



The monthly bulletin of
Holy Trinity
Serbian Orthodox Church
 St. Paul, Minnesota

The Word

Volume 21

Issue 9

www.holytrinityserbian.org

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

September 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 ↔	3	4 ↔	5 Rochester 10AM Liturgy 5PM Vespers
6 9AM Liturgy in the Park	7	8	9 ↔	10	11 ↔ Beheading of St. John the Baptist— Usekovanje Glave Jovana Krstitelje 10AM Liturgy	12 5PM Vespers
13 10AM Liturgy	14	15	16 ↔	17	18 ↔	19 5PM Vespers Prelo 7PM Talent Show
20 10AM Liturgy Sister’s Slava Celebration	21 Nativity of the Most Holy Theotokos— Mala Gospojina 10AM Liturgy	22	23 ↔	24	25 ↔	26 5PM Vespers
27 Exaltation of the Holy Cross— Krstovdan 10AM Liturgy	28	29	30 ↔			

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Kolo Sisters
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Morava Dance Group
Mira Jurich



MARK Your Calendars

REMEMBER: Our 2nd Annual **Liturgy in the Park** is **September 6th** at FOR Parks Shelter in Roseville. Liturgy will start at 9am. Check out our website at www.HolyTrinitySerbian.org for more information.

Choir Notes

Choir practices are continuing both on Wednesdays and Sundays after Liturgy. Please contact director: Caron Pjanic, or any choir member if you want to join or attend any of the practices. We have been working hard on learning a new Divine Liturgy response book, and learning both English and Serbian versions of each response. We will also be the Guest Choir in Duluth at St. George Serbian Orthodox Church this fall, October 10 and 11, singing both in concert on Saturday night and responses during the Liturgy on Sunday.

Kolo Sestara News

The Sisters are cooking up a wonderful picnic menu for the second annual Liturgy in the Park on Sunday, September 6th. We will be serving food from 11AM to 2 PM.

We will be celebrating our Sister's Slava over 2 days this year! Join us on Saturday evening, September 19th for Prelo—where we relax, eat and enjoy each other's talents and dance! Please contact Jovanka Koury at 651-455-2560 if you would like to share your talents. Sunday September 20th Liturgy will be at 10AM with the Duluth choir singing responses, the blessing of the Slava kolach to follow and then a wonderful banquet. We are looking forward to seeing many of you and celebrating with you!

Please save the date November 7th for our holiday themed Historical Fashion Show extravaganza! Plans are under way now for a very special show and meal. If you are interested in joining this committee or just wish help out in a small way, please contact the committee chair—Jovanka Koury.

The Kolo Sestara usually meet the 3rd Sunday of every month after Liturgy. We welcome you to join us any time! I look forward to seeing you all soon!

Nada Filipovich, President, Kolo Sestara

Congratulations to Aleksandra Stancevic & Derek Till on their wedding.
May God bless them with a joyful and long marriage

Monastery Camp in Libertyville

Hi Ho, Hi Ho, It's Off to Camp we go....

That's St. Sava's Serbian Orthodox Monastery Camp in Libertyville, Illinois.

Last year, four of our children participated in camp: Nevena Vukomanovic, Michael Piletich, Sava Pjanic and Alex Piletich. Not only did they go again this year...but looked who joined them:

First Week (ages 7-10)—Jelena Zbiljic, Elise Steiner, Mykala Ericksen, Marina Minic, Kristina Minic, Nikola Zbiljic, Will Piletich, Vlado Duvnjak (also included were 2 of Will's cousins and 2 of Vlado's cousins from Milwaukee and Illinois).

Second Week (ages 11-13) Michael Piletich, Sava Pjanic, Nevena Vukomanovic and Nick Ericksen

Third Week (ages 14-18): Alex Piletich

When asked what they thought about camp, the new campers replied with one word: AWESOME! Last year's campers: Better than last year!!!!

The week for each group includes attending matins in the morning and vespers in the evening. Children are instructed on church behavior and dress. They sing the hymn to St. Sava during every service. Religious instruction includes learning about the Ikons, confession and communion, a tour of the Monastery cemetery, as well as learning about our rich religious and cultural history.

The younger campers learned Marsirala this year and if you missed their singing after church a week ago, hopefully we can persuade them for another rendition at Liturgy in the Park on 9/6/09. Before dinner every evening, the campers sing Boze Pravde, the Star Spangled Banner and Oce Nas. Don't forget the Kolo dancing (Gori More and Bure) and crafts. This year the second group made glass plates with a picture of the Monastery in the middle. Look for displays at church!

There's always plenty of time for fun and games: Waterparks, bowling, mini-golf, and a day at Six Flags.

The end of the week wraps up with the Talent Show (all the children perform some type of talent...comedy, singing, instrument, dancing, etc.), a movie that shows what they did all week and a bonfire.

Campers receive a St. Sava T-Shirt (which they all autograph) and a picture of their entire group, with all the priests and deacons.

Kids from all over come to St. Sava's. Arizona, Kentucky, Florida, and of course Minnesota, Wisconsin, Illinois & Indiana! What a wonderful way for all of our children to meet new friends!

By the way, all the children said it's the best food they have ever tasted!!!! What?? Now when the Choir attends next year's Choir Festival in North Chicago, our kids will already know many of the children! Yay!!!

Please let Father or Tanya Troska, our Church School Director, know if you would like more information on attending camp. It is well worth it!!!!

Orthodoxy 101: Comparison

by Andrew Salvia

For those of you who have wondered what the Orthodox Church believes compared to what yours does, then this article is for you.

To many, the claims of the Orthodox Church are offensive. How can anyone claim to be the true Church? History and the constant 2,000 year Christian presence witnesses to these claims. But it does not make these claims out of arrogance or pride, but in love. In my experience, no one tried to convert me. No Orthodox Christian came up to me and told me about their Church. In reading about the early Church, the same one talked about in Acts, the same one with the thousands of martyrs and Saints basically "sold itself" to me.

The chart below compares the three Christian groups: The Orthodox Church, the Protestants, and the Roman Catholic Church. Objectively, the chart is pretty straight forward. It places the beliefs that each group holds on a certain topic side by side with the other two. This chart is not the "be all end all" and only serves as an introduction.

Topic	Orthodox	Protestant	Roman Catholic
Apostolic Succession	This is an important part of Orthodox belief and ensures continuity with the church that Christ founded.	With the exception of the Anglicans and some Lutherans, this idea is rejected. Rather it is important to emphasize continuity of teaching with that of the apostles, rather than a direct line of succession.	As in Orthodoxy, this is of vital importance to the church. There is also some degree of mutual recognition of the validity of Orthodox ordinations.
Bible - Composition of	Accept the 39 Old Testament and 27 New Testament books, but also a collection of books not found in the original Hebrew Bible. These are known as Deuterocanonicals i.e. a second canon of scripture	Protestants reject the Deuterocanonicals as not being inspired scripture and term them Apocrypha (Greek: 'Hidden Things').	Agrees with Orthodoxy as to the validity of these books.
Clergy - Qualification for	Priests and Bishops must be male, but deaconesses are permitted, though the order is dormant. Priests and deacons may marry before ordination but not after. Bishops, on the other hand, must be celibate.	The majority of Protestants do not require celibacy as a condition of election to the clergy. Many churches practice female ordination. The issue of female Bishops is currently being debated in the Anglican church.	All clergy are required to be male. Priests and Bishops must also be celibate, with the exception of 'Eastern Rite' Catholics, who are allowed to have married priests
Eucharist - Significance of	Commonly termed the 'Mystic Supper' or 'Divine Liturgy' - This makes present Christ's sacrifice and therefore forgiveness of sins is obtained through it. It is also an encounter with the Risen Christ.	The Eucharist, like Baptism is only a symbol of grace. The sacrificial nature of the Eucharist is also rejected.	The position is similar to the Orthodox. The Eucharist is also known as the 'Holy sacrifice of the Mass'.
Eucharist - Presence of Christ in	During the Eucharist, the Priest calls down the Holy Spirit (in Greek: epiklesis) upon the gifts (the bread and the wine). They then change into the actual body and blood of Christ. The precise way in which this happens is a divine mystery.	The bread and wine, being symbols, do not change substance. There are however, a wide variety of views held within Protestantism on this subject (e.g. some Anglicans accept the Catholic view, whereas Baptists deny it).	As in Orthodoxy, the Priest invokes the Holy Spirit during the Mass. However, the consecration becomes effective through the Priest, who acts in the person of Christ. The gifts change completely into Christ's body and blood and this change is termed 'Transubstantiation' i.e. the outward appearance remains the same, but the substance changes.
Eucharist - Distribution of	The consecrated elements can only be received by members. Orthodox policy is to communicate in both kinds (i.e. both bread and wine are given to those present).	The elements are usually offered to all Christians who feel able to partake of them. The vast majority of Protestant churches communicate in both kinds.	As with Orthodoxy, only members of the church may receive. The bread only is given to the congregation, the Priest receiving the wine. However, some churches do communicate in both kinds
Holy Spirit	The third person of the Trinity, proceeding from the Father alone as in the original Nicene Creed. The Father sends the Spirit at the intercession of the Son. The Son is therefore an agent only in the procession of the Spirit.	The Holy spirit proceeds from both the Father and the Son. The Nicene creed includes the filioque (Latin: 'and the son').	Agrees with the Protestant view.

Topic	Orthodox	Protestant	Roman Catholic
Marriage and Divorce	Marriage is a mystical union between a man and a woman. Divorce is generally only allowed in cases of adultery, though there are exceptions.	Marriage is a contract, but is not unbreakable. Divorce is discouraged, but permitted as evidence of human weakness. Some denominations permit remarriage in church.	An unbreakable contract and a type of Christ and the church. Divorce is not permitted unless there is some canonical impediment to the marriage. In this situation, an annulment may be granted.
Mary - Assumption and Immaculate conception of	The Assumption is accepted and it is agreed that Mary experienced physical death, but the Immaculate conception is rejected. Orthodox belief is that the guilt of original sin is not transmitted from one generation to the next, thus obviating the need for Mary to be sinless.	Both are denied. The claim that Mary was sinless is rejected - only Christ was sinless.	Both are dogmas of the church. The church has not as yet decided whether Mary actually experienced Physical death. The Immaculate conception is necessary because not only do humans inherit a sinful nature, they also bear the guilt of Adam and Eve's sin. Thus being sinless herself, Mary could give birth to a sinless Christ.
Mary - Position of	Mary is venerated as Theotokos (Greek: 'God-bearer'). By this is meant that the son she bore was God in human form. She is first amongst the saints and 'ever-virgin'.	Mary was a holy woman who was chosen to bear the Son of God. Her perpetual virginity and intercession are denied	The view is similar to the Orthodox church - the title 'Mother of God' being used more commonly than Theotokos. In addition, it is claimed that at various points in history, Mary has revealed herself to the world in apparitions e.g. those at Lourdes.
Pope - Authority of	As the Bishop of Rome, he has a primacy of honour when Orthodox, not of jurisdiction. At present, his primacy is not effective as the papacy needs to be reformed in accordance with Orthodoxy. His authority is thus no greater or lesser than any of his fellow Bishops in the church.	The Pope is the leader of the Catholic church, having no authority to speak for the church as a whole.	The Pope is the 'Vicar of Christ' i.e. the visible head of the church on earth and spiritual successor of St. Peter. He has supreme authority (including that over church councils) within Christendom (The Power of the keys).
Pope - Infallibility of	Papal Infallibility is rejected. The Holy Spirit acts to guide the church into truth through (for example) ecumenical councils. This Orthodoxy recognizes the first seven ecumenical councils (325-787) as being infallible.	Protestants also reject Papal infallibility. The only source of infallible teaching is that found in the Bible.	The Pope is infallible when, through the Holy Spirit, he defines a doctrine on faith and morals that is to be held by the whole church. This is a dogma and is therefore a required belief within Catholicism.
Purgatory	An intermediate state between earth and heaven is recognized, but cleansing and purification occur in this life, not the next.	Purgatory is rejected - Christ's death on the cross is sufficient to remove the penalty for all our sins.	A place of cleansing and preparation for heaven. Also a place where the punishment due to unremitted venial sins may be expiated.
Sacraments	There are at least seven Sacraments (known as 'Mysteries' in Orthodoxy): Baptism, Chrismation, Eucharist, Holy Orders, Holy Unction, Marriage (Holy Matrimony) and Penance (Confession). The list is not fixed.	Generally, only two sacraments (also known as Ordinances) are recognized: Baptism and the Eucharist (often called 'Holy Communion' or the 'Lord's Supper').	The number of Sacraments is fixed at seven and is the same list as that in Orthodoxy, with the exception of Chrismation, which is generally known as 'Confirmation'.

Topic	Orthodox	Protestant	Roman Catholic
Sacraments - Effect of	The Mysteries convey grace to those who participate in them worthily.	.There is a diverse range of opinions, but many Protestants regard the Sacraments as symbols or reminders of Grace already given.	Agrees with the Orthodox position. The Sacraments are signs that effect that which they signify.
Saints	A special group of holy people, who are venerated. They may act as intercessors between God and Man and may be invoked in prayer.	All Christians are saints, called to imitate Christ. Only Christ may mediate between God and Man.	The position is very similar to Orthodoxy. For sainthood, it is also required that at least two verifiable miracles have occurred as a result of the intercession of that person
Salvation	Salvation is "faith working through love" and should be seen as a life long process. The Ultimate aim of every Orthodox Christian is to obtain Theosis or union with God. This is done through living a holy life and seeking to draw closer to God.	Salvation is the free and unmerited gift of God to man. It is obtained by grace through faith in Christ alone. Through Christ's atoning sacrifice, we are rendered acceptable to God and judged righteous (justified) in his sight.	We are saved by grace, but also through the merits we obtain through good works acceptable to God. As in Orthodoxy, salvation should be seen as a process rather than a once only event.
Scripture - Importance of	There is one source of divine revelation: Tradition. Scripture forms the oral part, and the writings of saints, decisions of ecumenical councils etc. are also part of it.	Scripture alone is the only infallible guide and the final authority on matters of Christian faith and practice (One of the foundational principles of Protestantism).	Alongside Sacred Scripture, Sacred Tradition (i.e. teachings handed down from Christ and the apostles to the present) are to be considered sources of divine revelation. Tradition and scripture are interpreted by the magisterium or teaching authority of the church
Worship and Liturgy	The 'Divine Liturgy' is the centre of Orthodox spirituality. Worship is usually in the vernacular, though Greek is also used	There are a wide variety of worship styles. Examples include the spontaneity of the Pentecostal churches, and the more traditional worship of the Anglican churches in the Catholic tradition.	Worship is centered around the Mass. Following the Vatican II council (1962-5), greater emphasis was placed on worship in the vernacular, though the traditional Latin ('Tridentine') Mass is also used.

Sunday School

Well... It's that time of year once again!

The first official day of classes will for our 2009-2010 Sunday School year will begin on September 26th. We'll have treats available and take time to get to know one another once again. This will be the day where we will layout our expectations for the year, discuss upcoming events that the children will have a chance to participate in, collect registration forms and get a 'head count' of the students so we can order enough classroom materials for each student and teacher (as needed). We'll also be looking to the parents for some fundraising ideas for the year to help offset the costs involved in some of the events and/or fieldtrips we may be planning.

We are in need of additional volunteer teachers/parents to help cover the classroom schedules and project event dates this year. PLEASE consider volunteering your time to this worthwhile effort this year. Even one day a month, or dedicated time toward any special event would help to make this project and mission, or more strong, successful one for our children and families. For more information, you can contact Tanya Troska at 763-355-5190 or via email at: Tanya@HolyTrinitySerbian.org.

JOIN OUR YOUTH TALENT SHOW

Prelo is September 19th, the day before our Sister's Slava, and this year, Mrs Jovanka Koury is organizing a Youth's Talent Show for everyone to enjoy that evening.

SO, Kids! Here's your chance to show off your talents, and show them off your way!

Parents! Get your little one's signed up today to participate in this fun-filled evening of entertainment.

You can sing, dance, do a skit, paint, mime, tell some poetry. Do you have another talent? Bring it on! Just register your talent showcase and time needed, so we can get everyone involved who wants to be involved. Registrations are open through September 18th. You can email your request to Tanya@HolyTrinitySerbian.org, or Call Tanya at home at 763-355-5190.

There will be prizes for every child participating. So we hope to see you there!

July Donations

Aleksa Gostovic	James Perunovich	Nikola Stancevic
Alex Jurich	Jennifer & Michael Danich	Pava Babic
Branko & BeckyStevanovic	Joan Balach	Ruza Stevanovic
Branko Babic	Jovan Bulajic	Spasoje Cvijetinovic
Branko Colakovic	Jovanka Koury	Srdjan Vranjes
Branko Kastratovich	Lana Balach	Stevo Lakic
Branko Pjescich	Matthew Baldwin	Tanya Troska
Dado Marijanovic	Michael & Caron Pjanic	Tom Lubovich
Dessa Glumac	Milica Mitterhauser	Tracy and Jean Powell
Djordje Zaric	Mirjiana Madzar	Urosh Piletich
Dr. Milosh Bozanich	Miroslav Miskovich	Vesna Ellingson
Elana Glumac	Momir Spasojevic	Vesna Radivojevic
Erin Scheglowski	Nada Filipovich	Vlado Petrsek
Father Krstic	Nikola Popov	