



“And let them make Me a sanctuary, that I may dwell among them”

November 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3 ↔	4	5 ↔	6 Rochester Liturgija 10am 5PM Vespers
7 10AM Liturgy	8 10AM Liturgy Greatmartyr Demetrius - Mitrovdan	9 6:30pm dance practice	10 ↔	11	12 ↔	13 5PM Vespers
14 10AM Liturgy	15	16 6:30pm dance practice	17 ↔	18	19 ↔	20 5PM Vespers
21 10AM Liturgy St Archangel Michael - Arandjelovdan	22	23 6:30pm dance practice	24 ↔	25	26 ↔	27 5PM Vespers
28 ↔ 10AM Liturgy Nativity Fast begins	29 ↔	30 ↔ 6:30pm dance practice				

Church Office
 651-641-0828

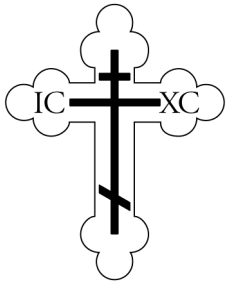
Fr. Ljubomir Krstić
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Board President
Nebojša Vukomanović
 651-399-4496

Sunday School
Tanya Troska

Kolo Sisters
Nada Filipovich

Morava Dance Group
Mira Jurich



Message from Fr. Ljubomir Krstić

We are looking for faithful who would like to serve on our Church Board in 2011. This person must be a true Orthodox Christian; one who follows the Commandments of God and Church to the best of their ability, and a candidate who must also be taking Holy Eucharist and Confession, and attends Church on regular basis. They must be available and ready to serve God's Church and community. In other words candidate must be one that actually believes in God. If you are interested in becoming a nominee to serve on our 2011 Executive Board, please find myself or one of our 2010 Board Members and Stewards to learn more about the available positions, and their defined responsibilities. **Nomination deadline is November 25th.**

651.641.0828(Church) | 651-773-5996(Father) | Father@HolyTrinitySerbian.org | www.HolyTrinitySerbian.org

Words of Wisdom

Do you not know that you are God's temple and that God's Spirit dwells in you? (1 Corinthians 3:16)

A matryoshka is a Russian nested doll. It is made up of a set of wooden dolls of decreasing size placed one inside the other. The concept of 'temple' in the spiritual vision of the Church works a lot like a matryoshka.

A temple is a building dedicated to religious and spiritual activities, and especially to prayer and sacrifice. It is, so to speak, a container of the Holy, a dwelling place for God.

In the age to come, in eternity, the entire cosmos will be God's temple. Even now, in the eyes of faith, the heavens above and the world around us are His temple. And the worship of God takes place in dedicated temples - the Tabernacle and the Temple in Jerusalem in days of old, and even today in our church buildings (which we Orthodox still call temples).

The Apostle says that the believer is a temple of God. This means that our bodies are sacred and belong not to ourselves, but to God. Given the gift of the Holy Spirit in our baptism and chrismation, we are to manifest holiness in our lives - in how we act and speak and think, in how we treat ourselves and in how we treat others. Our life is to be one of self-offering, our hearts and minds given over to the sacrifice of praise and worship and thanksgiving to God and loving sacrificial service to our neighbor. Within the cosmic temple of heavenly worship lies this world, and within this world are found the buildings we have built as temples, and within our temples we find ourselves, each of us a temple, and deep within each of us, nesting at the center, the altar of our heart. On the altars of all these temples - the eternal, the heavenly, the earthly, the personal - hidden now but to be made manifest in glory, the Lamb is enthroned.

-Fr. Andrew Morbey

Holiness and Godliness are Far Removed from Legalism

They said of Abba Macarius the Great that he became, as it is written, a god upon earth, because, just as God protects the world, so Abba Macarius would cover the faults which he saw, as though he did not see them; and those which he heard, as though he did not hear them.

(Sayings of the Desert Fathers)

It is sometimes thought that the 'more religious' or 'more spiritual' a person is, the more intolerant and strict he becomes. But this is not really true.

While a person who is seriously engaged in spiritual life and struggle is intolerant of the sins he finds in himself, his love for others leads him to discretion and kindness concerning their faults. The truly 'religious' or 'spiritual' person does not go about measuring and comparing, gossiping, mocking, lecturing and condemning. There is no whiff of self-righteousness about him.

Holiness and godliness are far removed from legalism. This should not be surprising to us because our heavenly Father Himself loves us in spite of our sins and waywardness, and He gives Himself to us without measure, sending His only-begotten Son for us and for our salvation. The person who strives for godliness manifests a compassion that seeks the good of the other.

- Fr. Andrew Morbey