

ST. LUKE NEWSLETTER

*St. Luke Serbian Orthodox Church
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FATHER'S ADDRESS

Dear Brothers and Sisters

These days when we celebrate the birth of our Lord and Savior, we are reminded of what His birth means in the context of our lives and existence on this earth. We know that God became incarnate for the salvation of the human race, specifically by the life, death, and resurrection of our Lord, our souls were bought or ransomed, in the words of the Apostle Paul, from the grasp of the devil himself. By this saving action of our God, mankind, and each of us individually, was given a second chance to lead fruitful and God-pleasing lives as He intended for His creation. In these days we hear and read in the various forms of media such themes as *Joy, Peace, Love, Compassion, Mercy* and other such virtues. We are, of course, to aspire to such an elevated form of existence, so that every day, we may take one step closer to a perfect union with our God. The virtues mentioned above are not only some of the means by which we may achieve this great reward, but also the reward itself. This is the purpose of the incarnation, that mankind may be elevated to a higher plane of existence.

We can be sure that mankind left to his own devices would surely not be able to achieve this, or even imagine such beauty. God has granted this potential to us and offered a road map by which we may arrive and fulfill our potential defined as being above the angels, with the simple words spoken to the Apostles "Follow me". These two words spoken by our incarnate Lord define that which is required to achieve that higher plane of existence. To follow Him means to follow His teachings, His words, His actions, to emulate his entire existence, or in a word, to strive for perfection and to justify our status of being "higher than the angels". This position that man holds in the eternal realm is the gift that keeps giving as is often said in the Christmas season. It keeps giving, because it lasts forever, even beyond our earthly lives, as long as we maintain it. It is a gift that only God Himself can give.

Through our Church which our Lord instituted two thousand years ago, we have a vehicle to access that gift at all times. Our Lord instituted, through His Church, the many sacraments and blessings that we may receive if we so choose, and therefore be privy to the majesty of His Kingdom.

If we make this choice, the choice to follow Him as He instructs, we become part of the chosen generation which receives those blessings, and within that framework have the privilege of being caretakers of that Kingdom here on earth, that is the church. The loving care that our Lord gives us every day of our lives, from the time of our conception to the present day, is the same care that we should, and must return to Him. By caring for His Church, the Body of Christ, we return as best we can, the immeasurable love given to us, and complete the infinite circle by which he offers His divine Grace, and we offer our praise.

Dear brother and sister Orthodox Christians, you will see in the following pages, various texts which describe how we can emulate our Lord in His loving kindness by caring for His Church, as he cares for us. We must clear out of our consciousness, the temptation of the devil that causes us to treat our church as a political institution which serves the purposes of the ambitious in gaining influence and power within the community of believers. Remember that our Lord admonished His Apostles for the same sin when they were considering who would be the leaders, by saying "He who seeks to be first will be last, and the last will be first", implying that those same positions apply eternally in the eyes of God. Let us remind those who fall under such temptation that they are leading themselves down a very dangerous path.

Rather, our genuine concern for one another, without motive, is the way that we care for the Body of Christ, His Church. From this attitude and manifestation of virtue, all blessings flow, and our Holy Church becomes stronger. Our level of stewardship, or care for our Church will be proportional to the blessings we receive. Let us be conscious of the blessings we have already been given and make a conscious choice to offer them back, for the sake of our own souls and the benefit of all. Let us emulate the Ultimate Steward, our Lord Himself.

Wishing you all of God's blessings and life within His eternal Kingdom,

Father Aleksa

DIVINE PEACE! CHRIST IS BORN!

PRESIDENT'S LETTER

Dear Fellow Parishioners:

On behalf of the Trusteeship, I would like to take this opportunity to extend our wishes for a blessed holiday season and a safe, healthy, & happy new year 2011. At this time of year, as Advent comes to an end, we once again celebrate the birth of Jesus and experience a rebirth ourselves as we welcome Him into our lives again. Whenever I hear our traditional Serbian Christmas greetings, I am reminded of Dickens' portrayal of Scrooge's nephew Fred, who offers his sincere & eloquent defense of Christmas to his uncle:

"...I have always thought of Christmas time, when it has come round -- apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that -- as a good time; a kind, forgiving, charitable, pleasant time: the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good; and I say, God bless it!"

Indeed, Christmas is that special time of year when we open our hearts and let Christ's peace permeate our souls, and the entire world seems just a little bit better. We are reminded of God's unselfish gift to us: His Son, Jesus Christ, whose lasting legacy is our Holy Orthodox Church, entrusted to us by Him. I am further reminded of the greatest lesson which our Lord taught us, memorialized in the Gospel of our own patron St. Luke the Evangelist (10:25-37):

"On one occasion an expert in the law stood up to test Jesus. „Teacher, "he asked, „what must I do to inherit eternal life? "

„What is written in the Law? "he replied. „How do you read it? "

He answered, „Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind "; and, „Love your

neighbor as yourself. "

„You have answered correctly, "Jesus replied. „Do this and you will live. "

But he wanted to justify himself, so he asked Jesus, „And who is my neighbor? "

In response, Jesus told the Parable of the Good Samaritan.

As we look back on 2010 and forward to 2011, we see ourselves as a parish going through a period of transition & examination of our collective identity. Like any other parish, we have encountered challenges and will do so in the future. However, if we are not growing & thriving, we are atrophying & dying. What separates the thriving from the dying is not that one encounters challenges and the other doesn't, but rather how the challenges are dealt with.

In the spirit of the peace of Nativity, I call on all of us to show our love for God and His Son by being Orthodox Christian Stewards to His Church and to each other. If we focus on taking care of His Church and each other on a daily basis, nothing will be impossible for us. We have much to look forward to in 2011: we have our building permit and the process is underway to raise funds to start the work. We will also be celebrating our 4th Annual Gala in March and our 50th Anniversary in June. Let us not forget this unique feeling of the peace of the Nativity among us. Remember what it feels like to stand in Church on Christmas and carry that feeling with you throughout the year.

Let us remember that we are fellow passengers on the same journey, that we are here to take care of our Church and each other, and that there is so much more which unites us than which divides us. In this way can we live up to the only real tasks we have before us, so beautifully expressed in the Gospel of St. Luke.

MIR BOZJI! HRISTOS SE RODI!

Mark A. Rasevic
President, Trusteeship

THE MEANING OF CHRISTMAS

Written by the Very Rev. Vladimir Berzonsky

"The Source of life and of Salvation from despair and the condition for the existence of the whole world is contained in only these three words: 'The Word became Flesh' [John 1:14]" (Feodor Dostoevsky, The Possessed drafts)

The question, "What does Christmas mean?" has as many answers as people in our society. Opportunity for merchants, vacation days for school children, parties and exchange of gifts even for non-Christians, since it has become a national holiday even in a nation that forbids official recognition. All including Christians, even Orthodox Christians, define the event by their own understanding, and by doing so limit the meaning of Christmas. There can be no definition, because the birth of the Son of God transcends every attempt to explain the inexplicable or comprehend the incomprehensible. We can only thank the Holy Trinity for the nativity of the Messiah and celebrate His life on earth.

Christmas is a mystery, a glorious event in history, the awesome phenomenon when *"Christ Jesus Who, being in the very nature of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant and coming in the likeness of men..."* (Philippians 2:5). The kenotic condescension of the Holy Trinity expressed by the evangelist John, *"The Word became flesh,"* can only be explained by the word "love." Such a divine love for human beings transcends the ability to grasp with our limited capacity, which is why the Orthodox Church services for this season, filled with joy, wonder and gratitude, point to the inexplicable event without even trying to elucidate the wonder.

"Heaven and earth join in celebration...Wise men and shepherds welcome Him...Angels and humans sing with joy..." The glorious hymn of laudation: *"God is with us!"* requires an explanation, because that phrase has been misused, wrongly applied and abused by some Christians through the ages. What it does not mean is that God endorses a nation or purpose against His other children. Gott mit uns, for example, was a

battle cry of Nazi Germany equal to the present day war shout of radical Muslims: Allahu akhbar! as those flying into the Twin Towers yelled. *"With us"* is the joyous awareness of the awesome mystery that Creator became Creature, the Eternal condescended to human limits including death, love beyond all human comprehension has manifested itself in Christ Jesus the Son of God Who became the Son of Man for our sake.

Christ appears on earth as the most precious Gift that we cannot hope to recompense, certainly never earn or comprehend. Why does God love us so much, and how can we repay Him? Nobody, not even the Lord Almighty, offers gifts without expecting something in return. We know there is nothing we have as our own except the present of freedom. We are not robots, and even if *"our days are like grass..."* (Psalm 103:15), nevertheless, in our brief life span we have time to consider the gift of life and the Source of life. We can come to the realization that this lifetime may be short, but the promise of the gift of eternity is part of the reason for the incarnation of the Son of God. Salvation is Christ's purpose for His birth. Christ is life, and yet He died so that we might share eternal life with Him. Yet another mystery.

He offers us life everlasting, but He does not insist we accept it -- or Him. He *"stands at the door and knocks,"* but it is for us to open to Him or leave Him outside. Such respect is almost too much; however, He treats us with a freedom that we feel we do not deserve or that we may not appreciate. We throw away our freedom with excess of passions, with some form of addiction to drugs, alcohol, overindulgence, wallowing in despair or foolish behavior -- and Jesus remains standing outside the door of our heart, patiently waiting to be invited inside. How can He love us that much?



ПРЕВАЗИЛАЖЕЊЕ ДУЖНИЧКОГ МЕНТАЛИТЕТА

Обрен Герић-Лос Анђелес, Калифорнија

У последњих неколико година и ја сам, као и многи дурги веома обрадован и охрабрен сведок промене која се догодила у неколико наших црквено-школских општина. Ово је промена “дужничког менталитета” у хришћанско старатељство. Наши јерарси и највећи део наших свештеника дају велику подршку овој промени. Ова промена не може да буде аутоматска или брза. На жалост, многи од нас одбијају било какву промену и радије подржавају стање какво јесте “Статус кво” и говоре негативно о Старатељству. Морамо имати на уму да људи понекад говоре из незнања и недостатка Православне хришћанске духовности. Неко може рећи да ми нисмо онакви какви су били као хришћани у првим вековима у времену после, и да не разумемо добро, да све што поседујемо, наше животе, наше породице, наше послове, наше таленте и наравно, наш новац, све је дар од Бога. Нисмо ни научили да део нашег новца и талената (првих плодова) треба да буде искоришћено за помоћ нашој браћи и сестрама у ширењу Јеванђеља и Божје љубави према свима.

Ја сам лично сведок да у току протеклих година велики број наших парохија у Америци не би могле да финансијски издржавају своје потребе да нису имале различите начине сакупљања новца, као на пример “Лас Вегас ноћи”, лутрије и остале игре на срећу као Бинго, који ће, хвала Богу ускоро бити укинут. Нико не може рећи да су наше цркве у губитку због “високих плата” које се дају свештеницима, зато што је истина да су наши свештеници међу најслабије плаћеним у поређењу са свештеницима из других братских Православних јурисдикција, а да не помињемо друге верске заједнице. Сада могу да кажем да има пуно разлога због којих наилазимо на финансијске проблеме у нашим парохијама. Лично мислим да је главни разлог наших проблема то што смо имали “дужнички менталитет” откако је наша црква присутна у овој земљи. Кад неко постане члан приватног клуба, било да је то голф, клуб за физичке активности, и слично, мора да плати своја месечна или годишња догувања.

Менаџменти ових организација планирају годишњи буџет и деле га по броју чланова. Број који се добије је сума новца која се дугује - чланарина – и сваки од чланова мора да плати како би се испунио планирани годишњи буџет. Када се трошкови одржавања ових клубова повећају, повећава се и годишње догување - чланарина. Чланови оваквих организација који редовно плаћају чланарину немају других новчаних обавеза према тим организацијама. Код нас у српским парохијама се често пута наилази на исти начин размишљања и поред тога што чланарина коју наши верници плаћају ни близу не покрива годишње трошкове наших парохија. Јас сам лично чуо

Србе који кажу: “Ја плаћам моја догувања - чланарину \$150 и не морам да дајем ништа више!” Господе смилуј се на нас! Библија нас учи да оно што посејемо то ћемо и жњети (Гал. 6,7) Стотину година ми смо сејали “чланарину” и наравно пожелели смо “дужнички менталитет”.

Недавно сам имао разговор са чланом управе из једне од наших већих парохија који је тврдио: “Наша парохија никада неће престати да примењује систем чланарине зато што се на тај начин верници присиљавају да попуне формулар и да управа одлучи да ли ће тај неко да постане “члан”.” Онда сам упитао: “Шта је са оним људима који су Православни верници, похађају цркву сваке недеље, исповедају се редовно, чија су деца у недељној школи и ко даје прилог од 1,000 долара годишње као старатељ. Да ли је ова особа члан парохије и да ли може да гласа на годишњим скупштинама?” Његов одговор је био чврст: “Не, јер није попунио формулар да би био примљен у чланство!” Значи, уколико неко плати чланарину од \$200 за годину дана, попуни формулар, дође у цркву два или три пута годишње, може се назвати чланом црквено-школске општине и може да гласа, насупрот некоме ко је искрени верник и практикује православну веру али нема право гласа, према раније описаној пракси. Мислим да треба да поново прочитам Дела апостолска, јер се не сећам да су апостоли тражили “формуларе за чланарину” у раној цркви или не здрави дуализам “Црквено-школске општине” и локалне парохије.

Хвала Богу, ово није случај у свакој парохији. 1998. године Српска православна парохија Светог Ђорђа у Сан Дијегу, Калифорнија под духовним вођством Протојереја ставрофора Божицара Драшковића и за време председника Вејна Папца одбацила је систем чланарине и прихватила програм старатељства. Са радошћу могу да известим да од 66 чланова колико су онда имали, данас парохија броји 228 старатеља који прилажу и дарују цркви више него икад. Верници парохије светог Ђорђа су разумели да су Православни хришћани позвани да буду верни старатељи онога што им је Бог дао у поверењу да треба да помажу Цркву у продужавању своје мисије. Нека семе “старатељства” које је посејано у Сан Дијегу, Фрезну, Алхамбри, Сијатлу, Лејк Форесту и Лакавани буде пример за све наше парохије и да будућност у овој земљи зависи у учењу наших лидера, очева и дедова, и посебно наше омладине да Божије земљско царство није базирано на “систему чланарине” већ на љубави – прво на Божијој љубави према нама и нашој према Богу, која се остварује кроз побожно даривање нашег времена, наших талената нашег богатства ради продужетка Његовог царства на земљи.

VOLUNTEERISM OR STEWARDSHIP

By Rev. Father Christopher Holwey

I would like to offer a few words here concerning the difference between volunteerism and stewardship, and how it correctly pertains to our life in the Church. Over the years, I have seen many of us in the church struggle to get more and more people to participate and "volunteer" to do what needs to be done to keep our churches going. Whether it be helping out once a year at the annual whatever, or being a part of the weekly and monthly life in the Church, we always seem to find ourselves, sooner or later, lamenting the fact that we do not have enough people "volunteering" to do all of the tasks and fill all of the roles that need to be done and filled. Well, I propose to you that one of the difficulties that I see in all of this is our focus.

Are we really looking for "volunteers" to do a project, or are we looking for stewards to fulfill a ministry?

As each new liturgical year roles around in September, we find ourselves looking for parishioners to teach in our Church School, sing in our choir, serve in the altar, oversee our Youth Ministry, join the organizations, usher, chant, cook, clean, plan for the future, pay the bills, make the necessary decisions, and so on, ad infinitum. Then, we look at them all and call them such wonderfully "dedicated volunteers," and try to be ever so careful not to put too many demands on them, or expect too much from them, because they are simply "volunteers." Well, enough of that word and mentality! May I humbly, yet boldly, say we are NOT volunteers. We are stewards! Our Archdiocese does not have a Department of Volunteerism, but rather a Department of Stewardship.

Some might say: "What's the difference? What's in a name? We're all working for the church anyway and trying to get the job done. Who cares what you call it!" Well, my friends, and brothers and sisters in Christ, there really is a big difference, and I feel that a name can make all the difference in the world, especially when that world is dealing with, and is, God's kingdom.

Let us, first of all, take a look at the definitions of each word and see how they present themselves. The word voluntary (as taken from the Random House Dictionary) means "done, made,

brought about, undertaken, etc., of one's own accord or by free choice; of, pertaining to, or acting in accord with the will." A volunteer is defined as "a person who voluntarily offers himself or herself for a service or undertaking; a person who performs a service willingly and without pay." Honestly, I have no problem with the word itself, since as you can see, we must all come to do what needs to be done in the Church out of our own free will. Even St. Paul says in 2 Corinthians: "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (9:7). Furthermore, none of us, I believe, would ever expect to be paid by the church for singing in the choir or teaching Church School. But, is there not much more to our life in the Church than simply doing something freely and without pay?

Well, let's look at stewardship. A steward is defined as "a person who manages another's property or financial affairs; one who administers anything as the agent of another or others; a person who has charge of the household of another, buying or obtaining food, directing the servants." As you can see, the focus is much different. As stewards, we are not simply coming of our own free will to accomplish a task, but more importantly, we are taking care of that which has been given to us by God. This is His World, His Church, His Property, and we are His Children and Stewards who have been entrusted with the care of it all. "The earth is the Lord's and the fulness thereof, the world and those who dwell therein" (Psalm 24:1). Furthermore, as we look at the pamphlet put out by our own Archdiocese's Department of Stewardship "Standing Ready to Serve," we read: "Life is a gift from God. All that we have in this life is part of that gift. Stewardship reinforces this belief and reminds us that our time, talents, and resources are the gifts through which we show our love and appreciation to God."

So, as the Lord Jesus Himself said to us, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master when he comes will

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find so doing. Truly, I say to you, he will set him over all his possessions" (Luke 12:42-44). As faithful stewards of God's holy House, we have a sacred obligation and responsibility not simply to volunteer a few extra moments, but rather to humbly and joyfully offer our time, our talents, and our resources back to God in the management and care of that which He has given to us. And this responsibility belongs to all of us, clergy and laity alike. St. Paul wrote to Titus and told him to "appoint elders (presbyters) in every town," and referred to the bishop as "God's steward," specifying the many qualities he will need to be a good steward and overseer of God's holy House (1:5ff). We can see the depth of this as well in Jesus's words to Peter: "'Simon, son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Feed my lambs...Tend my sheep... Feed my sheep'" (John 21:15-19). And again, when St. Paul was speaking about his own ministry of preaching the gospel, he said: "Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission" (1 Corinthians 9:16-17). In Greek, this word commission is the word for stewardship. So you see that even if he did not want to do it of his own free will, he knew that he must preach anyway, for that was what was entrusted to him by God!

As for the laity, the words of the two Patrons of our Patriarchate, SS. Peter and Paul, are quite straightforward. From St. Paul: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy" (1 Corinthians 4:1-2); and from St. Peter: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (1 Peter 4:10).

Yes, it is true, my friends! There is no human being alive who has not received a gift from God. We have all been blessed by God with certain gifts and talents – and opportunities to use them! – and are called upon to give back a portion of these blessings in thanksgiving for what we have received, and for the glory of His holy Name. This is what we call Total Parish Involvement. "Now there

are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good" (1 Corinthians 12:4-7). So, whether we are serving at the altar, changing the candles, working on the budget, vacuuming the carpet, singing in the choir, fixing the broken door, teaching Church School, cooking in the kitchen, overseeing Youth Ministry, cutting the grass, teaching Bible Study, chanting, greeting people in the back of the church, making Holy Bread, offering a donation, putting the Festival or Bazaar together, cataloguing books for the library, counting the money, working in the office, visiting the lost sheep, staying after to lock the doors, visiting the sick and shut-ins, reading the epistle, ushering, folding the weekly bulletin, planning a special event, visiting those in prison, caring for the elderly, serving coffee hour, working in an organization, serving on the Parish Council, preaching a sermon, or being a shut-in who can't get out of the house yet prays each day for our people and calls others on the phone once in a while to simply say hello, – and whatever else I may have forgotten – we are ALL of infinite value to our God and a vital part of the management and stewardship of His holy Church. This shows us, then, that the Church is not a charity at which we volunteer; rather, She is our Mother whom we serve.

Let us, therefore, be faithful and righteous in our stewardship. "He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own?" (Luke 16:10-12). Remember, in the Parable of the Talents (Matthew 25), the Master was not upset because the third servant didn't volunteer, but rather because he didn't make good use of his talent, and did not care properly for that with which he was entrusted. Let us all go forth and be faithful to our calling, each in his or her own way, and as we heard in the Conference theme a few years ago: "See that you fulfil the ministry which you have received in the Lord" (Colossians 4:17).



IN MEMORIAM - IVANA POPOVIĆ

Ivana D. Popović (née Popović) died in her house in Bethesda, MD on November 10, 2010.

Ivana was born on the family estate in the village of Sinošević, Pocerina in Serbia. She grew up in the foothills of the historically important mountain Cer. After graduating from high school in Šabac, she spent a year at a finishing school in Nice, France.

As a little girl she lived through the Balkan War and World War I, as well as the evacuation to Niš. In 1954 and 1955 she spent 16 months in the Šabac prison where the communist regime in Tito's Yugoslavia wanted to prosecute her, just as they did Milovan Djilas, as an enemy of the people for "crimes against the state and the people." She was found innocent on all charges.

In 1956, Ivana immigrated to the USA to join her husband, former lawyer Dragutin D. Popović, her daughter Ružica, her sister and brother-in-law Jelka and Janko Janković. Although without any knowledge of the English language she got employment as seamstress in the department

store IDA on Georgia Avenue in Washington, DC. There she worked until her retirement making many lasting friendships.

Almost 50 years ago, she was one of the founders of the first Serbian Orthodox Church of Saint Luke. She was a member of the Circle of Serbian Sisters.

Ivana enjoyed good health and was actively involved in many things during her very long life.

May God have mercy on her soul and grant her entry into the Heavenly Kingdom. May she rest in peace in the soil of her adopted country.



IN MEMORIAM - MICHAEL SAVICH



At 5:20 am June 16, **Michael Savich**, twin brother of Alexandra; eldest brother to sisters Maja Savich Mora and Stoja Savich; uncle to niece Selene and recently born twin nephews, Jason and Justin; son of his late parents Nenad Savich of Andrijevice, Crna Gora and Margaretha Antonia Wessmann Savich of Lubeck, Germany; and numerous family abroad; went to be with our Lord in heaven.

Vecnaja pamjat!

Michael spent the majority of his career in public service in Chicago with the Social Security Administration, where he garnered 19 awards for efficiencies and innovations in that agency, a record exceeding by 16 that of the next most awarded honoree. Michael also served with the Commodities Futures Trading Commission, where his brilliant work brought down the scandal-ridden Kemper Peat Marwick financial firm, resulting in the the largest financial penalty against a U.S. firm at that point in time. He obtained the MBA from University of Chicago and BA from Indiana University.

May Michael Savich's Memory be eternal!

RADMILA STAPLES

Radmila Staples, devoted member of St. Luke Serbian Orthodox Church, died in July of natural causes at her home in Mt. Vernon, VA. Recently retired, Radmila was a long time member of the Kolo Sestara Mala Gospojina, as well author of a cookbook on Serbian cuisine. She is the daughter of Djordje and Nadezda Marich of Belgrade; the widow of John M. Staples; mother of Victoria Victory and Suzanne Staples; grandmother of Margaret, Kathleen, and Abigail. Radmila also is survived by her only sibling Radenko Marich

and nephew Nebojsa, both in Belgrade; and nephew Dejan Marich of Arizona.

Visitation at 6 pm and funeral service at 7:15 pm took place Monday, July 26 at Demaine Funeral Home, 5308 Backlick Road, Springfield, VA 22151. Internment took place Tuesday at 12:30 pm at National Memorial Park in Fairfax, VA. Condolences may be sent to the Victory Family, 318 Wagner Av, Mamaroneck, NY 10543.

May Radmila Staples' Memory be eternal!

MIHJALO MIHAJLOV

Long time Washington, DC resident and one of the most well known Yugoslav dissidents **Mihajlo Mihajlov** passed away in Belgrade in early March.

Mrs. Maria Mihajlov Ivusic and her husband, Christopher, and the Executive Board of The Democracy International invited everybody to participate on April 25, 2010, in the 40-day Memorial Service for her late brother, Misha Mihajlov.

The Memorial Service took place in the St. Luka Serbian Orthodox Church, at around 11:30 a.m. after the main Liturgy. To remember our dear Misha informally we met Sunday, May 16 at 6 p.m. to enjoy his favorite food at his favorite restaurant, the Cosmopolitan Grill, compliments of the Ivusic family.

May Mihajlo Mihajlov's Memory be eternal!



Serbian Orthodox Bishop of Eastern America

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"For just as the body without spirit is dead, so faith without works is also dead" (James 2:26)

Dear brothers and sisters,

These words, even though spoken nearly two thousand years ago, are always contemporary. Their value is eternal. The Holy Apostle James, the Brother of the Lord according to the flesh (Gal 1:19), advises his contemporaries and fellow countrymen that faith, if it is only [confessed] with one's lips and in words alone, is dead in and of itself. It dissipates in the cosmos. Contrary to this, "faith working through love" (Gal 5:6) brings about salvation.

These words are also directed to us. If we truly wish to greet the holy Feast of the Nativity of Christ in a manner worthy of the Gospel, then we need to do this with faith which is active. In this the newborn Christ-child rejoices the most, for we do not do this for Him, but for our brothers and sisters for His sake. He has everything and lacks nothing, but He asked of us to be merciful and loving towards the least of His brethren: the poor, needy, orphans, suffering, sick and those imprisoned (Mt 25:40).

Just as you have, my beloved, shown your faith through your good deeds toward our Diocese, parishes and monasteries, both here and in the old country, we ask that even now you do the same, especially for our people who have suffered great material losses this fall in both floods and an earthquake. Let us recall the words of great teacher of the Church, Clement of Alexandria: "Sins are eradicated by works of charity and faith".

Sending you our paternal blessing, with all our heart we greet you with these joyous words:

CHRIST IS BORN!
INDEED HE IS BORN!
HAPPY AND BLESSED 2011!

+ *Mitrophan*

BISHOP
OF EASTERN AMERICA

SAVE THE DATE!

Saturday, March 5th 2011

4th Annual Gala to benefit

St. Luke Serbian Orthodox Church of Metropolitan Washington

*At the Mayflower Hotel
Washington, DC*

Formal Invitation to Follow



2010 Gala: His Imperial Highness Prince Ermias Sahle-Selassie Halie-Selassie and Serbia's Vice-president Božidar Đelić

GRADUATION



Ivana Vania Aksentijevich, the daughter of Drs. Ivan and Ivona Aksentijevich, graduated this past May from Georgetown University in Washington, DC. A high school graduate of Stone Ridge School of the Sacred Heart in Bethesda, Maryland, Vania completed a double major in English and History in the Georgetown College and spent a year abroad at the University College of London in England. She is traveling in Europe for the summer and preparing for the LSAT with plans to apply to law schools in the fall.



СРПСКИ ПРАВОСЛАВНИ ЕПИСКОП ИСТОЧНОАМЕРИЧКИ

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Rt. Rev. Bishop Mitrophan
Бр. 523

Phone (724) 772-8866
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Пред Божић, 2010

“Јер као што је тијело без духа мртво, тако је и вјера без дијела мртва” (Јак. 2, 26)

Драга браћо и сестре,

Ове речи, иако изговорене скоро пре двадесет векова, увек су савремене. Њихова вредност је вечна. Св. Апостол Јаков, Брат Господњи по телу (Гал. 1, 19), саветује својим савременицима и саплеменицима да вера само на устима и речима, мртва је сама по себи. Одлази у етар. Насупрот томе, “вера која кроз љубав ради” (Гал. 5, 6), спасоносна је.

И нама су ове речи упућене. Јер ако стварно хоћемо да јеванђелски дочекао свете празнике Христовог Рођења, онда то можемо учинити само кроз делотворну веру. Томе ће се Новорођени Богомладенац највише радовати. Ми то не чинимо Њему, него ради Њега нашој браћи и сестрама. Он има све и ништа му не недостаје. Али тражи од нас да имамо милости и љубави према Његовој малој браћи: сиромашнима, беднима, сиротима, напаћенима, болеснима и утамниченима (Мт. 25, 40).

Као што сте до сада, љубљени моји, показивали своју веру кроз добра дела према нашој Епархији, парохијама и манастирима, како овде тако и у старом крају, молимо Вас да исто сада покажете, нарочито према нашим народу који је ове јесени претрпео велику материјану штету у поплавама и земљотресу. Сетимо се речи великог црквеног учитеља Климента Александријског: “Греси се истерују милостињом и делима вере”.

Шаљући Вам свој очински благослов, од срца Вас поздрављамо радосним речима:

**ХРИСТОС РОДИ!
ВА ИСТИНУ СЕ РОДИ!
СРЕЋНА И БОГОМ ВЛАГОСЛОВЕНА 2011!**

ЕПИСКОП ИСТОЧНОАМЕРИЧКИ

+ Митрофан

IMPORTANT DATES:

- **CHRISTMAS EVE—Thu 1/6/11**
St. Mark Church—7124 River Road, Bethesda MD
6-8PM Dinner
8PM Vigil, followed by fellowship
- **CHRISTMAS DAY—Fri 1/7/11**
St. Mark Church—7124 River Road
10AM Divine Liturgy
- **ST SAVA —Sat 1/29/11**
More information to follow
- **Theophany with Blessing of Water—Wed 1/19/11**
Our Chapel—10660 River Road, Potomac MD
9:30AM Divine Liturgy
- **St John the Baptist—Thu 1/20/11**
9:30 Divine Liturgy - Our Chapel
- **БАДЊЕ ВЕЧЕ—Чет 1/6/11**
Црква Св. Марка—River Road, Bethesda MD
18-20Ч Вечера
20Ч Бденије, послје послужење
- **БОЖИЋ—Пет 1/7/11**
Црква Св. Марка—River Road, Bethesda
10Ч Света Литургија
- **СВ. САВА—Суб 1/29/11**
Послаћемо више информација
- **Богојављење и благосиљање воде—Сре 1/19/11**
Капела Цркве Св. Лука—10660 River Road, Potomac MD
9:30Ч Света Литургија
- **Св Јован Крститељ - Чет 1/20/11**
9:30Ч Света Литургија—Капела

ST. LUKE SERBIAN ORTHODOX CHURCH

**10660 River Road
Potomac, MD 20854**

Phone: 301-299-2704

Fax: 301.576.5664

www.svluka.org

