanin
- Bobbie Gracenin
- Sava Grkinic
- Kata Ivanovic
- Catherine Jankovich
- Mary Kasich
- Fr. Milovan Katanic
- Popadija Tatiana Katanic
- Angie Orras
- Caroline Petrochko
- Desa Vucenovic
- Dmitar Vucenovic
- Evelyn Vucenovic

In addition to this we thank all of those that have sponsored the fish dinners and thereby greatly defrayed the costs. In addition to all those listed in previous issues of our monthly newsletter we add the recent donations made by

- Mr. and Mrs. Dusan Cica
- Mr. and Mrs. Stojan Rrkman
- Mr. and Mrs. Sam Backo
- Mr. and Mrs. George Backo
- Mr. and Mrs. Sam Mirkovic.

And finally, the "sweetest" part, we thank

- Draga Cica
- Francine Fabian
- Bertha Gracanin
- Catherine Jankovich
- Mary Kasich
- Caroline Petrochko
- Desa Vucenovich

for all the lenten baked goods they donated for the fish dinners.

Finally, in the early morning hours of Monday, March 26 we learned of the falling asleep of +Martha Grkinich.

Unfortunately, we're sorry to announce that this year will NOT be having the **Lamb Roast** as we have hoped.

During these days of the fast which are days of fasting, prayer and almsgiving, we've been collecting donations through our Relief Fund to go for our suffering Serbian people in Kosovo. We've received the following donations:

Chetniks "Rave Gore" .....	\$100
SNF Lodge "Vidovdan" .....	\$100
Steve and Ivana Vucenovich.....	\$100
Milos Miodrag Sr. ....	\$100
Catherine Jankovich.....	\$100

Please mail your donations to the treasurer Debbie Bellich, 3684 Tiffany Lane, Hermitage, Pa 16148 or Milos Miodrag 604 Park Ave. Farrell Pa 16121.

Finally, in the early morning hours of Monday, March 26 we were saddened to learn of the falling asleep of +Martha Grkinich. This devout member of our church choir, Kolo Sestara and parish, worked, together with her late husband Pete, tirelessly for the church during her life. Martha was an inspiration for many; she was a loving mother, a faithful wife, a strong member of the church. She will be deeply missed but this church that she, for many years, worked for her will remember her name always, praying that God grant her a place in His eternal Kingdom.

**NOTICE TO ALL  
PARISHIONERS:**

As most parishioners already know we have opened our social center to catering events through a caterer. Since catering events such as weddings are planned in advance we unfortunately cannot know if those dates will interfere with other doings. All dates are final. For example, when planning a dacha after a funeral please see with Valerie Backo to make sure the date is open. Thank you for your understanding.

Elder Porphyrios the Kapsokalivite

# On Love Towards our Neighbor

Love towards our neighbor has no limits. It should spread to the ends of the world, to include all people, everywhere.

In my time I wanted to go to Crete, in Matala, and to live there with the hippies, without sin of course, so that I might show them the love of Christ, to see its greatness and to, perhaps, see that it can change and transfigure them. Love is beyond everything. I will give you an example.

There was once an ascetic who had two novices. He made great efforts to give them spiritual advice and to help them to be good. To himself, however, he worried whether they were truly advancing in the spiritual life and whether they were prepared for the Kingdom of God. He waited for God to send him a sign of this, but there was no answer from above. One day there was to be an all-night vigil in the church of another skete, a many hour distance from their skete. A considerable hike was required in reaching the desired skete. He sent his novices in the morning that they might reach the skete in time so they could prepare everything while the elder would leave in the afternoon. The novices were approaching the skete when they heard some wailing. They had a sight to see—some man was lying with heavy wounds and crying for help.

“Carry me, please!” he said. “This is the desert. No one comes this way. Who will help me? There are two of you. Lift me up and take me to the first village.”

“We can’t!” they replied. “We are in a rush for vigil. We were ordered to go prepare everything for the service.”

“Carry me, I beg you! If you leave me, I’ll die, the wild beasts will eat me alive.”

“We can’t! What are we to do, we must go to our task.” They left.

In the afternoon the elder also left for the all-night vigil. He traveled the same way. And he also reached the place where this wounded man lay. Looking at him, he approached him and said:

“What happened to you, man of God? What is the matter? How long have you been like this? Hasn’t anyone seen you?”

“Two monks passed by this morning. I asked them to help me but they were in a hurry to go to the vigil.”

“I’ll take you, don’t worry,” the elder said.

“You can’t. You’re old. You can’t lift me; it’s impossible!”

“No, don’t worry, I’ll carry you; I can’t leave you here.”

“But you can’t lift me.”

“I’ll bend down and you hold on to me and I will, little by little, take you to a nearby village. A little today, a little tomorrow, but we’ll get there.”

The elder was barely able to carry the wounded man and began with much suffering to walk through the sand under

the weight of the body. A river of sweat was coming down him. He thought to himself: “Even if I have to walk three days, I’ll get there.”

As we walked through the desert, he began to feel the weight become more and more lighter all until at one moment it felt like he wasn’t carrying anything. He turned to see what was happening and to his surprise he saw an angel on his shoulders. The angel told him:

“God has sent me to inform you of your two novices that they are not worthy of the Kingdom of God for they don’t have love.”

*Taken from the book*

*Life and Sayings of the Elder Porphyrios the Kapsokalivite*

## HOW A HUMAN BECOMES SUB-HUMAN

For years the famous painter Leonardo Da Vinci worked on the “Last Supper”. He looked for a face that he could use as a model for the Lord’s face and that of the apostles. And so for the Lord’s face he found a young man, whose face shone with beauty, honor and innocence. Afterwards, he slowly found faces for the others. But he spent a long time in search of someone who would serve as a model for Judas. Waking in the crowd once he came upon a person with grotesque features, unkempt and just ugly and antagonistic. A true mask of all vices. He called him to his studio and told him why he called him. The man looked at the already painted image of Christ, and for a long time he stared until tears started coming out of his eyes. The surprised painter asked him, why are you crying. The man answered:

“Why wouldn’t I cry? Five years ago I was your model for the image of Christ and now you want me to serve as a model for Judas.”

***To all members of the SNF “Vidovdan”  
Lodge 68 in Farrell, Pa and all Serbs  
throughout the world we wish a blessed  
feast of the Resurrection with the  
Serbian greeting:  
ХРИСТОС ВАСКРСЕ!  
ВАСКРСИХУ ВАСКРСЕ!***

- The board of the SNF “Vidovdan” Lodge 68

Поуке Старца Порфирија Кавсокаливита

# О ЛЉУБАВИ ПРЕМА БЛИЖЊЕМ

Љубав према ближњем нема граница. Она треба да се распростире до краја земље, да обухвата све људе, свуда.

Ја сам својевремено желео да одем на Крит, у Матала, и да онде живим заједно са хипицима, наравно без греха, како бих им показао љубав Христову, да виде њену величину и да, можда, увиде да она може да их преиначији и преобрази. Љубав је изнад свега. Навешћу вам пример.

Био једном један подвижник и имао два послушника. Веома се трудио да им пружи духовну корист и да им помогне да буду добри. У себи се, међутим, бринуо да ли они заиста напредују у духовном животу и да ли су спремни за Царство Божје. Ишчекивао је да му Бог пошаље неки знак о томе, али никаквог одговора одозго није било. Једнога дана требало је да буде свеноћно бдење у цркви неког другог скита, удаљеног много сати хода од њиховог скита. Требало је итекако пешачити кроз пустињу да би се стигл онамо. Пошаље он своје искушенике већ изјутра, како би рано стигли и припремили цркву, а сам старац би дошао после подне. Послушници су већ били прилично поодмакли кад изненада зачуше јауке. Имали су шта да виде—неки човек лежи тешко рањен и вапије за помоћ.

“Понесите ме, молим вас!”, говорио је. “Овде је пустиња. Овуда нико не пролази. Ко ће ми помоћи? Двојица сте. Подигните ме и однесите до првог села!”

“Не можемо!” одговорише. “Журимо се на бдење. Добили смо заповест да припремимо све што треба за бдење.”

“Понесите ме, молим вас! Ако ме овде оставите, умрећу, појешће ме дивље звери.”

“Не можемо! Шта да радимо, морамо да идемо на своју дужност.”

Отидоше.

После подне крену и старац на свеноћно бдење. Ишао је истим путем. И он стиже до места на којем је лежао рањеник. Угледа га, приђе му, па ће му рећи:

“Шта ти се десило, човече Божји? Шта ти је? Откада си овде? Зар те нико није приметио?”

“Прошла су јутрос два монаха. Замолио сам их да ми помогну, али су журили да стигну на бдење.”

“Понећу ти ја, не брини,” рећи ће старац.

“Ма не можеш ти, ти си стар. Не можеш ме подићи; то је немогуће!”

“Не, не брини, ја ћу те понети; не могу да те оставим.”

“Али не можеш ме подићи!”

“Сагнућу се, ти се држи за мене, па ћу те, мало-помало, однети до неког оближњег села. Мало данас, мало сутра,

али стићи ћу.”

Старац на једвите јаде понесе рањеника и поче с муком да корача по песку под теретом људског тела. Са њега је зној текао потоком. А он је у себи мислио: “Макар и три дана ходао, али ћу стићи.”

Док је он тако корачао кроз пустињу, почео је да осећа да терет који носи постаје све лакши, све док у једном тренутку није осетио као да на себи не носи ништа. Он се окрете да види шта се то дешава и, на своје изненађење, виде да је на његовим леђима један анђео. Тај анђео му рече:

“Бог ме послао да ти саопштим да твоја дав послушника нису достојна Царства Божјег јер немају љубави.”

*Преузето из књиге:*

*Живот и поуке старца Порфирија Кавсокаливита, Беседа, Нови Сад 2005 г.*

## КАКО ЧОВЕК ПОСТАЈЕ НЕЧОВЕК

Чувени сликар Леонардо де Винчи годинама је радио знамениту “Тајну Вечеру”. Тражио је лица која би му могла послужити за модел Христа и за ликове апостола. Тако је за лик Христов нашао једног младог човека, чије ле лице сијало лепотом, достојанством и невиношћу. После је постепено налазио изразите примерке за сваког појединца. Али за Јуду дуго се мучио да нађе међу људима подесно лице. Шетајући у гомили народа најзад он угледа једног човека, одвратна изгледа, сурова погледа и у свему ружна и одбојна. Права маска свих порока. Он га позове у свој атеље и каже му зашто га је позвао. Човек се загледа у већ насликани лик Христов, и дуго је нетремице гледао, док му сузе не потекоше из очију. Зачуђени сликар упита га, зашто плаче, а он одговори:

“Како не бих плакао? Пре пет година ја сам ти послужио за лик Христов, а сад хоћеш да ти послужим за лик Јудин.”

*Библиотека Свечаник*

*Календар 1955*

## The Apostles.....continued from page 1

This means that the authority of these Twelve is in every case related to their qualifications to testify to the factual truth of the Resurrection. The four Evangelists, in varying ways and in accord with the local traditions on which they rely, bear witness to that common apostolic authority. By reason of a special commission given by the risen Jesus Himself, those Twelve formed a corporate, cohesive unit of apostolic authority in the Church.

Indeed, their number itself was deemed important to the Church's foundation. When the Twelve were reduced to Eleven because of the defection of Judas, they promptly provided for another man to take his place, prior to the descent of the Holy Spirit. It is worth reviewing the conditions on which that choice was based: "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection" (Acts 1:21-22).

When God's choice fell on Matthias, therefore, "he was numbered with the Eleven Apostles" (1:26). Chosen from a larger group of those who had seen the risen Jesus, Matthias was now officially taken into, "numbered with," this distinct body of authorized witnesses. This was not an individual but a corporate calling. Matthias became a "witness" to the Resurrection "with" them. To these Twelve, all of them chosen by God, was entrusted a special authority to speak to and for the Church, particularly with respect to the Resurrection.

The Apostles themselves did not select Matthias. He was not voted on. He was chosen, says the Sacred Text, by "lot." Indeed, the Greek word for "lot" here is *kleros*, and it is worth noting that this is the root of the word "clergy." Matthias became, rather literally, a "clergyman," a man selected by lot.

The ministry of the men thus chosen as authoritative witnesses was rooted in the Lord's Resurrection. This truth is perhaps clearest in Matthew's version of the Great Commission, where Jesus begins by declaring, "All authority in heaven and on earth has been given to Me." It is in virtue of that authority that Jesus then directs this select group of men, "Go therefore and make disciples of all the nations" (Matthew 28:18-19).

The important link word of this passage is "therefore." That is to say, the mission of the Twelve is the proper inference drawn from the premise of the authority and glorification of Jesus by virtue of the Resurrection. The office and ministry of apostolicity is inseparable from, and totally depends on, the Resurrection of Christ. The apostolic authority in the Church was founded on the Resurrection as on a validating principle.

Finally, inasmuch as they were eyewitnesses, the Twelve could have no "successors." Witnesses cannot be replaced,

and the institution of the Twelve could not be replaced. This institution pertained only to the founding of the Church, not its later history. The "apostolic succession" of the Church does not include a succession to the institution of the Twelve. Thus, after one of them was martyred (Acts 12:2), no substitute was chosen for him. Other men in the New Testament were called "apostles," but no one could take the place of these Twelve. Their ministry was unique, because it was "foundational" to the Church's origin (cf. Revelation 21:14).

*Fr. Patrick Henry Reardon*



### *In Memoriam: Martha Grkinich*

Mrs. Grkinich was born May 27, 1928, in Cleveland to Bogdan and Elizabeth Hajduk Oluich.

She was an alumna of Farrell High School and a clerk at Farrell Golden Dawn.

As a member of St. George Serbian Orthodox Church, Hermitage, Martha taught Sunday school, was a member of the church choir, head of the church catering service, and served as a past president and in other offices of the church board. She also belonged to Shenango Valley Orthodox Women's Guild, in which she was a past president and served in other offices.

Martha was a member of Serbian National Federation Lodge 68; and Sveta Petka Circle of Serbian Sisters of St. George Church.

Her husband, Petar Grkinich, whom she married April 16, 1961, passed away Oct. 22, 2006.

Surviving are: a daughter, Mrs. Allen (Cynthia) Hollander, Gotha, Fla.; a son, David Evans, St. Augustine, Fla.; a half brother, Theodore Marincich, Miami; and three grandchildren, Jennifer Hollander; and Brian and Jessica Evans.

Besides her husband, Martha was preceded in death by her parents; a brother, Louis Oluich; a half brother, Michael Marincich; and two half sisters, Mildred and Georgia Ann Marincich.

Courtesy: Sharon Herald internet edition



# The Real Mixed Marriage Problem

Fr. Aris Metrakos

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*Marrying someone who is not Orthodox  
threatens only the faith of the faithless.*

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It's summertime, the season for American Orthodox Churches to convene conferences, convocations, and conventions. Annually or biannually, well-intentioned and earnest lay-leaders and clergy sacrifice some of their vacation time to address a broad array of weighty subjects affecting the National Church, dioceses, and the local parish. May the Holy Spirit guide their deliberations!

This time of meetings means that there will be lots of opportunities to drag out and revisit one of the great canards of American Orthodoxy: "The Mixed-Marriage Problem." For literally as long as I can remember, there has not been a gathering of churchmen and women, wherein someone has not stood up to lament the "fact" that we are losing our young adults because they are entering into mixed-marriages.

For those unacquainted with contemporary Orthodox Christian terminology, a mixed-marriage is not a contract for life with you and your pet. (I'm not making this up -- check out the Internet sites that offer this service if you don't believe me.) It is neither a wedding between persons of different races (a relatively common occurrence in the Church) nor between a person who is Orthodox with a non-Christian (a bond forbidden by the Church). In modern Orthodox parlance, a mixed-marriage is the matrimonial union between an Orthodox Christian and a Christian from another tradition.

For too many American Orthodox Christians, the mixed-marriage conventional wisdom follows this line of reasoning. In our pluralistic society, we cannot avoid the fact that most of our youth will choose spouses who have had a different religious upbringing. With these unions comes an inevitable dilution and disintegration of the practices of the Orthodox Faith. The Greek Orthodox version of the typical harangue sounds something like this: "My boy Costa married a *xeni* (stranger, outsider, foreigner) and now he doesn't come to Church!" I don't buy it.

My mother became Orthodox because of marriage. So did my father-in-law. So did my mother-in-law's mother-the first or one of the first converts in Jacksonville, Florida. Yia-Yia (Greek for "grandmother") could not have been more white-bread. She grew up a Methodist in Hendersonville, North Carolina. Her grandfather was a sergeant in the Confederate Army who fought under General Lee at Appomattox. All three embraced Orthodoxy at a time when the Liturgy was performed completely in the Greek language and there was no strategy for Church growth like small groups or Wednesday evening Bible studies.

My family's witness confirms what I have seen in parish ministry. Whenever the Orthodox partner in a marriage is strong in his or her beliefs, the non-Orthodox spouse develops almost immediate admiration for the Orthodox Church. Very often this esteem leads to conversion and when it doesn't there is usually at least a sense of respect for the Orthodox way.

Mixed-marriages in America expose a problem, and it's not that Vassiliki is engaged to a blonde named Bubba. Protestant and Roman Catholic fiancés are not leading our young away from the Church. We are the source of the problem. We raise young people who are lukewarm in their faith.

There's good news and bad news from the "we're-losing-our-youth" front. First, the bad news. There is no silver bullet youth ministry or Sunday school program that will turn a young person into a pious, believing, and committed Orthodox Christian. Now, the good news: there is no silver bullet youth ministry or Sunday school program that will turn a young person into a pious, believing, and committed Orthodox Christian.

*See next page*



WARREN — Boro Gajic, 66, of Warren, passed away Wednesday morning, March 13, 2007, at the Cleveland Clinic following a brief illness.

Boro Gajic was born April 5, 1940, in Celinac, Bosnia-Herzegovina, the son of Novak and Radojka Pusic Gajic.

He came to Warren on Jan. 18, 1969, and retired in 2001 from Copperweld Steel Corp. as a laborer on the track gang after 32 years. He was a member of St. Elijah Serbian Orthodox Church and enjoyed boating, fishing, roasting lamb and pig on a spit, and spending time with his grandchildren. Survivors include his wife, Nevenka Babic Gajic, whom he married March 6, 1964; four children, Slavica (Slavko) Spasojevic of Cortland, Mira Jaksic of Anchorage, Alaska, Ljubica (Frank) Bakovic of Stockholm, N.J., and Milan Gajic of Howland; six grandchildren, Snezana, Slavica, Nina, Marko, Marina and Milena; a brother, Pantelija Gajic of Celinac, Bosnia-Herzegovina; a sister, Nevenka Radujkovic of Warren; and a brother, Ratko Pusic of Austintown.

His parents preceded him in death.

**БЕЧHAJA ПAMJAT!**

[Taken from the Tribune-Chronicle internet edition]

# Dates to Remember in 2007

- Church Slava Banquet—Црквена Слава..... Sunday, May 13th
- Chetnik Picnic—Четнички Пикник..... June 3rd
- Men's Club Golf Scramble..... July 21st
- Chetnik Picnic, Sunday—Четнички Пикник ..... August 12
- Church Picnic..... July 29th
- SNF Bowling Tournament..... October 5-7
- Kolo Slava..... October 28th

## Славе, Прославе и Пикници

### The Real Mixed Marriage

*Continued from page 6*

Are you worried that one day you may have red-headed grandchildren who think that icons violate the Second Commandment? Here is what you need to do. Take your child to as many services of the Church as possible from the time the child is forty days old. I don't care how many dirty looks Mrs. X gives you. Her grown kid is probably at home sleeping off his hangover. Keep the fasts. Pray together often, and at least before every meal. Participate together as a family in all of the sacraments -- including confession.

Moreover, watch what you say. Every time you trash talk a priest or bishop as you sit around the Sunday table, your children become very confused. Psychologically, they see the clergy in their vestments as Jesus and you as God the Father. More often than not, the confusion you create is too difficult for young people to process and they will just drop out.

If reading this article makes you wince, I apologize. But there is even more good news. It's never too late to change.

If you are a young married Orthodox Christian not going to Church, get there next Sunday. Bring your spouse. See your priest. Get with the program. Your marriage can grow richer and stronger.

If you're a parent that regrets not forcing the issue of living the life of the Church earlier in your own children's lives, then repent yourself. The change in your heart will affect everyone around you. Believe me, even if your kids are grown, they're still watching you.

When all is said and done, marrying someone who is not Orthodox threatens only the faith of the faithless. Lived Orthodoxy is the pearl of great price that many seek but too few find. Could we please stop wringing our hands over the "mixed-marriage problem?" My wife's Yia-Yia would have said, "That dog don't hunt." She also would have said during this time between Pascha and Ascension, "Christos Anesti!" (Christ is Risen!).

*Rev. Aris P. Metrakos is a Greek Orthodox priest and pastor of Holy Trinity Greek Orthodox Church in Columbia, SC.*



### Decorative Candle and other donations:

**Bertha Gracanin** - 2 candles for altar table for the health of Vuich and Gracanin families.

**Milos Miodrag**—1 box votive lights in memory of wife Ingeborg Miodrag



### Васкршњи Поздрав и Честитка

Члановима и чланицама и омладини Покрета Српских Четника Равне Горе. Свима Србима и Српкињама широм света и нашој отаџбини, желимо срећан празник Васкрсења Христовог, све их поздрављамо радосним поздравом:

Христос Васкрсе!  
Ваистину Васкрсе!

*Управа и Чланови Четничког Одбора у Фарелу, Па*

**St. George**  
Serbian Orthodox Church  
80 S Keel Ridge Road  
Hermitage, PA 16148



**APRIL 2007**

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Распоред Богослужења  
Schedule of Services

**April 2007**

*Below is a list of only the services during the week. The Sunday Liturgy begins at 10am and Vespers on Saturdays and on the Eve of Feasts is at 6pm unless otherwise noted.*

**Monday, April 2nd**—Holy Monday, Presanctified Liturgy 9am; Bridegroom Matins 6pm

**Tuesday, April 3rd**—Holy Tuesday, Presanctified Liturgy 9am; Bridegroom Matins 6pm

**Wednesday, April 4th**—Holy Wednesday, Presanctified Liturgy, 9am; Unction Service 7pm at Greek Church in Farrell

**Thursday, April 5th**—Holy Thursday, Divine Liturgy 9am; 12 Passion Gospels 6pm

**Friday, April 6th**—Holy Friday, Royal Hours 9am; Vespers 3pm; Lamentations 6pm

**Saturday, April 7th**—Holy Saturday, Divine Liturgy 9am; Resurrection Matins 11:45pm

**Monday, April 9th**—Bright Monday, Divine Liturgy 9am

**Tuesday, April 10th**—Bright Tuesday, Divine Liturgy 9am

**\*\*Fr. Milovan** will be absent from the parish on Thursday, April 12th for a Clergy Seminar.



## Medure's Catering

As your food service partner, Medure's catering wishes to thank you and show appreciation for your confidence in us. Please join us for food and fellowship following the Divine Liturgy.

**SUNDAY BRUNCH**  
**April 15, 2007**  
**St. George's Banquet Facility**

The complimentary brunch is open to all parishioners. Please RSVP to Valerie Backo.