

**HOLY TRINITY
SERBIAN
ORTHODOX
CHURCH**

1910 Serbian Drive

St. Louis, MO 63104

314-776-3262

E-mail

htseoc.stl@gmail.com

Parish Priest

Rev. Father Ljubomir Krstic

Father's Phone

815-543-6170

Board President—

Dragan Acamovic

Kolo President—

Ljubica Acamovic

Youth Ministry Leader—

Nemanja Pandzic

Choir President—

Risto Kekich

Sunday School Director—

Snezana Grubisic

Stewardship Committee

Chair- Kris Chkautovich

Cemetery Manager—

Ljubomir Lausevich

Church Hall Manager—

Zoran Kortuma

The News of the Holy Trinity is sent out monthly.

Please contact Father Ljubomir or the Church office with any suggestions for future articles. All ideas are certainly welcome

Пут Крста - Вести Цркве Свете Тројице

The Way of the Cross— Holy Trinity News

www.serbianchurchstlouis.org

F E B . 2 0 1 7

Some Reflections on Fasting by John Boojamra

Fasting, or more correctly, the practice of abstinence for certain days and certain periods of the year, has long caused difficulty in the minds of many Orthodox in North America. Every year, as the Easter lent approaches, Orthodox begin to wonder what, if anything, to do in preparation for the feast. (Very little direction has come from the hierarchs of the Church by way of guidelines or explanations and each parish priest, if he does more than simply announce that the fast is beginning, will say something different.) In general, I think it is safe to say that the practice and idea of fasting is largely ignored. Many people generally dismiss fasting with the rather simple and naive “This is the twentieth century; those rules were made for the past and simpler days.”

Nonetheless, in spite of practice of most people, we must take the practice of fasting seriously, if for no other reason than other people, throughout Christian history, have taken it seriously. It is valuable here to consider not so much “how” to fast, as “why” fast. This deeper understanding of the reason for this practice in Christianity will help us in determining our own fasting practices.

We must first admit that fasting has a firm foundation in the Scripture and Tradition of the Church, as well as the practice of the Jewish community which gave birth to the Church. We know for instance that Jesus fasted, that the disciples of John the Baptist fasted, and that Jesus said that prayer and fasting were necessary for casting out certain evils.

Fasting And This World

To this emphasis we must add a certain otherworldly emphasis in Jesus’ teaching. Perhaps the most realistic treatment of this is in Matthew (6:19-21).

Do not lay up for yourselves treasure on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, must be seen in this light —”Seek first the kingdom of God and all else will be added.” It is a matter of priority. Fasting cannot be separated from a struggle for the Kingdom of God and from a realistic appraisal of what the world is. There is something about fasting, something about refusing, as it were, to make a total investment in the world as it is, that is associated with the struggle to build the Kingdom of God.

Continued on page 2

Continued from page 1

God, we must admit first, is not simple-minded: He has no need of our fasting. Our efforts do not affect Him in any way. We cannot buy His love or His grace. This immediately takes fasting out of any legalistic framework and puts it on the level of personal spiritual growth and struggle. For instance, because one person fasts more strictly than another does not mean that God loves the first more or gives him more grace. It is as unimaginable that you could get more grace from a greater effort as getting more grace from a larger portion of the Eucharist.

Yet many people think of it in strictly legalistic terms. God's love is always given freely and the degree of participation in that love is conditioned by our ability to receive it and be changed by it. This is the brilliant Orthodox idea of cooperation or synergy — we must open ourselves to the love and strength that God offers freely. Fasting is a way of achieving this openness.

Another view of fasting, which, like the previous one contains an element of distortion, is that which sees it as a means of voluntary suffering, a way of atoning for sins. Indeed, there may very well be an element of this in fasting, but this cannot be a predominant one. This would bring the practice to the level of individual pathology. Again, we cannot pay God back for our sins and fasting as a means of atoning for sins must be seen in the light of trying to reshape our spiritual lives in a more positive direction.

A third view of fasting is common among both Christians and non-Christians. This view mistakenly sees fasting in the history of the Church as an expression of a pathological morbidity with regard to the world, which is based on a dualistic view — the world, the body, sex, all created and material things are essentially evil; all spiritual things are good. Hence, fasting is an effort to disconnect the self from the use of matter — food, sex, etc. There has indeed been a tendency towards this in the Christian history, but it has been consistently condemned by the Church when it expressed itself. The Church has always affirmed that the created world is essentially good, though suffering from a profound distortion and misdirection.

Fasting As Preparation

What fasting is will necessarily involve us in a discussion of the nature of man and the nature of the world. Fasting is, as the Church uses it, a preparation. Every time we encounter a fast it is prior to a feast. We all know the fast before the Eucharist as preparation for the Eucharist and the fast before Easter as preparation for the great feast. Nothing in life just happens; that is obvious; all sorts of things require a variety of preparations. The Church recognizes the fact that part of getting somewhere is the trip and more than the trip, the anticipation. This is a basic human psychological quality. Perhaps children understand this expectation and anticipation best of all. Full participation demands this kind of expectation and preparation. Now, the nature of Orthodox preparation is no mystery. The Church has taught that man is a unity, he is not a being which has a body and which has a soul; rather, he is a body and he is a soul. The Christian vision is that of a total and unified personality — body and soul. Hence, the Church calls on the entire being to share in the fast and the feast. A season changes in Church — the colors change, the music changes, the services get longer, the icon changes. How does our body share in this except through fasting, except through initiating a change in its normal procedure. Now this description keeps the nature and degree of fasting open. It can involve food, entertainment, sex, in fact, any aspect of our daily and routine lives. It is clear that we Orthodox are not spiritualists or intellectualists, we are Christian “materialists.” The Church's emphasis on fasting is precisely a reflection of this materialism.

Our Lord says, “lay not up treasures on earth” and fasting is in effect the reminder that our heart cannot be invested like our money in the world. We all know the feeling we have for something when we have an investment in it. People always try to protect their investment. This is natural. That is what our Lord meant. Here we find a rejection of the world, not in an absolute sense, but in a relative sense. The world in itself is valuable only when it is seen in its relationship to God. Since the world is in effect separated from God, freely, then it cannot be fully normal and the Church says limit your participation in the life of the world, not because it is evil, but because it in itself is limited.

Continued on page 3

Continued from page 2

Food is the most obvious example. Everyone agrees that eating, after the process of breathing, is the most necessary and normal activity of our life. It is in this area which is regarded in a worldly sense as normal that the Church says stop! think! question everything which the world calls normal and necessary, because the world itself is “abnormal.” That is, it is abnormal as it now exists apart from God’s love. But fasting is only a beginning and this questioning must be our approach to all the values that the world regards as necessary and even virtuous — victory, self defense, getting ahead, accumulating wealth and property, competition, popularity, self-aggrandizement. All of these are then signed with a question mark.

Fasting And A Clear Image Of The World

Mind you, this is not a rejection of the world, it is a questioning of the values which the world as it now exists, and human societies which characterize it, hold as valuable. Inasmuch as the world is treated as normal, because this is in fact all we know, and inasmuch as it is not normal or truly worldly in the Christian sense, then it is a deception and a lie and we must tell it as it is. In a real sense the Church in asking her people to fast is declaring a moratorium on the world. Remember the various moratoria against the Vietnam war? The same idea is implied. The war had been going on for almost ten years on an incredibly brutal level characterized by My Lai, yet everyone went about his business, apart from inflation which was blamed on pay raises, no one’s life was really affected. We bought our food, celebrated all those little occasions, there was no shortage of butter or meat or autos. The very normalcy of life here at home, at the same time that wholesale death swept Southeast Asia, was a deception. On a cosmic level, the fast is this effort to put the world and life in the world in its proper perspective. To accept the present patterns of the world as normal is a deception! There is no hate for the world in this and it recognizes that something has happened to the worldliness which God created.

I think we must then see fasting, never as a rejection of food or the world, but as a search for true worldliness; a search which must necessarily pass through the stage of preferring something else to the world. “Seek first the kingdom of God and all else will be given to you.” In the same way we fast from all food before liturgy so that we might receive the one true food in the Eucharist. It is in the Eucharist that we can get a glimpse of the true nature of food. There is no judgment on food as such. The same is true of the world. As food completes itself in the Eucharist, so the entire created world completes itself in the Kingdom of God.

The world is ours, it belongs to us and needless to say we were not meant to be slaves to its pleasures, its categories, and its values. Fasting is then a declaration of independence from the world and a proclamation of victory over its limitations and evil. “Be of good cheer, I have overcome the world.” John 16:33

It is a recognition that the values of the world are limited and often perverted. Here we are freed, liberated in a real sense, not only from sin but from the fears that characterize life, free to act without fear of criticism as God wants us to act in our everyday life, in politics, in business, in social affairs.

Nothing in human society, the fast declares, is sacred in itself and can demand our loyalty, no form of government, no regime. We are freed to conform to the patterns of the Kingdom of God here and now —love, charity, justice, faith. To those for whom the world is the ultimate reality and the ultimate value it is essential to buy the love of the world and the world will only love those who accept its values. Our Lord assures us that the world will hate us; it has to, because the Christian is the on-going judgment on an on-going corruption that infects human relations and human societies.

For us Christians who live in the world, we are offered a choice: we can consume the world or allow the world to consume us. The first is the only creative approach. The second is psychological and personal disintegration. The fast is what gives us this opportunity.

God, we must admit first, is not simple-minded: He has no need of our fasting - Our efforts do not affect Him in any way. We cannot buy His love or His grace. This immediately takes fasting out of any legalistic framework and puts it on the level of personal spiritual growth and struggle.

ДРВО И МЛАДИЋ

Један младић имао је велику породицу. Сви су живели у једној кући. У кући је владала слога и мир и међусобно поштовање. Све док једног дана, младић није почео да се жали на свој положај у кући. Свима је причао како нема приватности, како увек мора да се бори за своје место и како никад нема мира.

Сви су му други сметали и на све је био љут.

Када је то чула стара бака, позвала је младића у своју собу.

Рекла му је: већина младих људи у почетку теже да живе сами, да им нико не би сметао, али пре него што се решиш на тај корак, морам да ти испричам једну причу.

Младић се насмеја и рече: бако па ја сам прерастао то, касно је за приче.

Бака се само насмеја па рече: за праву причу никад није касно и поче да говори:

У једној густој шуми живело је једно младо дрво, које је никло на месту једног старог обореног дрвета и цели живот се пробијало кроз крошње. Никада није имало довољно светла, кише и храњивих састојака које земља пружа. Због густине дрвећа све је то одлазило на друга стабла. Нека стабла су била насилна и ударала су га својим гранама, крапа му сунчеву светлост и чак се по некад ослањала на њега. Младо дрво је почело временом бити јако тужно и депресивно. Тад се стаде моли Богу да га ослободи других стабала да и оно осети слободу и изобиље које се му друга стабла ускраћују.

Видевши то Бог, смилова на његову тугу и сва остала стабла су нестала, остало је само.

Километрима у даљини није било ни једног дрвета.

Сунце, киша, сва земља, све је то сад било његово. Од среће раширило је своје гране и уживало у својој слободи.

Трајало је то неко време док није почео дувати јак ветар, који се полако претварао у олују.

Без дрвећа око њега да га заштити, сила ветра је без муке почела савијати младо стабло.

Тада је дрво пожелело да око њега стоји бар још неко стабло на које се може ослонити да га ветар не би поломио. Сетило се и оних стабала која су се на њега наслањала и ударала га својим гранама и тек сад је видело зашто су она то радила.

Све муке и проблеми које су му стабла задавала у том тренутку су били неважни.

Много се покајало и поново се поче молити Богу да му врати ону стару шуму.

Тада му Бог рече: моје младо дрво, нико боље од мене не зна шта је теби потребно. И муке и проблеми ту су да би те обликовали и натерали да порастеш. Зар би се ти уопште трудио да растеш, да око тебе нису стајале сенке другог дрвећа?

Остало би мало дрвце кога би лако дивљач из шуме обрстила и мали ветар поломио. Све што се налази ту око тебе, налази се због твог добра.

Зато никад немој да посумњаш у то.

Младић је дуго размишљао и на крају се насмеја и пољуби своју баку.

Олује живота су јаке и силне и што више људи имамо око себе, лакше их можемо пребродити. Није важно какви су људи, они су ту са разлогом.

KOLO KORNER

Dear sisters in Christ!

We made it through the month of January our busiest month of the year and thanks to many volunteers that worked very hard I must say we started the new year on the right foot and we passed with flying colors.

Badnja vece was very well organized and in spite of brutally cold weather it was very well attended.

Christmas banquet was a great success as well, thanks to our chair person Melanie Relich and her kitchen crew they produced the most delicious meal for all of us to enjoy. We had a wonderful time enjoying our family in a very warm and heartfelt atmosphere of our festive church hall while watching our wonderful children practice their kolo dancing in preparation for St Sava celebration. Big thank you goes out to Milan Pletikapa for roasting a pig to add to our Christmas dinner!

Thanks to all of you who helped and had any role in organizing this event, setting up, decorating the hall, bringing delicious desserts for everyone to share and thanks to Nemanja Pandzic for getting the youth group involved in cleaning up.

When we all work as a team a lot can be accomplished !

Our Christmas attendance was better than last year and my hope is that we will celebrate next year in even greater numbers and continue for many years to come. We should all take advantage of this next month and get some well deserved rest for there is so much more ahead of us. Last Sunday we held our annual Kolo assembly and for those of you who missed it, here are few updates for you. We reelected the current Kolo board for 2017, everyone agreed to stay for one more year. For me personally It, gives me another chance to get it right this time. You know what they say the third time is a charm.

Spring luncheon for camp kick-off at Gračanica will take place on Saturday, March 24th. Our Kolo anniversary has been scheduled for Sunday, April 30th after Divine Liturgy and a decision was made to dine out, this has been a tradition for a number of years.

Since both events are far in advance we will come up with more details at our next meeting which I plan on having in early March. All will be notified and the information will be forthcoming. This gives us plenty of time to put our thinking hats on and come up with some great ideas as to what we would like to do. I would like to take this opportunity to thank my Kolo board for the outstanding job they have done this past year and to all of you who helped us along the way. I hope we can continue doing even better this year in greater numbers and to get more of you involved.

I truly understand that we all have very busy lives and have our own families to take care of but we should always be able to find some time for church family as well. We need to take a trip down memory lane and reflect back to a time when you were much younger and try to remember the great times you enjoyed being part of this church and also watched your mothers and grandmothers working so hard in the kitchen in hopes that that they would set an example for us to follow in their footsteps. They passed on to us their knowledge, wisdom and culinary skills and in spite of all of their hard work they had so much fun working together and formed friendships and lifetime of wonderful memories. We come from very strong and resilient women and we should be so proud of them and our heritage and if we keep that in mind we would make them very proud. Ladies this our chance to learn some of those skills which our senior ladies are more than willing to share and most of it is like a dying art (like stretching dough to make delicious apple strudel and many other dishes).We would be learning from the best !!!

We wish our sister Beverley Denanovich and her husband a safe trip to Arizona as well as our new kolo member Mirjana Trifunovic who will be making a trip to France during the month of february. They both will be missed.

Speedy recovery to our sister Nada Relich, hope to see her at church very soon, she has been greatly missed. Speedy recovery to Stana Jandrusevic who is currently at a rehab facility. This month we lost one of our kolo members Julia Bolanovich and on behalf of all our sisters and their families we would like to extend our deepest sympathy to her family, kumovi and friends. We thank her for years of dedication to our kolo and all off the work she has done over the course of many years and her very generous monetary contributions that continued until just recently. Even though she was not able to be physically present in our church for a number of years her loving niece Marianne took great care of her and saw to it that her dues were paid and she made generous donations to our church as Marianne did herself. We are truly grateful to both of them . Memory eternal and may she rest in peace. She may be gone but will not be forgotten.

In closing as always reach out and pray for our sick sisters and their family. Hope to see you soon !

In Christ !

Ljubica Acamovic, Kolo President

**CAN YOU ENSURE THAT HOLY TRINITY SERBIAN ORTHODOX CHURCH WILL BE
HERE FOR YOUR FAMILY AND FUTURE GENERATIONS?**

**Please consider making a gift to Holy Trinity through your will or
naming Holy Trinity as a beneficiary on your life insurance policy.**

It is a very special way of expressing your commitment to Christ and His Church.

There are few better ways to leave a lasting legacy then to empower God's Holy
Church to continue her work in this world.

If you have any questions, please contact Kris Chkautovich, Stewardship Chair.

PLEASE FILL OUT YOUR 2017 STEWARDSHIP COMMITMENT FORMS

The forms can be found on the web at www.serbianchurchstlouis.org

You must fill out a form each year to be considered a Holy Trinity Steward.

We ask that you please fill out your stewardship commitment forms for the new year. The stewardship commitment form is a way for you to make a written, verifiable pledge of your time, talents and treasures to the church. Each year many of us make a New Year's resolution or during the Great Lent we vow to repent and change but after a few weeks that resolution or vow is forgotten and unfulfilled. By filling out the form your intentions to support your church become tangible and not just an idea or an afterthought.

During this upcoming Lenten season, reflect upon what God has provided for you and with your prayers, consider how you can make an immediate impact with your Time, Talents and Treasures.

With open hearts and open arms we welcome you and invite your participation in the spiritual and social life of Holy Trinity Serbian Orthodox Church by becoming a Steward.

Kris Chkautovich, Stewardship Chair

January Church Attendance

01/01/17 – 73 

01/22/17 – 70 

01/06/17 – 120 

01/29/17 – 110 

01/15/17 – 83 

Avg. – 91

Holy Trinity Serbian Orthodox Church
Српска Православна Црква Свете Тројице
2017 Calendar/Календар
February-Фебруар

Saturday 4	4.30 p.m. Vespers Вечерње
Sunday 5	10:00 a.m. Divine Liturgy Света Литургија
Saturday 11	4.30 p.m. Vespers Вечерње
Sunday 12	10:00 a.m. Divine Liturgy – Synaxis of the Three Holy Hierarchs Света Литургија – Света Три Јерарха
Tuesday 14	5:00 p.m. Vespers Вечерње
Wednesday 15	10:00 a.m. Divine Liturgy – The Meeting of our Lord in the Temple Света Литургија – Сретење Господње
Saturday 18	10:00 a.m. Divine Liturgy – Memorial Saturday Света Литургија – Задушнице 4:30 p.m. Vespers Вечерње
Sunday 19	10:00 a.m. Divine Liturgy Света Литургија
Saturday 25	4.30 p.m. Vespers Вечерње
Sunday 26	10:00 a.m. Divine Liturgy Света Литургија
Monday 27	GREAT LENT BEGINES!! ПОЧЕТАК ЧАСНОГ И ВЕЛИКОГ ПОСТА!!

Dear Parishioners:

If you would like your home to be blessed please contact Father Ljubomir at (815) 543-6170.

Драги Парохијани Одмах после Богојављења отац Љубомир ће почети са освећењем водике. Ако желите да осветите ваш дом, молимо вас да о томе обавестите оца Љубомира.



The custom of blessing homes during the Theophany season is of special beauty and significance. It is not simply a sentimental tradition without meaning, nor is it a custom whose meaning we have forgotten, like an old friend whose face we remember, but whose impact on our life has been forgotten.

On the Feast of Theophany we rededicate our home for its original purpose, just as we must periodically rededicate our life to Christ. We do it especially on this Feast because this is the day on which we remembering the Church Year the coming of Christ who began His Ministry when He descended into Jordan to be Baptized by St. John the Forerunner and Baptist. He enters again into our lives reminding us that we must “repent, for the Kingdom of God is at hand. “An Orthodox Christian must dedicate not only himself and his house to the Lord, but his daily work and all his efforts as well. All things are to be done to the glory of God. That is why in the Orthodox Church, not only religious objects, such as icons, crosses, churches and vestments, are blessed, but also homes, fields, animals and all objects which are used in our daily life for the good of man. In this the Church expresses its faith that the Holy Spirit’s sanctifying action extends over the whole Creation.

Parish Announcements

A big thank you to **Nedeljko Tomic** for donating and delivering the Badnjak and branches for Badnje Vece.

Also, thanks to **Adam Chkautovich** for his donation of a dryer which the church badly needed.

Congratulations to **Zoran and Jadranka Kurtuma** and big brother **Miko** and big sister **Tamara** for the birth of baby **Victoria**. May God Grant her many years!!!



Memory Eternal - **Julia Bolanovich**, our oldest parishioner. Give rest O Lord to the soul of they servant who has fallen asleep!



Coffee Hour



COFFEE HOUR SPONSORS ARE NEEDED!!

A big thank you to our January Coffee Hour Sponsors:
Ljubica Acamovic, Milenka Marjanovic, Milena Mitrovic, Popadija Stana, and
Predrag Vukadinovich family

COFFEE HOUR SPONSORS:

Thanks to all who have continued to support our church by sponsoring Sunday Coffee Hour...several time by the same people. Please sign up on the date that you would like to sponsor. There is a calendar in the right hallway leading towards the kitchen.

The Coffee Hour Sponsor is responsible for purchasing the food and setting up before the coffee hour and cleaning up after. Remember, this is just a snack to be served with coffee after Liturgy for our parishioners. As a reminder, please serve fasting foods during the Lenten seasons. For any questions please call Zdravko Aleksic at 314-226-6570.

ПАТРОНИ „КОФИ ОУРА „ХВАЛА СВИМА ОНИМА КОЈИ НАСТАВЉАЈУ ДА СПОНЗОРИШУ КАФУ И ХРАНУ ПОСЛЕ СВЕТЕ ЛИТУРГИЈЕ. МАДА ПОНЕКАДА ТО ЧИНЕ СКОРО УВЕК ИСТИ ЉУДИ. ПОСТОЈИ КАЛЕНДАР ОКАЧЕН НА ЗИДУ У ХОДНИКУ КАДА СЕ ИДЕ У КУХИЊУ НА КОЈИ МОЖЕТЕ ДА СЕ УПИШЕТЕ КАДА ЖЕЛИТЕ ДА СПОНЗОРИШЕТЕ „ КОФИ ОУР“. МАЛИ ПОДСЕТНИК ШТА СВЕ ТРЕБА ДА УРАДИ ОНАЈ КОЈИ СПОНЗОРИШЕ „КОФИ ОУР“: ПОСТАВЉАЊЕ СТОЛА, КУПОВАЊЕ (ПРАВЉЕЊЕ) СВЕГА ОНОГА ШТО ЖЕЛИТЕ ДА ПОСЛУЖИТЕ И ПОСЛЕ ТОГА ЧИШЋЕЊЕ. СВЕ ЈЕ ОВО ДУЖНОСТ ОНОГА КОЈИ ЈЕ СПОНЗОР ТОГГА ДАНА. АКО НИСТЕ У МОГУЋНОСТИ ДА ТО САМИ УРАДИТЕ ПИТАЈЕДЕ ПРИЈАТЕЉА ИЛИ НЕКОГА ИЗ ПОРОДИЦЕ ДА ВАМ ПОМОГНЕ. ЗАПАМТИТЕ ДА ЈЕ ТО САМО МАЛО ПОСЛУЖЕЊЕ ЗАЈЕДНО СА КАФОМ. ВАШ ЈЕ ИЗБОР ШТА ЖЕЛИТЕ ДА ПОСЛУЖИТЕ И КОЛИКО ТО ВАШ БУЏЕТ ДОЗВОЉАВА. ХВАЛА СВИМО ОНИМА КОЈИ ПОДРЖАВАЈУ ОВ ДРУЖЕЊЕ НЕДЕЊОМ. Молимо вас да не заборавите да донесете посну храну током поста. ЗА БИЛО КАКВА ПИТАЊА МОЛИМО ВАС ДА ПОЗОВЕТЕ ЗДРАВКА АЛЕКСИЋА НА 314.226.6570.



JOIN US FOR FRIDAY FISH FRIES EVERY FRIDAY

BEGINNING MARCH 3RD DURING LENT.

Holy Trinity Serbian Orthodox Church

1910 Serbian Drive, St. Louis, MO 63104

4:30—7:30 p.m.

FOR ONLY \$10

Choice of Fried Catfish, Tilapia or

Baked Cod with Creole Sauce

two sides, dessert, and coffee, iced tea or lemonade

Kids 12 and under \$5.00

For more information visit: serbianchurchstl.com or call 314.776.3263

LAST CHANCE TO HAVE YOUR PORTRAIT TAKEN FOR THE CHURCH DIRECTORY!!!!

All parishioners are invited to Capture Memories for a
Lifetime



Be included in the Holy Trinity Serbian Orthodox
Church Directory

Photography Dates & Time:

Sunday, February 19th 12:00 p.m. – 7:00 p.m.

You can schedule your photography session online at

<https://www.securedata-trans14.com/ap/holytrinityserbianorthodoxchurchofstlouis/index.php?page=10>

Each family will receive a complimentary 8x10 portrait and free church directory for participating!

You can also invite family & friends for a complimentary photography session and free 8x10. Seniors receive a 20% discount.

Or schedule your session on Sundays after Divine Liturgy during the Coffee Hour.

If you have any questions, please contact Kris Chkautovich (314) 574-4827 or Georgia Relich (314) 496-0734.