

# *Saint Nicholas Serbian Orthodox Church*

971 St. Clair Rd, Johnstown, PA 15905

Rev. Presbyter Dragan Vukovic

(814) 244-4063

## **The Sunday before Theophany (01.16.2022)**

*Mark 1:1-8*

The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.” (KJV)

The Church is drawing near to the Feast of the Holy Theophany of the Lord Jesus Christ. The Church uses this time to prepare believers. The connection of St. John the Baptist with the ancient prophets is embedded in the Gospel of St. Mark.

Believers benefit from thinking about God acting through the centuries. God is patient and kind. God prepares believers for the future. Just as God prepared believers through the prophets, God prepares believers today for the future.

Heeding the word of God and always being attentive is profitable for the soul, for earthly life and eternal life. John the Baptist knew his place in life and served God in an exemplary and lasting way.

God provides each believer with wisdom for daily personal life and for the path to eternal life. God’s Holy Church offers the Divine services and the instruction for believers to embrace and to make a part of daily life.

St. John the Baptist knew his place in relationship to the Lord Jesus Christ. St. Mark’s Gospel makes clear that John knew Jesus was much greater than himself.

Each person does well to discern the personal expectations from the Lord God for his or her daily life. Turning to the Lord God enables believers to receive the guidance necessary on the best ways to use God’s gifts and talents in life.

Believers are able to work out in the Church the way life is to be lived in ways pleasing to the Lord God. God is always present with believers in the journey through life.

The mystery of how life is to be lived becomes understandable as the believer lives in Christ and grows in Christ. God reveals to the believer the course of action to take.

The believer has the personal responsibility from Holy Baptism until departure from this life to look to the Lord God for daily guidance. Personal attention is to be directed to God on a daily basis for the path to eternal life.

God gives believers signs and messages through the course of each day. Attentive believers will look for the signs of God's presence and find reassurance.

Angels and saints have a part in forming and shaping attentive believers' lives.

The Holy Scriptures, prayer and the wisdom literature of the Church serve to guide believers in understanding the path to follow to the Heavenly Kingdom. Church services keep the believer united with Christ on the path to the Kingdom.

Repentance has a place throughout the Christian life. St. John the Baptist and the Lord Jesus Christ preached the value of repentance. (Mt.3:2, Mt.4:17) Mature believers value repentance and seek to practice repentance regularly.

Repentance involves being conscious of personal sin and desiring to expel sin from personal life. Choosing Christ and the way of Christ increases for serious believers seeking to repent.

Believers benefit from learning more about the complete commitment of St. John the Baptist to Jesus Christ. St. John was an exemplary model of humility and obedience. Humility and obedience to Christ are always part of the Christian life.

Believers are to grow in Christ from Holy Baptism until departure from this life. The fasts and feasts of the Church as well as the examples and lives of the saints provides structure and a basis for learning leading to Christian growth.

Being a passive Christian minimizes Christian growth and deprives the believer of the full potential in the life in Christ. The Holy Apostle Paul describes the possibilities for believers in his Second Epistle to the Corinthians.

Holy Apostle Paul wrote: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18)

In the remaining of days of earthly life and until the Lord's Second Coming, being active in Christ affords unlimited possibilities. God's Holy Church is where to find the paths to these possibilities and to benefit from the Church's wisdom.

St. Mark's Gospel verifies the continuity of God's presence and wisdom through the ages. The Holy Gospel is proclaimed in the Church with regularity at each Divine Liturgy.

Wise believers heed the Gospel messages and attempt to make them a part of daily life. Joy arises in life when believers live true to Christ as known and preached in the Holy Gospel.

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**The Sunday before Theophany. Holy Prophet Malachi. Holy Martyr Gordius. January 3/16, 2022. Hidden Valley, Pennsylvania. Father Rodney Torbic**

## DISCOURSE ON THE DAY OF THE BAPTISM OF CHRIST



We shall now say something about the present feast. Many celebrate the feastdays and know their designations, but the cause for which they were established they know not. Thus concerning this, that the present feast is called Theophany—everyone knows; but what this is—Theophany, and whether it be one thing or another, they know not. And this is shameful—every year to celebrate the feastday and not know its reason.

First of all therefore, it is necessary to say that there is not one Theophany, but two: the one actual, which already has occurred, and the second in future, which will happen with glory at the end of the world. About this one and about the other you will hear today from Paul, who in conversing with Titus, speaks thus about the present: *The grace of God hath revealed itself, having saved all mankind, decreeing, that we reject iniquity and worldly desires, and dwell in the present age in prudence and in righteousness and piety*—and about the future: *Awaiting the blessed hope and glorious appearance of our great God and Saviour Jesus Christ* (Tit 2:11-13). And a prophet speaks thus about this latter: *The sun shalt turn to darkness, and the moon to blood at first, then shalt come the great and illuminating Day of the Lord* (Joel 2:31).

Why is not that day, on which the Lord was born, considered Theophany—but rather this day on which He was baptised? This present day it is, on which He was baptised and sanctified the nature of water. Because on this day all, having obtained the waters, do carry it home and keep it all year, since today the waters are sanctified; and an obvious phenomenon occurs: these waters in their essence do not spoil with the passage of time, but obtained today, for one whole year and

often for two or three years, they remain unharmed and fresh, and afterwards for a long time do not stop being water, just as that obtained from the fountains.

Why then is this day called Theophany? Because Christ made Himself known to all—not then when He was born—but then when He was baptised. Until this time He was not known to the people. And that the people did not know Him, Who He was, listen about this to John the Baptist, who says: *Amidst you standeth, Him Whom ye know not of* (Jn.1:26). And is it surprising that others did not know Him, when even the Baptist did not know Him until that day? *And I—said he—knew Him not: but He that did send me to baptise with water, about This One did tell unto me: over Him that shalt see the Spirit descending and abiding upon Him, This One it is Who baptiseth in the Holy Spirit* (Jn. 1:33).

Thus from this it is evident, that—there are two Theophanies, and why Christ comes at baptism and on whichever baptism He comes, about this it is necessary to say: it is therefore necessary to know both the one and equally the other. And first it is necessary to speak your love about the latter, so that we might learn about the former.

There was a Jewish baptism, which cleansed from bodily impurities, but not to remove sins. Thus, whoever committed adultery, or decided on thievery, or who did some other kind of misdeed, it did not free him from guilt. But whoever touched the bones of the dead, whoever tasted food forbidden by the law, whoever approached from contamination, whoever consorted with lepers—that one washed, and until evening was impure, and then cleansed. *Let one wash his body in pure water—it says in the Scriptures,—and he will be unclean until evening, and then he will be clean* (Lev 15:5, 22:4). This was not truly of sins or impurities, but since the Jews lacked perfection, then God, accomplishing it by means of this greater piety, prepared them by their beginnings for a precise observance of important things. Thus, Jewish cleansings did not free from sins, but only from bodily impurities. Not so with ours: it is far more sublime and it manifests a great grace, whereby it sets free from sin, it cleanses the spirit and bestows the gifts of the Spirit. And the baptism of John was far more sublime than the Jewish, but less so than ours: it was like a bridge between both baptisms, leading across itself from the first to the last. Wherefore John did not give guidance for observance of bodily purifications, but together with them he exhorted and advised to be converted from vice to good deeds and to trust in the hope of salvation and the accomplishing of good deeds, rather than in different washings and purifications by water. John did not say: wash your clothes, wash your body, and ye will be pure, but what?—*Bear ye fruits worthy of repentance* (Mt 3:8).

Since it was more than of the Jews, but less than ours: the baptism of John did not impart the Holy Spirit and it did not grant forgiveness by grace: it gave the commandment to repent, but it was powerless to absolve sins. Wherefore John did also say: *I baptise you with water...That One however will baptise you with the Holy Spirit and with fire* (Mt 3:11). Obviously, he did not baptise with the Spirit. But what does this mean: *with the Holy Spirit and with fire*? Call to mind that day, on which for the Apostles *There appeared disparate tongues like fire, and sat over each one of them* (Acts 2:3).

And that the baptism of John did not impart the Spirit and remission of sins is evident from the following: Paul *found certain disciples, and said to them: received ye the Holy Spirit since ye*

have believed? They said to him: but furthermore whether it be of the Holy Spirit, we shall hear. He said to them: into what were ye baptised? They answered: into the baptism of John. Paul then said: John indeed baptised with the baptism of repentance—repentance, but not remission of sins; for whom did he baptise? Having proclaimed to the people, that they should believe in the One coming after him, namely, Christ Jesus. Having heard this, they were baptised in the Name of the Lord Jesus: and Paul laying his hands on them, the Holy Spirit came upon them (Acts 19:1-6). Do you see, how incomplete was the baptism of John? If the one were not incomplete, would then Paul have baptised them again, and placed his hands on them; having performed also the second, he shew the superiority of the apostolic Baptism and that the baptism of John was far less than his. Thus, from this we recognise the difference of the baptisms.

Now it is necessary to say, for whom was Christ baptised and by which baptism? Neither the former the Jewish, nor the last—ours. Whence hath He need for remission of sins, how is this possible for Him, Who hath not any sins? *Of sin,—it says in the Scriptures,—worked He not, nor was there deceit found in His mouth* (1 Pet 2:22); and further, *Who of you convicteth Me of Sin?* (Jn 8:46). And His flesh was privy to the Holy Spirit; how might this be possible, when it in the beginning was fashioned by the Holy Spirit? And so, if His flesh was privy to the Holy Spirit, and He was not subject to sins, then for whom was He baptised?

But first of all it is necessary for us to recognise, by which baptism He was baptised, and then it will be clear for us. By which baptism indeed was He baptised?—Not the Jewish, nor ours, nor John's.

For whom, since thou from thine own aspect of baptism dost perceive, that He was baptised not by reason of sin and not having need of the gift of the Spirit; therefore, as we have demonstrated, this baptism was alien to the one and to the other. Hence it is evident, that He came to Jordan not for the forgiveness of sins and not for receiving the gifts of the Spirit.

But so that some from those present then should not think, that He came for repentance like others, listen to how John precluded this. What he then spoke to the others then was: *Bear ye fruits worthy of repentance*; but listen what he said to Him: *I have need to be baptised of Thee, and Thou art come to me?* (Mt 3:8, 14). With these words he demonstrated, that Christ came to him not through that need with which people came, and that He was so far from the need to be baptised for this reason—so much more sublime and perfectly purer than Baptism itself.

For whom was He baptised, if this was done not for repentance, nor for the remission of sins, nor for receiving the gifts of the Spirit? Through the other two reasons, of which about the one the disciple speaks, and about the other He Himself spoke to John. Which reason of this baptism did John declare? Namely, that Christ should become known to the people, as Paul also mentions: *John therefore baptised with the baptism of repentance, so that through him they should believe on Him that cometh* (Acts 19:4); this was the consequence of the baptism. If John had gone to the home of each and, standing at the door, had spoken out for Christ and said: *He is the Son of God*, such a testimony would have been suspicious, and this deed would have been extremely perplexing. So too, if he in advocating Christ had gone into the synagogues and witnessed to Him, this testimony of his might be suspiciously fabricated. But when all the people

thronged out from all the cities to Jordan and remained on the banks of the river, and when He Himself came to be baptised and received the testimony of the Father by a voice from above and by the coming-upon of the Spirit in the form of a dove, then the testimony of John about Him was made beyond all questioning. And since he said: *and I knew Him not* (Jn 1:31), his testimony put forth is trustworthy.

They were kindred after the flesh between themselves, *Wherefore Elizabeth, thy kinswoman, hath also conceived a son*—said the Angel to Mary about the mother of John (Lk. 1: 36); if however the mothers were relatives, then obviously so also were the children. Thus, since they were kinsmen—in order that it should not seem that John would testify concerning Christ because of kinship, the grace of the Spirit organised it such, that John spent all his early years in the wilderness, so that it should not seem that John had declared his testimony out of friendship or some similar reason. But John, as he was instructed of God, thus also announced about Him, wherein also he did say: *and I knew Him not*. From whence didst thou find out? *He having sent me that sayeth to baptise with water, That One did tell me* What did He tell thee? *Over Him thou shalt see the Spirit descending, like to a dove, and abiding over Him, That One is baptised by the Holy Spirit* (Jn 1:32-33). Dost thou see, that the Holy Spirit did not descend as in a first time then coming down upon Him, but in order to point out that preached by His inspiration—as though by a finger, it pointed Him out to all. For this reason He came to baptism.

And there is a second reason, about which He Himself spoke—what exactly is it? When John said: *I have need to be baptised of Thee, and Thou art come to me?*—He answered thus: *Stay now, for thus it becometh us to fulfill every righteousness* (Mt 3:14-15). Dost thou see the meekness of the servant? Dost thou see the humility of the Master? What does He mean: *To fulfill every righteousness?* By righteousness is meant the fulfillment of all the commandments, as is said: *Both were righteous, walking faultlessly in the commandments of the Lord* (Lk 1:6). Since fulfilling this righteousness was necessary for all people—but no one of them kept it or fulfilled it—Christ came then and fulfilled this righteousness.

And what righteousness is there, someone will say, in being baptised? Obedience for a prophet was righteous. As Christ was circumcised, offered sacrifice, kept the sabbath and observed the Jewish feasts, so also He added this remaining thing, that He was obedient to having been baptised by a prophet. It was the will of God then, that all should be baptised—about which listen, as John speaks: *He having sent me to baptise with water* (Jn 1:33); so also Christ: *The publicans and the people do justify God, having been baptised with the baptism of John; the pharisees and the lawyers reject the counsel of God concerning themselves, not having been baptised by him* (Lk 7:29-30). Thus, if obedience to God constitutes righteousness, and God sent John to baptise the nation, then Christ has also fulfilled this along with all the other commandments.

Consider, that the commandments of the law is the main point of the two denarii: this—debt, which our race has needed to pay; but we did not pay it, and we, falling under such an accusation, are embraced by death. Christ came, and finding us afflicted by it—He paid the debt, fulfilled the necessary and seized from it those, who were not able to pay. Wherefore He does not say: *It is necessary for us to do this or that*, but rather, *To fulfill every righteousness. It is for Me, being the Master,*—says He,—*proper to make payment for the needy*. Such was the reason for His



baptism—wherefore they should see, that He had fulfilled all the law—both this reason and also that, about which was spoken of before.

Wherefore also the Spirit did descend as a dove: because where there is reconciliation with God—there also is the dove. So also in the ark of Noah the dove did bring the branch of olive—a sign of God's love of mankind and of the cessation of the flood. And now in the form of a dove, and not in a body—this particularly deserves to be noted—the Spirit descended, announcing the universal mercy of God and showing with it, that the spiritual man needs to be gentle, simple and innocent, as Christ also says: *Except ye be converted and become as children, ye shall not enter into the Heavenly Kingdom* (Mt 18:3). But that ark, after the cessation of the flood, remained upon the earth; this ark, after the cessation of wrath, is taken to heaven, and now this Immaculate and Imperishable Body is situated at the right hand of the Father.

Having made mention about the Body of the Lord, I shall also say a little about this, and then the conclusion of the talk. Many now will approach the Holy Table on the occasion of the feast. But some approach not with trembling, but shoving, hitting others, blazing with anger, shouting, cursing, roughing it up with their fellows with great confusion. What, tell me, art thou troubled by, my fellow? What disturbeth thee? Do urgent affairs, for certain, summon thee? At this hour art thou particularly aware, that these affairs of thine that thou particularly rememberest, that thou art situated upon the earth, and dost thou think to mix about with people? But is it not with a soul of stone naturally to think, that in such a time thou stand upon the earth, and not exult with the Angels with whom to raise up victorious song to God? For this Christ also did describe us with eagles, saying: *Where the corpse is, there are the eagles gathered* (Mt 24:28)—so that we might have risen to heaven and soared to the heights, having ascended on the wings of the spirit; but we, like snakes, crawl upon the earth and eat dirt.

Having been invited to supper, thou, although satiated before others, would not dare to leave before others while others are still reclining. But here, when the sacred doings are going on, thou at the very middle would pass by everything and leave? Is it for a worthy excuse? What excuse might it be? Judas, having communed that last evening on that final night, left hastily then as all the others were still reclining. Here these also are in imitation of him, who leave before the final blessing! If he had not gone, then he would not have made the betrayal; if he did not leave his co-disciples, then he would not have perished; if he had not removed himself from the flock, then the wolf would not have seized and devoured him alone; if he had separated himself from the Pastor, then he would not have made himself the prey of wild beasts. Wherefore he (Judas) was with the Jews, and those (the apostles) went out with the Lord. Dost thou see, by what manner the final prayer after the offering of the sacrifice is accomplished? We should, beloved, stand forth for this, we should ponder this, fearful of the coming judgement for this.

We should approach the Holy Sacrifice with great decorum, with proper piety, so as to merit us more of God's benevolence, to cleanse one's soul and to receive eternal blessings, of which may we all be worthy by the grace and love for mankind of our Lord Jesus Christ, to with Whom the Father, together with the Holy Spirit, be glory, power, and worship now and ever and unto ages of ages. Amen.

*St. John Chrysostom*

## The Prologue from Ochrid *St Nikolai of Zhicha*

### **1. THE THEOPHANY [EPIPHANY] OF OUR LORD AND SAVIOR JESUS CHRIST**

When our Lord reached thirty years from His physical birth, He began His teaching and salvific work. He Himself signified this "beginning of the beginning" by His baptism in the Jordan River. St. Cyril of Jerusalem says: "The beginning of the world is water; the beginning of the Gospel is the Jordan." At the time of the Baptism of the Lord in water, the mystery was declared to the world--the mystery that was prophesied in the Old Testament; the mystery that was known only in fables in ancient Egypt and India--the mystery of the Divine Holy Trinity. The Father was revealed to the sense of hearing, the Spirit was revealed to the sense of sight, and the Son was revealed to the sense of touch. The Father uttered His witness about the Son, the Son was baptized in the water, and the Holy Spirit in the form of a dove hovered above the water. When John the Baptist bore witness to Christ, saying: *Behold, the Lamb of God, which taketh away the sin of the world* (John 1:29), and when John immersed and baptized the Lord in the Jordan, the mission of Christ in the world and the path of our salvation were shown. That is to say, the Lord took upon Himself the sins of mankind and died under them (immersion) and rose again (the coming out of the water); and we must die to the old sinful man and rise again as cleansed, renewed and regenerated. This is the Savior and this is the path of salvation. The Feast of the Theophany is also called the Feast of Illumination. The event in the Jordan River illuminates us by manifesting God to us as Trinity, consubstantial and undivided. That is one way that we are illumined. And the second way is that every one of us through baptism in water is illumined, in that we become adopted by the Father of Lights through the merits of the Son and the power of the Holy Spirit.

### **HYMN OF PRAISE** **THE HOLY TRINITY**

O Holy Lord, holy in creating:

All that Thou makest by Thy Word, Thou doest consecrate by the Spirit.

O Mighty Lord, mighty in suffering:

For the sake of the world Thou goest to Thy death; for the sake of the world Thou dost resurrect.

O Immortal Lord, with our voices we hymn Thee:

Father, Son, Holy Spirit--God, have mercy on us!

The Father, Who appeared over Jordan as a Voice;

The Spirit, Who hovered as a milk-white Dove;

The Son, Who by the Prophet John was baptized:

Three rays of Light, one Light shone.

O Trinity manifested, with our voices we hymn Thee:



Father, Son, Holy Spirit--God, have mercy on us!

## REFLECTION

At one time the fables of the heretics plagued the Church of God, and now the Church is plagued by the fables of the apostates from God. By perseverance in the Faith, by diligence in prayer, by confession of the Faith, and even by martyrdom for the Faith, the Church has remained undefeated. Only by these methods will these new plagues be defeated. The Church of God, the Vessel of Divine Truth, will triumph in the end: *The swords of the enemy have utterly failed* (Psalm 9:6). Blessed Clement of Alexandria, speaking about heretics who left the Church, said: "He who has fallen into heresy travels through an arid desert, abandoning the One True God. Alienated from God, he seeks water in dry places, he gathers barren fruit with his hands, and enters into an uninhabited and thirsty land." This also can be said today about the many theoreticians and inventors of scientific hypotheses who are led by their imaginations and not by the truth of God.

## CONTEMPLATION

Contemplate the event of the Baptism of the Lord:

1. His humble coming to the Jordan River, unknown to all except John;
2. His immersion in the water, the hovering of the Dove over Him, and the Voice from on High.

## HOMILY

### on the mystery of the Divine Trinity

"For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness in earth, the spirit and the water and the blood: and these three are together" (I John 5: 7-8).

When we read Holy Scripture, we should be alert to keep an eye on every word. To the rapid reader, for example, this distinction which the Evangelist draws between the Heavenly Trinity and the earthly trinity will not become apparent. Concerning the Heavenly Trinity, he says, *and these three are one*; and concerning the earthly trinity, he says, *and these three are together*. There is an enormous difference between "being one" and "being together." The Father, Son and the Holy Spirit are One, whereas the spirit, the water and the blood are only together and are not one. Even enemies could be together, but are not one. All the people on earth are together, but they are not one. Water and blood constitute the body, and the spirit is the spirit. *For the flesh has desires against the spirit and the spirit against the flesh* (Galatians 5:17). They are not one, but they are still together. When man dies, the union is broken and ceases to exist. Blood and water go to one side, and the spirit goes to another side. However, the Persons of the Divine Trinity in the heavens are not only together, but They are also One. There is also another trinity in the inner heaven of man which should be not only a unity but a oneness, so that man may be blessed in this world and in the other world. That is the union of the mind, heart and will. As long as these three are only in togetherness, man will be at war with himself and with the Heavenly Trinity. However, when these three become one, so that none rules and none is enslaved, then man becomes filled with *the peace of God, which surpasseth*

*all understanding* (Philippians 4:7), that surpasses man's every word, every explanation, every fear and every sorrow. Then the small heaven in man begins to resemble that great heaven of God, and the "image and likeness of God" become apparent in man.  
O Triune God, help us to at least resemble those who resemble Thee.  
**To Thee be glory and praise forever. Amen.**

## *Services this Week*

- **WEDNESDAY- January 19<sup>th</sup> – The Holy Theophany of our Lord Jesus Christ - Epiphany 09:00**
- **THURSDAY - January 20<sup>th</sup> – Synaxis of the Holy Glorious Prophet, Forerunner and Baptist John**
- **31<sup>st</sup> Sunday after Pentecost – (Sunday, January 23<sup>th</sup>) – 10:00 AM Divine Liturgy**

## **Donations January 6-9, 2022**

**Offering - \$5,847,.00 Candles - \$172.00 Dues - \$350.00**

**Donations**

**Gold Coin for Cesnica - \$130**

**From: Joe Bartis, The Gardenhours, The Marinkovichs, Carole McAllister,**

**John & Patricia Pavich & Dyne Tomak**

**Men's Club Christmas Donation - \$250**

**Anonymous - \$50**

**\,**

**Building Fund**

**In Memory of Connie Bartis**

**Donna Zimmerman - \$50**

**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**

**\*\*\*\*\***

**Thank you to the following for donating poinsettias to  
decorate the church for the Nativity**

**Father Rodney Torbic**

**Danica Wess**

**Carole McAllister IMO Nick, Sara & Nicholas Jr Davich,  
Dan & Dyne Tomak IMO Damiena & Lazo Gjurich and Bosa & Lazo  
Vuckovich,**

**Quinn KomE IMO Connie Bartis**

**Diane Thomas IMO Helen & Dorothy Lavrnja**

**Evelyn Walet IMO Father Sam Vuckovich & Aunt Mimi**

**Helene Gleason IMO Bosa & Lazo Vuckovich & Mary Ellen Locher**

**Eli Cvijanovich IMO deceased members of the Cvijanovich Famly**

**Richard & Suzette Gardenhour IMO The Bozic, Grisin &**

**Gardenhour**

**Families**

**Melana Simms IMO Connie Bartis**

**John & Patricia IMO Connie Bartis**

**Mary Kelly IMO Bill Kelly**

**Pete & Josie Todorich IMO Nick, Milka & Nick Jr Todorich**

**Joanne Uzelac IMO Dino Uzelac**

**Linda & Tony Freidhoff IMO Patty & Wayne Freidhoff**

**Joseph Bartis IMO Connie Bartis**

**Gary, Rose & Krisitina Marinkovich IMO Marinkovich & Holbay**

**Families**

**Richard Kondas IMO Parents Amelia & Joe Kondas**

**Joe & Radost Golden IMO Golden & Vuchev Families  
Patricia Niel IMO Milos, Mary, Rod, Milos Jr. Buncich & Krisitna,  
David Niel  
& Michelle**

**Cameron & Linda Palmer IMO Mrs. Jean Palmer  
Lynn Wright IMO Constance Bartis  
Christine Lesosky Rohanna IMO Connie Bartis  
Lisa Cadwell, MD IMO Constance Bartis**

**\*\*\*\*\***

### **HOLIDAY ROLLS**

**The kolo is selling Nut, Poppyseed, Apricot and Lekvar - \$12/each  
Please see Donna Zimmerman if you are interested, we have a few  
left...We**

**also have Pumpkin Rolls (\$10)! -(724) 757-4189**

**\*\*\*\*\***

### **IMPORTANT DATES**

**\*Sunday, January 30th\***

**St Sava Program**

**Program and Luncheon following Divine Liturgy!  
Please plan to stay to support our children, the future of  
Our St Nicholas Church!!!**

**\*Friday, February 4th\***

**Fish Fry**

**\*Sunday, February 20th\***

**Men's Club Slava Celebration  
With a Serbian Steak Dinner**