

THE SERB

A quarterly publication of St. George Serbian Orthodox Church in Joliet
Тромесечно издање Српске Православне Цркве Св. Георгија у Јолијету

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The Protection of the Most Holy Mother of God
Pokrov Presvete Bogorodice

Summer of 2019

publication of

St. George Serbian Orthodox Church

Protojerej-stavrofor Aleksandar Bugarin, parish priest

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The Church news-letter Editor assumes responsibility and the right to reject, delete and rewrite any part or all of the articles submitted for the publication. Any news of the social interest should be submitted to the Editor. No articles will be considered that are submitted unsigned and/or improperly identified.

From the priest's desk:

On Sunday, October 20, our Culture Club is organizing a Fall party for our youth and parishioners. After the Liturgy and church school, please plan to go to the hall for a nice lunch and other activities which are explained in our bulletins and a Fall Party flier all of you received. There will be something fun to do for every age. Beside the Serbian Kolo and Folk Music we will have American Music as well. Please bring your family and friends and spend an enjoyable Sunday afternoon/evening together as a big Christian family. If you like this type of family gatherings but Sunday afternoon does not work for you and you have a suggestion and/or would like to help, please talk to the Culture Club board or to me.

As you know all of our classrooms have been painted and new carpeting installed. Everything looks clean and neat and let's keep it that way! Thanks to all volunteers who helped painting and moving furniture and for all their work for St George church. This project was also very costly and please, offer your special donation to defray the cost of it.

Please let me know if you or any of your family will change their address, phone numbers and emails. This will help us to keep our church mailing list up to date and will save us some money to pay for the returned mail.

The Protection of the Most Holy Theotokos October 1 / 14

This feast of the Protection of the Theotokos is neither one of the Twelve Great Feasts of the Church nor is it a commemoration of any events in the earthly lives of our Lord or His Mother. So why does the Orthodox Church—here in twenty-first-century North America—keep this feast?

From the fifth to the fifteenth centuries, Constantinople presided over a glorious civilization. On scores of occasions over the course of those centuries, however, Constantinople came under grave threats. More than once, the Byzantine Empire—along with its capital—teetered on the verge of collapse. One of the most perilously dramatic moments in the history of the city took place in the 860's.

The city, as often happened, fell under barbarian attack. The massive gates of the city were closed. The port was sealed off. The people manned the defenses and prayed. The attackers—pre-Christian Russians reputed for their great brutality—descended with a fleet that threatened to overwhelm the defenses of Constantinople. The first assaults on the city went badly for the defenders. During one of the lulls in the fighting, however, the people of the city were able to gather together for prayer inside the Church of the Virgin at Blachernae where the veil of the Virgin Mary was kept and venerated.

Our deepest condolences to the families of +Mildred Stapinski and +Helen Sebastian, upon their repose! May their memory be eternal.

Many thanks to the Tezak Funeral home for sponsoring our church 2020 wall calendars which will be available in church for all parishioners.

Upon entering an Orthodox church, faithful always cross themselves, focus and the church interior and venerate all ikons. There are a certain prayer we should say upon entering, leaving the church building, before venerations of Christ and Theotokos ikons and so forth. I am sure you have them in your prayers book. Saying "God, have mercy upon me a sinner" upon entering the church is a shorten version.

After the Divine Liturgy and after receiving the prosphora is the time to solemnly leave the House of God. Any type of loud conversation and laughter in church is forbidden especially when people who are reading the prayers after communion are trying to concentrate and pray. We are all happy to see each other and like to visit, and the perfect place for that is after church during coffee hour or outside. Loud conversations in church before the liturgy starts and/or after the liturgy should never happen

While a service was being sung in the church, a holy fool, the Blessed Andrew, saw the Theotokos in a vision. As she was carrying her veil, she stretched it out over the city and over all the people defending it. Beneath her protection, Blessed Andrew and others were shown, the people of the city could take refuge. As part of the veil that the Theotokos was carrying was dipped in the waters of the Bosphorus, an incredible storm began to brew. The attacking Russians, allowed to see the Theotokos, were accordingly disturbed by both her appearance and the dramatic change in the weather. Depending on the account one reads, the Russians were either scared off or overwhelmed by the storm. Regardless, the people of Constantinople believed that the Lord, through the prayers of His Mother, had preserved their city from certain destruction. The Orthodox faithful preserved in their memory this specific intervention of the Theotokos in the affairs of God's people; thus the feast entered into the liturgical life of the Church.

Today, Orthodox Christians still remember this event. The Russians, particularly, have a deep love for this feast. A surprisingly large number of churches throughout Russia, in fact, bear the name Protection (Pokrov) of the Theotokos. The great irony of the Feast of the Protection is that those who most faithfully keep this feast are the biological descendants of those pre-Christian Russians who were scattered at the gates of Constantinople! (In the ninth century, of course, the Russians were still pagans and constituted, most likely, the Byzantine Empire's greatest foes. It was not until 988 that the Slavs of Rus were permitted to hear the Gospel and be baptized.)

What might the Feast of the Protection mean to us today here in America? First, we are reminded that the prayers of the Theotokos avail much. She bore Jesus. She was His Mother. She tended His scrapes. He suckled at her breasts. Thus, her proximity to Him is a comfort and a support to us. When we cry out to her, "Most Holy Theotokos, save us!" we proclaim that she who remained at the foot of the Cross can support us as we journey down the Way of the Cross.

This feast also reminds us that, like our Orthodox fore-bearers, we are to remember and cherish the good things that have been done for us. Our Divine Liturgy—especially the rich prayers of the Anaphora—exhorts us to remember: "remembering this saving commandment and all those things which have been done for us..." We recall all the things He has done and then we thank Him. We thank Him for the intercessions of His Mother, remembering what she has done. We thank Him for the testimony of His saints—those glorified and those known only to Him—and remember their deeds.

On this feast, let us be encouraged that the Lord, through the prayers of His Mother, is quick to help not only the Church, but also the people immediately around us. Asking for her intercessions as from our own mothers, let us also take stock of all the good things that the Lord has already done for us.

Can We Kneel in Church on Sundays?

ARCHPRIEST ANDREW PHILLIPS | 11 JULY 2017

I have a question about something I've been thinking about for a while. I've read that the Church canons say that you are not supposed to kneel or prostrate on Sundays, but I was wondering how strictly that's interpreted in practice?

I currently attend a Romanian parish and among Romanians (as you probably know) it is customary to kneel during the Our Father, the Creed, the Gospel reading etc and some people kneel throughout much of the liturgy. I personally think it is a beautiful sign of reverence but I was wondering why it has become customary and accepted in Romania but not in other places, and if the "prohibition" against kneeling on Sundays is really necessary or what the purpose of it really is?

I know some other parishes where people barely show any reverence at all so it still seems to me to be better to kneel or prostrate than to just be completely passive...

Question from a Correspondent in Europe

'Since some people kneel in church on Sundays and on the days of Pentecost, with a view to preserving uniformity in all parishes it has seemed best to the holy Council for prayers to be offered to God while standing'.

Canon XX of the First Universal Council

The canons you refer to are the above, Canon XC of the Sixth Universal Council and Canon XV of St Peter the Martyr of Alexandria, all from the first seven centuries. So, yes, on paper, you do not kneel on the liturgical day of Sunday (Saturday evening to Sunday evening) and not between Easter and Pentecost (the kneeling prayers read at Vespers of Pentecost are the first when you kneel). Why? Because Sunday is the day of the Resurrection and the period between Easter and Pentecost effectively the afterfeast of the Feast of the Resurrection. If we are risen with Christ, then we are risen and so stand.

So much for the theory. What about practice?

One of the easiest ways to tell the difference between certain converts and Orthodox is whether they kneel on Sundays or not (especially on the Sunday of the Cross during Lent). Converts, whether of the zealot old calendarist or of the liberal new calendarist variety (extremes always meet), refuse to kneel because of their head knowledge, Orthodox kneel because of the movements of their hearts. As one person has said in answer to an uptight convert who insisted that Orthodox stand during services: 'No they don't: Russians stand, Greeks sit and Romanians kneel'.

Why this difference? It is all a question of piety - or lack of piety. Sitting is a lack of piety (unless the person is ill, heavily pregnant etc), which has entered the Greek Churches (including the Antiochian) only very, very recently. Pious Russians are horrified when Greeks and Antiochians sit during the Epistle. But kneeling is a great sacrifice. I admire those Romanians who kneel throughout the liturgy as an act of piety which accords with their temperament. I don't think I could do it physically. Equally standing is also a matter of asceticism.

A common Russian practice among bishops and priests is to kneel at certain points during the Liturgy, for example during 'Our Father'.

Certain converts, often of a Protestant background, tend to interpret the canons literally, according to the letter. Such individuals, it seems, used to be fundamentalists in their interpretation of the Scriptures, and quote canons as they used to quote chapter and verse, hoping perhaps to send their fellow human-beings to hell (and themselves to a very prideful heaven). If this is the case, then it is all pure phariseeism. ('Do not heal or do good on the Sabbath day').

Conclusion: Pray and then do what your heart tells you to do, observing those around you, so that you scandalize no-one. This is called humility and it stands above the letter of the law because it keeps the spirit of the law. When I as a priest see metropolitans and bishops, or for that matter pious laypeople, kneeling on a Sunday, I have no hesitation in kneeling with them. We should refuse to put ourselves above others.



Confession: Hospital or Courtroom?

Much has been said about the need for confession of sins in the Church and the need to be reconciled to God. There is a tendency to think of confession in some type of legalistic way - where one recounts their trespasses and gets the due punishment and forgiveness and goes on their way. There has also been a tendency to see confession as a type of yearly obligation in order to have a "pass" to come to communion. Unfortunately, these views of confession have done great damage to this "sacrament of reconciliation." So, what is confession exactly? Is it a legal transaction that takes place in a "courtroom?" For the Orthodox Church, confession has always been understood more in terms of hospital language, rather than a courtroom.

Sin as Sickness

It is important, first of all, to remember that sin is not the breaking of a moral code of conduct. Sin means literally, to "miss the mark," like an arrow that is shot and misses its intended target. The target here is man being what he was intended to be - created in the image and likeness of God. When we sin, we cease to be fully what God intended for us to be. It is we who break communion with God through our sin. We all sin and "fall short of the glory of God" (Romans 3:23). There is a story from the desert fathers about a disciple who came to a certain elder one day and said, "Father, I have fallen!" The elder said to him, "Get up!" Again and again he came to the elder and said, "I have fallen!" And invariably the elder responded, "Get up!" The disciple then asked, "When will I have to stop getting up?" "Not until the day you give your soul up to God," the elder replied. Thus it is not a matter of if we sin, but when we sin, what are we going to do about it? In the First Epistle of St. John we read, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." So the first step in confession is the acknowledgment of our

sins. In hospital language, sin is a parasitic sickness or wound that needs to be cleaned out. Before it can be healed, one must acknowledge that there is a wound in the first place. Christ, as the Divine Physician, came to heal the sick. Christ Himself said, "Those who are well have no need of a physician, but those who are sick ... For I came not to call the righteous, but sinners."

Confession as Surgery

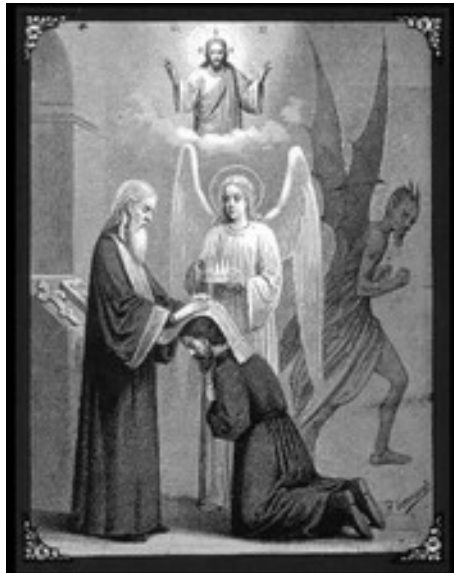
Confession is primarily naming and taking responsibility of the illness in order for the spiritual hospital (the Church) to prescribe a remedy to aid in the healing process. This is just one of many metaphors that the Fathers of the Church have used to speak of confession and reconciliation. In the charge that the priest says prior to the confession of sins we find a strong injunction about not hiding anything, "lest you depart from the Physician unhealed." Confession of sins is the rooting out of the infected wound. It is surgery that prepares the wound for the healing balm of penance and Holy Communion. This medicine of the Church comes from the same root as pharmacy (pharmakon). This medicine is given so that healing would continue to take place within the wound and not become infected again. This is how a penance is understood. It is not a punishment or an earning of forgiveness, but a prescription from the doctor for the sake of healing and restoration. Fr. John Romanides, a well-known 20th century Orthodox theologian says, "Having faith in Christ without undergoing healing in Christ is not faith at all. Here is the same contradiction that we find when a sick person who has great confidence in his doctor never carries out the treatment which he recommends."

Recovery

It is impossible to be saved on our own. It is only when we are able to admit our complete powerlessness over sin that we can be open to Christ's healing in our lives. We need the Church in order to root out this sickness. Think of how silly it would be for a surgeon to operate on

himself. A Father of the Church has said, "he who sees his own sins is a greater miracle than raising the dead." This means that it is a miracle when we are truly willing to see ourselves as we really are, to see the infection, and be willing to submit to the "knife" of the Church for the sake of true healing and restoration. Fr. Alexander Schmemmann said, "It is when man is challenged with the real 'contents' of the Gospel, with its divine depth and wisdom, beauty and all-embracing meaning, that he becomes 'capable of repentance,' for the true repentance is precisely the discovery by man of the abyss that separates him from God and from his real offer to man. It is when the man sees the bridal chamber adorned that he realizes he has no wedding garment for entering it." This

recalls the story from Matthew 25 about the virgins who had prepared their lamps with oil for the meeting of the bridegroom and how he came at midnight to claim those who were prepared. The bridegroom is Christ and the bridal chamber is the Kingdom of Heaven. This is what we sing during Holy Week on the first three days at Bridegroom Matins, "Thy bridal chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me." Let us be ever open to a vision of Christ who desires that all men be saved and come to the knowledge of Thy Truth. He has given us His Holy Church as a place for recovery - that intensive care unit for our sinful souls where we are given medicine to aid us in our healing.



Greetings from
S. S. S. Mita Topalovich Choir
Fall 2019



CHRIST IS IN OUR MIDST!

We hope you had a blessed and peaceful Dormition Fast.

CONGRATULATIONS

Congratulations to Eliya Prieboy for graduating from the University of St. Francis!

BEST WISHES

Best wishes to all of our students for a successful school year! For those away at college or experiencing exciting work opportunities, we miss you already and can't wait to see you again soon!

CHOIR SLAVA

On Sunday, September 29th, Mitas will be celebrating our Choir Slava: St. Kasijana, The Hymnographer. The slava ritual will be held at the end of the Divine Liturgy. In addition, we will have snacks in the lower level of the church. Please join us—everyone is welcome!

FALL CONCERT WEEKEND

The weekend of November 1st - 3rd is Mita's Fall Concert Weekend and our Church's Anniversary. The SSS St. George from Kansas City has accepted our invitation to be our honored guest choir! Here are the plans for the weekend:

- **Friday, November 1st:** SSS St. George from KC is scheduled to arrive via bus in the evening. Mitas will host a karaoke night at the hall. Come sing with us and greet our honored guests!
- **Saturday, November 2nd:** Vespers will be served. Following vespers, Mitas will host a Fall Concert with our honored guest choir and host choir performing as well as hopefully a few other greater-Chicagoland-area choirs. We will have food and drinks available for purchase following the concert as well as musical entertainment for dancing and merriment. Come for vespers and the concert and stay for the food, drinks, dancing, and fun!
- **Sunday, November 3rd:** SSS St. George from KC will sing responses at the Divine Liturgy. Following the liturgy, our church will host a luncheon celebrating our 91st Church Anniversary. Please join us to bid farewell to our honored guests as they depart.

Svi su dobrodošli - Everyone is welcome!

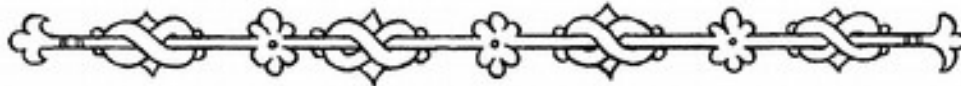
JOIN CHOIR

Mitas are always looking for new members, so please don't hesitate to join us anytime!



Church-School Board Report

The following decisions and actions were made by the church-school board at their meetings in August and September: \$500 College Scholarships were awarded to Sam Grubisich & Olivia Grubisich. A \$7,052.40 bid from Marchio flooring to replace the carpeting in the 6 rooms in the lower level of the Church was accepted. Dave Laketa organized a work weekend to move the furniture out of the rooms and paint the walls before carpeting is installed. A \$200 donation was made to the Croatian Club as a thank you for allowing us to use their facilities to roast the lamb for the picnic. The check was presented by Dave Laketa at one of their Friday dinners. Future Board Meetings: October 13, November 10, December 5th. Annual Assembly: December 8th.



Is It Important to Attend Weekday Services?

From: <http://www.stvladimiraami.org/faqs.shtml#w-services>

With some additions and edits by Fr. Michael Shanbour

Q: Is it necessary to attend weekday services, or is Sunday morning sufficient?

A: This is a difficult subject. Our society and media often present Christianity as a Sunday morning only exploit. It is unclear, based on this popular understanding of Christianity, what it is that Christians do during the rest of the week! Despite this popular misinterpretation of Christianity (that is, that it is sort of a Sunday morning club), Orthodox Christianity does not fit this popular myth. Orthodoxy is not a Sunday morning venture, but rather a way of life, a worshipping community, a worldview and something that we ideally reflect in our every

day lives, not just something we do on Sunday mornings.

We have touched in the past on the importance of attending Saturday evening services. At our parish we also regularly have services during the week, although we do not have daily services as has been common in the past (St. Basil the Great in the 4th century mentions that Christians attended the Eucharist four times a week – Sundays, Wednesdays, Fridays, & Saturdays).

It is hard to know exactly how people view these services, but certainly “optional” is a word that comes to mind. I am often asked about the necessity of attending these services, and this happened again just this week. Thus, I wanted to spend just a few minutes discussing this issue here. Just as during the discussion of the Saturday evening services and the widespread feeling that these too are optional, I pointed the finger at myself as falling short in conveying the

importance of these services, so too here I must point the finger at myself for not being clear about the importance of weekday services. In actuality, these “optional” services are important for us as Orthodox Christians. Attending these services helps us to live in an atmosphere of grace, or as St. Paul says, to live *in Christ*. Instead of living as if we have two distinct lives – “religious” life on Sunday and a “secular” life the rest of the week – they constantly remind us to try to live *one* seamless and continuous life in Christ.

Secularism is the great modern enemy of Christianity. For secularism teaches us that God, faith, church, etc. belong to a category called “religious life” while all other activities belong to regular (read “real”) life. Secularism subtly places religion and religious behavior in its own separate drawer unrelated to life. It compartmentalizes “religion” so that it becomes something even *other* than life.

But the Christian Church is different. Christ did not come to establish a “religion,” He came to give us “Life” (and “life in abundance”, i.e. real life! See John 10:10). Instead of adopting a secular worldview Christians are to bring all of creation into the sanctity that comes to us through Christ. St. Paul tells us that we are to “sanctify our time” (Eph. 5:16; Col. 4:5). Living within the rhythm and cycle of the Church year helps us to sanctify not only time but to bring sanctification to our hearts more and more deeply and authentically. As an electric current requires a ground wire, the corporate worship life of the Church keeps us grounded in the Faith.

Of course, the liturgical worship of the Church is not a magic pill. We must live in a way that opens us to the grace that is available there and then incorporate it into all of life. Our life outside the church services should become a liturgy, an offering of praise and a means of communion with God. It should carry the grace-filled

“feeling” and ethos that is found in the Church’s liturgy into our daily existence. And our daily “liturgy” should be in harmony with the Church’s liturgy. To the extent that it is, we will experience the Church’s liturgy and prayer for what it is – our participation in the continual, glorious liturgy of the kingdom of heaven. Now this does not mean that everyone must attend every service scheduled. There are some who would like to but simply cannot on certain occasions due to circumstances, work schedules, etc. Yet such people often feel a sense of loss (*not* guilt) and are in church in spirit, though not in body. God gives grace to such people because of their intention and desire. Also, children cannot be in church all the time, they also need to run and to play. This is important also for their physical and spiritual development. All things are to be done with a sense of true balance.

However, as one becomes familiar with the “mind” of the Church, we do begin to understand the vital importance of certain services. The 12 Great Feasts fall into this category for instance. If we are really fasting and participating spiritually in Great Lent, we begin to understand the strength and grace derived from the Wednesday evening liturgies of the Presanctified Gifts. I have strong, warm memories of these Wednesday nights services along with the Lenten meals following during the years of my teens.

Although we don’t have days of obligatory church attendance in the Orthodox Church per se, we certainly should look at the Great Feasts as just as obligatory as Sundays. That is, just as we would not consider regularly missing Sunday services, so too we should make every effort to attend services for the Great Feasts.

Sometimes this means taking a vacation day (or a half-day) from work. Sometimes we just can’t do that and we have to miss the services.

However, this should be the *exception* and not

the rule. I realize that for many of us this concept is not part of our "work-church" paradigm. As Christians, though, we have the responsibility to put holy things first, to value the things of God above the things of this world.

No one is going to tell you that you will be condemned to everlasting punishment for missing divine services on a Great Feast or on a Saturday night. However, as Orthodox Christians attending these services is something we should *want* to do, something we should want to share with God and our brothers and sisters in Christ, something we should feel a desire and a pleasure in taking part in. And taking part in these services, being mystically present at the events commemorated as we

stand in the parish church, is something that elevates us spiritually.

I would like to leave you with this thought: we would never consider missing Christmas services no matter which day of the week December 25th/January 7th falls on. This feast is a very important part of our spiritual lives. If we didn't attend Christmas services, we would feel like we missed something very important. Christmas is one of the 12 Great Feasts. If we can just get ourselves to feel the same way about the other 11 Great Feasts of the year, we will have accomplished a wonderful thing: we will have understood the spiritual importance of the Great Feasts, and we will have drawn nearer to God through participation in these services. May God grant this understanding to all of you

Memorials and Pomens for the Serb Newsletter September 21st, 2019

Sunday July 14th, 2019 * No Bulletin*

Sunday July 21st, 2019

+Stojka Markovich, given by Protinica Gordana Bugarin,
+Irvin Schroeder and +Charles Murray, given by Ely Grubisich
+Smiljana Grundy and +Delores Malinovich, given by Mr. and Mrs. Howard Grundy

Sunday July 28th, 2019

+Barbara Kozak, given by Mr. and Mrs. Kirk Stapinski
+Janet (Radakovich) Huss, given by Judy Lockwood
+Delores Malinovich, given by Steve Malinovich
+Paul Repke, given by Joseph and Josephine Orlovich

Sunday August 4th, 2019

+Delores Malinovich, given by Steve Malinovich
+Delores Malinovich, given by Anka Laketa and family
+Delores Malinovich, given by Millie O'Leary
+Delores Malinovich, given by Nadine O'Leary and Josh Potts
+Delores Malinovich, given by Annette O'Leary
+Paul Repke, given by Joseph Orlovich Jr. and family

Sunday August 11th, 2019

+Delores Malinovich, given by Steve Malinovich
+Delores Malinovich, given by Millie O'Leary
+Delores Malinovich, given by Annette O'Leary
+Delores Malinovich, given by Nadine O'Leary and Josh Potts
+Dusan and +Mile Grubisich, given by Ely Grubisich
+Anne Orlovich, given by Pat Mancke and family
+Anne Orlovich, given by Bob Orlovich
+Alexander Miljus, given by Joseph Orlovich Jr. and family
+Joann Orlovich, given by Judy Lockwood

Sunday August 18th, 2019

+Delores Malinovich, given by Steve Malinovich
+Delores Malinovich and +Michael Kljaich, given by Susan Kljaich
+Orville Belfield, given by Jean and Chuck Panella
+Orville Belfield, given by Janet Belfield
+Orville Belfield, given by Denis Belter
+Orville Belfield, given by Andrea Popovich
+Orville Belfield, given by Jovana Popovich
+Orville Belfield, given by Tijana Popovich
+Orville Belfield, given by Jameson Popovich
+Alexander Miljus, given by Marlo Perry

Sunday August 25th, 2019

Parastos for Kolo Members

Church Donation for Mildred Stapinski:

\$100 given by Neddie Astorino

+Delores Malinovich and +Michael Kljaich given by Susan Kljaich
+Delores Malinovich, given by Steve Malinovich
+Michael Kljaich, given by Annette O'Leary
+Michael Kljaich, given by Millie O'Leary
+Michael Kljaich, given by Nadine O'Leary and Josh Potts
+Nicholas and +Beda Nikolich, +Peter and +Leona Petkovich, given by Mr. and Mrs. Pete Petkovich
+Mildred Stapinski, given by Fr. Alex and family
+Mildred Stapinski, given by St. George kolo sestara
+Mildred Stapinski, given by Pete Grubisich
+Mildred Stapinski, given by Kirk and Jackie Stapinski
+Mildred Stapinski, given by Barb and Ed Phelan
+Mildred Staphinski and +Joann Orlovich, given by Joseph Orlovich Jr. and family
+John and +Bertha O'Brien, +Mimi Dejanovich, +Richard Jovanovich and +Joann Orlovich, given by Mr. and Mrs. Paul Shimek and family

Sunday September 1st, 2019

Parastos and in Memory of Peter and Velma Budmilija \$120, given by Mike and Nancy Cora

Church Donations for Millie Stapinski:

\$850 given by Edward Stapinski
\$100 given by John and Bonnie Dauer
\$50 given by Joseph and Josephine Orlovich
\$50 given by Steve Malinovich
\$50 given by Nick Malinovich

+Delores Malinovich and +Michael Kljaich, given by Susan Kljaich
+Delores Malinovich and Mildred Stapinski, given by Steve Malinovich
+Mildred Stapinski, given by Mr. and Mrs. Kirk Stapinski
+Mildred Stapinski and Mary Petrich, given by Joseph Orlovich Jr. and family
+Mildred Stapinski, given by Judy Lockwood and family
+Mildred Stapinski, given by Art and Olga Schumann
+Mildred Stapinski, given by Pat Mancke and family
+Mildred Stapinski, given by Dollie Book
+Mildred Stapinski, given by Roger and Reenie Trizna
+Mildred Stapinski, given by Radovan and Darlene Jovanovich
+Mildred Stapinski, given by Ely Orlovich
+Mildred Stapinski, given by Ely Grubisich
+Nikola Susich and +Mildred Stapinski, given by Anka Laketa
+Ray Meder, given by Kathy and William Harper

Sunday September 8th, 2019

+Delores Malinovich, +Michael Kljaich and +Helen Sebastian, given by Susan Kljaich
+Delores Malinovich, +Michael Kljaich, +Mildred Stapinski and Michael O'Leary given by
Phil and Millie Rowe
+Helen Sebastian, given by Katrina Paukstys
+Helen Sebastian, given by Nadine and Vyts Paukstys
+Helen Sebastian, given by Zoe and Zack Evans
+Helen Sebastian and +Mildred Stapinski, given by Mildred O'Leary
+Helen Sebastian and +Mildred Stapinski given by Annette O'Leary
+Helen Sebastian, given by Kolo sestara
+Helen Sebastian, given by Anka Laketa
+Mildred Stapinski, given by Mr. and Mrs. Kirk Stapinski
+Mildred Stapinski, given by Mr. and Mrs. Art Schumann
+Mildred Stapinski, given by Mr. and Mrs. Tom Burcenski
+Mildred Stapinski, given by Mr. and Mrs. Jack Book Sr.
+Mildred Stapinski, given by Mr. and Mrs. Radovan Jovanovich
+Mildred Stapinski, given by Mr. and Mrs. Roger Trizna
+Mildred Stapinski, given by Ely Grubisich
+Mildred Stapinski, given by Bob Orlovich
+Ray Meder, given by Mr. and Mrs. Bill Harper
+Mary Petrich, given by Mr. and Mrs. Joseph Orlovich Jr. and family

Sunday September 15th, 2019

Parastos and Memorial for the mother of Thomas Roach \$100, given by Thomas Roach

+Mildred Stapinski, given by Mr. and Mrs. Kirk Stapinski
+Mildred Stapinski, given by Mr. and Mrs. Art Schumann
+Mildred Stapinski, given by Mr. and Mrs. Tom Burcenski

- +Mildred Stapinski, given by Mr. and Mrs. Roger Trizna
- +Mildred Stapinski, given by Ely Grubisich
- +Mildred Stapinski, given by Mr. and Mrs. George Enich
- +Mildred Stapinski, given by Michael and Nancy Cora
- +Ray Meder, given by Mr. and Mrs. Bill Harper
- +Helen Sebastian, given by Nadine and Vyts Paukstys
- +Helen Sebastian, given by Zoe and Zack Evans
- +Helen Sebastian, given by Katrina Paukstys
- +Helen Sebastian and +Mildred Stapinski, given by Annette O'Leary
- +Helen Sebastian and +Mildred Stapinski, given by Millie O'Leary
- +Helen Sebastian, given by Susan Kljaich
- +Helen Sebastian, given by Kolo sestara
- +Helen Sebastian, given by Danielle Serdar
- +Helen Sebastian, given by Josephine Orlovich
- +Delores Malinovich, +Michael Kljaich, +Mildred Stapinski, and +Michael O'Leary
given by Mr. and Mrs. Phil Rowe
- +Delores Malinovich, +Mildred Stapinski, +Jeffrey Lockwood, +Joan Orlovich
given by Marlo Perry
- +Steve Orlovich, given by Scott and Judy Lockwood

ST. GEORGE KOLO NEWS

Kolo Slava

This past August, the church Kolo celebrated our Slava, Velika Gospojina. Our sisters and parishioners were there in full force and we appreciated all the support given to our organization. Thanks to those who prepared food and offered monetary donations and those who assisted in the setup and cleanup. Your generous participation helped to make this day extra special.

Also, this year, several of our Kolo sisters along with the St. Elijah Kolo in Merrillville organized the Velika Gospojina Slava luncheon in New Gracanica on August 28th. The liturgy, memorial service and luncheon is always well attended by clergy, Kolo sisters and parishioners throughout our diocese. Thanks to Helen Malinovich, Vicki Dorsey, Bonnie Dauer, David Dauer, and Alex Starcevich. for kindly donating their time and talents in preparing the delicious lunch served to all in attendance. It was wonderful that our church Kolo could support our Diocesan Kolo by orchestrating this special event.

Lifeline

As you know, at our Three Kolo Fundraiser in June, we raised over \$19,000. The first purchases have been made by the Lifeline organization to put these funds to good use. Thus far, The Health Center at Kursumlija, Serbia will receive an Ophthalmoscope and Trial Frames to allow the health care professionals to conduct proper eye exams. This will help thousands of people going forward. Also, as the cold weather approaches, 300 new blankets and 300 winter coats will be sent to Serbia, Republika Serbia and Kosovo. Recipients will be those at women's shelters, an old age home, and two homes for the disabled. These articles will be packed up and shipped during the month of October. As Lifeline continues to help others courtesy of your generous donations, we will keep you apprised of their efforts.

The Kolo Christmas Party

We are working on identifying a location and a date for this event. Notices will be emailed and inserted in the weekly bulletin once finalized. So, be on the lookout! Remember, this event is for all our parishioners, not just Kolo members.

* * * * *

This past month, St. George lost two exceptional parishioners. The church Kolo extends condolences to the family of newly departed +Millie Stapinski. We also extend sympathies to our Kolo sisters, Nadine Paukstys and Zoe Evans, regarding the loss of their mother and grandmother, +Helen Sebastian. May their memories be eternal.

Свети Јован Кронштатски: Мисли за сваког - мисли о молитви

Како да се молимо за: 1) гордог и непокорног, 2) злобног, 3) среброљубивог и себичног, 4) завидљивог, 5) пијаницу, 6) стомакоугодника

Када код ближњега видиш недостатке и страсти, моли се за њега; моли се за сваког, чак и за свог непријатеља.

Ако видиш **гордог и непокорног** брата, који се гордељиво према теби или другима опходи, моли се за њега да би Бог просветио његов ум и загрејао његово срце огњем благодати Своје, говори: *Господе, научи слугу Твога, који је у ђаволску Гордост упао, кротости и смирености, и одагнај од његовог срца мрак и бремене сатанске Гордости!*

Ако видиш **злобног**, моли се: *Господе, учини добрим слугу Твога благодаћу Твојом!*

Ако видиш **среброљубивог и себичног**, говори: *Ризнице наша нетрулежна и Богатство неисцрпно! Даруј овом слуги Твојој, створеноме по слици и прилици Твојој, да позна варљивост богатства, и да је све земаљско сујета, сенка и снови. Дани сваког човека су као трава или као паучина, а Ти си једини богатство, одмор и радост наша!*

Када видиш **завидљивог**, моли се: *Господе, просветли ум и срце овог слуге Твога ка познању великих, безбројних и неиспитивих дарова Твојих, које прима из неизрецивог милосрђа Твог и због ослепљености од страсти својих заборави Тебе и дарове Твоје богате, и убраја себе у сиромаше, иако си Ти богат благом Својим. Тога ради он гледа саблажњиво на добра слугу Твојих, којима о! неисказана Доброто обасипаш све, но свакога по сили његовој и по намери воље Своје. Преблагви Владико, скини копрену ђавола са очију срца слуге Твога и даруј му срдачну скрушеност и сузе покајања и благодарности, да се не обрадује враг због њега, да га је живог уловио и потчинио његову вољу својој вољи и да је не отргне из Твојих руку.*

Када видиш **пијанога**, говори срцем: *Господе, погледај милостиво на слугу Твога привученог преваром стомака и телесног весеља, даруј му да упозна сладост уздржања и поста, и плодове духа, који проистичу од њега.*

Када видиш **страсног** према јелима онога који своје блаженство у њих полаже, говори: *Господе, најслађи Хлебе наш, никада потрошиви, но постојани у животу вечном, очисти слугу Твога од скверни преједања, која од њега ствара плот и туђега Духу Твојој, и даруј да спозна сладост Твоје животворне духовне хране која је Тело и Крв Твоја и света, жива и делотворна реч Твоја.*

Тако, или на сличан начин, моли се за све који су згрешили и не усуђуј се да икога презиреш за његов грех или да му се светиш, јер тиме би се само повећале ране

оних који су згрешили; исправљај саветима, претњама и казнама, које би послужиле као средство за прекидање или обустављање зла у границама умерености.

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CULTURE CLUB UPCOMING EVENTS, Mark your calendars, more details to come:

Sunday October 20: Fall Party for Kids and all parishioners: Menu will include chili and fixings for chili dogs and nachos, various sides, palacinke. Pumpkin painting for students, Kolo music for dancing, marshmallows and s'mores at dusk, Basket Raffle, more details to come!

-Serbian Cooking Class Sunday, November 17th: Talented cooks from our parish will demonstrate 3 items from start to finish. Tentative choice of items: a Serbian cheese, a Serbian bread, and a Serbian dessert. There will be small charge to cover the costs, and a pre-registration sheet will be available soon.

-Donations Appreciated: We are asking for and appreciate any/all donations of raffle items for our 10/20 fall event: Any items for kids young and old, food, wine, kitchen items, personal care/pamper items, fall themed, sports fan items, any of the above would be greatly appreciated to create baskets that will be auctioned "Chinese Raffle" style at our 10/20 Fall Party. Donations can be brought to Nancy Cora or high school classroom, ideally by the Sunday prior (10/13). Thanks very much!

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Протосинђел Венијамин (Ковачић): Света тајна исповести

Свету тајну исповести дефинише православна литургија као Тајну покајања, којом се човек чисти од грехова учињених после крштења. Исповест је, дакле, свештена радња у којој свештеник Цркве силом Духа Светога отпушта и разрешава хришћанина од грехова, које он исповеди и за које се каје. На ово упућују и саме Христове речи изговорене Његовим ученицима у јеванђељу по Јовану: „И ово рекавши, дуну и рече им: Примите Духа Светога! Којима опростите гријехе, опраштају им се; и којима задржите, задржани су“ (Јн. 20,22). Уосталом, и само Јеванђеље Христово почиње речима о покајању, а оно и у целини говори о љубави Божијој према грешнику. Будући да је Црква у свету - Тело Христово, кроз њу Христос у сваком времену поручује: „Јер нисам дошао

да зовем праведнике, но грешнике на покајање“ (Мт.9,13). Љубав Божија према људима је, дакле, основ и смисао Оваплоћења Христовог, али и позив човеку, а пре свега свештенику, да се угледа на Бога и на љубав Његову, на љубав и самилост према грешнику. Будући да је и главни задатак свештеника да исправља грешника на путу спасења, он сам мора да пође од љубави Божије и да свагда буде спреман да таквог човека увек загрли и да му помогне. Шта се, дакле, дешава у души онога који се каје и који долази код свештеника на исповест? Свети владика Николај Велимировић, у „Молитвама на језеру“, каже: „Покајнику се отварају очи за два пута: за онај којим иде, и за онај којим треба да иде. Више је оних који се кају, но оних који скрећу

своје колеснице на нови пут. Кажем вам: две храбрости потребне су покајнику – једном храброшћу да се заплаче над старим путем, и другом да се обрадује новом.“

Ове речи светог владике Николаја потврђују јеванђелску проповед: „Покајте се јер се приближило Царство небеско.“ Покајање, дакле, значи сагледавање сопственог стања у односу на Царство које долази. Покајник је дошао до тачке пута на којој сагледава своје животне промашаје, али за даљи пут му је потребан путовођа који ће га на правилан начин усмерити и одбровољити на новом путу којем је циљ у Царству небеском. Овде такође долазимо и до одговорности оних који руководе верне на путу спасења. Њих називамо духовним оцима и пастирима људских душа. Будући да предводе, чувају, бдију и исцељују своје словесне овце, пастири свакако требају да буду достојни своје узвишене службе. Ево шта о томе каже свети Јован Лествичник: „Прави пастир је онај који може да изгубљене духовне овце пронађе и поправи помоћу незлобивости, сопствене бриге и молитве. Прави крманаш је онај који је од Бога, и кроз сопствене подвиге, примио такву духовну моћ да је у стању извући брод не само из морске буре, него и са самог дна океана.“

У истом духу су и речи митрополита Антонија Храповицког упућене пастиру -исповеднику: „Срећан си ти, духовниче, ако теби Бог каже управо оно што може бити корисно твом духовном чаду ради савршеног и сталног ослобођења од пређашњих греха. Али Бог помаже онима који се труде, а не онима који леже, и зато си ти дужан поставити себи за главни задатак свога живота задобијање искуства за духовно лечење, тј. за давање

упустава хришћанима како да се боре са грехом и како да се учврсте у врлинама.“

Света тајна исповести у Цркви и постоји и дата је као могућност обнављања и исцељења грехом нарушене људске природе и живота. Зато је грех у духовном животу и окарактерисан као болест која оптерећује и мучи људску савест. Отуда је исповедање и покајање облик духовног лечења. Сваки свештеник је сигурно био у прилици да се сусретне са човеком који долази на исповест и који се каје. Од Божије благодати сигурно, али и од самог свештеног лица зависи да ли ће тај човек заиста и имати користи од свога покајања и доласка на исповест. С обзиром на чињеницу да данашњи верници свету тајну исповести и покајања обављају углавном на светим Литургијама уочи причешћа, и најчешће за време неког од великих постова, то ће умногоме спутати свештеника да се у целости посвети покајнику. Храм је по правилу у таквим приликама обично пун народа и чека се да свештеник у једном моменту прекине службу и посвети се исповедању верника. Верници чекају у реду, а исповест која се обавља механички не траје дуже од пар минута по особи. Код оваквог начина исповедања верних, с разлогом можемо поставити неколико питања: да ли такву праксу можемо назвати светом тајном исповести, да ли је опроштај грехова добио онај који на таквој исповести није ништа рекао, односно исповедио (јер се због брзине исповест најчешће своди на питање: Кајеш ли се? – Кајем. Јеси ли грешан?- Грешан сам). Свештеник потом чита разрешну молитву, и опет се поставља питање од чега је разрешио верника ако овај није ништа рекао?

У оваквим случајевима, наравно, постоје и изузеци. Такође често од „покајника“ (под знаке навода) може да се чује и одговор: Нисам грешан. О таквој исповести и таквим „покајницима“ протојереј др Љубивоје Стојановић у књизи „Пастирско служење“ каже: „У ситуацији када је сведена на паралитургијски догађај, који све више улази у литургијско време као паралелна радња, питање је како и колико ће бити стварно доживљена као радост Цркве. Тако остаје само као индивидуални чин саморазрешења у моменту, изјавом: нисам грешан, али и чин осуђивања свих, у истом моменту, констатацијом: сви су грешни“ – каже отац Љубивоје. У таквим околностима „литургијске исповести“ свештеник нема времена да са покајником успостави један разговор-дијалог у којем би најпре ономе који се каје објаснио шта је то грех, а шта покајање и исповест. С друге стране, ни покајник нема времена да објасни можда и неке важне околности које су се десиле, а због којих је он учинио грех, те тако свештенику остави можда и погрешну слику о свом духовном стању. А да не говоримо о страху, стиду и треми од којих би најпре било потребно покајника ослободити за време исповести - разговора. Посебна тема била би и кад су у питању неки тежи греси као што је то чедоморство. Жене поготово имају огроман притисак и трауме на својим душама због греха чедоморства. Неретко је да на исповестима говоре како своју нерођену децу и сањају или да о том греху говоре и у својој дубокој старости. Да би се свештеник заиста могао посветити таквим душама, неопходно је више времена

издвојити од оног које има за време служења Литургије. Такође, свештеник ће понекад изрећи и епитимију покајнику због неких грехова, а то опет изискује додатна објашњења, због чега му је то одредио и који је смисао. Питање је, такође, да ли ће и какве користи имати верник и од самог светог Причешћа, нарочито ако је исповедио чедоморство, а од свештеника није добио никакву епитимију. По овом питању је познати румунски старац Клеопа, а у вези једне жене која је мимо своје воље изгубила дете, рекао: „Нека иде на исповест код свога свештеника и нека изврши епитимију која јој се одреди, јер ако је не изврши у овом свету, стићи ће је онострана епитимија.“ Упитан: Шта ако јој свештеник не наложи епитимију, старац је одговорио: „Не, нека јој наложи канон. Ко је изгубио дете мимо своје воље, одлучен је од светих тајни само две године.“ Из овога одговора старца Клеопе можемо само наслутити какав је канон, тј. епитимија за оне који остану без деце свесно, тј. својом вољом. Ово напомињем само из тог разлога да бих предочио сву сложеност која може да произиђе из једног сусрета свештеника са човеком покајником. Сматрам да би решење овога проблема у многоме допринела пракса која се најчешће сусреће у манастирима, а то је да се верницима у одређене дане седмице за време великих постова омогући долазак на исповест током читавог дана или након вечерње или јутарње молитве. Тада би свештеник могао одвојити време да са сваким верником обави посебно исповест кроз разговор и без журбе. Такође, сматрам да би тиме свештеник олакшао и себи служење свете Литургије не прекидајући је

због исповести, а и свима онима који су исповест обавили раније у току седмице. На тај начин би се и Литургија знатно скратила. Такође бих напоменуо и то да исповест не мора и није обавезна да се строго обавља уочи Причешћа. Ако верници који редовно посећују света богослужења и живе хришћанским начином живота, имају свог духовника-свештеника, могу исповест да обављају и раније, а да се причешћују на недељном богослужењу и без исповести. Онима који држе све постове који су одређени Црквом, тј. једнодневне и четири вишедневна поста, може се, и чак је пожељно, омогућити причешћивање на свакој недељној Литургији током године, јер се оне зато и служе, а исповедаће се онда када за то буду имали потребу. Подразумева се да ће оне грехе који одлучују од Причешћа исповедити неодложно, али нема потребе да онај који нема ништа посебно на својој савести долази и то говори свештенику уочи Причешћа. Свештеника прекида у служењу, а он сам од тога нема никакве користи. С обзиром на то да се исповест, с једне стране, не може механички ни обавити, јер покајања има или нема, она се, такође, не може код верника на вештачки начин ни изазвати. Овде имам на уму праксу

која се у уџбеницима „Пастирског богословља“ назива као судско ислеђивање таксативним набрајањем могућих грехова. Реч је о опасности од саблажњавања приликом говорења или читања неких од могућих грехова, а за које верник можда никад у животу није ни чуо. У таквим случајевима потребна је велика опрезност, али и мудрост да се верник пре одбровољи на самоиспитивање, а, пре свега, да се у њему пробуди љубав према Богу. Такође, не треба настојати ни томе да се код верника реше сви проблеми приликом само једног, односно првог сусрета. На крају бих завршио опет са одговором старца Клеопе који је дао када је био упитан: која је од седам тајни најтежа за вршење? „Тајна Свете Исповести. Кроз ову тајну или спасаваш једну душу и спасаваш себе, или је погубљујеш и погубљујеш и себе у векове! Ипак, ни кроз једну другу тајну или службу не можеш придобити више душа за Царство Божије него кроз тајну исповести. Али толико одговорности и опасности налаже на свештеника духовника, да Свети Јован Златоуст каже да се мало духовника спасава. Ове речи застрашују и потресају све нас“ – одговорио је старац Клеопа.

Raffle

**Thank you to all who purchased/sold raffle
Tickets to help support our Church**

Sophie Anderson
Roseanne Angelovich
Robert S Bjekich
Bosko/Zorica Blagojevic
Jack/Christine Book

V.Rev Nedeljko Lunich
Nick/Jelena Malinovich
Steve Malinovich
Patricia Mancke
Edythe Miller

Michelle Burcenski
Sandra Burcenski
Suzanne Condon
Michael/Nancy Cora
Natalie Cora McDonough
Milan Cukic
Olga Deschamps
Dan/Vicki Dorsey
Danilo/Connor Dorsey
Ryan/Mirjana Dorsey
Michelle/Ertan Efatoski
George Enich
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Milovan Eric
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Milovan Kisich
Susan Kljaich
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Anka Laketa
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Mildred Zaloudek
Neddie Astorino
Mary Konjevich Book
Jack/Dollie Book
Greg Grubisich
Yvonne John
Fr. Aleks/Protinica Gordana Bugarin

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Nadine O'Leary
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Stevan Lunich
Linda Moffitt
Joel Orlovich
Rev Deacon Milan Popovic
Eli Pyevich
George Rydman
Rada Albu

Special Thank You to all who sold extra Tickets

Vicki Dorsey	Edythe Miller
Susan Kljaich	Marty Seemann
	Millie Rowe

A Big Thank You to all who made donations with their raffle tickets

Rada Albu- \$50.00	Natalie Cora Mcdonough-\$50.00
Yvonne John-\$50.00	George Rydman-\$25.00
	Eli Pyevich-\$100.00

The Winners of the 2019 Raffle

\$1,000.00	Ryan Dorsey
300.00	Jack Book Sr.
100.00	Eli Pyevich- Eli donated his winnings back to the Church
100.00	Edward Visnevac (Sold by Millie Rowe)

Thank you all so much for making this a great fundraiser for our Church. Any corrections will be made in the next issue of the SERB. Thank you!

Millie Rowe
Raffle Manager

У недељу 20 октобра после литургије у црквеној сали ће бити јесења забава за децу и парохијане. Поред хране, биће игре за децу, српска и америчка музика, деца и одрасли ће моћи да уче наша кола. Доведите вашу децу и пријатеље. Планирајте да дођете!!!!

Новембра 2 и 3, 2019 је годишњи концерт нашег црквеног хора. Гостујући хор је из цркве Св Георгија из Кансас Ситија. У суботу вече је концерт и забава после а у недељу литургија, на којој ће одговарати хор из Кансас Ситија и банкет. Планирајте да дођете у цркву тог викенда.

Доводите вашу децу у цркву и начасове веронауке. Само ако смо око наше цркве и активно учествујемо и њеном животу остаћемо и Срби и православци. Помажите вашу цркву радом и прилозима, молите се сваки дан и живите у Христу и са Христом.