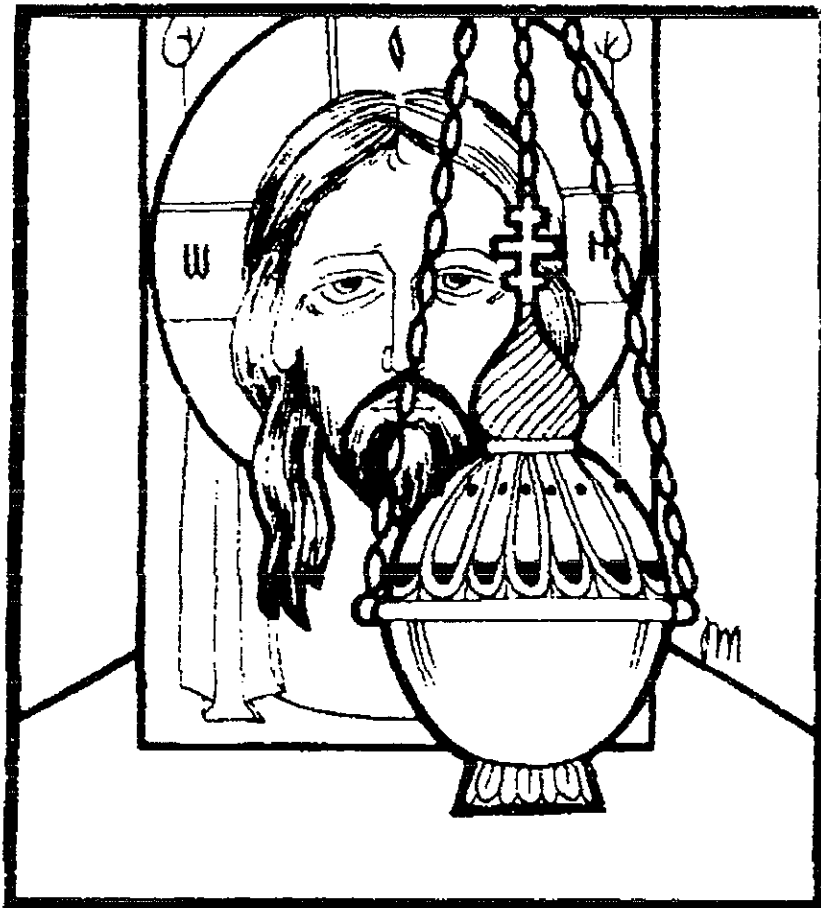


Holy Resurrection Serbian Eastern Orthodox Church  
"Visoki Decani"

# Herald

February - March, 2004

## Great Lent



528 North Fourth Street  
Steubenville, Ohio 43952

# Holy Resurrection Herald

Vol. XIV

February-March, 2004

No. 173

## Church Executive Board

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First Thursday — 11:30 am

President — Millicent Santilli

**K.S.S. VIDOVDAN** (Weirton)  
Second Thursday — 12:00 Noon, Serbian-American Cultural Center

President — Dorothy Zatezalo

**SERBIAN ORTHODOX MEN'S CLUB**  
Second Thursday — 7:00 PM Picnic Grounds

**PETAR KRSTICH CHOIR**  
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**4-C'ers CHURCH SCHOOL PARENTS' ASSOC.**  
Third Sunday — after Liturgy

President — Milena Karas

**CHURCH EXECUTIVE BOARD**  
Second Sunday — After Liturgy

President — Mark Zatezalo

**HOLY RESURRECTION TAMMIES**  
Mondays — Tiny Tots 6 PM, Reg. 6:30 PM Sept.-May

President — Martha Zatezalo

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First Monday — 7:30 PM at the Cultural Center

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## CHURCH SERVICES

**Divine Liturgy — Sundays and Holidays: 10:00 AM**  
**Great Vespers — Saturdays and Eves of Feasts: 6:00 PM (5 pm Saturdays during Great Lent)**  
**Confessions — After Vespers or by appointment**

**Church office: (740) 282-4463** (9 am-Noon, Mon through Fri)

**Rectory: 264-4809**

**Fax: 282-0313**

**Herald elves** — Mary Drzayich, Joanne Jenikovsky, Fran Kosanovic, Ann Roberts, Mary Drazich, Estelle Volosin

The Editorial Staff of the *Holy Resurrection Herald* assumes the responsibility and reserves the right to reject, edit or rewrite any article submitted to the *Church Herald* for publication.

# February 2004

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
Sun. 33 of Pent. <b>Publican &amp; Pharisee</b>  CS 9:30 am DL 10 am  <div style="text-align: right;"><b>1</b></div>	Tiny Tams, 6 pm Tammies, 6:30       <div style="text-align: right;"><b>2</b></div>	PK Choir, 7 pm        <div style="text-align: right;"><b>3</b></div>	         <div style="text-align: right;"><b>4</b></div>	Sv. Petka Kolo meets        <div style="text-align: right;"><b>5</b></div>	         <div style="text-align: right;"><b>6</b></div>	Great Vespers & confessions, 6 pm        <div style="text-align: right;"><b>7</b></div>	
Sun. 34 of Pent. <b>Prodigal Son</b>  CS 9:30 am DL 10 am  <div style="text-align: right;"><b>8</b></div>	Tiny Tams, 6 pm Tammies, 6:30       <div style="text-align: right;"><b>9</b></div>	PK Choir, 7 pm        <div style="text-align: right;"><b>10</b></div>	         <div style="text-align: right;"><b>11</b></div>	Vidovdan Kolo meets        <div style="text-align: right;"><b>12</b></div>	         <div style="text-align: right;"><b>13</b></div>	Milic-Barry wedding, 3:30  No Vespers        <div style="text-align: right;"><b>14</b></div>	
Sun. 35 of Pent. <b>Meeting of the Lord</b> <b>Last Judgement</b> <b>Meatfare</b>  CS 9:30 am DL 10 am  <div style="text-align: right;"><b>15</b></div>	Tiny Tams, 6 pm Tammies, 6:30       <div style="text-align: right;"><b>16</b></div>	PK Choir, 7 pm        <div style="text-align: right;"><b>17</b></div>	         <div style="text-align: right;"><b>18</b></div>	         <div style="text-align: right;"><b>19</b></div>	         <div style="text-align: right;"><b>20</b></div>	Great Vespers & confessions, 6 pm        <div style="text-align: right;"><b>21</b></div>	
<b>Forgiveness</b> <b>Cheesefare</b> CS 9:30 DL, 10 am  <b>Forgiveness</b> <b>Vespers,</b> McKeesport, 5:30 pm  <div style="text-align: right;"><b>22</b></div>	<b>Lent begins</b>  <b>Great Canon of</b> <b>St. Andrew , 6</b> <b>pm</b>      <div style="text-align: right;"><b>23</b></div>	<b>Great Canon of</b> <b>St. Andrew, 6</b> <b>pm</b>  PK Choir, 7 pm      <div style="text-align: right;"><b>24</b></div>	<b>Great Canon of</b> <b>St. Andrew, 6</b> <b>pm</b>      <div style="text-align: right;"><b>25</b></div>	<b>Great Canon of</b> <b>St. Andrew, 6</b> <b>pm</b>      <div style="text-align: right;"><b>26</b></div>	<b>Vespers of</b> <b>Theodore</b> <b>Saturday &amp;</b> <b>confessions, 6</b> <b>pm</b>      <div style="text-align: right;"><b>27</b></div>	<b>Theodore Sat.</b> DL 10 am  Great Vespers & confessions, <b>5:00 pm</b>      <div style="text-align: right;"><b>28</b></div>	
<b>Triumph of</b> <b>Orthodoxy</b> CS 9:30DL, 10 am  Pan-Orthodox service, Holy Trinity Greek Church, Steubenville, 5 pm  <div style="text-align: right;"><b>+ 29</b></div>	<div style="border: 1px solid black; padding: 5px;">             Use this Lenten season wisely by attending services and classes, praying and fasting, and receiving the Holy Mysteries of Confession and Communion.           </div>		<div style="border: 1px solid black; padding: 5px;">             Join our Orthodox brothers and sisters in reaffirming our Orthodox Christian faith at the annual Triumph of Orthodoxy service Sunday, Feb. 29 at Holy Trinity Greek Orthodox Church, Steubenville.           </div>				

# March 2004

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Tiny Tams, 6 pm Tammies, 6:30	PK Choir, 7 pm		Sv. Petka Kolo meets	<b>Akathist service &amp; coffe hour / discussion group, 7 pm</b>	Gt. Vespers & confessions, <b>5:00 pm</b>
	1	2	3	4	5	6
<b>Gregory Palamas</b> CS 9:30 DL, 10 am <b>Choir Lenten lunch, Lyceum, after liturgy</b>  <b>Lenten Vespers,</b> Masontown, 5:30 pm.	Tiny Tams, 6 pm Tammies, 6:30	PK Choir, 7 pm		Vidovdan Kolo meets  Men's Club meets, SACC, 7 pm	<b>Akathist service &amp; coffe hour / discussion group, 7 pm</b>	Gt. Vespers & confessions, <b>5:00 pm</b>
7	8	9	10	11	12	13
<b>Holy Cross</b> CS 9:30 DL, 10 am  <b>Lenten Vespers,</b> Midland, 5:30 pm	Tiny Tams, 6 pm Tammies, 6:30	PK Choir, 7 pm			<b>Akathist service &amp; coffe hour / discussion group, 7 pm</b>	Gt. Vespers & confessions, <b>5:00 pm</b>
14	15	16	17	18	19	20
<b>John Climacus</b> CS 9:30 DL, 10 am  <b>Tammie lenten luncheon Lyceum</b>  <b>Lenten Vespers,</b> Monroeville, 5:30 pm.	Tiny Tams, 6 pm Tammies, 6:30	PK Choir, 7 pm	<b>Great Canon of St. Andrew Serb Deanery service, &amp; lenten dinner, Clairton, 5:30</b>		<b>Serb Deanery Akathist service &amp; lenten dinner, Allquippa, 6:30 pm</b>	Gt. Vespers & confessions, <b>5:00 pm</b>
+ 21	22	23	24	25	26	27
<b>Mary of Egypt</b> CS 9:30 DL, 10 am  <b>Lenten Vespers</b> Johnstown, 5:30 pm	Tiny Tams, 6 pm Tammies, 6:30	PK Choir, 7 pm	Clergy confessions and presanctified liturgy, Diocese, Mars PA	The entire schedule of lenten services is not yet complete. Please consult the weekly Messenger or the church's website for additions.	Attend the Friday Akathist services and adult classes March 5, 12, 19.  Enjoy lenten food and fellowship at the Choir's luncheon March 7, and the Tammies' luncheon March 21.	
28	29	30	31			

## *From the Church's Records...*

### **Baptisms:**

**Rachel Susan Mamula**, daughter of Richard and Susan Mamula of Oakdale, PA. Born September 11, 2003, baptised January 24. Kumovi: Peter Vaughn and Monica Diacopoulos.

*We welcome this newly baptised and Chrismated warrior of Jesus Christ who has been reborn of water and the Holy Spirit into the spiritual home of the Orthodox Church. May God grant her many and blessed years in His service!*

### **Weddings:**

**Marc Milic and Anna Barry**, on February 14. Witnesses: Kum Nicholas Terezis and Stari Svat Samuel Milic. *May God grant them many blessed years of joy united in His love.*

### **Deaths:**

**Mildred Stepanovich** of Steubenville, on December 29 at age 88. Burial at Union Cemetery, Steubenville.

**Milan Vukelic** of Steubenville, on January 20 at age 79. Burial at Union Cemetery, Steubenville.

**Melvin Arena** of Weirton, on January 23 at age 67. Burial at Serbian Cemetery, Weirton.

**Sophia Tepovich** of Steubenville, on January 25 at age 90. Burial at Union Cemetery, Steubenville.

**Louis Lazo Mataruski** of Steubenville, on January 25 at age 74. Burial at Union Cemetery, Steubenville.

**Mary (Kukich) Baldwin** of Steubenville, on February 4 at age 89. Burial at Mt. Calvary Cemetery, Steubenville.

**Nicholas Zatezalo** of Wintersville, on February 6 at age 66. Burial at Chapel Hill Mem. Gardens, Weirton.

**Milan Moncilovich** of Prescott, AZ, on February 10 at age 66. Burial at Union Cemetery, Steubenville.

**Sarah Marovich Sijackl**, longtime faithful parishioner before moving to California many years ago, passed away in January, and was buried from St. Steven's Cathedral in Los Angeles.

*Grant rest eternal in blessed falling asleep, O Lord, to the souls of Thy departed servants, and make their memory to be eternal! Vecnaja pamjat!*

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## **Feb.-March Altar Servers/Epistle Readers Schedule**

### **February 22**

George Martich

Nick Jovonovich

Ben Rodgers

Nicodimus Karas

**Epistle:** Natasha Povich

### **March 7**

Richard Fair

Sam Busic

Sam Bruich

Sonny Guarino

**Epistle:** Nicholas Jovonovich

### **March 21**

Michael Merick

Milan Martich

Nicklas Battista

Strati Maragos

**Epistle:** Nikki Busic

### **April 4- Palm Sunday**

ALL SERVERS

**Epistle:** Brittany Rodgers

### **April 11-Pascha**

ALL SERVERS

**Epistle:** Natalie Jovonovich

Jennifer Zatezalo

### **February 29**

Michael Merick

Milan Martich

Nicklas Battista

Strati Maragos

**Epistle:** Maria Karas

### **March 14**

George Martich

Nick Jovonovich

Ben Rodgers

Nicodemus Karas

**Epistle:** Sam Busic

### **March 28**

Richard Fair

Sam Busic

Sam Bruich

Sonny Guarino

**Epistle:** Sam Bruich

**Please be sure to serve or read as scheduled. If you cannot be present that day, it is your responsibility to arrange for your replacement.**

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## **Upcoming Events**

*Mark your calendar now for these upcoming events...*

Sun, Feb. 22..... **Cheesefare Sunday.**

Mon, Feb. 23..... **Great Fast begins.**

Sun, March 7..... **Choir lenten luncheon, after Liturgy, Lyceum**

Sun, March 21..... **Tammies lenten luncheon, after Liturgy, Lyceum**

Sun, April 4..... **Palm Sunday. Serbian Deanery Lenten vespers HERE, 5:30 pm**

Sun, April 11..... **Pascha (Easter)**

Sun, July 25..... **Annual Church Picnic**

# Schedules of Lenten Services

## Serbian Orthodox Deanery of Pittsburgh

<u>DATE</u>	<u>PLACE</u>	<u>TIME</u>
Sunday, February 22	St. Sava Church, McKeesport, PA	5:30 PM
Sun, Feb. 29 [Orthodoxy Sun.]	Holy Ascension Church, Youngwood, PA	5:30 PM
Sunday, March 7	St. George Church, Masontown, PA	5:30 PM
Sunday, March 14	St. George Church, Midland, PA	5:30 PM
Sunday, March 21	St. Nicholas Church, Monroeville	5:30 PM
Wednesday, March 24	St. Mary Church, Clairton (Great Canon)	5:30 PM
Friday, March 26	St. Elijah, Aliquippa (Akathist Hymn)	6:30 PM
Sunday, March 28	St. Nicholas Church, Johnstown, PA	5:30 PM
√Sunday, April 4 Palm Sunday	√Holy Resurrection Steubenville	5:30 PM
Wed, April 7	Holy Trinity Cathedral, Pittsburgh, PA Holy Wednesday Unction Service	7:00 PM

## Ohio Valley Pan-Orthodox Services

Sunday, February 29	Holy Trinity Greek Church, Steubenville	5:00 PM
	Triumph of Orthodoxy Pan-Orthodox Vespers & Icon Procession	
Friday, April 16	Life-Giving Fountain, Martins Ferry	10:00 AM
	Bright Friday Liturgy & parish patronal feastday	

***Look for other Pan-Orthodox services in your local newspaper or on the Holy Resurrection Church website ([www.hrsoc-steuben.org](http://www.hrsoc-steuben.org))***

***Keep this schedule in a handy place for future reference.***

***One of our important disciplines during Great Lent is participation in special lenten services. Make an effort to attend each of these services, especially the ones at our church.***

***Sunday evening services are Lenten Vespers; other services are as indicated.***

***Services will be followed by lenten dinners and fellowship.***

## *From Father Rade at the Beginning of the Great Fast*

*We are on the threshold of the most intense and spiritually rewarding time of the Orthodox Church year—the time of the Great Fast in preparation for Holy Week and the Feast of Feasts, the Holy Pascha. The beautiful and inspiring special services, the discipline of the fast, the increased quiet time of prayer and meditation, the avoidance of gratuitous entertainments, and the emphasis on serving the needs of others over our own wants and desires all help us to recenter ourselves on the one thing needful.*

*And what is it that we need? In the tradition of the Church, it is the acquisition of the Holy Spirit. It is the attaining of the Heavenly Kingdom, even here and now in this fallen world. It is true union with God, so that we may say with the Holy Apostle Paul, "It is no longer I who live, but Christ who lives in me."*

*This time has the power to bring us closer to that goal, but only if we make use of it. It is entirely possible to completely miss out on this time and go unchanged and spiritually unenriched. All it takes is for us to refuse to change gears in our life; to go on with business as usual; to reduce this time to a few external rules and minimum requirements.*

*But the Fast is not about rules—it is about the new life in Christ. It is about becoming a new creation, a new person whose life is hid with Christ in God. It is about replacing our hunger and thirst and relentless pursuit of food and drink and fun and self-indulgence with a life-changing hunger and thirst for God. It is about coming to the realization that Christ was right when He told His disciples, "Do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the gentiles seek. For your heavenly Father knows that you need all these things. But seek **first** the Kingdom of God and His righteousness, and all these things shall be added to you." (Matthew 6:31-33)*

*The Church offers us "treasures in heaven, where neither moth nor rust destroys.... For where your treasure is, there will your heart be also." (Matthew 6:20-21) If we want those treasures they are there for the taking, but we need to make the effort to get up and take them. We can't get them by talking about them, or saying we'll do it later. "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2) St. Paul tells the Romans, in the reading which leads us into the Great Fast:*

*"Now it is high time to awake out of sleep, for now is our salvation nearer to us than when we first believed. The day is far spent, the night is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts." (Romans 13:11-14)*

*And so, brothers and sisters, let's sieze the day and do it, not just talk about. Don't let this blessed time pass you by without touching you and changing you. Take full advantage of every opportunity the Church gives us to grow spiritually in Christ, beginning with the call for us to forgive each other, and to ask forgiveness from each other, so that God may forgive us. Use every powerful tool in her toolchest and every potent weapon in her spiritual arsenal. They are there for your use, if you desire to pick them up and use them.*

*If I can be of any help or support on your lenten journey, please let me know. In the Church we lean on Christ by leaning on each other as we make our way through this life to the true life of the Kingdom.*

*May your Fast be uplifting, rewarding, and life-changing. May it lead you to a more perfect relationship with our Lord. And may we all be accounted worthy of worshipping at Christ's passion, and at His glorious Resurrection!*

*Fr. Rade*

# Great Fast, 2004

## Special Services Planned for First Week, throughout Lent



### Forgiveness Vespers In McKeesport February 22

Great Fast will begin on Monday, February 23. This first week of the Great Fast should be kept as a strict fast by all Orthodox Christians. Forgiveness Vespers which begins Great Lent is scheduled for the Serbian Orthodox Deanery of Pittsburgh at St. Sava Church in McKeesport, PA on Sunday, February 22 at 5:30 pm, with a lenten supper to follow. The rite of forgiveness will also take place in our Church that day following Liturgy.

### Great Canon of St. Andrew First Week of the Fast

The Compline with the Great Penitential Canon of St. Andrew of Crete will be served in our Church on the first four evenings of the Great Fast, Monday through Thursday February 23-26 at 6:00 pm. This beautiful service goes through the Old and New Testaments, giving examples of sinfulness and righteousness, and of God's love for those who repent. A very moving evening service, it is the ideal way to begin the Great Fast.

### Theodore Saturday, February 28

On Friday evening of the first week, February 27 at 6:00 pm, we will have vespers and confessions as preparation for Theodore Saturday, the first Saturday of Lent, February 28, when Divine Liturgy will be served. Many begin Lent with confession and communion at these services. The Orthodox Clergy of the Pittsburgh area is also sponsoring a lenten workshop on icons at St. George Antiochian Church in Oakland that day, to be followed by pan-Orthodox vespers. All are invited (see announcement in this Herald).

### Pan-Orthodox Vespers for Sunday of Orthodoxy, February 29

The First Sunday of Lent, known as the Triumph of Orthodoxy, will be observed together with all of our brother and sister Orthodox Christians at a special vesper service at Holy Trinity Greek Orthodox Church on South Fourth Street in Steubenville at 5:00 pm February 29. The service will be highlighted by the procession of the icons, since the day commemorates the restoration of icons to the churches after a period of persecution in the eighth century. Our speaker that evening will be Fr. Michael, a hieromonk (priest-monk) at the Greek Orthodox Monastery of St. Gregory Palamas in Ohio. We hope all of our parishioners will attend this service to represent our church at this manifestation of our common faith, and enjoy the lenten refreshments and fellowship to follow.

We will also have a procession with icons at our church that morning with the church school students to declare the triumph of the Orthodox faith with them. Church school children and their families are encouraged to prepare themselves to receive Holy Communion on that day.

### Friday Akathist & Discussion

On Fridays, March 5, 12 and 19 we will have a short Akathist Service in honor of the Virgin Mary at 7:00 pm, followed by an adult coffee time and discussion with Father Rade. The discussions will begin with a short presentation by Father Rade, followed by an open talk time. Everyone is encouraged to take this opportunity to pray, ask Father questions, and learn more about our faith.

### Lenten Vespers

Special Lenten vespers will be served each Sunday during Lent according to the enclosed schedule with our Serbian Orthodox Deanery. Each vespers will be followed by a lenten dinner and fellowship with our fellow Serbian Orthodox Christians from western Pennsylvania. **The Deanery Lenten vespers will be held at our Church Sunday, April 4 (Palm Sunday) at 5:30 p.m.**

### Presanctified Liturgies

The beautiful evening Liturgy of the Presanctified Gifts will be served at our Church during the Great Fast. The final schedule is not yet ready. Please consult the church website ([www.hrsoc-steuben.org](http://www.hrsoc-steuben.org)) or the weekly Messenger for details.

**Take advantage of these opportunities for Lenten spiritual growth!**

**The Orthodox Clergy Brotherhood of the Upper Ohio Valley**

invites all Orthodox Christians to observe

# The Triumph of Orthodoxy

Sunday, February 29, 2004

Holy Trinity Greek Orthodox Church  
South Fourth and South Streets, Steubenville, Ohio



Vespers and  
Procession of Icons, 5:00 pm

*Homily by*  
**Hieromonk Michael**  
*of St. Gregory Palamas Monastery*

Refreshments will be served following  
the service.

*All Orthodox Christians from the Ohio Valley are invited to worship at this thanksgiving for our Orthodox faith, to hear an inspiring message, and to witness to our common faith together in the midst of our Lenten journey towards Pascha.*

## *Thanks from Father Rade...*

Father Rade would like to thank everyone in the parish who, with great kindness and generosity, opened their homes to him this Theophany season as he brought the blessings of Jordan into each home. May this blessing continue to bring Christ's presence into your homes and hearts during this coming year! Special thanks go to Nick Karas who again accompanied him this year (welcome back, Kutz!), and to Eli McKay, Estelle Volosin, Mary Vraninin, and Mildred Potkrajac who helped with phone calls.

**Home blessings have taken longer this year because of weather and other commitments. If your home has not been blessed within the next week, and you would like it to be, please call Father Rade to arrange for your home blessing. He'll be glad to come over any time.**

**Remember, every Orthodox Christian Home should be blessed every year as a re-dedication of the home and those who live in it to God, our Creator and Sustainer in every good thing!**

## Help Beautify Church for Holy Friday, Pascha

Once again the Weirton Kolo "Vidovdan" will be collecting money to help beautify Christ's Tomb on Holy Friday and the Church for Pascha. Donations will be used to purchase flowers for this purpose. The amount of donations will determine how extensively we can decorate. All donations will be acknowledged in the *Herald*. Please make your donation soon, so that we will know how many flowers to order. You may use the form below.

### **Easter Flower Fund Donation**

Fill in this coupon and return it with your donation to:

**Toni Goykovich  
249 High Street  
Weirton, WV 26062**

Donated by: (name) \_\_\_\_\_

(address) \_\_\_\_\_

Offering: \$ \_\_\_\_\_

[Optional]

In Memory of/for Health of: (name) \_\_\_\_\_

(Relationship) \_\_\_\_\_

Please make checks payable to K.S.S. Vidovdan Kolo

# ON FASTING

**Bishop Maximos**

Fasting, in our days, has become one of the most neglected spiritual values. Because of misunderstandings regarding the nature of fasting, because of confused and reversed priorities in its use, many of today's Orthodox Christians fast very little, or disregard fasting altogether.

The Great and Holy Council of the Orthodox Church which is scheduled to be convened in the near future has placed the problem of fasting as one of the first items on its agenda. It is hoped that through this Council the age-old practice of the Church to use fasting as one of the important means of spiritual growth will regain its proper place in the life of the Church.

Fasting was practiced by the Lord Himself. After prayer and fasting for forty days in the wilderness, the Lord victoriously faced the temptations of the devil (Matthew 4:1--11). The Lord himself asked the disciples to use fasting as an important spiritual weapon to achieve spiritual victories (Matthew 17:21; Mark 9:29; Luke 2:37). The example of the Lord was followed by His disciples (Acts 14:23; 27:9; 1 Corinthians 7:5; 2 Corinthians 6:5, 11:27, etc.). What is fasting? Why is it so important? Why does fasting precede such important feasts such as Easter and Christmas?

The importance of fasting depends on its meaning. Many of the Fathers have written on fasting. Among others, St. Basil has left us with most inspired comments on fasting. St. Basil tells us that fasting is not abstaining from food only; it is first of all, abstaining from sin. Grounded in the teaching of the Fathers, the Church in its hymnology describes fasting as the mother of chastity and prudence, as the accuser of sin and as the advocate of repentance, the life worthy of angels and the salvation of humans (The Lenten Triodion, trans. Kallistos Ware, London 1978, p. 195). Fasting becomes all of these when observed in the proper spirit.

First of all, fasting is abstinence from food. By detaching us from earthly goods and realities, fasting has a liberating effect on us and makes us worthy of the life of the spirit, a life similar to that of angels. Second, fasting, as abstinence from bad habits and sin, is the mother of Christian virtues, the mother of sound and wholesome thinking; it allows us to establish the proper priority between the material and spiritual, giving priority to the spiritual.

Fasting is the advocate of repentance. Adam and Eve disobeyed God; they refused to fast from the forbidden fruit. They became slaves of their own desires. But now through fasting, through obedience to the rules of the Church regarding the use of spiritual and material goods, we may return to the life in Paradise, a life of communion with God. Thus, fasting is a means of salvation, this salvation being a life we live in accordance with the Divine will, in communion with God.

Because of the liberating effect of fasting, both material and spiritual, the Church has connected fasting with the celebration of the major feasts of our tradition. Easter is, of course, our main feast. It is the "feast of feasts." It is the feast of our liberation from the bondage of sin, from corrupted nature, from death. For on that day, through His Resurrection from the dead, Christ has raised us "from death to life, and from earth to heaven" (Resurrection Canon), Christ, "our new Passover," has taken us away from the land of slavery, sin and death, to the promised land of freedom, bliss and glory; from our sinful condition to resurrected life.

It is most appropriate to prepare for this celebration through a liberating fast, both material and spiritual. This is the profound meaning that fasting takes during the Great Lent. Let us allow ourselves to take advantage of the spiritual riches of the Church. Let us use the precious messianic gifts offered to us through its sacramental life, through its celebrations of the central mysteries of our salvation in Christ. Let us use the spiritual weapons,

*"to fight the good fight, to walk the way of fasting, to crush the heads of the invisible dragons, to prove ourselves victorious over sin, and without condemnation to reach our goal of worshipping the Holy Resurrection" (Prayer of the Presanctified Liturgy).*

This is the challenge of the Great Lent: to use fasting to obtain the resurrected life, to unite with the Risen Lord. Who could refuse to accept this challenge?

# Checklist for the Great Fast

- 1. Keep the Fast.** This should be obvious, but for many of us it is anything but. The very act of physical fasting can work a profound spiritual change in us, but it needs time and perseverance to do this. Don't settle for minimums—do everything you can. And be honest with yourself—it's easy to talk ourselves into doing less than more. And when it gets tough to continue and the temptations grow, that is when the fasting begins to work—as long as we continue the struggle and don't give in. Being faithful in this little will give us power to control ourselves in much. Three days or a week just won't do it—we need more. Do more!
- 2. Pray.** Another obvious one. We meet God in prayer, and invite Him into our homes and lives whenever we pray. Pray more and more earnestly. Especially incorporate the Lenten Prayer of St. Ephrem the Syrian into your lenten prayer, together with the prostrations and bows that go with it. Our private prayer is absolutely necessary for our spiritual lives.
- 3. Attend and participate in the services.** Worship is central to Christian life, and the services of Lent are among the most beautiful, moving and rewarding of the entire year. The words of the services, the hymns, and the whole tone teach us what to strive for and how to do it. The Great Canon of St. Andrew, the awesome Liturgy of the Presanctified Gifts, and the incomparable services of Holy Week all lead us to a whole new level of life and faith and spiritual understanding. We need the corporate prayer of the Church as much as private prayer.
- 4. Help those in need.** Almsgiving is one of the great hallmarks of the Fast. What we save in eating smaller portions and less expensive food and in foregoing entertainment should be used in helping those less fortunate than ourselves. In many ways the Fast is meant to help us to look beyond our own needs and comforts and pleasures so that we can rediscover ourselves as servants of God and each other.
- 5. Replace "fun" with Joy.** This is a tough one in a society which makes "fun" the ruling principle of the good life. Yet our relentless pursuit of fun crowds more lasting and rewarding activities out of our lives. It is so easy to have a lot of "fun," but very little real joy. The Church tells us to rejoice in the coming of the Fast and its spiritual efforts, since they will bring us the true joy of knowing, loving and serving God and each other. Turn off the TV; let the movies and the nightlife go for awhile. Use the time and money and energy saved in some of the other activities on this list.
- 6. Receive the Holy Mystery of Confession.** One of the great fruits of the Fast is true humility and compunction for our sins. When we begin to see our own sinfulness and how it separates us from God, we become less judgemental of others and begin to crave forgiveness so we can again be united with Him. Holy Confession is the God-given way we return to God and are assured of His mercy and forgiveness and love. Do a thorough examination of your life and your conscience before coming for Confession, and pour out your sins to Christ that you might be healed. Make a firm determination to repent and change, so that you maintain the image of Christ in you.
- 7. Receive the Holy Mystery of the Eucharist, Holy Communion.** God became man in Jesus Christ that we might become godlike in Him. He offers Himself and all He has done for us to each of us at every Divine Liturgy. What a tragedy that we so seldom respond to His call to unite ourselves to Him, and in Him to His whole Body, the Church and its faithful members. Do not excommunicate yourself by refusing the Body and Blood of Christ. Live your whole life, and especially this time of the Great Fast, as a constant preparation for receiving Him in Communion. Approach with the fear of God, with faith and love, often, both during the fasts and throughout the year, for the healing of soul and body, the remission of sins, and for life everlasting.

***Keep the Great Fast, and it will touch your whole life. Don't find excuses—do it!***

***If you are limited because of age or ill health, do what you honestly can according to your ability. Ask Father if you need guidance. If you cannot come to Church but wish to receive Confession and Communion, as we all should, call Father. He will be happy to bring the Holy Mysteries to you.***

## Making the Most of the Mystery of Confession/Repentance

Before confession, each person must attempt to recall all of his sins, voluntary and involuntary, and must attentively go over his life in order, to the extent possible, to recall all of his sins. Then, with compunction and with a contrite heart, approach the Cross and the Gospel, and begin to confess your sins.

**1. Confess your sins honestly**, remembering that you are disclosing them not to a man but to God Himself, Who already knows your sins, but wishes you to admit to them. There is no reason to feel shame before your spiritual father. He is a person just like you. Because he knows human weakness and man's propensity to sin he cannot be your judge. Are you embarrassed before your spiritual father because you are afraid to lose his good opinion of you? To the contrary, your spiritual father will love you all the more, seeing your sincere confession. Moreover, if you are ashamed to disclose your sins to a single spiritual father, then how will you be able to bear the shame if you have not cleansed yourself of your sins through true confession, and those sins are laid open before God Himself, before the angels and before everyone, acquaintance and stranger alike?

**2. Confess all of your sins in full**, each sin separately. St. John Chrysostom states, "One must not only say: I have sinned, or I am a sinner, but one must declare each form of sin." I.e., one must list each sin. St. Basil the Great states, "Revelation of sins is subject to the same law as the relating of physical ills..." The sinner is spiritually ill, and the spiritual father is a physician or healer. It follows that you must confess or relate your sins to your spiritual father in the same way that a physically ill person relates his symptoms to a physician, thereby hoping to be healed. Knowing our sins is the first step in renouncing them.

**3. Do not mention others during confession.** Do not complain about anyone, for what kind of confession would that be? Instead of confession, it would be a condemnation, and thus, yet another sin.

**4. In confession, do not attempt to justify yourself in any way**, blaming weakness, habit, etc. The more you justify yourself during confession, the less you will be justified by God, while the more you denounce, condemn and accuse yourself, the more you will be justified by God.

**5. If questioned by your spiritual father, answer honestly, but do not use forgetfulness as an excuse.** God directed us to always be mindful of our sins. In order not to justify ourselves by forgetfulness, we must confess as often as possible. Those who out of carelessness confess infrequently, and as a result forget some of their sins, harm themselves. Thus it is imperative that we strive to remember all of our sins. If someone is in our debt, we are sure to keep it in mind. Yet we forget our own debt before God! Does this not betray on our part a lack of concern for our soul?

**6. Do not talk about sins you have not committed**, or about what you have not done, unless asked by the spiritual father. That is to say, do not emulate the Pharisee in the Gospel, who only praised himself, and did not confess his sins; thereby he only caused his condemnation to be greater.

**7. We must confess with sorrow and a contrite heart the sins by which we have grieved our Lord God.** It is not good that many relate their sins matter-of-factly, without any remorse. They speak as if engaged in some casual conversation. Even worse, some allow themselves to laugh during confession. These are all signs of a lack of repentance. By confessing in this manner, we are not cleansed of sins, but only increase them.

**8. Finally, confess your sins with faith in Jesus Christ and with hope in His mercy.** Only with faith and hope in Jesus Christ can we receive forgiveness of sins. Without faith, we can in no wise be forgiven. Note the example of Judas the betrayer

**This, then is how we must confess in order to receive from our Lord God remission of sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness...." (1 John 1:9)**

# Making Your Confession a Worthwhile Experience

**Fr Vladimir Berzonsky**

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*"It is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved" (Rom 10:10).*

For some it's an annual duty, like spring housecleaning, while for others it's a requirement of the Church, a lenten obligation much like fasting and attending the special services. With the right attitude, however, Confession ought to be a pleasant experience that nurtures one's spiritual development.

What Confession is not is an imposition of the clergy on the laity. Actually, in the early centuries those who cared about the state of their souls would go to the monastics in search of spiritual healing and direction. The monks are of course lay persons who are engaged full-time in the pursuit of salvation which does not seek to indict or incriminate the sinner, but rather show pastoral concern for each member of the Body of Christ. We are responsible for the spiritual state of one another, even though we must "work out our own salvation," as Saint Paul reminds us in Phil 2:12.

Any lasting value derived from Confession begins with our preparation. Let's ask ourselves: Do I have any problems with the very concept of Confession? Do I resent telling somebody else about my secret self? Do I feel that God already knows everything about me and there's no need to expose my true self to anybody? Am I avoiding my past? Do I fear self-analysis? Have I been running away from the inner anxieties that I'd rather not deal with? There are many ways to ignore and even justify the opportunity the Church provides us to take a hard look at ourselves as we really are and contemplate the person we know we ought to be.

Next, we contemplate a few seemingly simple questions: What did God have in mind when He gave me life as a gift? What am I doing with my life? How did I get this way? Where am I going? Am I drawing nearer or falling away from the Christ Who came to lead me to the Kingdom of God? Do I live for Him or for myself? Is there some barrier between who I am and the person I know I should be? Is this the person I want to present to the Lord when He calls me to His Kingdom, to live forever among the angels and the saints?

After exploring those questions courageously and truthfully, I am ready to do something about closing the space between the person I am and the one God made. Were I not a Christian I would justify myself. I would defend my faults as though I planned to be the way I am; but as a person united with Christ, I am humble enough to start again. So I go back to the entrance to the Kingdom where Jesus is patiently waiting for me, and I hear Him say again His first message to potential disciples: "Repent, for the Kingdom of heaven is near" (Mt 4:17).

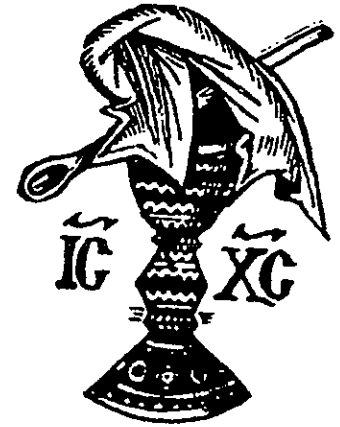
Now I feel ready to offer my Confession. Now I'm ready to describe my life in Christ. I want to tell the Lord where I stand and where I am going. I ask forgiveness and a blessing for a new beginning.

# On the Holy Eucharist—Our Communion in Christ

**Fr. Thomas Hopko**

The **Holy Eucharist** is called the "sacrament of sacraments" in the Orthodox tradition. It is also called the "sacrament of the Church." The eucharist is the center of the Church's life. Everything in the Church leads to the eucharist, and all things flow from it. It is the completion of all of the Church's sacraments -- the source and the goal of all of the Church's doctrines and institutions.

As with baptism, it must be noted that the eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions. Generally speaking the "dinner" remains even today as one of the main ritual and symbolic events in the life of man. The Christian eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of his life Christ, the Jewish Messiah, ate the Passover meal with his disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of him: of his life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.



At the supper Christ took the bread and the wine and ordered his disciples to eat and drink it as his own Body and Blood. This action thus became the center of the Christian life, the experience of the presence of the Risen Christ in the midst of his People (see Mt 26; Mk 14; Lk 22; Jn 6 and 13; Acts 2:41-47; 1 Cor 10-11).

As a word, the term eucharist means thanksgiving. This name is given to the sacred meal—not only to the elements of bread and wine, but to the whole act of gathering, praying, reading the Holy Scriptures and proclaiming God's Word, remembering Christ and eating and drinking his Body and Blood in communion with him and with God the Father, by the Holy Spirit. The word eucharist is used because the all-embracing meaning of the Lord's Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that he has done in making, saving and glorifying the world.

The sacrament of the eucharist is also called holy communion since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. The eucharistic liturgy is celebrated in the Church every Sunday, the Day of the Lord, as well as on feast days. Except in monasteries, it is rarely celebrated daily. Holy Communion is forbidden to all Orthodox Christians on the week days of Great Lent except in the special communion of the Liturgy of the Pre-sanctified Gifts (see below) because of its joyful and resurrectional character. The eucharist is always given to all members of the Church, including infants who are baptized and confirmed. It is always given in both forms -- bread and wine. It is strictly understood as being the real presence of Christ, his true Body and Blood mystically present in the bread and wine which are offered to the Father in his name and consecrated by the divine Spirit of God.

In the history of Christian thought, various ways were developed to try to explain how the bread and the wine become the Body and Blood of Christ in the eucharistic liturgy. Quite unfortunately, these explanations often became too rationalistic and too closely connected with certain human philosophies.

One of the most unfortunate developments took place when men began to debate the reality of

Christ's Body and Blood in the eucharist. While some said that the eucharistic gifts of bread and wine were the real Body and Blood of Christ, others said that the gifts were not real, but merely the symbolic or mystical presence of the Body and Blood. The tragedy in both of these approaches is that what is real came to be opposed to what is symbolic or mystical.

The Orthodox Church denies the doctrine that the Body and the Blood of the eucharist are merely intellectual or psychological symbols of Christ's Body and Blood. If this doctrine were true, when the liturgy is celebrated and holy communion is given, the people would be called merely to think about Jesus and to commune with him "in their hearts." In this way, the eucharist would be reduced to a simple memorial meal of the Lord's last supper, and the union with God through its reception would come only on the level of thought or psychological recollection.

On the other hand, however, the Orthodox tradition does use the term "symbols" for the eucharistic gifts. It calls the service a "mystery" and the sacrifice of the liturgy a "spiritual and bloodless sacrifice." These terms are used by the holy fathers and the liturgy itself.

The Orthodox Church uses such expressions because in Orthodoxy what is real is not opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality -- the world and man himself -- is real to the extent that it is symbolical and mystical, to the extent that reality itself must reveal and manifest God to us. Thus, the eucharist in the Orthodox Church is understood to be the genuine Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God's true and genuine presence and manifestation to us in Christ. Thus, by eating and drinking the bread and wine which are mystically consecrated by the Holy Spirit, we have genuine communion with God through Christ who is himself "the bread of life" (Jn 6:34, 41).

*I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh (Jn 6:51).*

Thus, the bread of the eucharist is Christ's flesh, and Christ's flesh is the eucharistic bread. The two are brought together into one. The word "symbolical" in Orthodox terminology means exactly this: "to bring together into one."

Thus we read the words of the Apostle Paul:



*For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until he comes. Whoever, therefore, eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord (1 Cor 11:23-26).*

The mystery of the holy eucharist defies analysis and explanation in purely rational and logical terms. For the eucharist -- and Christ himself -- is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is "not of this world." The eucharist -- because it belongs to God's Kingdom -- is truly free from the earth-born "logic" of fallen humanity.

# Lenten Loopholes

*In these veggie-friendly times, how can we avoid breaking the spirit of a fast when keeping the letter of the law is so easy?*

By Philip Kontos

I had just finished ordering lunch at a Thai restaurant when my co-worker said, "I thought you said that this was Lent."

"I did," I said, confused by his question.

"Well, what's with the shrimp? I thought you didn't eat critters during Lent."

"Most critters, true. Shrimp are one of the loopholes."

There, I'd said it. Loophole. I cringed almost the instant the word left my mouth. I knew I'd have to give a satisfactory explanation to my buddy Sean, who loved to play the devil's advocate. If there's anybody who can keep me on my toes, it's Sean. For a non-believer, he'd make a great spiritual Father: He can cut through my hooey in no time flat.

"Loophole?"

I sighed and then provided the various and sundry explanations that had been given to me over the years: Shrimp aren't kosher, so the original Christians who made up the fasting rules didn't even think to put it on "the list" since they were all Jews. That didn't fly. Then I tried the one I'd heard about not consuming blood, and because a shrimp's circulation...well, that didn't fly either.

The shrimp arrived, and I remembered my favorite explanation, one given to me by an old Greek monk. According to the venerable monk, ancient Romans thought shrimp and sea creatures were like bugs: "It is penitent'sial to eating the s'rimp." Sean look at my shrimp--with its head, legs, and claws, its large spiny horn protruding between the stalk that were its eyes--and bought that one.

Upon consuming my sea bug, I thought about Lent and the fast. The fourth week of Great Lent commemorates St. John Climakos, who wrote that great spiritual classic "The Ladder of Divine Ascent," which describes the steps in the ascent to God in the spiritual life.

I'm reminded of an icon of this ladder that I saw once. As a multitude of monks and priests and bishops struggle up the ladder, many are being pulled off by gleeful imps and devils. This sobering icon shows that even the holiest among us are beset by demons, and many don't survive the struggle.

I for one don't think I've even approached the Step Stool of Squeaking By. Right now I'm on the Escalator of Easy Living. It's true I'm facing Up, but it's a Down escalator. As long as we keep facing up and walking forward, we're going to stay in one place. It's going to take effort to get off this escalator. Thank God for Lent!

So how does one keep the fast without breaking the spirit of the fast? Perhaps we should ask how we, despite our intention, end up breaking the spirit of the fast? I would say--and I'm as guilty as any--that it's not by eating the "wrong" things but by even thinking and worrying about them. The time of Lent is a return to the Edenic state, and I'm busy reading labels and wondering if it's really OK to eat a soy burger that just tastes too much like meat.

Most of us Orthodox are familiar with the well-known saying that it does us no good to abstain from meat if we're going to eat people. Let me tell you, I'm one of the Donner Party, spiritually speaking. I garnish my plate with the bitter herbs of resentments, spice my food with the salt of envy. And then there's the relish of self-righteousness. I need to embrace spiritual fasting, to purge myself of these instincts, but instead I worry about whether those soy corndogs have egg whites in them. I'm so obsessed with what we can and cannot eat that I forget the important part of the fast. As the Lenten Triodion says (Sunday Vespers on Sunday of Forgiveness):

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit, may we persevere with love, and so be counted worthy to see the solemn Passion of Christ our God, and with great spiritual gladness, to behold his Passover.

Another friend at work just celebrated a birthday. As is our custom, we presented her with a cake and sang "Happy Birthday," probably to the consternation of her client who was on the speaker phone at the time. Ironically, this was a great lesson for me for the fast. I wanted some of that cake. It really looked good, but I didn't partake. I didn't need to in order to feel the joy of celebrating a friend's birthday.

We place so much importance on the material things that we forget the simplicity of happiness. The core, the essence, of life is not the food we eat, the cars we drive, the money we make. It is the simple love we share and the gratitude we have for what we have been given. I may desire a milkshake, but the thirst for the Lord is greater, or should be. Feeding my spiritual hunger is far more satisfying than slaking any physical hunger I might have. Perhaps in denying myself the idol of my foods, I can direct myself to the true spiritual bread, which is Christ. The fast can become freedom and a delight, not a burden...unless we wish to make it so.

During the first week of Lent, we do the service of Great Compline. In that service is one of my favorite hymns: "God Is With Us." "God is with us, understand, O ye nations, and submit yourselves, for God is with us." If God is with us, who can be against us? This is the greatest way to break the spirit of the fast: to forget that God is with us. God is on our side. It's not about pizza. It's about Pascha.

# On Confessing in the presence of a priest

**Fr. John Matusiak**

**YOU ASK:** If we can make confession to God without the priest, then why do we have confession with a priest present?

**RESPONSE:** In the early Church, confession was public; that is, one confessed one's sins in the presence of the entire faith community. When this became impractical, it was the priest who "stood in" for the community, as its presiding officer and as its witness to the penitent's repentance.

Further, while we can indeed confess directly to God -- even a casual reading of the daily prayers reveals that we should do this -- we often find that we need help and advice in overcoming the very things we have confessed.

We do not confess "to" the priest; rather, we confess to God "in the presence of" the priest who, as the prayer before Confession clearly states, is God's "witness" and who, having witnessed our confession of sins offers pastoral advice on how we can better our lives and overcome the very things we can confess. Just as one would not attempt to diagnose, much less cure, one's own physical ailments, so too one should not attempt to diagnose, much less cure, one's own spiritual ailments.

It is often the case that those who object to revealing their sins in the presence of a priest or to seek his advice have no qualms about revealing their sins to their neighbors, friends, psychiatrists, and so on, usually with the intention of obtaining advice -- advice that is not necessarily godly or spiritually profitable, or even just plain "good," for that matter.

Many years ago, a woman cornered my wife at coffee hour and told her that she was having an affair. She asked my wife's advice.

My wife advised her that perhaps she should speak to me about this. The woman replied, "But he's a priest -- I couldn't tell him that!" This is somewhat akin to the person who finds a huge lump on his or her body, goes to the doctor, and then asks the receptionist to diagnose it. No doubt the receptionist would suggest that he or she have a seat and allow the doctor to look at it, only to find that the person with the huge lump replies, "But the lump's much, much too big for me to show to the doctor!"

So, we confess in the presence of the priest to acknowledge that our sins, whether we wish to accept it or not, affect the entire faith community on the one hand, and that we cannot "heal ourselves" on the other. The priest is there to help us overcome those things for which we seek forgiveness, to give advice that a friend or neighbor might not be in a position to give, and to bear witness on behalf of the faith community, of which he is the spiritual father, that we have indeed repented and been forgiven by God.

# ICONS:

A M Y S T E R Y R E V E A L E D



## Held at St. George Antiochian Orthodox Church in Oakland

Artists, called iconographers, must follow a specific process to prepare and then actually create an icon. During the festival, noted iconographers will not only explain this process and the role of icons in Orthodoxy but also demonstrate and display their work. Iconographers and exhibitors will sell icons, books, and other religious items in a wide variety of price ranges.

This two-day festival promises to be an enlightening educational experience for Orthodox and non-Orthodox alike. Come peer through a mystical window—and see what's on the other side.

### FESTIVAL HOURS:

11:30 a.m. to 7:00 p.m. Saturday, February 28

Noon to 5:00 p.m. Sunday, February 29

Location: St. George Church is located on the corner of (3400) Dawson Street and the Blvd. of the Allies, between Magee Hospital and Schenley Park. Parking is located on the Blvd. of the Allies. The church and church hall are handicapped accessible.

For more information, call Father Bill Evansky at 412-741-5008.

Admission is free

Festival sponsor: The Orthodox Clergy Brotherhood of Greater Pittsburgh



# Holy Resurrection Serbian Eastern Orthodox Church Wellness Program

**Annual Report – January 11, 2004**

**Gospel of St Matthew, 25:40 “The King will answer them, ‘Truly, I say to you, as you did it to one of these my brethren, you did it to me.’”**

2003 has been a very busy year for our wellness program.

We partnered with WVU and the Center for Disease Control in Atlanta and begun participation in a unique research program called Focus on Health. 48 parishioners agreed to participate in the anonymous survey questionnaires. \$2000 was received for our participation in this program from WVU's grant fund. We had a very successful workshop and should receive the results of the study within the next two weeks. The educational staff from WVU will then assist us in the future workshops for this year. Please look for the days and times of these group sessions in the Herald or the weekly messenger.

T'ai Chi classes were held during the summer months.

Three aneroid BP units were donated to the program. These are available 24/7 in the wellness office as well as the diabetic screening unit.

Blood pressure screenings are continuing on a monthly schedule

The Weekly Messengers continue to be completed and emailed to Proto each week for editing and additions as needed, prior to printing for each Sunday.

The defibulator and oxygen tank are under review by the Church Board. We need a Nurse to volunteer to be responsible for this part of the wellness program if it comes to fruition. If you are a nurse and willing to help the program in this area please let the Church Board know.

Members of the wellness program continue to be part of the outreach meetings.

The Wellness Board in the Lyceum has current medical updates.

The Weirton Daily Times is now being given a listing of our weekly activities for their Saturday Church schedule edition on the Community page.

The Church Board is considering sending a representative to the next conference for Orthodox Health Professionals and also the next Orthodox Women's conference.

Our Holy Resurrection Serbian Eastern Orthodox Church Wellness Program is now a member of the national Health Ministry Association, thanks to the Church boards unanimous approval. This will assist us in participation with other groups throughout the country in health ministry and also assist us in other grant opportunities, as they become know to us.

Diane has been trying to be in the Church office at least one day a week, or at least calling in to check on messages from parishioners who need health information. If anyone is in need of information they can call the church office to leave a message or call Diane directly at 304-723-6019.

New programs are always needed and volunteers are always welcome. Together WE can do ALL things in CHRIST who strengthens us.

Thank you all for this opportunity to serve our GOD in this way by helping you. Until next time -  
-- See you Sunday. Diane◊--<

# Holy Resurrection Serbian Eastern Orthodox Church Wellness Program

February 2004

**Gospel of St Matthew, 25:40 "The King will answer them, 'Truly, I say to you, as you did it to one of these my brethren, you did it to me.'"**

The "Focus on Health" Program is available to all our members and we thank WVU for all their participation and assistance in this educational program for our church. Our first event for 2004 will be a combined (Men & Women) group session held after Liturgy at the SACC at 12noon (during your brunch time) on Sunday, February 8, 2004. This will last about 1 hour and then the annual meetings for the SACC Inc. and the HRC Inc will follow. You will note an additional Herald section each issue related to the Focus on Health program. Don't miss it, as there will be important information for all to learn from and share with our family, neighbors and friends.

The picture of our wellness committee members and the WVU representatives along with a write up about the "Focus on Health" program has been sent to the local media. If not in the media yet watch for it soon to appear.

The Annual Church Board meeting been completed by this time. We would like to congratulate and offer our support to all newly elected Board and Committee members. The SACC/HRC annual meetings will be on February 8, 2004 and we also congratulate all members elected and offer our support to these groups also.

Sunday, May 16, 2004 the Wellness program will be celebrating their annual SLAVA for their patron saint, St Basil of Ostrog. Please mark your calendar and plan on staying for the cutting of the Kolac and the luncheon in the Lyceum after Liturgy.

The Wellness Program would like to become more active in the congregation activities, if your group would have any suggestion for the wellness program, please let us know how we can be of assistance to your group or what you would like us to consider beginning to be of service to the community at large.

The Weirton Daily Times continues to list our weekly activities in their Saturday Church schedule edition on the Community page. Please look for it and refer to it for the following week if you don't get a messenger on Sunday morning at Liturgy.

Blood pressure screenings are available on a monthly schedule, watch your weekly messenger, and listen to the announcements after Liturgy for day, time & place.

The Weekly Messengers continue to be completed and emailed to Proto each week for editing and additions as needed, prior to printing for each Sunday.

Members of the wellness program are attending the outreach meetings and we encourage the congregation to get involved in reaching out to our lost sheep as well as newcomers to the Orthodox faith.

Diane will be in the church office every week. If you want to talk to Diane or need health information please call the office (740-282-4463) between 9am & 12noon Monday through Friday and leave your name & number where you can be reached & Diane will get back to you when she gets in. If you need to talk to Diane at any other time please call her at **304-723-6019** (24/7) to leave a personal phone message.

Check out the Wellness Board in the Lyceum for current medical updates located.

New programs are always needed and volunteers are always welcome. Together WE can do ALL things in CHRIST who strengthens us.

Thank you all for this opportunity to serve our GOD in this way by helping you. Until next time --- See you Sunday. Diane <->

# Donations Received

<b><u>Church Donations</u></b>		<b><u>Christmas (cont.)</u></b>		<b><u>Christmas (cont.)</u></b>	
Pat Mataruski	80	Serbian Men's Club	200	M/M Walter Tomich	50
Milly "Mimi" Zori	40	Sveta Petka Kolo	200	M/M George Vukelich	50
Mary Divich	25	PK Choir	150	M/M Eli Zack	50
Edna Knicely	25	Holy Resurrection 4-Cer's	100	Danica Zatezalo	50
Sarah Sijacki	10	M/M Leo Bogetich	100	M/M Nicholas Zatezalo	50
Jennie Zakovich	10	Nick & Mary Drazich`	100	Ted Zatezalo	50
Donald Suica	5	Sophia Findlay	100	John Drzayich, Jr.	40
<b><u>Church Donation Imo Gvozdich</u></b>		M/M Milosh Goykovich	100	Anna Roberts	40
<b><u>Family</u></b>		Martha Katich	100	M/M Mitch Zack	40
John & Stella Maceyak	100	M/M Fred Kosanovic	100	M/M Nick Karas	35
<b><u>Relief Fund</u></b>		M/M George Martich	100	M/M John Benko	30
Anonymous	320	M/M John Martich	100	Sonja DiAngelo	30
<b><u>Cemetery Fund</u></b>		M/M Arthur Matey	100	M/M Nino Karas	30
Bessie Dadasovich	100	Eli & Sophia McKay	100	Sally Lonchar	30
M/M Duke Rakich	50	V. Rev. & Mrs. Rade Merick	100	M/M Peter Markel	30
<b><u>St John</u></b>		Dr. & Mrs. Milorad M. Milic	100	M/M John Schubenski	30
Nick & Dorothy Zatezalo	50	Dorothy Milosh	100	M/M George Vraninin	30
Terry Mamula	30	M/M Mele Milosovich	100	Dorothy Vudrogovic	30
Danica Zatezalo	25	M/M Dale Radosevich	100	Martha Allender	25
John Drzayich	20	M/M Duke Rakich	100	M/M Mitchell Baltich	25
Sam Mamula, Sr.	20	Marie & Bill Rinehart & Fam.	100	M/M Milton Brdar	25
M/M George Vraninin	20	Sam Shorac	100	Ruth A. Davis	25
Frances Wasko	20	Sanford Yoka	100	M/M George Dodasovich	25
Richard & Goldie H. Mamula	10	Anna P. Zolcus	100	Mary Dodds	25
M/M Eli Mamula	10	Mildred V. Ostovich	75	Helen Eannottie	25
Mrs. Andrew Kisha	5	Georgette (Mamula)Williams	75	Shirley Fair	25
<b><u>St. John Imo Evica &amp; Luka Delich</u></b>		Mark & Martha Zatezalo	75	Anna Golubofsky	25
Mary Zelich	20	M/M Ed Bowman	50	Ross Ivkovich	25
<b><u>St Nicholas</u></b>		Linda Bain	50	Sophia Kakascik	25
M/M Milton Brdar	25	Mira Biondillo	50	Rita Kaylor	25
M/M Eli Mamula	10	Dorothy D. Bossert	50	Lee Anne Mandich	25
Mildred Vojvodich	10	Elaine Capozzoli	50	M/M Milan Mandich	25
Martha Allender	5	Mary Divich	50	Cynthia Maragos`	25
<b><u>St Ignatius</u></b>		M/M Bronko Dopudja	50	Bernice Matijevech	25
M/M Nick Ivkovich	50	M/M Jon D. Dopudja	50	Paul Medich	25
Ross Ivkovich	25	Petar Drzayich	50	Georgia Milosovich	25
Nick Petrovich	10	Mrs. Ray (Teresa) Ewaskey	50	Sam Mumley	25
<b><u>St Stephen</u></b>		M/M Nick Ivkovich	50	George B. & Mary Munis	25
Jean Ferrell	20	M/M Richard Jenikovsky	50	Sharon Musulin	25
Vojo Torbica	5	Mrs. Andrew Kisha	50	Elaine Pietro	25
<b><u>St George</u></b>		Ruby Konchar	50	Mildred Potkrajac	25
Helen Eannottie	10	Fran Kosanovic	50	Louis Sarap	25
<b><u>Christmas</u></b>		Mike Lonchar	50	Sophie Schoolcraft	25
Helen Straus	300	M/M Richard Mamula	50	M/M Mele Trbovich	25
KSS Vidovdan	200	M/M Dewey McKay	50	Catherine Vidich	25
M/M Donald Orbovich	200	M/M Nicholas Mihalik	50	Naida Viltro	25
		Duska Milo	50	Anne Visnick	25
		John Mistovich	50	M/M Nick Zatezalo, Sr.	25
		M/M George Mrvos	50	Mary Zelich	25
		Bertha Myers	50	M/M Slobodan Zelich	25
		Mildred Pavlic	50	M/M Robert Zori	25
		M/M Louis Povich	50	Mary Bahney	20
		M/M Anthony Santilli	50	Mary Baldwin	20
		Mary Sedwick	50	Ann Berach	20
		M/M Stanley Stanar	50	M/M Samuel DiCapio	20
		Gary Stanich	50	Marianne Douglass	20

## Donations Received (cont.)

### Christmas (cont.)

Jean Ferrell	20
Dorothy Kukulski	20
Sophia Liggett	20
M/M Jovan Lazic	20
Terry Mamula	20
Minnie Merick	20
M/M Pete Momcilovich	20
Peter Munis	20
M/M George Rocknage	20
Vojo Torbica	20
Mildred Vojvodich	20
Mike M. Vuchenich	20
Louise Vuckovich	20
Mildred Vuckovich	20
Mary Vukelich	20
Frances Wasco	20
Michael Yuricic	20
Lillian Zellar	20
Julia Strongosky	15
Mrs. Nedja Vuchenich	15
M/M George Baltich	10
Judith Clements	10
Mrs. George Drazick	10
Mary Drzayich	10
Ann Gillette	10
M/M Eli Mamula	10
Mrs. Nick Marovich	10
Peter Matijevich	10
Nick Petrovich	10
James Price	10
Daisy Strohmeier	10
Daisy Tepovich	10
Estelle Volosin	10
Betty Bauer	5
Mark & Tracy Yaich	4

### Christmas Imo Helen Mamula

Sam Mamula, Sr. 50

### Christmas Imo Mele Tepovich

Daisy Tepovich 10

### Christmas Imo Judy A. Simich

Bertha Simich 20

### Christmas Imo Parents, Stanley & Mildred Simich

Bertha Simich 20

### St Sava

Nick & Mary Drazich	100
4-Cer's	100
V. Rev. & Mrs. Rade Merick	100
Mary & George Vraninin	100
Elaine Capozzoli	50
Al & Toni Goykovich	50

### St Sava (cont.)

M/M Nick Jovonovich	50
Nino & Milena Karas & Family	50
Dewey & Dorothy McKay	50
M/M Mele Milosovich	50
M/ M Stanley Stanar	50
Walter & Nancy Tomich	50
M/M George Vukelich	50
Danica Zatezalo	50
Nick & Bessie Zatezalo	50
Nick & Dorothy Zatezalo	50
Richard & Goldie H. Mamula	40
M/M Luka Povich	40
Mark & Melinda Rodgers & Fam.	40
Peter D. Vaughn	40
M/M Eli Zack	40
Margaret Zapor Family	40
Mary Bahney	30
Michael & Diane Battista & Fam.	25
Mary Divich	25
Sophia Findlay	25
M/M Nick Karas	25
Cynthia & Vasile Maragos	25
M/M Arthur Matey	25
Pete & Mary Momcilovich	25
Naida Viltro	25
Martha & Mark Zatezalo	25
M/M Sam DeCapio	20
Dorothy Bossert	20
M/M Milton Brdar	20
Diane M. Mamula	20
Richard H. Mamula	20
Terry Mamula	20
Nicholas & Olga Mihalik	20
Denise Stewart & Family	20
Harry & Joan Vasich	20
Rebecca & Anna Vasich	20
Louise Vuckovich	20
Mildred Vuckovich	20
Mark & Tracy Yaich	20
Mary Zelich	20
Lil Zellar	20
Dorothy Milosicevic Milosh	15
Mildred Drazick	10
Dragan Lazic	10
Estelle Volosin	10
Natalie Guarino	5
Santino Guarino	5

### St Sava Shadeland Camper

M/M Duke Rakich 175

### Imo Mary Baldwin

Alan & Mary Campbell	50
Donald & Martha Orbovich	25
M/M Mele Vukelic	25
Sophia & Milosh Divich	20

### Imo Mary Baldwin (cont.)

Georgia Milosovich	20
M/M Mele Milosovich	20
M/M Ernest Carducci	10
Bessie Dadasovich	10
Mary Dodds	10
Al & Toni Goykovich	10
M/M Nick Ivkovich	10
Peggy Porreca	10
Mimi & Tony Santilli	10
Anne H. Visnick	10
Mary Vukelich	10
George & Diane Vukelich	10

### Imo Mary Baldwin-(Cemetery)

Ann Mavromatis 20

### Imo Mary Baldwin-(Bldg Fund)

Nick & Mary Drazich 10  
Walter & Nancy Tomich 10

### Imo Mel Arena

Al & Toni Goykovich 10  
M/M George Martich 10  
Bessie & Nick Zatezalo 10

### Imo Mel Arena-(Bldg Fund)

Nick & Mary Drazich 20  
Walter & Nancy Tomich 10

### Imo Sophia Tepovich

Eli Tepovic	100
John G. & Joanne Wuchenich	100
Betty Matovich	50
Michael Stepanovich	50
Donald & Martha Orbovich	25
Helen Vein	25
M/M Eli Brdar	20
Dorothy Bossert	20
Sophia & Milosh Divich	20
Peter Drzayich	20
M/M Richard Jenikovsky	20
Anna Roberts & Family	20
M/M Anthony Santilli	20
Bob & Barbara Zori	20
Mildred V. Ostovich	15
M/M Ernest Carducci	10
Mary Dodds	10
Robert & Mary Dojonovic	10
Sophia Findlay	10
Jerry, Mary Lynn & Nicholas Ricci	10
Sophia Schoolcraft	10
M/M Chill Trbovich	10
Anne H. Visnick	10
Nicholas & Dorothy Zatezalo	10
Mary Zelich	10

## Donations Received (cont.)

### Imo Sophia Tepovich-(Cemetery)

Bessie Dadasovich	10
Mabel Krnich	25
Mildred Y. Kvocka & family	25
Ann Zoigus	25
Ann Mavromatis	10
Sharon/Michael/Bobby Musulin	10
Helen Pavich	10
Dolly Visnic	10
Dorothy Yurjevic	10
M/M Robert Yurjevic	10

### Imo Sophia Tepovich-(Bldg Fund)

M/M Duke Rakich	25
M/M Michael Bise	20
Nick & Mary Drazich	20
Elaine Capozzoli	10
Mary Divich	10
Walter & Nancy Tomich	10
Mildred & Louise Vuckovich	10

### Imo Sarah (Marovich) Sijacki

Nada & David Lind	50
Bessie & Nick Zatezalo	10

### Imo Lou Mataruski

Harold & Helen Otey	20
Richard & Goldie Mamula	10
Bob Musick & Betty Bauer	10
M/M Anthony Santilli	10
Bessie & Nick Zatezalo	10
Nick & Dorothy Zatezalo	10

### Imo Lou Mataruski-(Bldg Fund)

Dorothy Kukulski	20
Mary Divich	10

### Imo Mildred Munis

Peter Munis	200
Dewey & Dorothy McKay	100
M/M George B. Munis	100
Bob & Joan Jakovich	50
George & Doreen Jakovich	50
Anthony & Joan Colak	25
Enrique & Carole Macias	25
Eli & Sophia McKay	25
George & Debbie Munis	25
Nick & Louise Munis	25
Lynda & Jamie Sturgill	25
Dottie Vudrogovic	25
Alan & Mary Campbell	20
Sophia & Milosh Divich	20
Martha & Oran Kameron	20
Georgia Milosovich	20
M/M Mele Milosovich	20
Milan & Rose Milosovich	20

### Imo Mildred Munis (cont.)

Helen Satiropoulis	20
John & Dorothy Benko	10
Angeline DiCarlo	10
Mary K. Dodds	10
Bob & Mary K. Dojonovic	10
Mrs. Emil Drzayich	10
Frank Kalamarie	10
Don & Louise Kronstein	10
Nick Maragos	10
Bruce & Tammy Munis	10
M/M George Parikakis	10
Sophia Schoolcraft	10
Sarandos & Stella Tsouris	10
Mrs. Stephen (Clara) Visnic	10
George & Pam Vudrogovic	10
Nick & Dorothy Zatezalo	10

### Imo Mildred Munis-(Cemetery)

Bessie Dadasovich	15
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### Imo Mildred Munis-(Bldg Fund)

George & Stella Medich	20
Walter & Nancy Tomich	20
Daniel & Sophia Kakascik	10

### Imo Ann Helen Sarap

Alan & Mary Campbell	20
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### Imo Ann Helen Sarap-(Cemetery)

Mary Jean Mahfood	25
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### Imo Lillian Merrick Haines

Sarah M. Medick & Son David	50
M/M Robert Gottesman	25
George & Josephine Grantonic	25
Dorothy Topic	25
Alan & Mary Campbell	20
Mildred Pavlic	20

### Imo Lillian Merrick Haines-(Cemetery)

S. Mary Bardin	25
Mildred Y. Kvocka & Family	20

### Imo Lillian Merrick Haines (Bldg Fund)

Mary Zelich	20
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### Imo Milan Vukelic

Alan & Mary Campbell	100
Mele Vukelic & Family	100
M/M Mele Milosovich	25
M/M George Vukelic	25
Sam Busic & Family	20
M/M Clyde DiAngelo	20
Minnie Merick	20

### Imo Milan Vukelic (cont.)

Georgia Milosovich	20
Donald & Martha Orbovich	20
Mildred Pavlic	20
Mary Vukelic	20
Bob & Barbara Zori	20
Mimi Zori	20
Mary Baldwin	10
Nick & Donna Ivkovich	10
M/M George Martich	10
George & Mildred Rocknage	10
M/M Tony Santilli	10
Anne Visnick	10

### Imo Milan Vukelic-(Cemetery)

M/M Fred Kosanovic	25
Anna P. Zoigus & Mabel Krnich	25
Mildred Y. Kvocka & Family	20
Bessie Dadasovich	10
M/M Pete Polovina	10

### Imo Milan Vukelic-(Bldg Fund)

Mary Divich	10
Daniel & Sophia Kakascik	10
Ann Roberts & Family	10

### Imo Mother, Mildred Stepanovich

Michael Stepanovich	500
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### Imo Mildred Stepanovich

Mary Mamula	150
Milton Yankovich	100
Mildred Dojonovic	50
Beatrice & Gerald English	50
Dorothy Milosh	50
Marie & Bill Rinehart & Fam.	50
George & Mika Rocknage	50
Stephen & Elizabeth Latzy	
Claytor	25
Jack & Lois Latzy	25
Duska Z. Milo	25
M/M Donald Orbovich	25
Eli M. Rebich	25
Sylvia Kovac	25
Bob & Barbara Zori	25
John Drzayich	20
Kristina Latzy Hubbell	20
Mary Zelich	20
Fran Kosanovic	15
M/M Mele Milosovich	15
M/M George Martich	10
Dewey & Dorothy McKay	10
Sophia Tepovich	10
M/M George Vukelic	10
Nicholas & Dorothy Zatezalo	10
Lillian Zellar	10

## Donations Received (cont.)

### Imo Mildred Stepanovich- (Bldg Fund)

Nick & Mary Drazich	100
Mimi V. Ostovich	25
Ann Renard	25
Danica Zatezalo	20
Mark & Martha Zatezalo	20
Walter & Nancy Tomich	10
Desanka Mamula	15

### Imo Ann Prica

Mildred Vojvodich	50
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### Imo Sam Lalich

M/M Mitchell Baltich	15
Mary Divich	10

### Imo Mary Kvocka

Sanford Yoka	25
Mildred Pavlic	10
Mary Zelich	10

### Imo Mary Kvocka-(Cemetery)

Mildred Y. Kvocka & Fam.	50
S. Mary Bardin	25

### Imo Daisy Vein Woods (Bldg. Fund)

Mildred & Louise Vuckovich	10
Nick & Mary Drazich	10

### Imo Daisy Vein Woods (Cemetery)

Helen Pavich	20
Dolly Visnic	20

### Imo Bert & Smilja Divich & brother Ted

Mary Divich	50
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### Imo Angela Ann Sarap & Nicho- las Sarap

Louis Sarap Family	25
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### Imo Mileva Bayat

Donald & Ann Sladoje	25
Elaine Nassif	20
Mildred Pavlic	10
Nicholas Munas	20

### Imo Mrs. Mildred Pilya

Mary Zelich	10
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### Imo Mane Krnich

Mary Zelich	10
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### Imo Mele Mamula

Mary Zelich	10
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### Imo Mark Krnich

Donald & Martha Orbovich	25
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### Imo Dolores Evkovich

Mildred Pavlic	10
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### Imo Carl Arnett

Mildred Pavlic	10
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### Imo Bronko Popovich

Mildred Pavlic	10
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### Imo Bronko Popovich (Cemetery)

Mildred Y Kvocka & family	50
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### Imo Diane Prtljaga Jokovich

Sanford Yoka	25
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### Imo Eli E. Kvocka

Sanford Yoka	25
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### Imo parents Obrad & Sophia Yoka; brothers Walter & Ray- mond, & sister-in-law Charlotte Yoka

Sanford Yoka	100
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### IMO Maj. Gen. Mele Vojvodich (Bldg Fund)

Dorothy D. Bossert	20
Mary Zelich	20

### Imo Mildred Kindsvatter (Bldg Fund)

Nick & Mary Drazich	50
William Drazich	50

### Imo Mele Tepovich (Bldg Fund)

M/M Duke Rakich	25
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### Imo Nick Rebich (Cemetery)

Bessie Dadasovich	15
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### Imo Sam Vein (Cemetery)

Mildred Y. Kvocka & family	25
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### Imo Rudy Trbovich (Cemetery)

Mildred Y. Kvocka & family	20
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### Imo Peter Krnich (Cemetery)

Mildred Y. Kvocka & family	20
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### Imo Bethany Lynn Santilli (Cemetery)

Mildred Y. Kvocka & family	10
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### Imo Anne Devrnja (Cemetery)

Mildred Y. Kvocka & family	10
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### Building Fund Donations

Barbara & Arthur Matey	150
M/M Dragan Ceran	20

# Christmas Flower Donations

Many thanks from the Sveta Petka Kolo and from all the members of the Church to those who donated towards decorating the Church for Christmas this year. Many remarked on how beautiful everything was.

Dorothy Topic	
Sarah Evkovich	
Jimmy & Sonia Lee	For health of mother Anna Golubofsky
M/M Mele Trbovich	IMO son Mark "Pep" Trbovich
M/M Peter Markel	IMO Parents Peter & Anna Trbovich & Brothers Rudy & Mike "Pie" Trbovich
Sarah Carducci & Jean Ferrell	IMO Mother Mildred Krnich & Brother Peter Krnich
Dottie & George Vudrogovic & family	IMO Cecelia Vudrogovic and Eli & Audry Vujnovic
Mrs. Andrew (Smitty) Kisha	IMO George & Milica Zatezalo and John & Anna Kisha
Mary Divich	IMO Kum Mele Mamula
Anne P. Zoligus	IMO Husband Tony Zoligus & Brother Brownie Popovich
Michael Mavromatis	IMO Father George & Brother John Mavromatis & Sister Georgianna Mavromatis Arnette
Bess Simpson	IMO parents
Sophia S. Findlay	IMO John C. Findlay
Martha & Orin Kamerer	IMO Dushan & Edith Vujnovich and Cecelia & George Vudrogovic
Gary & Charlene Stanich	
Elaine Capozzoli	IMO Grandmother Mitzi Konchar; Parents Rose & Herman Laurine
Mildred & Louise Vukovich	IMO Milos & Draginja Vukovich; Nick & Ann Vukovich; Mary & Sam Yurjevic
Dorothy Delich Bossert	IMO Evica & Luka Delich
Martha Vein	IMO Brother Sam Vein & Sister Anne Vein Wukelic
Walter & Nancy Tomich	
Ralph & Shirley Rebich	
M/M Mele Milosovich	IMO Milosovich Family
Naida Viltro	
Sophia Liggett	IMO Husband Dean and Family
Doreen & George Jakovich	IMO Mother Mary Kalamarie; Mother Sarah Jakovich; Aunt Mildred Munis
Anne Rackinac Sarlo & Mary Rackinac Buzzard	IMO Parents Daniel & Simica Rackinac
Mildred Vojvodich	IMO Parents Mile & Mildred Vojvodich, baby brother Wuji & brother Maj. General Mele Vojvodich, Jr., ret.
Lil Zellar	IMO Family
Rita Kaylor	IMO Mike (Pie) Trbovich, Rudy Trbovich & Mark (Pep) Trbovich
Mary & George Vraninin	IMO Sophie Miladinovich, Anna Stagana, Pete Vraninin, Trevena Family, George Drazick, Nick Strongosky
Dewey & Dorothy McKay	
M/M Donald Orbovich	IMO Dragica Orbovich and Anna Milosevich
Amelia Mergen	