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The News of the Holy Trinity
is sent out monthly.

Please contact Father Ljubomir or the Church office
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certainly welcome

Пут Крста - Вести Цркве Свете Тројице

The Way of the Cross— Holy Trinity News

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Why Not "Open Communion"?

By Fr. John A. Peck

Especially at the feast of Pascha (Easter) non-Orthodox Christians ask why they may not receive Holy Communion in Orthodox parishes. As painful as this refusal is, it is based on our understanding of the true meaning of the sacrament as revealed in Scripture and ecclesial experience.

A few months ago someone sent me a posting from an Internet site that spoke to the issue of communion among various Christian confessions. In answer to the question why a Protestant believer was refused the sacrament at Easter in her boyfriend's Catholic parish, the writer declared that non-Catholics do not believe in "the presence of God's body in the transubstantiated host." Therefore,

"They cannot take communion."

Then the writer added:

"There is just one exception to this rule. Orthodox Christians (such as Greek Orthodox Christians) may take communion in all Roman Catholic Churches. The reason for this is that Orthodox Christianity also teaches the actual presence of God in the host."

This widespread understanding of the matter is not accurate and needs to be corrected on several counts, theological as well as pastoral. An entire tome could be written by way of explanation, but here are a few of the most important elements.

In the next two columns we'll explore some others.

In the first place, we need to acknowledge that many Protestant Christians (including many Anglicans) do believe that Holy Communion offers them a true participation in Christ's Body and Blood. They may not articulate that belief as Catholics or Orthodox would like; but their faith in Christ's "real presence in the Eucharist" is genuine and should not be disparaged or denied.

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Then again, Orthodox Eucharistic theology does not explain the change of bread and wine into the Body and Blood of Christ as a result of “transubstantiation,” the teaching that the “accidents” (visible properties) of the elements remain unaltered, while their “substance” or inner essence becomes the actual Body and Blood. Orthodox tradition speaks of “change” or “transformation,” (metamorphôsis; in the Eucharistic Divine Liturgy *metabolôn*, “making the change”) but always with a concern to preserve the mystery from the probings of human reason. It also speaks of the Body and Blood of the glorified Christ, making the point that our communion is in the personal being of the Resurrected and Exalted Lord, and not in the flesh and blood of the incarnate Jesus, torn and shed on the Cross. The incarnate Jesus and the risen Christ are certainly one and the same Person (“Jesus Christ is Lord,” the apostle Paul declares in Philippians 2:11). But our communion is in the radically transformed reality of the risen Christ, who ascended into heaven and makes Himself accessible to us through the indwelling presence of the Holy Spirit within the Church.

Another point needs to be stressed. It is true that Orthodox Christians are considered by some Catholic priests to be eligible to receive communion in their parishes; but this practice is not formally sanctioned by the Catholic Congregation for the Doctrine of the Faith (the Holy Office or Magisterium). On the other hand, the Orthodox Churches, united above all by their Eucharistic faith and practice, accept to communion only baptized Orthodox Christians, and then, theoretically, only when they have prepared themselves by prayer, by appropriate fasting, and—in most traditions—by confession of sins. In addition, Orthodox bishops and other teachers make clear to their faithful that they can only properly receive communion from a canonically ordained priest or bishop within the context of the traditional Orthodox Divine Liturgy (which includes communion taken to the sick).

It is hardly enough, though, simply to state that the Orthodox do not teach “transubstantiation” (despite the term’s appearance in some of our liturgical books) and, if they are faithful to their tradition, do not receive communion outside of their own Church. There is also the crucial matter of “ecclesial identity.” No Orthodox Christian receives Holy Communion in isolation. We are incorporated into a universal community of persons, both living and departed, whose common faith and practice unite them in the One Holy Catholic and Apostolic Church. Our existence in the Body of Christ, our ecclesial identity as Orthodox Christians, is such that we represent the Church in all that we are and do. If I defy the ordinances of my ecclesial tradition and receive communion in another Church, or as a priest welcome a non-Orthodox believer to receive the Eucharist in my parish, I am acting in violation of my own tradition, to which I have committed myself before God. And because of my solidarity with all other members of the Orthodox Church, I am implicitly involving them in my act of disobedience.

The real issue, however, is not one of obedience or disobedience to rules and regulations. If the Orthodox preserve the sanctity of the Eucharist as a supreme obligation, it is because of the often stated truth that communion in the Body and Blood of Christ is the very end or fulfillment of Christian existence. It can not, for example, be reduced to a means by which to achieve “Christian unity.” (In any case, Church history has made it clear that sharing of Communion among Churches of conflicting theological teachings never results in lasting unity.)

The Eucharist is life itself. It is the life of Christ that enables us to live our life in Christ. To participate in the Eucharist as we are called to do requires our acceptance of a doctrinal attitude and commitment that is specifically “orthodox,” grounded in the Scriptures and transmitted through the ages under the guidance and inspiration of the Holy Spirit. It requires as well acceptance of an ascetic discipline, which includes personal prayer, liturgical celebration, fasting, confession of sins, and acts of charity: the ingredients of a life of repentance and of an ongoing quest for holiness. And it requires that we honor our particular “ecclesial identity,” together with submission to ecclesial authority represented above all by our bishops: persons canonically ordained and established, who are called by their actions and teachings to preserve and transmit the truth of the Orthodox faith while maintaining a bond of unity within the Body of Christ. A unity grounded not in power but in mutual respect and fraternal love, shared by all members of the Church.

From this perspective, “open communion”—the welcoming of non-Orthodox to share in the Eucharistic celebration—is simply not possible without undermining the very meaning of the sacrament. This implies no particular judgment on the Eucharistic services of other Churches. It acknowledges rather that for the Orthodox, the Divine Liturgy is what the name implies. It is both the means and the end of Christian existence, an existence which arises from Orthodox faith, ongoing repentance, ascetic discipline, ecclesial identity and works of love.

To those who accept this “Orthodox Way,” the Eucharist offers a true participation in the very Life of the risen and glorified Christ, just as it offers the forgiveness of sins, the healing of soul and body, and a foretaste of the heavenly Banquet in the eternal presence of God.

Шта човеку даје вера?

Независно од тога да ли се спремамо да се бавимо мисионарским радом или не – ако себе сматрамо православним хришћанима треба да схватимо једну просту истину: Свето Писмо није наша приватна својина. Свако од нас ће на Страшном Суду дати одговор – да ли смо знали Христа и својим животом посведочили о Њему или смо се, без обзира што смо примили Свето Крштење, својим животом одрекли Њега.

Као што знате, у Америци је била предузета озбиљна мисионарска делатност да се у ту земљу донесе Православље. Говорим сада о јеромонаху Серафиму Роузу. До примања монашког пострига отац Серафим је био протестант. Школовао се на неколико универзитета у Америци а затим за себе открио Православље, тачније, Православље се открило њему. Горећи вером, он је пожелео да тај драгоцен бисер подели са другима. Почело је овако.

Два млада човека, будући отац Герман (Подмошенски) и отац Серафим (Роуз) живели су у једном од либералних центара Америке. Управо тамо, на универзитету Беркли који се налази у Калифорнији они су и решили да почну своју делатност да би показали лепоту православне вере свима који желе да је виде. Ево шта су урадили. На главном улазу универзитета налази се велики плато преко кога је пролазило свакодневно шездесет хиљада студената. Једног јутра су отац Серафим и отац Герман изашли на средину платоа, поставили две столице и сто. На сто су ставили икону Спаситеља, сели и наставили да седе у тишини, разговарајући само са људима који би показали интересовање.

За буквално пет година њихове делатности (они су ово радили за време школске године), како ми је причао сам отац Серафим, око девет хиљада људи је примило Православље и крстило се. Све то се догодило захваљујући томе што су они у овој двојници младих људи видели Христов лик. То о нечему говори.

На другим местима универзитета окупљали су се будисти, мормони, различите атеистичке организације. Протестанти су звали: „Господ вас љуби. Дођите, Исус вас љуби!“ Отац Серафим и отац Герман никада ништа слично нису радили – за њих је то радио Христос, Чији је лик на икони људима говорио много више.

И ето ми, као православни људи, можемо нечему да се научимо из тог примера. Морамо да схватимо: једино Бог може да призива и обраћа људе Себи, а све што ми можемо да учинимо је да унеколико помогнемо том процесу. Сви ми заједно треба да постанемо Христове руке, Његово лице, Његов дах. Својим присуством ми можемо или одгурнути људе од вере или им дати слободу. Међутим, свеједно – дело обраћења врши Сам Христос.

Када сам се сусретао са оцем Серафимом, питао сам га: – Оче Серафиме, док сте заједно са оцем Германом седели за тим столом и људи вам прилазили, шта је било најчудније питање које су вам поставили? Одговорио ми је: – Једна жена ме је питала: „Ви хоћете да кажете да сви православни хришћани изгледају као ви?“

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И ето, та жена је, погледавши икону Спаситеља која је стајала испред њих на столу и упоредивши је са изгледом оца Серафима и оца Германа рекла: – Ви не изгледате као овај Човек на слици. Отац Серафим је изненађено питао: – А како, по вашем мишљењу, изгледамо? – Ви имате тако мрачна лица, изгледате као гробари који раде на гробљу.

Желео сам да вам испричам још нешто у вези са једним богатим човеком из Калифорније. Када је одлазио у једну или другу цркву – њему је било свеједно којој хришћанској конфесији је припадала – без изузетка је слушао: – Да ли имате заказан сусрет са свештеником? – Не, нисам се договарао за сусрет, али ми је потребан разговор. – Он не може да се види са вама јер је у овом тренутку заузет – слушао је као одговор. Били сте у сличној ситуацији? Нису га примили ни у православном храму. И ето, када је умирао, рекао је свом адвокату: – Сав свој новац желим да оставим првом хришћанину који када те буде срео неће рећи ништа слично, већ ће те једноставно примити и попричати са тобом.

Научио је свог адвоката: – Уђи у било који храм у граду, ако је у питању саборни храм, питај епископа; ако је манастир, питај игумана; ако је парохијска црква питај свештеника; ако је протестантска група у питању, питај пастора. Прво који те сретне као што би те Христос срео нека добије мој новац.

Адвокат је ишао из храма у храм шест недеља и ни један од свештеника није хтео да га прими без заказивања. Адвокат је представљајући се говорио: – Ја сам случајни пролазник, просто бих желео да поразговарам. Одговарали су му да не могу да га приме.

Међутим, такав свештеник се појавио. Он се звао Драган – прости српски свештеник. Петнаест година пре тога је изгубио супругу и од тада живео у забаченом делу града, служио у полуразрушеном храму где је прокишњавао кров, а сви зидови су потамнели од тамјана и чађи од свећа. Адвокат је покуцао на врата. Отац Драган га је без сувишних речи позвао да уђе и питао: – Како ти могу помоћи? Предложио је госту шољу чаја, чак и не питавши га ко је. Адвокат му је рекао: – Оче Драгане, имам нешто за вас. Отворивши ми врата и пријатељски сусревши ближњег као што би то сигурно и Христос урадио, ви ћете сада добити чек на петнаест милиона долара.

За овај новац отац Драган је реновирао не само храм, већ је изградио и нови парохијски дом. Реновирање и изградња је коштала четири милиона долара, а све што је остало дао је различитим добротворним организацијама које су имале прихватишта за бескућнике.

О. Драган ми је рекао тада да му је Бог дао новац и да он узима онолико колико му је потребно, а да је остатак новца желео да подели са потребитима. То је – јеванђелска благовест. Овај човек је – свештеник. Он је показао у себи лик Христов.

Схиархимандрит Јоаким Пар

Spomenka's Corner (Parish Announcements)

Big thank you to **Goran Kurtuma & Robert Mocevic** who organized a fund raiser lunch for Monastery Vitovnica on Sunday October 1st. \$2,254 was raised!

Choir will practice on November 12th after liturgy. Also congratulations to our choir for their fantastic performance at the Focus concert on October 22nd.

T-shirts from Serbfest are for sale in red, 5 XL and 3 XXL t-shirts are available for \$15.00 ea.

Homemade items for sale from mother Makrina and the New Carlisle Monastery:

Honey small bottles \$10 each

Jam \$8 a jar

Slivo \$25 each

Homemade tomato sauce \$8 a jar

Icon prayer ropes \$15 each

Items are upstairs in office; check with Father.

These items are made by the nuns to support the monastery operations.



Message From The Church Board President

Dear Brothers and Sisters

By the end of October, we should be finalizing the church purchase of the property at 2054 Waverly Place. This property adjoins our parking lot and the storage building we own on Geyer Rd. We would like to renovate the home on Waverly and build a new facility on Geyer Rd which could be used for our SerbFest celebration and also other church events.

Orthodox choirs from the St Louis area came together and organized a concert/fund raiser at our church this year. This was organized for the benefit of FOCUS which provides necessities of all sorts for the under privileged in the St Louis area.

Lastly, our Kolo sisters celebrated their slava. This year's celebration was honored with Igumania Makrina and sister Paraskeva and I would like to thank the kolo for their efforts in making this another wonderful event and all who participated.

Thank you to our Kolo ladies and organizers for another successful event.

Respectfully Yours,

Dragan Acamovic

October Church Attendance

10/01/17 – 75



10/08/17 – 92



10/15/17 – 78



10/22/17 – 82



10/29/17 – 105



Average - 86

The Reason Orthodox Christians Cross Themselves from Right to Left

Orthodox cross themselves from right to left. First we will describe the mechanics of making the cross, then explain why it is indeed important that we make the sign of the cross correctly.

Placing the cross on oneself

- 1) We place our thumb and first two fingers together in a point and our last two fingers flat against our palm. The three fingers together represent the Holy Trinity – Father, Son and Holy Spirit, and the two fingers in the palm represent the two natures of Christ.
- 2) We touch our forehead, then our belly, tracing the vertical part of the cross.
- 3) From our belly, we bring our hand up to our right shoulder, touching it.
- 4) We finish placing the cross on our self by touching our left shoulder.

The act of “Placing the cross on oneself” is a request for a blessing from God. We make it from right to left to mirror the actions of the priest when he blesses us. The priest, looking at the parishioners, blesses from left to right. Therefore, the parishioners, putting on the sign of the cross on themselves, do it from right to left.

Because the Lord separated the sheep from the goats, putting the faithful sheep on His right side, and the goats on the left, the Church always treats the right side as the preferred side. We only cross ourselves with our RIGHT hand. The priest, when blessing a person, first touches or points to their RIGHT side, then their left. Also the censing of the Holy Table in the Altar is always done from the RIGHT side first; censing of the Ikonostasis, the Congregation and of the Church itself always begins with the right side. The priest always gives communion with his RIGHT hand, even if he is left handed. There are other examples of this right side preference.

When a parent makes the sign of the cross over a child, they will cross them from left to right, just as the priest blesses. When they make the sign of the cross over themselves, they would do it, logically, the other way.

The Catholic Encyclopedia states that in the Roman Catholic Church, the faithful crossed themselves from right to left, just as the Orthodox do, until the 15th or 16th century. They must explain why they have changed an ancient and apostolic tradition. We cannot answer as to their motivations.

Is it important to cross ourselves a particular way? In a word, YES. We do not have the authority to choose willy-nilly what parts of the Christian Tradition we want to follow. Our fathers, and countless saints crossed themselves from right to left. Ancient icons show Christ or bishops beginning a blessing from right to left. The right side is referred to in a preferential way many times in scripture and our sacred hymns. What should we want to change?



Thanks to all our new coffee hour teams!

October Coffee Hour Sponsors

Loban & Crabtree families, Melanie Relich, Sharon Wade, Pat Lekich, Ljubica Acamovic, Andja Jakoljev, Mirijana Trifunovic

Thanks to all who have supported coffee hour in the past few years. It is truly a worthwhile ministry that provides an opportunity for our church family to gather together for friendship and fellowship after Divine Liturgy. We have 8 teams which will be responsible for setting up the Coffee Hour and providing a light snack for our parishioners and then cleaning up afterwards.

Parishioners can still sponsor a coffee hour for a parastos or other special events. Please call the church office if you would like to schedule a date to sponsor a coffee hour.

If you would like to create a team or join a team, please contact Kris Chkautovich at 314-574-4827 or krischk44@gmail.com.

"For where two or three are gathered together in My name, I am there in the midst of them." Matthew 18:20

Kolo Korner

Dear sisters in Christ,

Just yesterday we celebrated our Kolo Slava, Sveta Petka, with our honored guests in attendance, mother Makrina and sister Paraskeva. It was a great honor to have them join us as we celebrated one of the most significant days for our Kolo organization. Congratulations to our Kuma Snezana Grubisic who graciously excepted the role and she also had chosen Stephanie Milich as our new Kuma for next year. Congratulations Stephanie!

To my sisters "Srecna Slava" and I hope we can keep celebrating for many years to come! Thank you all from the bottom of my heart for your endless dedication and commitment to our Kolo, church and everything you do, for none of this would be possible without your hard work as well as those who came before us and started this organization and paved the way for us. I hope they are looking down on us and are proud of the work we are doing!

Big thank you goes out to Djoko Korac who offered to be in charge of the kitchen and his kitchen crew and as a result we all enjoyed a delicious meal. Thank you to everyone who helped in any way from setting up, decorating, cleaning and for bringing delicious deserts for all to share. We all had a great time but I was a bit disappointed, quite a few sisters were not able to attend and I would have thought this as be one of our special days for us to come together but I hope you are doing well and I hope to see you all very soon.

And as always please pray and reach to our sick sisters and their families !

In Christ,

Ljubica Acamovic

Kolo president

There are two misunderstandings about marriage which should be rejected in Orthodox dogmatic theology

By Metropolitan Hilarion (Alfeyev)

The love that exists between a man and a woman is an important theme in many books of Scripture. The Book of Genesis, in particular, tells us of holy and pious couples, such as Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel. A special blessing, bestowed on these couples by the Lord, was made manifest in the multiplication of their descendants. Love is praised in the Song of Songs, a book which, in spite of all allegorical and mystical interpretations in patristic tradition, does not lose its literal meaning.

The very attitude of God to the people of Israel is compared in the Old Testament with that of a husband to his wife. This imagery is developed to such an extent that unfaithfulness to God and idolatry are paralleled with adultery and prostitution. When St Paul speaks about marital love as the reflection of the love which exists between Christ and the Church (cf. Eph.5:20-33), he develops the same imagery.

The mystery of marriage was established by God in Paradise. Having created Adam and Eve, God said to them:

‘Be fruitful and multiply’ (Gen.1:28).

This multiplication of the human race was to be achieved through marriage:

‘Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh’ (Gen.2:24).

Marital union is therefore not a consequence of the Fall but something inherent to the primordial nature of human beings. The mystery of marriage was further blessed by the Incarnate Lord when He changed water into wine at the wedding in Cana of Galilee.

‘We state’, St Cyril of Alexandria writes, ‘that He (Christ) blessed marriage in accordance with the economy (oikonomia) by which He became man and went... to the wedding in Cana of Galilee’.

There are two misunderstandings about marriage which should be rejected in Orthodox dogmatic theology. One is that marriage exists for the sole purpose of procreation. What, then, is the meaning of marriage for those couples who have no children? Are they advised to divorce and remarry? Even in the case of those who have children: are they actually supposed to have relations once a year for the sole purpose of ‘procreation’? This has never been a teaching of the Church. On the contrary, according to St John Chrysostom, among the two reasons for which marriage was instituted, namely

‘to bring man to be content with one woman and to have children’,

it is the first reason which is the most important:

‘as for procreation, it is not required absolutely by marriage...’

In fact, in Orthodox understanding, the goal of marriage is that man and woman should become one, in the image of the Holy Trinity, Whose three Persons are essentially united in love.

To quote St John Chrysostom again,

‘when husband and wife are united in marriage, they are no longer seen as something earthly, but as the image of God Himself’.

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The mutual love of the two partners in marriage becomes life-giving and creative when a child is born as its fruit. Every human being is therefore to be a fruit of love, and everyone's birth is a result of love between his parents.

Another misunderstanding about marriage is that it should be regarded as a 'concession' to human 'infirmity': it is better to be married than to commit adultery (this understanding is based on a wrong interpretation of 1 Cor.7:2-9). Some early Christian sectarian movements (such as Montanism and Manicheanism) held the view that sexuality in general is something that is unclean and evil, while virginity is the only proper state for Christians. The Orthodox tradition opposed this distortion of Christian asceticism and morality very strongly.

In the Orthodox Church, there is no understanding of sexual union as something unclean or unholy. This becomes clear when one reads the following prayers from the Orthodox rite of Marriage:

'Bless their marriage, and vouchsafe unto these Thy servants... chastity, mutual love in the bond of peace... Preserve their bed unassailed... Cause their marriage to be honorable. Preserve their bed blameless. Mercifully grant that they may live together in purity...'

Sexual life is therefore considered compatible with 'purity' and 'chastity', the latter being, of course, not an abstinence from intercourse but rather a sexual life that is liberated from what became its characteristic after the fall of Adam.

As Paul Evdokimov says,

'in harmonious unions... sexuality undergoes a progressive spiritualization in order to reach conjugal chastity'.

The mutual love of man and woman in marriage becomes less and less dependent on sexual life and develops into a deep unity and union which integrates the whole of the human person: the two must become not only 'one flesh', but also one soul and one spirit. In Christian marriage, it is not selfish 'pleasure' or search for 'fun' which is the main driving force: it is rather a quest for mutual sacrifice, for readiness to take the partner's cross as one's own, to share one's whole life with one's partner. The ultimate goal of marriage is the same as that of every other sacrament, deification of the human nature and union with Christ. This becomes possible only when marriage itself is transfigured and deified.

In marriage, the human person is transfigured; he overcomes his loneliness and egocentricism; his personality is completed and perfected. In this light Fr Alexander Elchaninov, a notable contemporary Orthodox priest and theologian, describes marriage in terms of 'initiation' and 'mystery', in which 'a full transformation of the human person' takes place, 'the enlargement of his personality, new eyes, new perception of life, birth into the world, by means of it, in new fullness'. In the marital union of two individuals there is both the completion of their personalities and the appearance of the fruit of their love, a child, who makes their dyad into a triad:

'...An integral knowledge of another person is possible in marriage, a miracle of sensation, intimacy, of the vision of another person... Before marriage, the human person glides above life, seeing it from outside. Only in marriage is he fully immersed into it, and enters it through another person. This enjoyment of true knowledge and true life gives us that feeling of complete fullness and satisfaction which renders us richer and wiser. And this fullness is even deepened when out of the two of us, united and reconciled, a third appears, our child'.

Christ is the One Who is present at every Christian marriage and Who conducts the marriage ceremony in the Church: the priest's role is not even to represent, but rather to present Christ and to reveal His presence, as it is also in other sacraments. The story of the wedding in Cana of Galilee is read at the Christian wedding ceremony in order to show that marriage is the miracle of the transformation of water into wine, that is, of daily routine into an unceasing and everyday feast, a perpetual celebration of the love of one person for the other.

Holy Trinity Serbian Orthodox Church
Српска Православна Црква Свете Тројице
November- Новембар
2017 Calendar/Календар

Saturday 4	10:00 a.m. Divine Liturgy – Memorial Saturday Света Литургија – Задужење 4.30 pm Vespers - Вечерње
Sunday 5	10.00 a.m. Divine Liturgy Света Литургија
Tuesday 7	5:00 pm Vespers - Вечерње
Wednesday 8	10:00 a.m. Divine Liturgy – St. Great-martyr Demetrius Света Литургија - Свети Великомученик Димитрије
Saturday 11	4.30 p.m. Vespers – Вечерње
Sunday 12	10:00 a.m. Divine Liturgy Света Литургија
Saturday 18	4.30 p.m. Vespers - Вечерње
Sunday 19	10:00 a.m. Divine Liturgy Света Литургија
Monday 20	5.00 p.m. Vespers - Вечерње
Tuesday 21	10:00 a.m. Divine Liturgy - St. Archangel Michael Света Литургија - Аранђеловдан
Saturday 25	4.30 p.m. Vespers – Вечерње
Sunday 26	10:00 a.m. Divine Liturgy Света Литургија
Tuesday 28	ADVENT BEGINS ПОЧЕТАК ПОСТА