

# **SAINT ELIJAH SERBIAN ORTHODOX CHURCH**

2200 IRWIN STREET, ALIQUIPPA, PA 15001



**ХРИСТОС ВАСКРСЕ! – ВАИСТИНУ ВАСКРСЕ!  
CHRIST IS RISEN! – INDEED, HE IS RISEN!**

REV. PRESBYTER GEORGE POPOVICH - PARISH PRIEST

**PASCHA  
2026**



**HRISTOS VOSKRESE!**

**CHRIST IS RISEN!**

**Of all the great Feasts in our Holy Orthodox Church, none can match the spiritual and liturgical magnificence of the Feast of the Resurrection of our Lord.**

**According to the 8<sup>th</sup> Ode of the Paschal Canon: *This is the Holy and Chosen Day, the Feasts of Feasts, and the Triumph of Triumphs.***

**On Easter, a personal resurrection occurs in every Christian soul. Your joyful and happy life is a daily sign of the resurrection. Your smile and happiness are resurrections; external signs of internal happiness. Your good deeds are resurrection of your faith in God.**

**Our Easter duty is to sustain the peace and joy derived from the Resurrection by defeating the forces of evil of this world.**

**The Resurrection brings hope to the hopeless; faith to the faithless; courage to the discouraged; spiritual strength to the weak and most of all, truth to those who continue to doubt.**

**May the Risen Lord bring to all of us renewed Hope, Love and Faith in God. May this same joy of the Resurrection of our Lord be upon all of us as we exclaim:**

***“Christ is risen from the dead,  
trampling down death by death,  
and upon those in the tombs  
bestowing life”.***

**HRISTOS VOSKRESE! VAISTINU VOSKRESE!**

**CHRIST IS RISEN! INDEED HE IS RISEN!**

## **SCHEDULE OF SERVICES**

**Friday, March 27<sup>th</sup>- Akathist to the Virgin Mary-6:30 pm**  
**Saturday, April 4<sup>th</sup> - Lazarus Saturday- Divine Liturgy -9:30 am**  
**April 4<sup>th</sup> – Vrbica Vesper Service - 4:00 pm**

**Sunday, April 5<sup>th</sup> Entrance of our Lord Jesus Christ-Palm Sunday**  
**- Divine Liturgy -10:00 am**  
**Vespers at 4:30 pm**  
**Vesper Dinner to follow in the Center**

**Tuesday, April 7<sup>th</sup> The Annunciation of the Most Holy Theotokos- Divine Liturgy 9:30 am**

**Thursday, April 9<sup>th</sup> -Great and Holy Thursday, Divine Liturgy 9:30 am**  
**Great and Holy Thursday- 12 Gospels 7:00 pm**

**April 10<sup>th</sup> - Great and Holy Friday- Royal Hours 10:00 am**  
**Great and Holy Friday- Stasis, Passion of Christ- 7:00 pm**

**April 11<sup>th</sup> -Great and Holy Saturday- Divine Liturgy- 9:30 am**  
**Great and Holy Saturday- Resurrection Matins- 11:00 pm**

**Sunday, April 12<sup>th</sup> - Resurrection of our Lord- PASCHA Divine Liturgy**  
**10:00 am**

**April 13<sup>th</sup> Bright Monday 9:30am**  
**April 14<sup>th</sup> Bright Tuesday -9:30 am**

**Thursday, May 21<sup>st</sup>- The Ascension of the Lord Jesus Christ-Divine Liturgy- 9:30 am**  
**May 30<sup>th</sup>- Memorial Saturday-9:30 am**  
**Sunday, May 31<sup>st</sup>- Pentecost- Divine Liturgy 10:00am**

*Christ is Risen!*  
*Indeed He is Risen!*



## SAINT ELIJAH SERBIAN ORTHODOX CHURCH

**REV. PRESBYTER GEORGE POPOVICH - PARISH PRIEST**

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Beloved brothers and sisters in Christ,

Christ is risen!

With hearts filled with joy and awe, we stand once again before the radiant mystery of Pascha, the Feast of Feasts, the Triumph of Triumphs, the celebration that surpasses every celebration known to mankind. There has never been, nor will there ever be, an event like this. God, in His infinite love, descended from heaven, took flesh, entered into our broken world, and by His Cross and Resurrection opened for us the path to eternal life.

After the fall, humanity wandered in darkness, searching, longing, and thirsting for meaning. But in His divine plan, Christ came not only to teach us, but to unite Himself to us, to heal us, and to raise us up. He showed us that the true path of salvation is love, self-giving, sacrificial, divine love.

This is the joy of Pascha. Death is no more. Despair is defeated. Light has overcome darkness.

As Saint John Chrysostom proclaims in his Paschal Homily, "Let no one fear death, for the death of the Savior has set us free. Christ is risen, and not one dead remains in the tomb."

My dear parishioners, Pascha is not only a proclamation, it is a calling. A calling to unity. A calling to gather, not as individuals, but as one Body in Christ. Around what do we unite? Around Christ Himself, present among us, alive and life giving in the Holy Eucharist.

The Eucharist is the center of our life. It is where heaven and earth meet. It is where we become truly one, with Christ and with one another. There, all divisions are overcome. There, we are no longer strangers, but brothers and sisters, one family, one Church.

Let us, therefore, embrace one another. Let us forgive one another. Let us uplift one another. Let us love, not only those who love us, but even our enemies. For this is the mark of the Risen Christ within us.

In a world that is often divided, wounded, and restless, our parish is called to be a living witness of Pascha, a community of light, of peace, of unity, of love. Let no one stand alone. Let no one feel forgotten. Let us build together a Church where every soul is welcomed, strengthened, and embraced.

This is our mission. This is our calling. This is our joy.

Today, everything is filled with light, heaven and earth and all things visible and invisible. Today, life reigns. Today, love has conquered.

Let us rejoice together, not only with words, but with our lives.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Christ is risen!

Truly He is risen!

*Fr. George*



## SAINT ELIJAH SERBIAN ORTHODOX CHURCH

Church School Congregation Executive Board

СРПСКА ПРАВОСЛАВНА ЦРКВА СВЕТОГ ИЛИЈЕ

Управни Одбор Црквеношколске Општине

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### *Christ is Risen! Indeed, He is Risen!*

Dear Brothers and Sisters,

As we approach the end of the Lenten season we look forward to celebrating the resurrection of our Lord Jesus Christ and rejoice in the news that life is everlasting.

During the Lenten season we pray, fast, and meditate on our dedication to God. We also give thanks for the ways God is at work among us. Thank you for your prayers, your service, and your generosity which together strengthen our Church.

Whether you have been a member of our Parish family for many years or are visiting for the first time, we are glad that you are with us! We invite you to participate in the life of our Church and share the hope of Christ with your Parish family.

I would like to take this opportunity to share some important announcements with you. Because of unforeseen commitments our elected treasurer was unable to assume the duties of office. The executive board worked together to appoint the office of treasurer to George Milosh, the office of secretary to Diane Knapp, and office of member at large to John Buffalini. The appointments were submitted to the Diocese by Fr. George Popovich and were approved by His Grace Bishop Irinej. With all positions filled the Executive Board is continuing to move forward. Please feel free to see any executive board member if you have any questions.

The St. Elijah exterior renovations project will begin April 13 after the Easter Holiday. Although the condition of the sidewalks and front entrance steps remains “rough”, by being careful we’ll be able to hold our Holiday services and processions as always. When the demolition work begins, we will all have to use the side entrance from the breezeway until the sidewalk along the side of the Church is completed. We will have appropriate signage and barriers in place for everyone’s safety. Weather permitting the exterior work will be completed by our St. Elijah Slava.

We had our roofer inspect the roof around the central dome which was leaking. He found deteriorated mortar around the stone flashing which was scraped out and sealed with caulk. We’re keeping an eye on the dome area to make sure the leak has been addressed before proceeding with plaster and paint repairs.

Our departed brother +Ted Belich donated a number of religious icons and relics to our Church. Ted dedicated much time and talent as a Tutor and maintained the planters in front of our Church for many years. We are investigating appropriate means to keep and display these items. The dates for our Spring Food Festival are May 16 & 17. Please keep these dates in mind and plan to donate your time toward the success of this event. Dates and times for advanced food preparation will be announced.

Fr. George, Fr. Rodney and I recently attended the Annual Diocesan Assembly hosted by the Holy Archangel Michael Serbian Orthodox Church in Akron, OH. I want to pass along a few important highlights. His Grace informed the assembly that the Serbian Orthodox Church is #1 in receiving Converts of all churches in the United States. A critical need is establishing a Stewardship Commission to help advance the life of the Diocese by moving away from membership dues to scriptural Stewardship. In the current year 2026 or early 2027 the Diocese Administrative Board will determine the day of elections of executive boards and annual assemblies. The English version of the revised Church Constitution has not yet been finalized but is expected to be issued later this year. The final revisions are being made by the Holy Synod. The minimum salaries for clergy will be increased from \$3,200/ month to \$3,700/ month. There will be an increase of 1% to our annual Diocesan assessment to fund an endowment where the capital will be preserved while the interest will be used for Diocesan expenses. The current assessment has been 9% for many years. Additionally, there will be a 1% Patriarchal Congregation/Parish assessment payable directly to the Church in Belgrade.

Our Parish family will work together to navigate our pathways to changed practices for the betterment of our Church. It is our responsibility as Stewards of the Church to keep our faith and worship for the salvation of our eternal souls.

***Christ is Risen! Indeed, He is Risen!***

Faithfully Yours,

**Milan Mrkal**

Milan Mrkal

President St. Elijah Church School Executive Board



# Prayer

**Romans 1:9-For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. (KJV)**

Prayer is always worth thinking about, considering and putting into action.  
The believer's relationship with God is shaped and formed through prayer.  
Believers talk to God in prayer in the most heart-felt and intimate ways.  
The innermost thoughts and concerns are revealed to God in personal prayer.  
The desire for mercy and forgiveness is made known to God by prayer.

**2 Corinthians 1:11- Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. (KJV)**

Prayer also involves the believer's relationships with others in daily life.  
Praying for others and being the recipient of prayers of others is effective.  
Apostle Paul wrote of praying for others and being the recipient of prayer.  
Resistance will arise when a person chooses to pray and must be overcome.  
The Lord gives strength to the believer serious about engaging in prayer.

**Ephesians 1:16-Cease not to give thanks for you, making mention of you in my prayers; (KJV)**

Being grateful to God and to and for others has a constant place in prayer.  
Apostle Paul's expressions of gratitude in prayer have endured for centuries.  
God's goodness and the goodness of those in our life merits grateful prayer.  
Innermost expressions of prayer reveal the believer's treasured values.  
It is always helpful to learn about the Apostle Paul's prayerful example.

**Philippians 1:19-For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, (KJV)**

Serious prayer leads to action in the believer and has an effect on others.  
Being attentive to the prayers of others results in feelings of gratitude.  
Prayer is effective and works only due to the goodness and mercy of God.  
Good that occurs among believers through prayer is really God at work.  
Believers can only do good by prayer that is blessed and allowed by God.

**Colossians 4:2-Continue in prayer, and watch in the same with thanksgiving (KJV)**

Remaining fully conscious of God is essential when engaging in prayer.  
Continuing in prayer throughout life keeps the believer united with God.  
Relationships are strengthened and develop when formed through prayer.  
Forgiveness and repentance are greatly facilitated by serious prayer.  
Prayer serves believers in their journey to God's Kingdom and eternal life.

## **The Annunciation of our Most Holy Lady, the Theotokos and Ever-Virgin Mary**

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast, and the Council in Trullo in 692 says that the Annunciation was celebrated during Great Lent.

The Greek and Slavonic names for the Feast may be translated as “good tidings.” This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of Saint Luke (1:26-38). The troparion describes this as the “beginning of our salvation, and the revelation of the eternal mystery,” for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God’s promise to send a Redeemer (Genesis 3:15): “I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel.” The Fathers of the Church understand “her seed” to refer to Christ. The prophets hinted at His coming, which they saw dimly, but the Archangel Gabriel now proclaims that the promise is about to be fulfilled.

We see this echoed in the Liturgy of Saint Basil, as well: “When man disobeyed Thee, the only true God who had created him, and was deceived by the guile of the serpent, becoming subject to death by his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself.”

The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to Saint Joseph: “Hail, thou who art highly favoured, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel’s message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature.

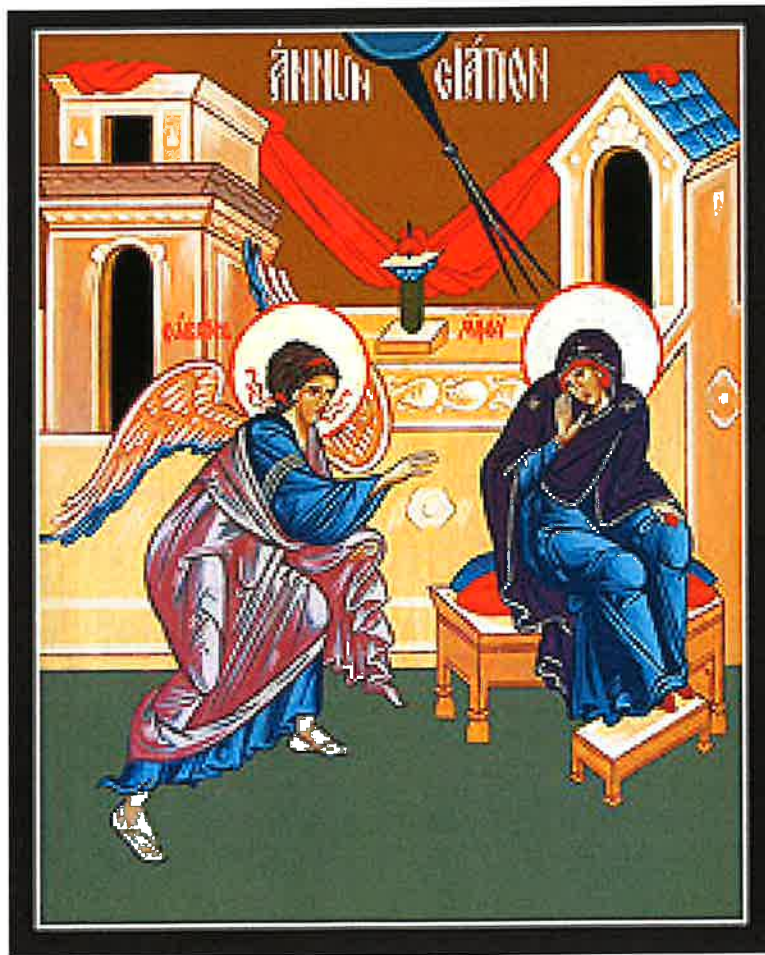
Then said Mary unto the angel, “How shall this be, seeing I know not a man?” (Luke 1:34). “And the angel answered and said unto her, ‘The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.’ And Mary said, ‘Behold the handmaid of the Lord; be it unto me according to thy word.’ And the angel departed from her.” (Luke 1: 35-38)

In his Sermon 23 on the day of the Annunciation, Saint Philaret of Moscow boldly stated that “the word of the creature brought the Creator down into the world.” He explains that salvation is not merely an act of God’s will, but also involves the Virgin’s free will. She could have refused, but she accepted God’s will and chose to cooperate without complaint or further questions.

The icon of the Feast shows the Archangel with a staff in his left hand, indicating his role as a messenger. Sometimes one wing is upraised, as if to show his swift descent from heaven. His right hand is stretched toward the holy Virgin as he delivers his message. The Virgin is depicted either standing or sitting, usually holding yarn in her left hand. Sometimes she is shown holding a scroll. Her right hand may be raised to indicate her surprise at the message she is hearing. Her head is bowed, showing her consent and obedience. The descent of the Holy Spirit upon her is depicted by a ray of light issuing from a small sphere at the top of the icon, which symbolizes heaven. In a famous icon from Sinai, a white dove is shown in the ray of light.

There are several famous icons of the Annunciation. One is in the Moscow Kremlin in the church of the Annunciation. This icon appeared in connection with the rescue of a prisoner by the Mother of God during the reign of Ivan the Terrible. Another is to be found in the Dormition Cathedral in Moscow (July 8). It was originally located in Ustiug, and was the icon before which Saint Procopius the fool (July 8) prayed to save the city from destruction in 1290. One of the most highly revered icons in Greece is the Tinos icon of the Annunciation (January 30).

The Annunciation falls during Lent, but it is always celebrated with great joy. The Liturgy of Saint Basil or Saint John Chrysostom is served, even on the weekdays of Lent. It is one of the two days of Great Lent on which the fast is relaxed and fish is permitted (Palm Sunday is the other).



## OUR RENEWAL IN THE RESURRECTION

“This is the Day of Resurrection! This day salvation has come to the whole world, both visible and invisible. Death is defeated; the gates of Hades have opened up. Christ is risen from the dead: Let us also resurrect to a new life with Him! Christ has returned to Himself: All of us should likewise return! Christ is delivered from the grave; Let us deliver ourselves from the bonds of sin! If anyone lives in Christ, he is a new beginning: We should all be so renewed!

“Yesterday I was crucified with Christ; today I am truly glorified with Him. Yesterday I died with Him; today I am given life with Him. Yesterday I was buried with Him; today I rise again with Him. Should anyone come understand this Mystery, he can offer God nothing less than his own very self. Today then let us offer to Him our own very selves, which to God is the most precious and becoming of Gifts. Let us offer to His Image what is made in the image and likeness of His image. Let us come to recognize our own dignity of divine likeness. Let us give honor to Him in whose image we were made. Let us dwell in the wonder of this Mystery so that we may understand why Christ died.

“Let us become like Christ, since Christ became like us. Let us become Gods because of Him, since He became man because of us. He took upon Himself a lower degree so that we might be raised to a higher one. He became poor so that we might become rich. He became a slave so that we might be delivered from slavery. He came down below so that we might rise up on high. He was tempted so that we might learn to overcome temptation. He was despised so that we might be honored. He died to save us from death. He rose from the dead so that we may also rise.”

(St. Gregory of Nazianzus)

## CHRIST IS RISEN! INDEED HE IS RISEN!

Pascha is the day of joy, the day of Christ's victory over sin and death, the day of peace and love. May the good Lord bless you with His mercy!



# The Ascension of our Lord

**“AND ASCENDED INTO HEAVEN....”** I ascend unto My Father and your Father, and to My God, and Your God”



In these words the Risen Christ described to Mary Magdalene the mystery of His Resurrection. She had to carry this mysterious message to His disciples, “as they mourned and wept” (Mark 16:10). The disciples listened to these glad tidings with fear and amazement, with doubt and mistrust. It was not Thomas alone who doubted among the Eleven. On the contrary, it appears that only one of the Eleven did not doubt—Saint John, the disciple “whom Jesus loved.” He alone grasped the mystery of the empty tomb at once: “and he saw, and believed” (John 20:8). Even Peter left the sepulcher in amazement, “wondering at that which was come to pass” (Luke 24:12).

The disciples did not expect the Resurrection. The women did not, either. They were quite certain that Jesus was dead and rested in the grave, and they went to the place “where He was laid,” with the spices they had prepared, “that they might come and anoint Him.” They had but one thought: “Who shall roll away the stone from the door of the sepulcher for us?” (Mark 16:1-3; Luke 24:1). And therefore, on not finding the body, Mary Magdalene was sorrowful and complained: “They have taken away my Lord, and I know not where they have laid Him” (John 20:13). On hearing the good news from the angel, the women fled from the sepulchre in fear and trembling: “Neither said they anything to any man, for they were afraid” (Mark 16:8). And when they spoke no one believed them, in the same way as no one had believed Mary, who saw the Lord, or the disciples as they walked on their way into the country, (Mark 16:13), and who recognized Him in the breaking of bread. “And afterward He appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen” (Mark 16:10-14).

From whence comes this “hardness of heart” and hesitation? Why were their eyes so “holden,” why were the disciples so much afraid of the news, and why did the Easter joy so slowly, and with such difficulty, enter the Apostles’ hearts? Did not they, who were with Him from the beginning, “from the baptism of John,” see all the signs of power which He performed before the face of the whole people? The lame walked, the blind saw, the dead were raised, and all infirmities were healed. Did they not behold, only a week earlier, how He raised by His word Lazarus from the dead, who had already been in the grave for four days? Why then was it so strange to them that the Master had arisen Himself? How was it that they came to forget that which the Lord used to tell them on many occasions, that after suffering and death He would arise on the third day?

The mystery of the Apostles’ “unbelief” is partly disclosed in the narrative of the Gospel: “But we trusted that it had been He which should have redeemed Israel,” with disillusionment and complaint said the two disciples to their mysterious Companion on the way to Emmaus (Luke 24:21). They meant: He was betrayed, condemned to death and crucified. The news of the Resurrection brought by the women only “astonished” them. They still wait for an earthly triumph, for an external victory. The same temptation possesses their hearts, which first prevented them from accepting “the preaching of the Cross” and made them argue every time the Saviour tried to

reveal His mystery to them. “Ought not Christ to have suffered these things and to enter into His glory?” (Luke 24:26). It was still difficult to understand this.

He had the power to arise, why did He allow what that had happened to take place at all? Why did He take upon Himself disgrace, blasphemy and wounds? In the eyes of all Jerusalem, amidst the vast crowds assembled for the Great Feast, He was condemned and suffered a shameful death. And now He enters not into the Holy City, neither to the people which beheld His shame and death, nor to the High Priests and elders, nor to Pilate—so that He might make their crime obvious and smite their pride. Instead, He sends His disciples away to remote Galilee and appears to them there. Even much earlier the disciples wondered, “How is it that Thou wilt manifest Thyself unto us, and not unto the world?” (John 14:22). Their wonder continues, and even on the day of His glorious Ascension the Apostles question the Lord, “Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6). They still did not comprehend the meaning of His Resurrection, they did not understand what it meant that He was “ascending” to the Father. Their eyes were opened but later, when “the promise of the Father” had been fulfilled.

*In the Ascension resides the meaning and the fullness of Christ’s Resurrection.*

The Lord did not rise in order to return again to the fleshly order of life, so as to live again and commune with the disciples and the multitudes by means of preaching and miracles. Now he does not even stay with them, but only “appears” to them during the forty days, from time to time, and always in a miraculous and mysterious manner. “He was not always with them now, as He was before the Resurrection,” comments Saint John Chrysostom. “He came and again disappeared, thus leading them on to higher conceptions. He no longer permitted them to continue in their former relationship toward Him, but took effectual measures to secure these two objects: That the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man.” There was something new and unusual in His person (cf. John 21:1-14). As Saint John Chrysostom says, “It was not an open presence, but a certain testimony of the fact that He was present.” That is why the disciples were confused and frightened. Christ arose not in the same way as those who were restored to life before Him. Theirs was a resurrection for a time, and they returned to life in the same body, which was subject to death and corruption—returned to the previous mode of life. But Christ arose for ever, unto eternity. He arose in a body of glory, immortal and incorruptible. He arose, never to die, for “He clothed the mortal in the splendor of incorruption.” His glorified Body was already exempt from the fleshly order of existence. “It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body” (I Cor. 15:42-44). This mysterious transformation of human bodies, of which Saint Paul was speaking in the case of our Lord, had been accomplished in three days. Christ’s work on earth was accomplished. He had suffered, was dead and buried, and now rose to a higher mode of existence. By His Resurrection He abolished and destroyed death, abolished the law of corruption, “and raised with Himself the whole race of Adam.” Christ has risen, and now “no dead are left in the grave” (cf. The Easter Sermon of Saint John Chrysostom). And now He ascends to the Father, yet He does not “go away,” but abides with the faithful for ever (cf. The Kontakion of Ascension). For He raises the very earth with Him to heaven, and even higher than any heaven. God’s power, in the phrase of Saint John Chrysostom, “manifests itself not only in the Resurrection, but in something much stronger.” For “He was received up into heaven, and sat on the right hand of God” (Mark 16:19). And with Christ, man’s nature ascends also.

“We who seemed unworthy of the earth, are now raised to heaven,” says Saint John Chrysostom. “We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King’s throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the

Lord.” By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise “transferred man” to the high places. “He honored them He loved by putting them close to the Father.” God quickened and raised us together with Christ, as Saint Paul says, “and made us sit together in heavenly places in Christ Jesus” (Ephes. 2:6). Heaven received the inhabitants of the earth. “The First fruits of them that slept” sits now on high, and in Him all creation is summed up and bound together. “The earth rejoices in mystery, and the heavens are filled with joy.”

“The terrible ascent....” Terror-stricken and trembling stand the angelic hosts, contemplating the Ascension of Christ. And trembling they ask each other, “What is this vision? One who is man in appearance ascends in His body higher than the heavens, as God.”

Thus the Office for the Feast of the Ascension depicts the mystery in a poetical language. As on the day of Christ’s Nativity the earth was astonished on beholding God in the flesh, so now the Heavens do tremble and cry out. “The Lord of Hosts, Who reigns over all, Who is Himself the head of all, Who is preeminent in all things, Who has reinstated creation in its former order—He is the King of Glory.” And the heavenly doors are opened: “Open, Oh heavenly gates, and receive God in the flesh.” It is an open allusion to Psalms 24:7-10, now prophetically interpreted. “Lift up your heads, Oh ye gates, and be lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty....” Saint Chrysostom says, “Now the angels have received that for which they have long waited, the archangels see that for which they have long thirsted. They have seen our nature shining on the King’s throne, glistening with glory and eternal beauty.... Therefore they descend in order to see the unusual and marvelous vision: Man appearing in heaven.”

The Ascension is the token of Pentecost, the sign of its coming, “The Lord has ascended to heaven and will send the Comforter to the world”

For the Holy Spirit was not yet in the world, until Jesus was glorified. And the Lord Himself told the disciples, “If I go not away, the Comforter will not come unto you” (John 16:7). The gifts of the Spirit are “gifts of reconciliation,” a seal of an accomplished salvation and of the ultimate reunion of the world with God. And this was accomplished only in the Ascension. “And one saw miracles follow miracles,” says Saint John Chrysostom, “ten days prior to this our nature ascended to the King’s throne, while today the Holy Ghost has descended on to our nature.” The joy of the Ascension lies in the promise of the Spirit. “Thou didst give joy to Thy disciples by a promise of the Holy Spirit.” The victory of Christ is wrought in us by the power of the Holy Spirit.

“On high is His body, here below with us is His Spirit. And so we have His token on high, that is His body, which He received from us, and here below we have His Spirit with us. Heaven received the Holy Body, and the earth accepted the Holy Spirit. Christ came and sent the Spirit. He ascended, and with Him our body ascended also” (Saint John Chrysostom). The revelation of the Holy Trinity was completed. Now the Spirit Comforter is poured forth on all flesh. “Hence comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden, distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God!” (Saint Basil, On the Holy Spirit, IX). Beginning with the Apostles, and through communion with them—by an unbroken succession—Grace is spread to all believers. Through renewal and glorification in the Ascended Christ, man’s nature became receptive of the spirit. “And unto the world He gives quickening forces through His human body,” says Bishop Theophanes. “He holds it completely in Himself and penetrates it with His strength, out of Himself; and He likewise draws the angels to Himself through the spirit of man, giving them space for action and thus making them blessed.” All this is done through the Church, which is “the Body of Christ;” that is, His “fullness” (Ephesians 1:23). “The Church is the fulfillment of Christ,” continues Bishop Theophanes, “perhaps in the

same way as the tree is the fulfillment of the seed. That which is contained in the seed in a contracted form receives its development in the tree."

The very existence of the Church is the fruit of the Ascension. It is in the Church that man's nature is truly ascended to the Divine heights. "And gave Him to be Head over all things" (Ephesians 1:22). Saint John Chrysostom comments: "Amazing! Look again, whither He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for were there a separation, then would the one no longer be a body, nor would the other any longer be a Head." The whole race of men is to follow Christ, even in His ultimate exaltation, "to follow in His train." Within the Church, through an acquisition of the Spirit in the fellowship of Sacraments, the Ascension continues still, and will continue until the measure is full. "Only then shall the Head be filled up, when the body is rendered perfect, when we are knit together and united," concludes Saint John Chrysostom. The Ascension is a sign and token of the Second Coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

The mystery of God's Providence will be accomplished in the Return of the Risen Lord. In the fulfillment of time, Christ's kingly power will be revealed and spread over the whole of faithful mankind. Christ bequeathes the Kingdom to the whole of the faithful. "And I appoint unto you a Kingdom as My Father has appointed unto me. That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). Those who followed Him faithfully will sit with Him on their thrones on the day of His coming. "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21). Salvation will be consummated in the Glory. "Conceive to yourself the throne, the royal throne, conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself" (Saint John Chrysostom).

We should tremble more at the thought of that abundant Glory which is appointed unto the redeemed, than at the thought of the eternal darkness. "Think near Whom Thy Head is seated...." Or rather, Who is the Head. In very truth, "wondrous and terrible is Thy divine ascension from the mountain, O Giver of Life." A terrible and wondrous height is the King's throne. In face of this height all flesh stands silent, in awe and trembling. "He has Himself descended to the lowest depths of humiliation, and raised up man to the height of exaltation."

What then should we do? "If thou art the body of Christ, bear the Cross, for He bore it" (Saint John Chrysostom).

"With the power of Thy Cross, Oh Christ, establish my thoughts, so that I may sing and glorify Thy saving Ascension."

## **St. Ephrem the Syrian, Excerpt from the Sermon on Transfiguration**

The facts themselves bear witness and his divine acts of power teach those who doubt that he is true God, and his sufferings show that he is true man. And if those who are feeble in understanding are not fully assured, they will pay the penalty on his dread day.

If he was not flesh, why was Mary introduced at all? And if he was not God, whom was Gabriel calling Lord?

If he was not flesh, who was lying in the manger? And if he was not God, whom did the Angels come down and glorify?

If he was not flesh, who was wrapped in swaddling clothes? And if he was not God, whom did the shepherds worship?

If he was not flesh, whom did Joseph circumcise? And if he was not God, in whose honor did the star speed through the heavens?

If he was not flesh, whom did Mary suckle? And if he was not God, to whom did the Magi offer gifts?

If he was not flesh, whom did Symeon carry in his arms? And if he was not God, to whom did he say, "Let me depart in peace"?

If he was not flesh, whom did Joseph take and flee into Egypt? And if he was not God, in whom were words "Out of Egypt I have called my Son" fulfilled?

If he was not flesh, whom did John baptize? And if he was not God, to whom did the Father from heaven say, "This is my beloved Son, in whom I am well-pleased"?

If he was not flesh, who fasted and hungered in the desert? And if he was not God, whom did the Angels come down and serve?

If he was not flesh, who was invited to the wedding in Cana of Galilee? And if he was not God, who turned the water into wine?

If he was not flesh, in whose hands were the loaves? And if he was not God, who satisfied crowds and thousands in the desert, not counting women and children, from five loaves and two fishes?

If he was not flesh, who fell asleep in the boat? And if he was not God, who rebuked the winds and the sea?



If he was not flesh, with whom did Simon the Pharisee eat? And if he was not God, who pardoned the offences of the sinful woman?

If he was not flesh, who sat by the well, worn out by the journey? And if he was not God, who gave living water to the woman of Samaria and reprehended her because she had had five husbands?

If he was not flesh, who wore human garments? And if he was not God, who did acts of power and wonders?

If he was not flesh, who spat on the ground and made clay? And if he was not God, who through the clay compelled the eyes to see?

If he was not flesh, who wept at Lazarus' grave? And if he was not God, who by his command brought out one four days dead?

If he was not flesh, who sat on the foal? And if he was not God, whom did the crowds go out to meet with glory?

If he was not flesh, whom did the Jews arrest? And if he was not God, who gave an order to the earth and threw them onto their faces.

If he was not flesh, who was struck with a blow? And if he was not God, who cured the ear that had been cut off by Peter and restored it to its place?

If he was not flesh, who received spitting on his face? And if he was not God, who breathed the Holy Spirit into the faces of his Apostles?

If he was not flesh, who stood before Pilate at the judgement seat? And if he was not God, who made Pilate's wife afraid by a dream?

If he was not flesh, whose garments did the soldiers strip off and divide? And if he was not God, how was the sun darkened at the cross?

If he was not flesh, who was hung on the cross? And if he was not God, who shook the earth from its foundations?

If he was not flesh, whose hands and feet were transfixed by nails? And if he was not God, how was the veil of the temple rent, the rocks broken and the graves opened?

If he was not flesh, who cried out, "My God, my God, why have you abandoned me"? And if he was not God, who said "Father, forgive them"?

If he was not flesh, who was hung on a cross with the thieves? And if he was not God, how did he say to the thief, "Today you will be with me in Paradise"?

If he was not flesh, to whom did they offer vinegar and gall? And if he was not God, on hearing whose voice did Hades tremble?

If he was not flesh, whose side did the lance pierce, and blood and water came out? And if he was not God, who smashed to gates of Hades and tear apart its bonds? And at whose command did the imprisoned dead come out?

If he was not flesh, whom did the Apostles see in the upper room? And if he was not God, how did he enter when the doors were shut?

If he was not flesh, the marks of the nails and the lance in whose hands and side did Thomas handle? And if he was not God, to whom did he cry out, "My Lord and my God"?

If he was not flesh, who ate by the sea of Tiberias? And if he was not God, at whose command was the net filled?

If he was not flesh, whom did the Apostles and Angels see being taken up into heaven? And if he was not God, to whom was heaven opened, whom did the Powers worship in fear and whom did the Father invite to "Sit at my right hand". As David said, "The Lord said to my Lord, sit at my right hand, etc."

If he was not God and man, our salvation is a lie, and the words of the Prophets are lies. But the Prophets spoke the truth, and their testimonies were not lies. The Holy Spirit spoke through them what they had been commanded.



### **Pentecost: The Descent of the Holy Spirit**

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the Passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the Passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

*When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit . . . (Acts 2.1–4).*

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14.26, 15.26; Lk 24.49; Acts 1.5). The apostles received "*the power from on high*," and they began to

preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition.. This icon used for the feast is the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one. Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek *eschaton* means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: . . . I will pour out my Spirit upon all flesh."; This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1-7; Joel 2: 28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The hymns "O Heavenly King" and "We have seen the True Light" are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us," and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, *ruah*.

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: *Consecrate yourselves therefore, and be holy, for I your God am holy*" (Lev 11.44-45, 1 Pet 1.15-16).

**SAVE THE DATE... MAY 16th & 17<sup>th</sup>**  
**FOR OUR ANNUAL FOOD FESTIVAL!**

## **Serbian Food Festival Menu**

- CHICKEN NOODLE SOUP
- GRAH I KUPUS (BEANS & SAUERKRAUT SOUP)
- LAMB BY THE POUND
- LAMB SANDWICH (1/4# LAMB ON A BUN)
- GIBANICA (CHEESE PIE)
- CEVAPI & PLJESKAVICA (SERBIAN SAUSAGE AND BURGERS)
- BUREK (MEAT PIE)
- SARMA (STUFFED CABBAGE)
- CHICKEN (1/2 ROASTED)
- RICE PILAF
- GREEN BEANS
- MASHED POTATOES
- CABBAGE AND NOODLES
- SERBIAN POTATO SALAD
- SERBIAN COLE SLAW
- SERBIAN SALAD (CUCUMBERS, TOMATOES, PEPPERS, ONIONS, VINEGAR, OLIVE OIL)

## **Assorted Serbian Desserts**

- PALACINKE (SERBIAN CREPES FILLED WITH CHEESE)
- PITAS (FRUIT FILLED SQUARES)
- NUT ROLL AND POPPYSEED ROLL
- APPLE STRUDEL
- VARIETY OF HOMEMADE CAKES AND COOKIES



St. Elijah Serbian Orthodox Church  
2200 Irwin Street  
Aliquippa, PA 15001

**GIFT BASKET DONATIONS/ BAKED GOODS AND CERTAINLY**  
**VOLUNTEERING YOUR TIME TO ASSIST WILL BE VERY MUCH APPRECIATED!**  
**WATCH FOR THE SIGN=UP LIST IN AN EMAIL SOON**

## Circle of Serbian Sisters - KCC

Since the last bulletin we would like to thank all of you for purchasing items from our Baba's Pantry and for purchasing Noodles. To place an order please call

**Carson Robbins at 724.947.4130**



If you are planning an event in the future and would like to order from our **Baba's Pantry** please call **Cheryl Lufkin** at **724-857-0951** and she will be glad to see if we can accommodate your wishes.

**Hristos Voskrese!**  
**Christ is Risen!**



Dear brothers and sisters in Christ,

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On behalf of the St. Elijah Choir, we would like to wish you all the joyous Pascal blessings that this season has to offer. Together, we embarked in the journey of Great Lent. Today, we rejoice in the Resurrection!

We want to thank everyone who has supported us in our past few fundraising efforts. The Easter candy sell, both paper version, and online, proves to be a successful fundraiser year after year. We also want to thank everyone who bowled in our annual bowling tournament. The tournament was another great success for the choir and much fun and fellowship was had by all who participated.

It's always a blessing to see our community grow when babies are born. It's more of a blessing when those babies are baptized into the Orthodox faith. Our bass and alto sections were involved in the most recent baptism of John Thomas Smith. John Thomas is the son of our former alto, Melissa Ridjaneck Smith (now living in the greater Atlanta, GA area). John Thomas is the grandson of John (and Joanne) Ridjaneck. Kumovi for the baptism was Adam Loverich and Kaitlyn Mrkal. May God grant John Thomas many, many years!

Throughout the year, our choir is very active. Whether we are participating in Sunday services, singing at your personal weddings, funerals, parastos, or pomens, we are one of the most active church organizations. We are always looking to welcome new singers. Part of the enjoyment of being in the choir is when we get to share our talents with other parishes.

This spring, we have a jam-packed schedule in which we are rehearsing regularly for. Not only have we been preparing for Pascha, but we have three other events that we will be showcasing our musical repertoire and talents. Two of these events, our choir will be absent from our parish. The first will take place at the end of April, when we travel to Washington DC. If you recall, we invited the Lira Choir to join us two years ago for our annual concert. In true fashion, we received a reciprocal invitation. The other event we will be absent from church for is the Serbian Singing Federation's annual festival. Our friends from Steelton, PA will be this year's hosts on Memorial Day weekend. Both of these trips will be bus trips—many memories and much fun is had during bus trips with the St. Elijah Choir. Our other invite takes us to St. Sava Serbian Orthodox Church in McKeesport, PA. They will be celebrating their 125<sup>th</sup> Anniversary Choir Concert—a true milestone indeed! Please venture “down the pike” to join them on Sunday, May 3, 2026 after church.

May all the blessings of the Risen Lord be upon each and every one of you.

**Hristos Voskrese! Vaistinu Voskrese!**

Wishing you all a blessed and joyous Pascha celebration.  
In Christ's love,

St. Elijah Serbian Orthodox Church Choir  
*Adam Loverich, President*



**St. Elijah Endowment for the Future**  
***Christ Is Risen! Indeed He Is Risen!***  
***Hristos Vaskrse! Vais3nu Vaskrse!***

Dear Parishioners,

As we journey together through the blessed season of **Great Lent**, we are reminded that this time of prayer, reflection, and repentance prepares us for the great joy of **Holy Pascha**. It is a time for spiritual renewal, gratitude, and generosity of heart. As we prepare to celebrate Christ's Resurrection, we would like to share an encouraging update regarding the **St. Elijah Endowment for the Future**.

Thanks to the extraordinary generosity of our parish family and friends, we are pleased to report that in **2025 we surpassed our goal of reaching the \$500,000 mark**. Today, the **St. Elijah Endowment for the Future** has grown to **just under \$525,000**. This is a remarkable milestone and a testament to the faith, commitment, and love that our parish community continues to show for the future of St. Elijah Church.

The **mission of the St. Elijah Endowment for the Future** is to serve as a **perpetual source of funding to support the St. Elijah Church School Congregation of Aliquippa, its ministries, and its infrastructure—including the care and preservation of our St. Elijah Cemetery**. By building this endowment, we are helping ensure that our parish will remain strong and vibrant for generations to come.

While we celebrate reaching this important milestone, our journey continues. Our longer-term goal is to grow the Endowment to **\$1,000,000**, and we believe this is achievable within the next **four years** with the continued engagement of our parish community.

As part of the next step in this journey, members of the Endowment Board plan to host a series of **small group dinners** for parishioners and friends of St. Elijah who may be interested in our Endowment's mission and objectives. The purpose of these gatherings will be to **share more information about the Endowment, listen to your ideas and insights, and continue building a shared vision for the future of our parish**. These will be informal opportunities for conversation, fellowship, and learning together.

If you would be interested in participating in one of these small group dinners, we warmly invite you to **contact any member of the Endowment Board**.

Finally, we offer our heartfelt **gratitude to all who have supported the Endowment and to everyone who continues to support our parish through your prayers, time, and generosity**. Your commitment helps ensure that the faith and traditions we cherish at St. Elijah will endure for many generations.

May this Lenten season continue to bring you peace, reflection, and spiritual growth as we prepare to celebrate the glorious Resurrection of our Lord.

With gratitude and love in Christ,  
**The St. Elijah Endowment Board**

**Andrew Muha, President, Dr. George Mistovich, Vice President, Milana M. Milosh, Secretary Sam Yaramus, Treasurer, Dawn Kosanovich, Ashley Lackovich, and Laurene Maravich, Members at Large**

## **St. Elijah Serbian Orthodox Church Fellowship and Ministry Committee**

“Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.” (Matthew 25:40, OSB)



*Christ is Risen!*

*Indeed He is Risen!*

**The Fellowship and Ministry Committee of St. Elijah Serbian Orthodox Church was formed in 2019 with the mission to serve the underserved and extend benevolent care and Orthodox Christian love to our neighbors, both within the church community and to our neighbors outside of our church community.**

### **Fellowship and Ministry Updates:**

- 1. Fellowship breakfast:** With the help of our volunteers and the Mother's Club, a Fellowship breakfast was prepared and served after Divine Liturgy on February 8, a very cold morning! Fortunately enough parishioners attended Liturgy that morning to enjoy a breakfast of French toast, egg casserole, sausage, and fruit salad. Thank you to our parishioners for their generous donations.
- 2. St Elijah Homebound Parishioner Visitation & Fellowship:** Our faithful volunteers visit our home and facility-bound parishioners 4 times per year (Nativity, Pascha, Slava, and Thanksgiving) and when possible, we visit those who are ill or in the hospital. As of this writing, God willing, for Pascha 2026 our volunteers plan to visit 27 parishioners, bringing gift bags containing chocolate treats, cards made by our Sunday School kids, and a letter from Father George. Our Sunday School kids are also decorating flower pots, in which our volunteers will pot flowers. We look forward to seeing our parishioners who can't join us for Divine Liturgy every Sunday. We love them and pray for them, and we ask them to pray for us as well.
- 3. Aliquippa School District Weekend Lunch Program:** Our faithful continue bi-weekly lunch bag packing at Aliquippa High School. Since 2022, over 20,000 lunches have been packed to date. This effort was created in collaboration with the Darrelle Revis Foundation who purchases all the food items for Aliquippa school kids with food insecurities during weekends. There are only a few packing dates remaining for the school year. Please sign up on sign up genius to join the fellowship and fun! <https://www.signupgenius.com/go/4090F44ACAF22A0F49-aliquippa> For more information, please email: [stelijahfellowshipandministry@gmail.com](mailto:stelijahfellowshipandministry@gmail.com).

4. **House of Prayer Lutheran Church Free Little Pantry:** St Elijah volunteers faithfully deliver extra food left over after various church functions and extra soup from soup and sandwich Saturdays to the Free Little Pantry, helping our neighbors in the community with food insecurities, and making good use of delicious food that would otherwise go to waste.
5. **Donation Box: Little Stevie's:** Weekly deliveries of nonperishable foods to the Little Stevie's Market donation box have resumed and is ongoing as of January 2026. Donations are welcome anytime of the year but especially during Great Lent. The box accommodates only nonperishable foods (canned or pouched meats, fish, fruit, vegetables, dry pasta, etc) and also nonperishable hygiene products. The box is in the parking lot next to Little Stevie's Market in Aliquippa, where Kennedy Blvd meets Franklin Avenue.

### **We Need You!**

We are looking for parishioners who would like to join us in our ministry. We welcome your help!

President: Dawn Kosanovich  
Secretary: Cynthia Barringer  
Treasurer: Nena Jovonovich  
Spiritual Advisor: Father George Popovich

Fellowship & Ministry runs completely by donations. 100% of donations are used exclusively for ministry projects.

If you wish to make donations, please make checks payable to "St. Elijah Fellowship & Ministry"

Please follow us on Facebook: **St. Elijah Fellowship & Ministry Committee**  
Questions? Please send them to [steljahfellowshipandministry@gmail.com](mailto:steljahfellowshipandministry@gmail.com)



**SPECIAL DONATIONS  
FROM  
December 1<sup>st</sup> thru  
March 1, 2026**

*GEORGE GODICH 100*  
IMO OBSENICA/GODICH  
FAMILIES FOR OUR SLAVA

*ELI MARAVICH 25*  
IMO RAY POPOVICH

*PAMELA HERCEG 100*  
IMO LIME AND EVA HERCEG

*ELI MARAVICH 75*  
IN HONOR OF SVETI NIKOLA

*NADINE DOCHERTY 100*  
IMO MARIE REBICH TO  
CEMETERY UPKEEP FUND

*ANDREW MUHA*  
IMO MARIE REBICH

*DIANE VIGNOVICH*  
*WOSOTOWSKY*  
100 IMO MARIE REBICH TO  
CEMETERY UPKEEP FUND

*BILL & AMY WORFEL 100*  
IMO MARIE REBICH

*LESLIE BLUNKOSKY 100*  
IN MEMORY OF MY BELOVED  
GRANDPARENTS  
RODY/DOROTHY BRATICH  
FOR CHRISTMAS

*ALAN & ELAINE KLAICH 100*  
IMO JOVAN, MILICA, MILOS  
AND IRENE KLAICH TO  
CEMETERY UPKEEP

*DENISE AND DAVID PIATT 50*  
IMO FATHER AND MOTHER  
SAM AND HELEN PERICH FOR  
CHRISTMAS

*MILAN AND EILEEN MRKAL 25*  
IMO TED BELICH TO UPKEEP  
FUND

*JOANN LUDOVICO 25*  
IMO JOE KROSS

*MELISSA HENNESSY 50*  
IMO MY PARENTS JOHN/SARA  
MUSOLIN TO B&G

*MARIE/MICHAEL RALICH 50*  
IMO JOE KROSS

*RADMILA BEKIC 75*  
IMO MILOS AND SLAVKA  
BEKIC

*CAROLE MARAVICH 25*  
IMO NICK/ANN MARAVICH

*MILO/VIOLET PRISUTA 50*  
IMO VERA PRISUTA

*CAROLE MARAVICH 50*  
IMO DAUGHTER NICOLLE TO  
CEMETERY UPKEEP

*CYNTHIA BARRINGER 50*  
TO THOSE WHO LOST THEIR  
LIVES ON PEARL HARBOR DAY

*NADIA ENGEL 50*  
IMO VERA V PRISUTA



*ALBERT/CAROL RADULOVICH*  
*100*  
IN LOVING MEMORY OF  
FATHER STANLEY 'BOOMIE'  
MANOJLOVICH ON HIS  
BIRTHDAY DECEMBER 8<sup>TH</sup>

*PETAR/GORDANA KODIC 25*  
IMO JOE KROSS

*GEORGIANNA KROSS 50*  
IN LOVING MEMORY OF MY  
HUSBAND JOSEPH KROSS

*JOE/HELENE SALOPEK 50*  
IMO ALEXANDER CHURCHIN

*PETER PESUT JR 25*  
IMO PETE PESUT SR

*JOYCE SCURSATONE 50*  
IMO NICK/ANN P MARAVICH  
FOR PERSONAL SLAVA

*DONNA AIELLO 50*  
IN LOVING MEMORY OF MY  
MUMSY MICKEY (NAHOD)  
JAROVICH ON HER SPECIAL  
BIRTHDAY 12/17/1925

*DAN BARON 50*  
IMO LOVED ONES FOR  
PERSONAL SLAVA

*VIOLET BENEDICT 25*  
IMO MY PARENTS  
YOVO/DANICA RADANOVICH  
FOR OUR SLAVA

*JOHN/JULIE TAYLOR 25*  
IMO MARY BELICH

*MILO/VIOLET PRISUTA 50*  
IMO VERA PRISUTA

*JOANN LUDOVICO 50*  
IMO STEVO/MARY  
MADJEREVICH FOR OUR  
SLAVA

*YVONNE BAKER 50*  
IMO PARENTS JOHN/SARA  
MUSOLIN FOR OUR SLAVA

BOB/DIANE BARON 50  
IMO PARENTS  
GEORGE/DOROTHY BARON  
FOR OUR SLAVA

TED PADEZANIN 150  
IMO MUSOLIN FAMILY B&G

**IN LOVING MEMORY OF BEA  
VULA**

MICHAEL MARAVICH 20  
PAULETTE ARBUTINA 20  
GEORGE/LINDA MISTOVICH  
25  
JOHN/JULIE TRAYLOR 25  
MELISSA HENNESSY 25  
THOMAS/CHERYL LEYDIG 25  
MILAN/EILEEN MRKAL 25  
MOE ARBUTINA 25  
GREGG/DIANE KNAPP 30  
ALBERT/CAROL RADULOVICH  
50  
RODNEY/MOLLY TORBIC 100  
TED PADAZANIN 100  
MICHAEL/MARIE RALICH 100

CYNTHIA BARRINGER 50  
IMO BABA AMELIA ZERNICH

ALBERT/CAROL RADULOVICH  
100  
IN LOVING MEMORY OF  
MOTHER MILDRED  
MANOJLOVICH ON HER  
BIRTHDAY

RUDY MAMULA 200  
IMO LOUISE M MAMULA  
200 IMO RUDOLPH MAMULA  
200 IMO JENNIE MAMULA

**IMO ALEXANDER CHURCHIN**

ELI/ALMA PEICH 20  
JEAN MACALUSO 50  
LORRAINE/TIM GUTHRIE 100

VIOLET SMOLANOVICH 25  
IMO MOTHER LUBA  
SMOLANOVICH

EVANGELINA MONTAG 200  
IMO MILO/VERA PRISUTA AND  
IMO RICHARD/ROSE PRISUTA  
FOR CHRISTMAS

LOREN CHURCHIN-LANG 100  
IMO ALEXANDER CHURCHIN

ST ELIJAH KCC 25  
IMO MARY BELICH

MELISSA HENNESSY 50  
IMO MY PARENTS JOHN/SARA  
MUSOLIN FOR OUR SLAVA  
50 IMO MY DAD JOHN  
MUSOLIN



ALBERT/CAROL RADULOVICH  
50  
IMO TED BELICH

MELISSA HENNESSY 100  
IMO MY PARENTS JOHN/SARA  
MUSOLIN FOR CHRISTMAS

ROBERT/DIANE BARON 50  
IMO LOVED ONES FOR  
CHRISTMAS

JR SERGEANT 50  
IMO PATTY SERGEANT

YVONNE BAKER 100  
IMO PARENTS FOR  
CHRISTMAS  
JOHN/SARA MUSOLIN

MOTHER'S CLUB  
IMO TED BELICH

FELLOWSHIP/MINISTRY IMO  
TED BELICH

GEORGANN/SHAWN HOGAN  
20  
IMO STEVE/SAVA MUSULIN  
AND GEORGE AND ANN  
TURKOVICH

RON/SHARON CHURCHIN  
100  
IMO NICK AND OLGA YORGIN  
ABD ALEXANDER CHURCHIN  
FOR CHRISTMAS

JOANN SEMOVOSKI 25  
IMO PARENTS NICK/STELLA  
MRAOVICH TO CHAPEL  
UPKEEP

JOANN SEMOVOSKI 25  
IMO POLOJAC FAMILY  
UNCLES  
RODY, SAM, BOB AND AUNT  
MIMI TO B&G

CAROLE MARAVICH 100  
IMO DAUGHTER NICOLLE  
AND  
PARENTS NICK/ANN  
MARAVICH FOR CHRISTMAS

JOYCE SCURSATONE 50  
IMO PARENTS NICK/ANN  
MARAVICH FOR CHRISTMAS

JOANN SEMOVOSKI 50  
IMO SON ERIC SEMOVOSKI  
FOR CHRISTMAS

THOMAS REBICH 100  
IMO MARIE REBICH

RICH/KATHY CHESLA 200  
IMO PARENTS DAN/ANNE  
MENICH FOR CHRISTMAS

MICHAEL MUSULIN 25  
IMO STEVE AND SAVA  
MUSULIN

MIM BIZIC 25  
IMO MARIE REBICH

MICHELLE MACGREGOR 50  
IMO MENCANIN AND  
RADOVICH FAMILIES FOR  
CHRISTMAS

JOHN/JULIE TAYLOR 50  
IMO STEVO AND MARY  
MADJAREVICH FOR  
CHRISTMAS

PETE/TONI MILICH 50  
IMO DECEASED FAMILY  
MEMBERS FOR CHRISTMAS

JEANINE/LAURENE MARAVICH  
200 IMO PARENTS LAZO AND  
MARY FOR CHRISTMAS

GEORGIANNA KROSS 200  
IN LOVING MEMORY OF MY  
PARENTS GEORGE AND  
FRANCES KOZLINA AND MY  
HUSBAND JOE KROSS FOR  
CHRISTMAS

JACKIE FARRER 25  
IMO MARIE REBICH

DONNA AND JOHN BECCIA 30  
IMO MARIE REBICH

MELVA CYANOVICH 50  
IMO GEORGE/MILDRED- SON  
MARK/HUSBAND GEORGE  
AND AMELIA STEPANOVICH  
AS WELL AS ALL FAMILY  
MEMBERS

DAWN DANIELS 100  
IMO JON TOMEI AND FOR THE  
HEALTH OF JOHN AND VIOLET  
TOMEI

DANIEL PAICH JR 50  
IMO DAN AND DOROTHY  
PAICH MOTHER AND DAD  
FOR CHRISTMAS

KAREN MCNARY 50  
IMO PARENTS DOROTHY AND  
ANDREW YANCHIK FOR  
CHRISTMAS

WILLIAM DAGEN 100  
IMO MARLENE REBICH  
DAGEN FOR CHRISTMAS

GEORGIANNA KATEKOVICH  
100 IMO MY FAMILY FOR  
CHRISTMAS

BOWEN REALTORS 100  
IMO MARIE REBICH

TERRENCE/DOLORES  
MICHAELS 100  
IMO MARIE REBICH

PAUL/MELANIE DUSENBERRY  
100  
IMO MOTHER ROSE  
GUERRIERRE AND  
GRANDMOTHER ANGELINE  
MUSULIN FOR CHRISTMAS

VIOLET SMOLANOVICH 100  
IMO MY FAMILY AND FRIENDS  
FOR CHRISTMAS

JAN BELICH 40  
IMO MOM MARY BELICH FOR  
OUR SLAVA AND CHRISTMAS

TOM/CHERYL LEYDIG 25  
IMO MARY BELICH

GREGG/DIANE KNAPP 30  
IMO MARY BELICH



ALBERT/CAROL RADULOVICH  
100  
IN LOVING MEMORY OF  
MOTHER ISABELLE  
RADULOVICH

DAN & MARCIE RADAKOVICH  
AND LUANN AND JAIME  
THOMPSON  
IN LOVING MEMORY OF DAN  
AND DONNA RADAKOVICH  
FOR CHRISTMAS

CARL AND MARY ANN LUFT  
100  
IMO MARIE REBICH TO THE  
CHAPEL FUND

RODNA BRATICH 100  
IMO MY PRECIOUS PARENTS  
RODY AND DOROTHY  
BRATICH FOR CHRISTMAS

RODNA BRATICH 50  
IMO MY BELOVED  
GRANDPARENTS MARKO AND  
MILA BRATICH FOR  
CHRISTMAS

COURTNEY CASTO 50  
IMO MY BELOVED GREAT-  
GRANDPARENTS SIMO AND  
LJUBA BELICH FOR  
CHRISTMAS

COURTNEY CASTO 50  
IMO MY BELOVED GREAT-  
GRANDPARENTS MARKO AND  
MILA BRATICH FOR  
CHRISTMAS

COURTNEY CASTO 100  
IMO MY PRECIOUS  
GRANDPARENTS RODY AND  
DOROTHY BRATICH FOR  
CHRISTMAS

TOM/CHERYL LEYDIG 50  
IMO TED BELICH

NADINE DOCHERTY 100  
IMO MARIE REBICH TO  
CEMETERY UPKEEP FUN

GEORGE/PAMELA WILSON 50  
IMO MARIE REBICH

JOYCE BRATICH-CHERIF 50  
CEMETERY UPKEEP  
IN LOVING MEMORY OF BEA  
VULA  
A BEAUTIFUL PERSON INSIDE  
AND OUT

HELEN SNYDER 100  
IMO DAN/MARY KOSANOVICH  
AND SLAVKA /MILOS BEKICH  
TO CEMETERY UPKEEP

JOYCE BRATICH-CHERIF 100  
IN GRATITUDE FOR THE LIFE  
OF OUR BELOVED COUSIN  
MARIE REBICH MAY HER  
MEMORY BE ETERNAL TO  
CEMETERY UPKEEP

MICHAEL E MARAVICH 50  
IMO PARENTS ELI/NADINE  
MARAVICH FOR CHRISTMAS

DOLLY SKORICH 50  
IMO GEORGE AND DEAN FOR  
CHRISTMAS

GREGG/DIANE KNAPP 30  
IMO MARIE REBICH

PETE/TRISH PESUT 25  
IMO UNCLE WALTER  
LOVERICH

MARTHA RADULOVICH 50  
IMO LOVED ONES AT  
CHRISTMAS

GEORGE BEKIC 500  
IMO MILOS AND  
SLAVKA/LUBICA TO  
CEMETERY FUND

FRANCES/FRANK SVENCER  
30  
IMO MARIE REBICH

JOHN/SHARON PETRIK  
FAMILY 50 IMO BEA VULA

ALAN/ELAINE KLAICH 50  
IMO JOVO, MILICA, MILOS  
AND IRENE KLAICH FOR  
CHRISTMAS

CARL MALOBABICH 100  
IMO NICK AND HELEN  
MALOBABICH FOR  
CHRISTMAS

LISA ANN HUGHES 100  
IMO RAYMOND LACKOVICH  
FOR CHRISTMAS

SYLVIA/RON MICHIC 300  
IN LOVING MEMORY OF OUR  
FAMILY AT CHRISTMAS TO  
CEMETERY UPKEEP FUND

DR GEORGE/LINDA  
MISTOVICH 25 IMO NADINE  
MARAVICH 25 IMO JOE KROSS

DIANE IANNINI 25  
IMO DAD ON HIS BIRTHDAY  
JAN 16 AND 25 IMO AUNT  
SOPHIE V LOVERICH ON HER  
BIRTHDAY

CAROLE MARAVICH 50  
IMO DAUGHTER NICOLLE ON  
5 YEAR ANNIVERSARY OF HER  
PASSING



ALBERT/CAROL RADULOVICH  
100  
IMO BABA LJUBA SALAJA ON  
ST. JOHN

JOHN/JULIANN TAYLOR 25  
IMO JOHN H BUFFALINI

CYNTHIA BARRINGER 50  
IMO KUM MIKE SMOLICH AND  
WILFRED BEALL

MARIANNE ROSATI 100  
IN MEMORY OF PARENTS  
GEORGE AND BETTY  
MISTOVICH AND HUSBAND  
JOE ROSATI FOR CHRISTMAS

CHERYL LUFKIN 100  
IMO WILLIAM AND SAVA

VIOLET SMOLANOVICH 25  
IMO JENNIE SMOLANOVICH

DONNA AIELLO 40  
IN LOVING MEMORY OF MY  
BELOVED GRANDPAP MILE  
NAHOD 1/22/63

RADMILA BEKIC 100  
IMO MILOS AND SLAVKA  
BEKIC

MELODY KEMP 50  
IMO LOUIS AND LUBI SEMKO

SYLVIA/RON MICHIC 50  
IMO JUNE' SEYA' MABEE  
CEMETERY UPKEEP

ANA STEPANOV 100  
IMO FR. STEVAN ON THE 8<sup>TH</sup>  
YEAR OF HIS PASSING -  
CHAPEL BELLS

SYLVIA/RON MICHIC 100  
IN LOVING MEMORY OF  
GRANDFATHER VERY REV.  
FATHER PETER PAUL KARAFFA  
CEMETERY UPKEEP

CAROLE MARAVICH 25  
IMO FATHER NICK MARAVICH

DAN BARON 50 IMO GEORGE  
BARON BIRTHDAY 2/17/24

MILO/VIOLET PRISUTA 50  
IMO RICHARD B PRISUTA

VIOLET SMOLANOVICH 25  
IMO SISTER ANNIE RICHARDS

DAN BARON 25  
IMO FR. STEVAN 2/24/18  
FOR CHAPEL BELLS

DIANE FILA 75  
IMO FRANK AND MILDRED  
SNYDER

NADIA ENGEL 50  
IMO RICHARD PRISUTA

ALBERT/CAROL RADULOVICH  
100  
IN LOVING MEMORY OF MOM  
MILDRED MANOJLOVICH  
WHO PASSED ON 2/14/2011  
15 YEARS AGO TO CEMETERY  
UPKEEP

ALBERT/CAROL RADULOVICH  
100  
IN LOVING MEMORY OF BABA  
LJUBA SALAJA ON HER  
BIRTHDAY

ANONYMOUS 20  
IMO MARY AND NICK BELICH

CAROLE MARAVICH 25  
IMO DAUGHTER NICOLLE

ALBIN ABRAMOVICH JR 100  
IMO DAD AL ABRAMOVICH

### **Changes on the Executive Board:**

His Grace Bishop +Irinej  
has appointed the  
following changes on our  
St. Elijah Executive  
Board:

**Treasurer: George**

**Milosh**

**Secretary: Diane**

**Volitich Knapp**

**Member at Large: John**

**Buffalini**

If you have any  
questions, please feel  
free to see any member  
of the executive board.

**Our step/sidewalk  
renovation project is  
set to begin on  
Bright Monday (April  
13) and is projected  
to take 90 days to  
complete. Please be  
patient and pay  
attention to any  
further  
announcements  
regarding areas and  
entrances that may  
be blocked off or  
inaccessible during  
this 90 day period.**

**FROM ALL OF US ON  
THE EXECUTIVE BOARD  
WE  
WISH YOU A BLESSED  
PASCHA**

*Fr. George Popovich*

*Fr. Rodney Torbic*

*Deacon Dan August*

*Milan Mrkal*

*Dan Baron*

*Adam Loverich*

*Diane Knapp*

*George Milosh*

*Elijah Sklack*

*Alex Brnjilovic*

*John Buffalini*

*Richard Mamula*

*Robert Marshall*

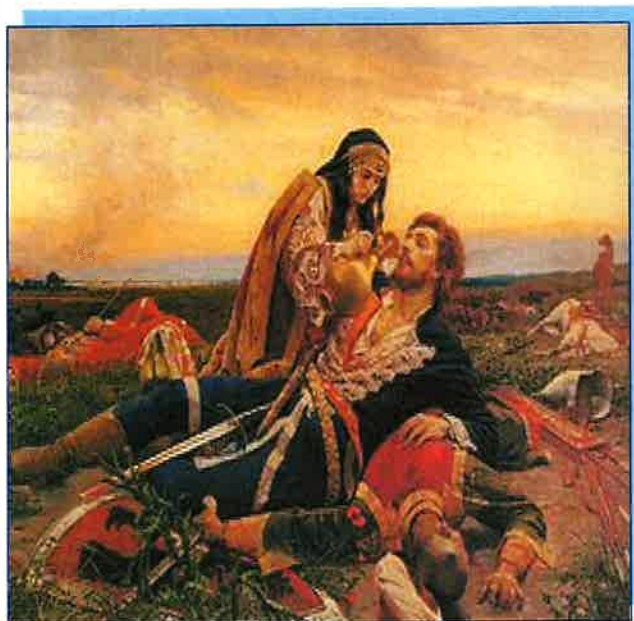


# VIDOVDAN

## WHAT MAKES A SERB?

You are a good Serbian if you have:

- \*The sweet soul of King Vladimir
- \* Forbearance of Nemanja
- \*Sava's love of Christ
- \*Milutin's faithfulness
- \*Decanski's meekness
- \*Urosh's modesty,
- \*Lazar's readiness to sacrifice
- \*Strahinja's valiancy
- \*Marko's sense of justice
- \*The heart of mother Jugovic
- \*The undoubting hear of Milica
- \* the blessedness of mother Jevrosima
- \*The mercy of the Kosovo Maiden
- \*The resilience of the enslaved Serbians
- \*The vision of the blind guslars
- \*The wisdom of the Serbian clergy and monks
- \*The shyness of the Serbian maidens
- \*The inspiration of the Serbian poets
- \*The artistry of the folk handcrafters
- \*The elegancy of the creators of folk dress
- \*the clear logic of the folk wisdom
- \*The nomility of good taste of the Serbian peasant
- \*And the bliss of the Krsna Slava of all baptized Serbs



Truly the very foundation of everything mentioned above is faith in Christ. If you have not in you any of the virtues mentioned above and you still call yourself a Serbian, then you are only wearing a name of a famous firm on an empty shop. This is something I do not wish for you nor would you wish it on yourself. To say – be a good Serbian but your faith is unimportant, it is the same as if to say to a sheep – be well fed and fattened, the pasture is not important!

No one can be a good Serbian unless he is a good man to start with. In the world there has never existed a power which could make a man perfectly good except the power of the faith in Christ. Therefore don't wish to be a Serb without substance. May you never have a fool for a guide nor a godless Serbian for a partner . This is my wish for you.

**BISHOP NIKOLAI VELIMIROVICH**

## WHEN YOU ARE BEFORE THE ALTAR...

*When you are before the altar where Christ  
reposes, you are no longer to think that you are  
amongst men, but believe that there are troops of  
angels and archangels standing by you, and  
trembling with respect before the  
Master of Heaven and earth.*

*Therefore, when you are in church, be there in  
silence, fear and veneration.*

**(St. John Chrysostom)**

