

# ***Saint Nicholas Serbian Orthodox Church***

*971 St. Clair Rd, Johnstown, PA 15905*

*Rev. Presbyter Dragan Vukovic*

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## ***The Sunday of the Myrrh-bearers (05.08.2022)***

### ***Mark 15:43-16:8***

Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. (*KJV*)

## The Holy Apostle and Evangelist Mark Mark 6:7-13

And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. (*KJV*)

Hristos Voskrese! Vaistinu Voskrese!  
Christ is Risen! Indeed He is Risen!  
Hristos a inviat! Adevarat a inviat!

Great joy radiates in God's Holy Church. The Lord Jesus Christ's Resurrection continues to be celebrated throughout the world. Jesus Christ's triumph of Life over death is the reason for the great celebration.

Hope replaces despair. Light replaces darkness. Eternal life replaces life ending at death on earth and in the grave. Believers in the Lord Jesus Christ have reason to be upbeat with the rising of the sun each day.

Believers have reason to hope when faced with difficulties and adversities. The Lord Jesus Christ showed He can triumph over the cross, death and burial. Believers turning to Christ in faith and hope have reason to remain optimistic.

The Myrrhbearing women went to the tomb expecting that Jesus remained entombed. The women heard the world- changing message, "He is not here. He is risen!"

The message that "Christ is Risen!" has resounded through the centuries. The message that "Christ is Risen!" has shed light in the darkest hours of every century. Hope arises with the words: "Christ is Risen!"

Patients in intensive care units find hope in the message that Christ is Risen! Believers in concentration camps find hope in the message that Christ is Risen! Men and women on death row find hope in knowing Christ is Risen!

God's Holy Church keeps the message of the Resurrection alive. Martyrs have given their lives through the centuries in defense of the Crucified and Risen Christ.

Today the Church is mindful of the Holy Apostle and Evangelist Mark. The faithful Apostle and Evangelist Mark was dedicated to the Lord Jesus Christ to his very last breath.

Believers have reason to give thanks to the Lord God for the courageous women that went to the tomb to anoint the Lord Jesus. Today is a day to give thanks to the apostles and martyrs through the centuries witnessing for Christ.

This is the time to be thankful to believers through the centuries remaining faithful to God's Holy Church. Faithful believers have lived, suffered and endured in faith because Christ is Risen.

Faithful believers have shared the message from generation to generation that Christ is Risen. Contemporary believers are challenged to forever remain faithful to Jesus Christ under all circumstances.

The Crucified and Risen Lord will not disappoint the faithful. The Crucified and Risen Lord brings joy to the faithful. The Myrrhbearing women experienced the joy of knowing Christ is Risen!

Believers of each century come to know the joy that Christ is Risen! God's Holy Church manifests and incarnates the love of Christ in sharing the message that Christ is Risen!

The courageous women going to the tomb had courage similar to Joseph of Arimathea when he asked for Jesus' body. To show strong interest in the Crucified Christ was an act that set the person apart from others and showed love for Christ.

Each believer today is challenged to show love for the Crucified and Risen Christ. Each believer is to take the initiative to seek out Christ and stand for Christ in all circumstances.

The Holy Apostle and Evangelist Mark, Joseph of Arimathea and the Myrrhbearing women are inspirations and examples for believers in every century. Let us commit to having the same strength of faith in the Lord Jesus Christ.

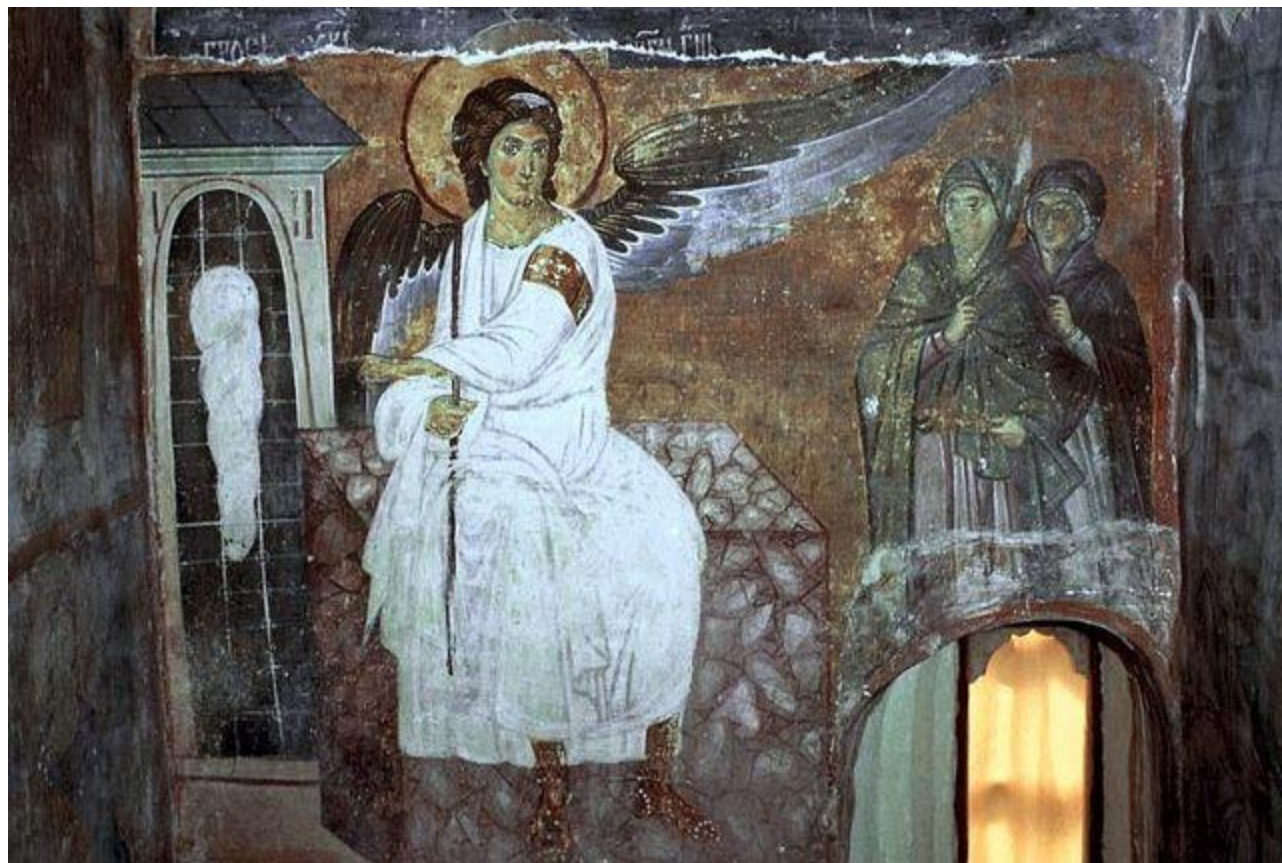
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***The Sunday of the Myrrbearers. The Holy Apostle and Evangelist Mark. April 25/May 8, 2022.***

***Hidden Valley, Pennsylvania. Father Rodney Torbic***

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## HOMILY ON THE SUNDAY OF THE MYRRH BEARING WOMEN. ON SPIRITUAL DEADNESS



*The White Angel by the tomb. 8th century fresco, Serbia.*

The Gospels have told us today<sup>[1]</sup> about the exploits of the holy women who followed the God-Man during His earthly wanderings. They witnessed His sufferings and were present at his burial. The burial took place on Friday evening. While the Jews' wrath was pouring out like the fiery lava of Aetna not only upon the Lord, but upon all of those close to Him; while the Holy Apostles were forced to hide or observe the extraordinary events only from a distance; while only John, the beloved disciple who leaned upon the breast of the Lord, feared nothing and remained always near the Lord, the secret disciple, Joseph of Arimathea, who had always concealed his heart's allegiance due to persecution from the Sanhedrin, suddenly disregards all the obstacles, hesitations, and anxiety that had bound and worried him until then, and he appears before cold, cruel Pilate to beg the body of the One who was shamefully executed. He receives the Lord's body and buries it with reverence and honor.

The Gospels imply that Joseph's deed was big-hearted and courageous. That is truly what it was. In the presence of the Sanhedrin which had committed deicide, in the very Jerusalem that had participated in that deicide, a member of the Sanhedrin takes the body of the God-man killed by men down from the tree and carries it to the garden located near the city gates and walls. There, in quiet and solitude, under shady trees, he places the body by which the bodies and souls of all mankind are redeemed in a new tomb hewn from a solid rock, with an abundance of fragrances and oils, and wraps it like a precious treasure in fine, clean linen. Another member of the Sanhedrin also took part in the Lord's burial. This was Nicodemus, who came to the Lord by night and acknowledged that the Lord was sent from God. Having rolled a great stone to the door of the grave—doors which Gospels call a low opening to the cave—Joseph has satisfactorily finished his service and so he departs. The Sanhedrin followed Joseph's movements. Seeing him gone, it took care to set a guard at the grave and place a seal on the stone which covered the entrance. The Lord's burial was witnessed by both His friends and His enemies. Although some members of the Sanhedrin in their frenzy and rage committed a great evil, they unconsciously brought a great sacrifice (cf. Acts 17:18): through the slaughter of the all-pure Sacrifice they redeemed the whole human race, ended the fruitless number of transformative sacrifices, and made these sacrifices and their very institution superfluous. Other members of the Sanhedrin, representatives of all the righteous people of the Old Testament, served with a God-pleasing intention and disposition of soul in the burial of the Redeemer of mankind, and by this action ended and placed a seal upon the pious works of the sons of the Old Testament. From this point begins the exceptional service of those of the New Testament.

The holy women show no less courage than the selfless Joseph. Present at the burial on Friday, they did not deem it permissible on the Sabbath—the day of rest—to disrupt that peace in which the body of Christ rested in sacred darkness and reclusion within the sepulchral cave. The women were intent upon pouring out their zeal for the Lord by pouring myrrh upon His body. When they returned from the burial on Friday, they immediately bought a goodly amount of aromatic substances and waited for the break of the day which follows the Sabbath, then called the “week,” now Sunday. On that day, as soon as the sun shone forth, the pious women went to the grave. On the way they remembered that a large stone had been rolled to the grave. This worried them, and the women began to say amongst themselves, *Who shall roll the stone from the tomb for us?* (Mk. 16:2). The stone was *very great*. Having arrived at the tomb, they saw to their amazement the stone rolled away. A light-bearing

mighty angel had rolled it away: at the Lord's resurrection, he had descended from heaven to the grave which encompassed Him whom the heavens cannot encompass, stunned the guards with terror, broke the seal, and rolled away the stone. He sat on the stone, waiting for the women's arrival. When they came, he announced the Lord's resurrection to them, telling them to inform the Apostles. For their zeal for the God-man, for their resolve to render honor to the all pure body that was guarded by the military guard, after which the Sanhedrin in their hatred sharply watched, the holy women were the first among humans to receive exact and sure testimony of Christ's resurrection; they were made the first strong preachers of the resurrection, as ones who heard about it from the lips of the angel. The all-perfect God is impartial: for Him all people are equal. And those people who strive toward Him with great self-denial are made worthy of a special abundance of Divine gifts and spiritual elegance.

*Who shall roll the stone from the tomb for us?* These words of the holy women have their own mysterious meaning. They are so edifying that love of neighbor and a desire for his spiritual benefit will not allow us to be silent about it.

The tomb is our heart. The heart was once a temple, but it became a tomb. Christ enters it by means of the sacrament of Baptism, in order to dwell in us and work in us. Then the heart is consecrated as a temple to God. We steal from Christ the possibility to work in us and enliven our "old man", which ever follows its attraction to our fallen will, our reason poisoned by falsehood. Brought in by Baptism, Christ continues to abide in us, but He is as if wounded and mortified by our behavior. The temple of God not made by hands is turned into a cramped, dark tomb. A *very great* stone is rolled over its entrance. The enemies of God set a guard over the tomb, and seal its entrance blocked by the stone. They seal the stone to the cave so that in addition to the stone's great weight, this famous seal forbids anyone to even touch the stone. The enemies of God themselves watch over the preservation of this deadness! They have thought through and set up all these obstacles in order to forestall the resurrection, to prevent it, and make it impossible.

The stone is the soul's illness by which all the other spiritual illnesses are guarded incurably and which the holy fathers call *insensibility*.<sup>[2]</sup> Many will say, what sort of sin is this? We have never heard of it. According to the fathers, *insensibility* is the deadening of spiritual feelings, the unseen death of the human soul with respect to spiritual things in a life that is flourishing with respect to material things. From a long-term physical sickness all strength can become exhausted and the body's abilities withered; then the illness cannot find any more food, and ceases to torment the body's constitution. It leaves the sick man alone and wasted, as if dead and



incapable of movement due to the debilitating suffering, the terrible, dumb morbidity that is not expressed by any particular suffering. The same thing happens to the human soul. Long-term slackness of life amidst continuous distractions, constant voluntary sins, forgetfulness of God and eternity, inattention or only superficial attention to the Gospel teachings removes from our spirit any inclination toward spiritual things, and deadens it to them. Although they continue to exist, they cease to exist for our spirit because its life has ended for them—all its strength is directed toward the material, the temporal, the vain, and the sinful.

Everyone who wants to dispassionately and seriously investigate the state of his soul will see the illness of insensibility in it; he will see its broad significance, its gravity and consequence, and will have to admit that it is the manifestation and witness of his deadness of soul. When we want to study the Word of God, what boredom hits us! Everything we read seems hard to understand, not worthy of attention, and strange. How quickly we want to be free of that reading! Why is this? Because we feel no affinity for the Word of God.

When we rise for prayer, what dryness and coldness we feel! How we rush to finish our cursory, completely distracted prayer! Why? Because we are estranged from God: we believe in God's existence with a dead faith; He does not exist to our sensibility. Why have we forgotten eternity? Are we excluded from the number of those who must enter into its boundless realm? Doesn't death stand before us face to face, as it does to all humans? Why is this? It is because we do not want to think about eternity; we have lost the precious foretaste of it, and acquired a false perception of our earthly sojourn. This false perception imagines that our earthly life is endless. We are so deceived and distracted by this false perception that we conform all our actions to them, bringing all the potential of our soul and body as a sacrifice to corruption, not caring at all about what awaits us in the other world. After all, we must inevitably become permanent inhabitants of that world.

Why does idle talk, snide laughter, judgment of our neighbors and derision of them beat forth from us as from a wellspring? Why do we spend so many unburdened hours in empty amusements, cannot get enough of them, are always leaping from one vain pastime to another, but we do not want to dedicate even the tiniest bit of time to reviewing our own sins and lamenting over them? Because we have acquired an affinity for sin, for everything vain, for everything that brings sin into a person, and by which sin is preserved within a person. Because we have lost our affinity for all exercise that brings God-beloved virtues into us; that multiplies and preserves them.

Insensibility is rooted in the soul by the world which is at enmity with God, and by the fallen angels at war with God, with the aid of our own free will. It grows and gathers strength through a life according to the principles of this world; it grows and gathers strength when we follow our fallen reason and will, when we abandon service to God, and because we serve Him carelessly. When insensibility stagnates in the soul and becomes a property of it, then the world and its rulers place a seal on the stone. This seal consists in the concourse of the human soul with fallen spirits, in the spirit's assimilation of human impressions wrought upon him by fallen spirits, and in its subjection to the aggressive influence and domination by these outcast spirits.

*Who shall roll the stone from the tomb for us?* This is a question filled with anguish, sadness, and perplexity. Those souls feel this anguish, sadness, and perplexity that have directed themselves toward the Lord, leaving behind service to the world and sin. Before their gaze is revealed the sickness of insensibility in all its horrifying enormity and gravity. They desire and pray with contrition, exercise themselves in the reading of the Word of God beyond all other reading, and abide in constant awareness of their sinfulness, in constant mourning over it. In a word, they desire to become part of God and to belong to Him. They meet an unexpected resistance in their own selves that is unknown to those who serve this world: insensibility of heart. The heart stricken by its former careless life as by a mortal wound does not discover any signs of life. In vain does the mind gather thoughts about death, about God's judgment, about the multitude of its sins, about the torments of hell, about the sweetness of paradise; in vain does the mind strive to beat upon the heart with these reflections—the heart remains devoid of feeling for them, as if hell, paradise, God's judgment, sinfulness, and the state of fallenness and demise have no relation whatsoever to the heart. It is asleep in a deep sleep, the sleep of death; it is asleep, drunken with sinful poison. *Who shall roll the stone from the tomb for us?* This stone is *very great*.

According to the teachings of the holy fathers, in order to conquer insensibility a person must have constant, patient, uninterrupted action against that insensibility; he must have a constant, pious, and attentive life. Such a life beleaguers the life of insensibility; however this death of the human spirit cannot be put to death through human efforts alone—insensibility is destroyed by the action of divine grace. An angel of God, at God's command, comes down to help the laboring and troubled soul, rolls away the stone of hardness from the heart, fills the heart with compunction, announces to the soul the resurrection, which is the usual result of continual compunction.<sup>[3]</sup> Compunction is the first sign of a heart revived toward God and



eternity. What is compunction? Compunction is a person's feeling of mercy and compassion toward himself, toward his grave state, his fallen state, a state of eternal death. Holy Scripture writes of the people of Jerusalem who were brought to this state by the preaching of the Apostle Peter and were inclined to accept Christianity that *they were pricked in their heart* (Acts. 2:37).<sup>[4]</sup>

The Lord's body had no need of the myrrh-bearers' fragrant myrrh. Any anointing with myrrh was forestalled by the resurrection. But by their timely purchase of myrrh, their early arrival at the first rays of the sun to the life-giving tomb, their disdain of any fear brought on by the Sanhedrin's wrath and the militant soldiers guarding the tomb and the One interred there, the holy women showed and proved by experience their heartfelt dedication to the Lord. Their gift turned out to be unnecessary. It was rewarded a hundredfold by the appearance of the angel, up to then invisible to them, and by the announcement that could not be anything but bountifully true—that the God-Man has risen and resurrected mankind with Himself.

Our dedication of our life and all our strength and abilities to the service of God are not needed by God for Himself—they are needed by us. We bring them like myrrh to the Lord's tomb. We shall timely buy myrrh—our good intentions. We shall renounce from our youth up all sacrifices to sin; and with the price of this we shall buy myrrh—our good intentions. It is not possible to unite service of sin to service of God: the former is destroyed by the latter. We shall not allow sin to deaden in our spirit affinity toward God and all things divine! We shall not allow sin to mark us with its impressions, or to forcibly prevail over us.

Whoever enters into service of God from the very days of an unspoiled youth and remains in this service with constancy submits himself to the endless influence of the Holy Spirit, marks himself with the all-holy grace-filled impressions that emanate from the Spirit, acquires in good time an active knowledge of Christ's Resurrection, comes alive in spirit in Christ, and becomes chosen by God to be a preacher of the resurrection to his brothers and sisters. Whoever has become a slave to sin through his ignorance or inclination, who has entered into concourse with fallen spirits, has become one of their number, who has lost in his spirit the connection to God and to the dwellers of heaven—let him heal himself with repentance. Let us not put off our healing from day to day, so that death might not creep upon us unawares and take us suddenly, so that we would not be proved incapable of entering the habitations of unending rest and festival, so that we would not be cast down as useless chaff into the fires of hell that burn eternally but do not consume. The healing of old illnesses

does not happen so quickly and conveniently as ignorance might imagine. There is a reason why God's mercy grants us time for repentance; there is a reason why all the saints begged God to give them time for repentance. Time is needed to erase the sinful impressions; time is needed for us to be marked by the impressions of the Holy Spirit; time is needed to cleanse us from defilement; time is needed to clothe ourselves in the garments of virtue, to adorn ourselves in the God-beloved qualities that adorn all those who dwell in heaven.

Christ is resurrected in the person who is prepared for it, and the tomb—the heart—again becomes a temple of God. *Arise, O Lord, save, O my God* (Ps. 3:7); in Thy mysterious and yet essential Resurrection is my salvation. Amen.

*St. Ignatius (Brianchaninov)*

*Translation by Nun Cornelia (Rees)*

## *The Prologue from Ochrid*

### *St. Nikolai of Zhicha*

*(04.07.2022)*

#### **1. SAINT BASIL OF OSTROG**

Basil was born in Popova, a village in Hercegovina, of simple and God-fearing parents. From his youth, he was filled with love for the Church of God, and when he reached maturity, he entered the Monastery of the Dormition of the Theotokos (Birth-giver of God) in Trebinje and there received the monastic tonsure. As a monk, he quickly became renowned for his assiduous and rare ascetical life. Saint Basil took upon himself ascetic labor upon ascetic labor, each one heavier and more difficult than the last. Later, against his will, he was elected and consecrated bishop of Zahum and Skenderia. As a hierarch, he first lived in the Tvrdoš Monastery and from there, as a good shepherd, strengthened his flock in the Orthodox Faith, protecting them from the cruelty of the Turks and the cunning ways of the Latins. When Basil was exceedingly pressed by his enemies, and when Tvrdoš was destroyed by the Turks, he moved to Ostrog, where he lived an austere ascetic life, protecting his flock by his ceaseless and fervent prayer.<sup>\*)</sup> He reposed peacefully in the Lord in the sixteenth century, leaving behind his incorrupt and healing relics, incorrupt and miracle-working to the present day. The miracles at the grave of St. Basil are without number. Christians and Moslems alike come before his relics and find healing of their most grave illnesses and afflictions. A great national gathering (pilgrimage) occurs there annually on the Feast of Pentecost.

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\*) A new church, upon the ruins of the old Tvrdoš Monastery, has been built in our day by Nikola Runjevac from the village of Poljica near Trebinje. It is a wonderful, glorious monument in the sight of God and His people.

## **2. THE NINE HOLY MARTYRS IN CYZICUS**

These nine brave martyrs, inflamed with love for Christ, refused to offer sacrifices to the idols or to deny Christ the Lord, for which they were brutally tortured and finally beheaded. During the reign of Emperor Constantine, a church was built in Cyzicus in honor of these martyrs, and their incorrupt relics were placed there. Countless healings have taken place over their relics. Their names were Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius and Philemon. All of them despised everything temporal for the eternal, the corruptible for the incorruptible. That is why the Lord led them to His eternal home and crowned them with unfading crowns of glory. They suffered honorably and were glorified in the third century.

## **3. THE VENERABLE MEMNON THE WONDERWORKER**

From his youth Memnon dedicated himself to fasting and prayer, and he purified himself to such a degree that he became a dwelling place for the Holy Spirit. He healed incurable diseases and worked many other miracles. He appeared in storms at sea and rescued ships from disaster. He reposed peacefully in the Lord in the second century and took up his habitation in the heavenly courts of the Lord.

### **HYMN OF PRAISE** **SAINT BASIL OF OSTROG**

Saint Basil, God-pleaser  
And wondrous healer of every affliction:  
With the power of your Christ,  
Whom you greatly loved,  
You were able to heal the gravest of illnesses.  
Even now are you able to heal all who honor you,  
And who firmly believe in the Living God.  
Do not cease to help, O glory of the Serbian people;

Do not cease to pray to the Lord for the sinful.  
You are a saint of God in heavenly glory,  
And saints are men with a full, healthy spirit.  
In you we see a true man,  
Free from sin and filled to overflowing with healing,  
In whom there burns the fire of the Holy Spirit,  
In whom abides the love of the resurrected Christ.  
We are grateful to you and to the All-powerful God,  
That through you God pours out abundant mercy;  
Through you, His saint, wondrous and of angelic face--  
Basil the Serbian, the God pleaser!

### REFLECTION

Nothing can be kept secret from the Omniscient God. At every moment, He knows all that is being done in the world, both in the external world and in the internal, spiritual world. Not one intention, not one desire, not one thought can a man conceal from God. How can you hide from God that which you cannot hide from men, from holy men? One day, Tsar Ivan the Terrible came to church to pray to God. In the church, Blessed Basil the Fool-for-Christ stood for prayer. It is true the Tsar was in church physically, but his thoughts were on Sparrow Hill, a short distance from Moscow, upon which he had begun to construct a palace. Throughout the liturgical services the Tsar thought about how he could extend and complete his palace on that hill. After the services the Tsar noticed Basil and asked him: "Where have you been?" Basil replied: "In church." Basil then immediately asked the Tsar: "And where were you, O Tsar?" "I also was in church," answered the Tsar. To this the clairvoyant saint replied: "You are not speaking the truth, Ivanushka, for I perceived how, in your thoughts, you were pacing about on Sparrow Hill and building a palace."

### CONTEMPLATION

Contemplate the Ascension of the Lord Jesus:

1. How the Lord, blessing His disciples, was raised above the earth and borne to heaven;

2. How the disciples watched Him as He ascended until a cloud hid Him from their sight.

## **HOMILY**

### **on the incomparable love of Christ**

"And to know the love of Christ, which surpasses knowledge" (Ephesians 3:19).

*The love of Christ, which surpasses knowledge!* Surpasses, not the knowledge of God, but the knowledge of man, darkened and embittered by sin. God's knowledge is equal to God's love and neither surpasses the other. But man's knowledge, alienated from God, does not at all comprehend God's love, shown through the Lord Jesus Christ. God understands man, but man does not understand God. God attempted to enable man with reason to understand through nature and through the Old Revelation, through the Law and the prophets, but man did not want to submit to that knowledge. Then God attempted to overcome men through love, and through this love, to draw them to Himself. Hence the Incarnation of the Son of God, His sacrifice and His suffering to the death. Such inexpressible love on the part of God, beyond words and knowledge, has captured and returned many to God, that is, made them to understand and given them a new knowledge, pure and bright. But it has confused many of them as well, for it did not agree with their darkened and embittered understanding.

*And to know*, says the Apostle. How can we, brethren, know that which is beyond knowing and beyond understanding? In no other way than by a change of mind, an awakening and sharpening of the mind, an illumination and elevation of the mind: in brief, by the acquiring of a new mind, which has the capability of understanding the love of Christ, which is beyond the present sinful mind of men.

O the depth of God's wisdom and knowledge! Whoever comes even a little closer to you feels that you are at the same time the depth of the love of God.

O Lord, ascended into heaven, illumine our minds with Thine understanding, that we may more easily make our own Thine unfathomable love toward mankind and weep-weep from sorrow because of our hardened hearts and because of our darkened and malicious minds, and weep for joy because of Thy love toward us, who are darkened and embittered.

**To Thee be glory and praise forever. Amen.**

## Services this Week

- ❖ **Thursday 05.12. 2022 - St Basil of Ostrog- Divine Liturgy 09: 30 AM**
- ❖ **Fryday 05.13.2022 – PARACLESIS - THE OFFICE OF SUPPLICATION TO SAINT NECTARIOS -05:00 PM - Confession**
- ❖ **Saturday 05.14. 2022 – Holy Prophet Jeremiah – Divine Liturgy 09:30**
- ❖ **The 4<sup>th</sup> Sunday of Pasha - of the Paralytic- May 15<sup>th</sup> ) – 10:00 AM Divine Liturgy**

*Donations April 17, 2022*

*Offering - \$7,595.00 Candles - \$152.00 Dues - \$450*

*Easter Donation*

*In Memory of Connie Bartis from Joe Bartis & Family - \$200.00*

*Building Fund*

*For Easter from Eli Cvijanovich - \$100.00*

*Large Candles*

*In Memory of Julie Lambrinos from Kumovi Dan & Dyne Tomak*

*In Memory of Parents, Mike & Mildred Tumbas from Robert & Milica Knepp*

*In Memory of Ranka Marinkovich from Richard Kondas*

*In Memory of Ed Gartrell from Steve Purich*

*In Memory of Linda (Locher) Leckrone from Dorothy Podolak*

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*Flowers for Pascha donated by;*

*Please pick up your flowers following Divine Liturgy*

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*Please don't forget!!!*

*Our Anniversary Celebration is Sunday, May 22nd!!!!*

*SAVE THESE DATES!!!!*

## **TASTE OF SERBIA**

*Sunday, May 22nd – St. Nicholas Anniversary Celebration*

*Polka Fest – June 3-5, 2022*

*Saturday, August 13<sup>th</sup>, 2022*