

СРПСКИ ГЛАСНИК / SERBIAN HERALD

St. George Serbian Orthodox Church

New Gracanica – Midwestern America Diocese
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**Church Slava
and Mortgage
Burning
Celebration
May 9, 2021**



Christ is in our midst.

A lot has happened in the last 7 months for us at St. George. The most important thing, of course, that happened was celebrating Pascha the Resurrection of our Lord Jesus Christ, the Son of God. The other very important thing is our 2nd Pascha - our patron Saint, our Slava of St. George. That weekend we also burned our mortgage for our parish's property, a great milestone indeed and one to celebrate.

It was a glorious weekend for all our parishioners. Glory to God we were visited by our diocesan Hierarchy, Bishop Longin (Krcic). Along with the Bishop there were many clergy serving with us and many guests from several states.

Of course, our local clergy was present, firstly our parish Deacon, Fr. Deacon Joseph Henre. Thank you, Father Deacon for serving Christ and beautifying our services in our parish! Our 2nd longest serving parish Priest, Fr. Aleksandar Bugarin came from Joliet to pray and celebrate with us. He was the Parish Priest of St. George when the construction project of our church building was started.

From our local monastery Hieromonk Fr. Aleksii and his deacon, Fr. Deacon Theophan, and Fr. Deacon Jonathan Reavis joined us. Frs. Sasa Petrovic from Omaha and Vladimir Terzic from Des Moines also joined us on Saturday night. Fr. Turbo Qualls from our sister parish of St. Mary's also participated.

Fr. Protodeacon Milovan Gogic, the bishop's personal deacon, drove the Bishop and with his voice lifted up the event. Finally, the Bishop's attendant Stefan Radovic helped make sure the hierarchical service went smoothly as His Grace's subdeacon. Thank you all for serving on this special day!

We were also blessed to add a Reader to the clergy roster, our own Brad Hijaz. He was tonsured a Reader, the first step of the priesthood, by Bishop Longin. Many years!

If things had gone to plan last year our Kuma would have been the late Helen Feden. May her memory be eternal! She served as president of our parish board when the construction project of the Church building started. Her family: Lisa Gribble, Lynne Braun, Jordan Beeves, Dani Braun, and Alex Braun, stood together as Kumovi in her honor and we heard beautifully touching and heartfelt speeches from them.

We can't forget Peter Bajich and Helen Kennon who both, in their own respective times, served as Head of the Building Committee. Thank you both for giving it your all to make this project come true!

Who can forget our current parish board President Paul Bajich who served for the last several years as our church president while the parish was on the last part of paying off our mortgage, receiving a new priest, and an untimely pandemic. It was no small feat, nor an easy time! Thank you for what you do!

Thank you to Aleksandar and Sanja Milosevic for organizing the Zabava Saturday night and adding to the joyous celebration, and to all who contributed to make the evening happen as great as it did.

Where would we be without the backbone of the parish - the Kolo? The Kolo has made this event possible and all of our events possible. Thank you to all who labored for our Kolo! We couldn't have made it without you.

Many who started on this journey of paying off the mortgage with us almost two decades ago are no longer with us in body, but they are in spirit! May their memory be eternal! And may we be worthy to be called their descendants and heirs in word and in deed.

Even though I've mentioned the clergy, the board, the Kolo, the sponsors, kumovi, builders, singers, I'm not done.

The fact is – each and every one of you does incredible work for our parish. It's the greatest thing you can do - for your parish and for yourself. Do you know what it is? Prayer, taking part in the Sacraments regularly, and supporting your parish.

Since our parish is fully our own and fully free from the 'death bond' (aka "mortgage") we need to give glory to God for making this possible, and for working through our people to make it happen. Paying the mortgage off is no small task. There are millions of people who will never be able to. But God has given us the will, the wisdom, the strength, the unity, and the knowledge to accomplish this. I am proud to have been a part of it, at least at the tail end of this process, standing on the shoulders of those who came before me.

May the God Man Lord Jesus Christ bless all of you for your great service to His Holy Church!

In Christ
Fr. Radomir Plavsic



**Donations to our
Church can be made on
our website:
www.st-george-church.org**

**given at Church, or
mailed to our
church address:
11001 Greenwood St.,
Lenexa, KS 66215.**

Христос је међу нама!

Много тога се десило у нашој парохији ових последњих 7 месеци. Најважнија ствар је наравно било празновање Свете Пасхе, Васкрсење нашег Господа Исуса Христа, Сина Божијег. Друга али и исто јако важна ствар, наша друга Пасха, је наш небески покровитељ, наша слава – Св. Ђорђе - Ђурђевдан. На тај викенд такође смо спалили хипотеку на наше имање. Заиста велико достигнуће и разлог за славље!

Био је то изванредан викенд за све наше парохијане. Слава Богу, наш надлежни архијереј, Његово Преосвештенство, Владика Лонгин је посетио нашу парохију. Уз њега, придружио нам се и велики број свештеника и гостију.

Наравно, наш месно свештенство је било присутно. Најпре, наш парохијски Ђакон, О. Џосиф Хенри (Fr. Deacon Joseph Henre). Хвала оче Ђаконе на вашем служењу Христу и што улепшавате богослужење у нашој парохији! Наш други парох са најдужим стажем, свештеник Александар Бугарин дошао је из Џолијета да се моли и слави са нама. Он је био парох наше парохије кад је започет пројекат изградње наше црквене зграде и сале.

Из нашег манастира дошао је Јеромонах о. Алексије и његов ђакон О. Теофан и Ђакон Џонатан Ривис (Fr. Jonathan Reavis). Свештеници Сапа Петровић из Омахе и О. Владимир Терзић из Демојна су се придружили у суботу увече и појали за певницом. Такође свештеник Турбо Куалс (Fr. Turbo Qualls) из сестринске парохије св. Марије Епићанке је саслуживао са нама.

Протођакон Милован Гогоћ, лични ђакон владике Лонгина, довезао је Владиду, а својим гласом је узвишио наше славље. На крају, Владикин помоћник, Стефан Радовић, и као ипођакон је водио рачуна да Архијерејска литургија протекне у најбољем реду.

Још смо били благословени да додајемо Чтеца нашој парохији, нашег Брадли Хицаз (Bradley Hijaz). Био је пострижен у Чтеца први степен свештенства од руку Вл. Лонгина. Многаја љета!

Да је све ишло по плану прошле године наш Кума требала је да буде покојна +Јелена Феден. Нека јој је Вечнаја Памјат! Он је служила као председница нашег парохијског одбора кад је започет пројекат изградње црквене зграде. Њена породица, Лиса Грибал, Лин Браун, Џордан Бивз, и Дани Браун, заједно су стајали као Кумови у њеном месту и чули смо њихове лепе и дирљиве говоре.

Не можемо заборавити Петра Бајића и Јелену Жакула Кенон који су обоје, свако у своје време, служили као Шеф Грађевинског Одбора. Хвала вама двома што сте дали све од себе да остваримо овај пројекат.

Такође не смемо заборавити нашег садашњег Председника Парохијског Одбора Павла Бајића који је служио задњих неколико година на тој функцији док је парохија отплаћивала хипотеку, добила новог пароха, и неочекивану пандемију. Није мала ствар ни лако време. Хвала ти за твој труд!

Хвала Александру и Сањи Милошевић на организовању Забаве у суботу увече, што је допунило наше радосно славље. Свима који се допринели организацији такође хвала!

Где бисмо били без кичме наш пароксије - нашег Кола Сестара? Наше Коло је омогућило овај догађај и све остале догађаје у нашој пароксији. Хвала свима који су се трудиле за наше Коло! Не бисмо успели без вас!

Многи који су почели овај пут отплаћивања хипотеке са нама пре скоро 2 деценије нису више са нама у телу али јесу у духу! Нека им је вечан спомен! Дај да ми будемо достојни да се зовемо њихови потомци и наследници речју и делом.

Иако сам споменуо свештенство, одбор, коло, кумове, градитеље, појце, нисам завршио.

Чињеница је – свако од вас много чини за нашу пароксију. То најбоља ствар што можете урадити – за вашу пароксију и за себе. Хоћете знати шта то тачно? Молитва, редовно учествовање у Светим Тајнама, и подршка вашој пароксији.

Пошто је наша пароксија сада потпуно наша и путнуно слободна од 'везе смртне' (т.ј. mortgage-хипотека) морамо да слаavimo Бога зато што је то Он омогућио и радио преко наших људи да то остваримо. Отплатити хипотеку никако није мала ствар. Постоје милиони људи који никад то неће моћи урадити. Али Бог је нам дао вољу, мудрост, снагу, јединство, и знање да то постигнемо. Поносан сам што сам био део тога, барем на крају процеса, стојећи на раменима на оних који су дошле пре мене.

Нека Богочовек Господ Исус Христос благослови све вас за ваше велико служење Његовој Светој Цркви.

У Христу
О. Радомир Плавшић

Message from the SerbFest Chairman:

Wow what a great weekend! All the hard work and comaraderie made this a great and successful event. Everyone working together and supporting each other eased the burden for all. Thanks to each and every one of you and to God that we could continue this tradition, even if it was in a "lite" version. There's much to be said for being organized.

The singing and laughter were added bonuses... Again, Hvala,

Mark Milosovich

Dear St. George Parishioners:

I hope everyone is enjoying the summer weather and continuing, with renewed enthusiasm and positive thoughts, an increase in your Christian beliefs and responsibilities!

The past several months have been extremely busy at our parish, here are a few of the highlights:

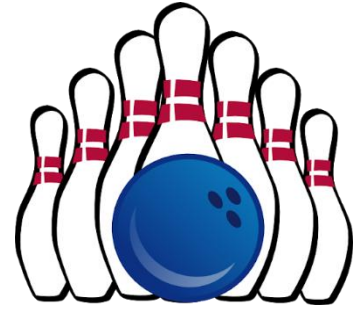
1. Pascha (Easter) – Holy Week services were well attended culminating in a very spiritual Holy Pascha Sunday Celebration. Hristos Voskrese! The children were very excited to see their friends and participate in the annual Easter Egg Hunt!
2. Church Slava & Mortgage Burning Celebration – What an amazing weekend, highlighted by His Grace Bishop Longin joining us and leading us in our religious services. Additionally, we celebrated the burning of our mortgage. What an accomplishment our parish was able to complete in only a short time. Please see the additional write-up of this weekend.
 - a. A picture booklet of this historic weekend was prepared by Slobodan Kanatzar and Maggie Barnett, using the pictures provided by Bob Cubric. For those interested in purchasing this book, they are available at church or please contact Brad Hijaz.
3. SerbFest 2021 - The weekend of June 4th & 5th we held our annual SerbFest and what an exciting event! Thanks again to our Chairman, Mark Milosovich, and all the individuals, both young and old, that assisted with making this event so successful! There were over 100 online orders and an additional 75 “drive-up” orders. The customers were so excited and happy that, although it was a curbside pickup, they were able to order their Serbian favorites and they look forward to attending our Kolo Bazaar in November! A special thanks goes to Bosko Jovanovic and his family for providing the cevaps and pork. Hvala Puno!
4. Annual Bowling Tournament - Our annual bowling tournament was held on Saturday, June 26th, with over 70 bowlers participating. A special thanks goes to Mike and Michelle Kimbell for their sponsorship of this event. A dinner buffet followed at Saint George Cultural Center with Jelena Miller, Lisa Gribble and Lynne Braun coordinating the dinner. The first place team, managed by Jack Meyers, consisted of Paul Aines, Alex Cheyney, Cole Gray and Paul Bajich, while the second place team consisted of Simo Bajich, Teddy Kouris, Andrew Kouris and Jackson Penny.

Thanks for taking the time to read this and I hope to see you in church very soon!

Paul Bajich

Church President: 2018-2021

“Ask not what the Church can do for you,
But what You can do for YOUR Church.”



First Place Team: Left to Right: Alex Cheyney, Paul Aines, Jack Meyers, Paul Bajich, and Cole Gray

**Annual
St. George
Bowling
Tournament**

**Saturday,
June 26, 2021**

**Second Place Team: Left to Right:
Teddy Kouris, Simo Bajich,
and Jackson Penney,
Not Pictured: Andrew Kouris**



What an Amazing Religious & Moving Experience -
St. George Church Slava Weekend!
May 8th & 9th, 2021

With His Grace Bishop Longin joining us, along with Father Aleksandar Bugarin (our former priest), Father Sasa Petrovich (Omaha, NE), Father Vladimir Terzic (Des Moines, IA), Father Deacon Milovan, our own Father Radomir Plavsic and numerous other clergy, both for Saturday night service and Sunday Hierarchal Divine Liturgy, it made for a very special weekend.

Starting with vespers on Saturday night, which included a memorial service for all reposed church members and clergy, followed by dinner (graciously donated and organized by the Milosevich and Lugonja families) and entertainment (provided by Anica Milenkovic and Peja on the keyboards) everyone was enjoying the festivities.

On Sunday, Hierarchal Divine Liturgy started with the Greeting of His Grace Bishop Longin at 9:45am. During the beginning of the service, our own Brad Hijaz was tonsured a Reader. Congratulations to Brad! After the conclusion of the Liturgy, a procession around the church was led by our altar boys, followed by the banners and flag carriers, clergy, Kumovi, choir and the parishioners. After the completion of the procession, the blessing of the Kolach and Koljivo took place in front of the church.

Our Sunday banquet, which was prepared and provided by our Kolo was plentiful and delicious. Puna Hvala to our Kolo! Our weekend would not have been as successful and amazing without the assistance and hard work of these individuals! A special thanks to Shauna Bajich, Kolo President, and Seja Bajich, Kolo Board member, for organizing and planning this event.

The highlight of the speeches were those shared by the family of the Slava Kumovi, Dani Braun, Jordan Beeves and Lisa Gribble. They all spoke in honor of their late grandmother/mother, +Helen Feden, a long-time church member, who served as the Church president, Kolo president and member of various other boards of the Church. Additionally, Peter Bajich gave a brief history of the relocation of our parish from Kansas City, KS to our current location in Lenexa, KS.

At the conclusion of the speeches, the Burning of the Mortgage took place. His Grace Bishop Longin shared a special prayer and congratulatory remarks for our parish. We then proceeded outside for the actual burning of the mortgage. A very special thanks goes to our entire parish as we were able to payoff our loan of over \$5 million in less than sixteen years! What an amazing accomplishment!

The Bajich Brothers Orchestra, who provided musical entertainment during the banquet, again provided music for kolo dancing and singing.

There are plenty of individuals that deserve thank you's, which I attempted to address during the speeches, but I would like to thank everyone again who made this weekend special!

We have uploaded numerous photos (and more to come) of the weekend on the Church Website, so please take a moment to view these photos that were provided by Bob Cubric.

Hristos Voskrese – Sretna Crkva Slava

Paul Bajich
Church President



Kolo Sisters Report

Happy Summer! We are off to a great first half of 2021! Thank you to all who helped with Easter, Slava and SerbFest. They were all great celebrations and much needed after the crazy year of 2020. Now we are moving onto some more fun, the Bazaar. We have begun the planning for the Bazaar, November 20, 2021. Please mark your calendars to either work or support this wonderful festival. Starting in July, we will begin preparing many foods and would love your support. Please talk to me after Divine Liturgy on Sundays or contact me at 913-634-1921 if you would like to come help in preparations for the Bazaar. I guarantee we will have a job for everyone!

Thank you for all your support!

Shauna Bajich, Kolo President



EOYC Church Camp

The Eastern Orthodox Youth Camp (EOYC) will be hosting a day camp in 2021 at our church, Thursday through Saturday, August 5th – 7th. Registration costs for the day camp will be \$50 per camper and includes a t-shirt and dinner on all 3 nights. Campers aged 7 to 18 are welcome. Activities for the day camp will include sports, crafts, dance & music, religion, and evening events. Arrival each day after lunch (approximately 1:30PM). 2nd through 8th graders will need to be picked up each evening at 8:30pm. High school campers will need to leave by 10:30pm. Please visit the EOYC website to register your child(ren):

www.myeoyc.com/2021

If you have any questions, please contact Dr. Jelena Ozegovic, Camp Director



Greetings from St George Lodge #43!

Happy 4th of July to all our Lodge and Church members! We hope your summer is going great and everyone is staying as safe as possible. We all just wanted to drop a quick note to everyone who may be thinking of joining our Lodge. If you have questions about the SNF or products that are available, you can contact me at 816.599.0114, one of our officers listed below, or search on the SNF website. That site is <https://www.snf4u.com>. Thank you all again and enjoy the summer.

Our Lodge officers for this year are:

Stephen Lemley, President

Mary Jean Venema, Vice President

Donna Lemley, Secretary

Beverly Sobotka, Treasurer



NEWS FROM THE SSS ST. GEORGE CHOIR

The St. George Choir held its annual Vidovdan Day Celebration on June 27th to commemorate all those who gave their lives for freedom and Orthodoxy from the Battle of Kosovo in 1389 until the present. This year was extra special as we combined the event with the celebration of our Choir Slava, St. Nikolaj of Zica, which usually is held in March. We were honored to have Helen Zakula Kennon as our Kuma for this year. She made a beautiful Kolac and Koljivo which were blessed in church. Helen has been a choir member since 1982 and has also been not only the Choir President but also a past Kolo President as well as on the Church Executive Board. No grass grows under her feet!

I would like to thank everyone for their support at the luncheon, both by being present and by the generosity of donations we received. Thanks also to Evica Jackson and Marija Bajich for assisting with the luncheon, Beverly Sobotka for the candles and corsage, and Shauna Bajich for the decorations.

Upcoming events are a performance-only Ethnic Festival, August 20-21, and the SSF Choral Festival being held in Phoenix, AZ over Labor Day week-end.

Even though the Choir will be small in number for the SSF Festival, we are able to participate. Directing the mass choir will be our own Brad Hijaz (SSF President) in his debut!

We are hoping to host our annual fall concert Oct. 16-17, with the St. Nicholas Choir of Omaha as our guest, as we are patiently waiting for their response to our invitation.

Thanks again for your support and singing along with us on Sundays!
MCubric, Choir President

Sick? Dying? When to call the priest:

If you or someone you care about are seriously ill, you should call the priest right away. If you put it off, there might be a point where the sick person may *not be able to communicate* or swallow Holy Communion.

Don't say: «It's not bad enough to call the priest.» When the priest arrives, it does not mean death has come to that person. The priest brings prayers and the Body and Blood of Christ unto the *healing* of soul and body.

The priest brings the life and light of Christ - not death or a sign of death. Give your loved ones a chance to prepare spiritually for the next life - while they are mentally and physically able to do so.

Don't wait until they are unresponsive. It is impossible to prepare for the next life if you're unable to wake up. Confession and communion cannot be served.

If you're just sick, the priest can read prayers for healing and administer Holy Communion. Even if you think a person is not seriously ill, call the priest anyway because sometimes an illness takes a turn for the worse.

Death can be sudden as many of you reading this know. So, please, when in doubt – call the priest.

Болестан? Умиреш? Када требаш звати свештеник:

Вероватно сте се то питали ако сте болесни или умирате или неко друго је болестан или умире. Одговор је јасан: зовите га одмах.

Ако одложите доћићи моменат кад вама или неком другоме неће бити могуће да комуницирате, да се исповедате, или прогутати св. Причешће.

Немојте да кажете: “Није још време да се зове свештеник, није толико лош”.

Кад дође свештеник не значи да је човек ‘готов’, није то као у чувеном филму «Маратонци Трче Почасни Круг» кад Мирко Топаловић гледа са гране кад долази свештеник у кућу покојника и викне “готов је!».

Иако је само црни хумор али није тако! Свештеник није знак да ја дошла смрт. Време да се зове свештеник треба бити пре него што човек умре, док је свестан а не само након смрти.

Свештеник доноси живот и светлост Христа а не смрти. Дајте човеку прилику да се исповеда и причести на живот вечни.

Иако човек није болестан до смрти ствари се могу брзо променити и смрти доћи изненада. Чак ако особа није будна свештеник може читати молитве исцељења.

Ако нисте сигурни – зовите свештеника

Clergy and Laity in the Orthodox Church. Taken from OCA.com

No one would deny that the clergy-laity issue in our church here in America is both an urgent and confused one. It is urgent because the progress of the church is often hindered by mistrust and conflicts, misunderstandings and frustrations.

An Urgent Issue

No one would deny that the clergy-laity issue in our church here in America is both an urgent and confused one. It is urgent because the progress of the church is often hindered by mistrust and conflicts, misunderstandings and frustrations. It is confused for there has been no constructive and sincere discussion, no real attempt to understand it in the light of our faith and in terms of our real situation. It is indeed a paradox for from both sides, the clerical and the lay, comes the same complaint: Priests and laymen alike proclaim that their respective rights are denied, their responsibilities and possibilities of action limited.

If the priest speaks sometimes of the lay “tyrannies”, the laity denounce the “bossism” of the priest. Who is right, who is wrong? And are we to continue in this frustrating “civil war” at a time when we need unity and the total mobilization of all our resources to withstand the challenge of the modern world? When Catholics and Protestants outnumber us by 150 to 1, the younger generations shake in their attachment to Orthodoxy and we must count on each one for the gigantic tasks that we face? We call ourselves Orthodox — i.e. men of the true faith. We ought then to be capable of finding in their true faith guiding principles and positive solutions to all our problems...

The present way is nothing more than an attempt to clarify the issue under discussion. Although written by a priest, its purpose is not to “take side”, for in my opinion, there are no sides to be taken but a misunderstanding to be dissipated. This misunderstanding, to be sure, has deep roots in a rather unprecedented situation in which we have to live as Orthodox. It can not be cleared by mere quotations from canons and ancient texts. Yet, it is still a misunderstanding. This is what all people of good faith must understand. It requires only that we honestly and sincerely put the interests of our church above our personal “likes” and “dislikes”, overcome our inhibitions and breathe the pure air of the wonderful and glorious faith which is ours.

Clarification of Terms

A major source of the misunderstanding, strange as it may seem, is terminological. The terms clergy and laity are used all the time, yet, without a clear understanding of their proper — i.e. Orthodox, meaning. People do not realize that between such Orthodox meaning and the current one, which we find in, say, Webster’s Dictionary, there exists a rather radical difference. We must begin, then, by restoring to the terms we use their true significance.

In Webster, lay is defined as:

“of or pertaining to the laity as distinct from the clergy” or
“not of or from a particular profession”.

As to clergy, the definition reads as follows:

“in the Christian Church, the body of men ordained to the service of God, ministry”.

Both definitions imply, first, an opposition: laity is opposed to clergy and clergy to laity. They imply, also, in a case of laity, a negation. A layman is someone who has no particular status (not a particular profession). These definitions, accepted virtually in all Western languages, reflect a specifically Western religious background and history. They are rooted in the great conflicts which opposed in the Middle Ages the spiritual power to the secular one, the Church and the state. They have, however, nothing to do with the initial Christians use of both terms, which is alone the norm for the Orthodox Church.

The Meaning of “Lay”

The words lay, laity, layman come from the Greek word laos which means people. “Laikos,” layman, is the one who belongs to the people, who is a member of an organic and organized community. It is, in other words, not a negative, but a highly positive term. It implies the ideas of full, responsible, active membership as opposed, for example, to the status of a candidate. Yet the Christian use made this term even more positive. It comes from the Greek translation of the Old Testament where the word laos is applied ordinary to the People of God, to Israel, the people elected and sanctified by God Himself as His people. This concept of the “people of God” is central in the Bible. The Bible affirms that God has chosen one people among many to be His particular instrument in history, to fulfill His plan, to prepare, above everything else, the coming of Christ, the Saviour of the World. With this one people God has entered into “covenant”, a pact or agreement of mutual belonging. The Old Testament, however, is but the preparation of the New. And in Christ, the privileges and the election of the “people of God” are extended to all those who accept Him, believe in Him and are ready to accept Him as God and Saviour. Thus, the Church, the community of those who believe in Christ, becomes the true people of God, the “laos” and each Christian a laikos — a member of the People of God.

The layman, is the one, therefore, who shares in Divine election and receives from God a special gift and privilege of membership. It is a highly positive vocation, radically different from the one we find defined in Webster. We can say that in our Orthodox teaching each Christian, be he a Bishop, Priest, Deacon or just member of the Church is, first of all, and before everything else a layman, for it is neither a negative nor a partial, but an all-embracing term and our common vocation.. Before we are anything specific we are all laymen because the whole Church is the laity — the people, the family, the community — elected and established by Christ Himself.

The Layman Is Ordained

We are accustomed to think of “ordination” as precisely the distinctive mark of clergy. They are the ordained and the laity, the non-ordained Christians. Here again, however, Orthodoxy differs from Western “clericalism,” be it Roman Catholic or Protestant. If ordination means primarily the bestowing of the gifts of the Holy Spirit for the fulfillment of our vocation as Christians and members of the Church, each layman becomes a layman — laikos — through ordination. We find it in the Sacrament of Holy Chrism, which follows Baptism. Why are there two, and not just one, sacraments of entrance into the Church? Because if Baptism restores in us our true human nature, obscured by sin, Chrismation gives us the positive power and grace to be Christians, to act as Christians, to build together the Church of God and be responsible participants in the life of the Church. In this sacrament we pray that the newly baptized be: “an honorable member of God’s Church, “a consecrated vessel “a child of light , “an heir of God’s kingdom, that “having preserved the gift of the Holy Spirit and increased the measure of grace committed unto him, he may receive the prize of his high calling and be numbered with the first borne whose names are written in heaven”.

We are very far from the dull Webster definition. St. Paul call all baptized Christians “fellow citizens with the saints and the household of God” (Eph. 2:1a). “For through Christ”— he says — ye are no more strangers and foreigners but fellow citizens with the saints... in whom all the building fully framed together growth unto a holy temple in the Lord, in whom ye also are built together for an habitation of God through the Spirit.”

The Layman in the Liturgy

We think of worship as a specifically clerical sphere of activity. The priest celebrates, the laity attend. One is active, the other passive. It is another error and a serious one at that. The Christian term for worship is leitourgia which means precisely a corporate, common, all embracing action in which all those who are present are active participants. All prayers in the Orthodox Church are always written in terms of the plural we. We offer, we pray, we thank, we adore, we enter, we ascend, we receive. The layman is in a very direct way the co-celebrant of the priest, the latter offering to God the prayers of the Church, representing all people, speaking on their behalf. One illustration of this co-celebration may be helpful; the word Amen, to which we are so used, that we really pay no attention to it. And yet it is a crucial word. No prayer, no sacrifice, no blessing is ever given in the Church without being sanctioned by the Amen which means an approval, agreement, participation. To say Amen to anything means that I make it mine, that I give my consent to it... And “Amen” is indeed the Word of the laity in the Church, expressing the function of the laity as the People of God, which freely and joyfully accepts the Divine offer, sanctions it with its consent. There is really no service, no liturgy without the Amen of those who have been ordained to serve God as community, as Church.

And, thus, whatever liturgical service we consider, we see that it always follows the pattern of dialogue, cooperation, collaboration, cooperation between the celebrant and the congregation. It is indeed a common action (“leitourgia”) in which the responsible participation of everyone is essential and indispensable, for through it the Church, the People of God, fulfills its purpose and goal.

The Place of Clergy

It is this Orthodox understanding of the “laity” that discloses the real meaning and function of clergy. In the Orthodox Church clergy is not above laity or opposed to it. First of all, strangely at it may seem, the

basic meaning of term clergy is very close to that of laity. Clergy comes from “clerus” which means the “part of God”. “Clergy” means that part of mankind that belongs to God, has accepted His call, has dedicated itself to God. In this initial meaning the whole Church is described as “clergy”— part or inheritance of God: “O God, save Thy people and bless Thine inheritance”: (kleronomia or clergy — in Greek). The Church because She is the People of God (laity) is His “part”, His “inheritance”.

But gradually the term “clergy” was limited to those who fulfilled a special ministry within the People of God, who were especially set apart to serve on behalf of the whole community. For, from the very beginning, the People of God was not amorphous but was given by Christ Himself a structure, an order, a hierarchical shape:

“And God has set some in the Church, first apostles, secondary prophets, thirdly teachers... Are all apostles? Are all prophets? Are all teachers?... Now you are the body of Christ, and members in particular...” (1 Cor. 12:28-29)

Historically the Church was built on the Apostles, whom Christ Himself has elected and appointed. The Apostles again elected and appointed their own helpers and successors, so that throughout the whole uninterrupted development of the Church, there has always been the continuity of this Divine appointment and election.

The “clergy” therefore is needed to make the Church what she has to be: the special People or Part of God. Their special function is to perpetuate within the Church that which does not depend on men: the Grace of God, the Teaching of God, the commandments of God, the saving and healing power of God. We stress this “of God” for the whole meaning of “clergy” lies precisely in their total identification with the objective teaching of the Church. It is not their teaching or their power: they have none, but that which has been kept and perpetuated in the Church from the Apostles down to our own time and which constitutes the essence of the Church. The Priest has the power to teach, but only inasmuch as he teaches the Tradition of the Church, and is completely obedient to it. He has the power to celebrate, but again, only inasmuch as he fulfills the eternal Priesthood of Christ Himself. He is bound — totally and exclusively — by the Truth which he represents and, thus, can never speak or command in his own name.

Our people in their criticism of the clergy fear the excessive “power” of clergy, yet too often they do not realize that the priest represents nothing else than the “Power” of the Church, of which they are members and not any specific “clerical” power. For it is clear to everybody that the Church existed before we were born and has always existed as a body of doctrine, order, liturgy, etc. It does not belong to anyone of us to change the Church or to make it follow our own taste, for the simple reason that we belong to the Church, but the Church does not belong to us. We have been mercifully accepted by God into His household, made worthy of His Body and Blood, of His Revelation, of Communion with Him. And the clergy represent this continuity, this identity of the Church in doctrine, life and grace throughout space and time. They teach the same eternal teaching, they bring to us the same eternal Christ, they announce the same and eternal Saving Act of God.

Without this hierarchical structure the Church would become a purely human organization reflecting the various ideas, tastes, choices of men. She would cease to be the Divine Institution, God’s gift to us. But then “laity” could not be “laity”— the People of God — any more, there would be no Amen to be said, for where there is no gift there can be no acceptance... The mystery of Holy Orders in the Church is that which makes the whole Church truly and fully the Laos, the Laity, the very People of God.

The Basis for Unity and Cooperation

The conclusion is clear: there is no opposition between clergy and laity in the Church. Both are essential. The Church as a totality is Laity and the Church as a totality is the Inheritance, the Clergy of God. And in order to be this, there must exist within the Church the distinction of functions, of ministries that complete one another. The clergy are ordained to make the Church the gift of God,— the manifestation and communication of His truth, grace and salvation to men. It is their sacred function, and they fulfill it only in complete obedience to God. The laity are ordained to make the Church the acceptance of that gift, the

“Amen” of mankind to God. They equally can fulfill their function only in complete obedience to God. It is the same obedience: to God and to the Church that establishes the harmony between clergy and laity, make them one body, growing into the fullness of Christ.

Some Errors to Be Rejected

This simple and Orthodox truth is obscured too often by some ideas, that we have willingly or unwillingly accepted from the environment in which we live.

1. An uncritical application of the idea of democracy to the Church. Democracy is the greatest and noblest ideal of the human community. But in its very essence it does not apply to the Church for the simple reason that the Church is not a mere human community. She is governed not “by the people, and for the people”—but by God and for the fulfillment of His Kingdom. Her structure, dogma, liturgy and ethics do not depend on any majority vote, for all these elements are God given and God defined. Both clergy and laity are to accept them in obedience and humility.

2. A false idea of clericalism as absolute power for which the priest has no account to give. In fact, the priest in the Orthodox Church must be ready to explain his every opinion, decision or statement, to justify them not only “formally” by a reference to a canon or rule, but spiritually as true, saving and according to the will of God. For again, if all of us, laity and clergy, are obedient to God, this obedience is free and requires our free acceptance: “I call you not slaves, for a slave knows not what his Lord does; but I have called you friends; for all things that I have heard, I have made known to you” (John 15:15) and “ye shall know the truth and the truth shall make you free” (John 8:32). In the Orthodox Church, the preservation of truth, the welfare of the Church, mission, philanthropy, etc.— are all a common concern of the whole Church, and all Christians are corporately responsible for the life of the Church. Neither blind obedience nor democracy, but a free and joyful acceptance of what is true, noble, constructive and conducive of the Divine love and salvation.

3. A false idea of Church property. “It is our Church, for we have bought or built it...” No, it is never our Church, for we have dedicated it, i.e., given it, to God. It is neither the clergy’s, nor the laity’s “property”, but indeed the sacred property of God Himself. He is the real owner, and if we can and must make decisions concerning this property, those decisions are to comply with God’s will. And here again both clergy and laity must have initiative and responsibility, in searching out the will of God. The same applies to Church money, houses and everything that “belongs to the Church.”

4. A false idea of the priest’s salary: “We pay him...” No, the priest cannot be paid for his work, because no one can buy grace or salvation, and the priest’s “work” is to communicate grace and to work at man’s salvation. The money he receives from the Church (i.e. from the People of God and not from “us”—employers of an employee...) is intended to make him free for the work of God. And he, being also a member of the Church, cannot be a “hired” man, but a responsible participant in the decisions concerning the best use of the Church’s money.

5. A false opposition between the spiritual and the material areas in the life of the Church: “let the priest take care of the spiritual, and we — the laity — will take care of the material things...” We believe in the Incarnation of the Son of God. He made Himself material in order to spiritualize all matter, to make all things spiritually meaningful, related to God... Whatever we do in the Church is always both spiritual and material. We build a material Church but its goal is spiritual: how can they be isolated from one another? We collect money, but in order to use it for Christ’s sake. We organize a banquet, but if it is at all related to the Church, its goal — whatever it is — is also spiritual, cannot be abstracted from faith, hope and love, by which the Church exists. Otherwise, it would cease to be a “Church affair”, would have nothing to do with the Church. Thus to oppose the spiritual to the material, to think that they can be separated is un-Orthodox. In all things pertaining to the Church there is always a need for the participation of both clergy and laity, for the action of the whole People of God.

Conclusion

Many mistakes have been made on both sides in the past, let us forget them. Let us rather make an attempt to find and to make ours the truth of the Church. It is simple, wonderful and constructive. It liberates us from all fears, bitterness and inhibitions. And we shall work together — in the unity of faith and love — for the fulfillment of God's Kingdom. Thy will be done. Not ours.

Светосавски завет је опредељење нашег народа ма где био, да заувек припада једном телу, једној вери и једној Цркви

Беседа Његовог Преосвештенства Епископа будимског Господина Лукијана на празник Светога Саве 2021. године

Који хришћанин не би поштовао свога родитеља? Зар нас на то не опомиње и пета Божија заповест? У нашим вишевековним храмовима и манастирима Завичаја, а ту није изузетак ни Будимска ни Темишварска епархија, данас славимо нашег духовног родитеља Светог Саву. Проверите има ли на нашој планети неке државе или неког кутка где још није српска нога крочила? Вероватно нема. Закључак се сам намеће: Тамо где су Србин и Српкиња стигли, донели су са собом и Светосавље. А шта је то? То је православље заслађено науком духовног оца свих Срба, Светог Саве.

Када је са својим оцем Немањом у манастиру Симеоном сазидео Хиландар, Свети Сава је могао лепо и мирно да проживи свој век у његовим зидинама, али он није то учинио, чекао га је тежак и мукотрпан посао на њиви Господњој међу Србима. Када се у Богородичином врту Светој Гори накупио богопознања као пчела драгоценог нектара, кренуо је кроз многе крајеве свога завичаја Рашке и Отчества и свуда међу Србе, а то су данас земље: Босна и Херцеговина, Црна Гора, Румунија, Угарска, Грчка, Македонија, Бугарска, Далмација, Италија, Срем, Славонија...

Његови животописци и пратиоци су забележили да је посетио сва три тада позната континента: и Европу, и Африку и Азију. Да се подсетимо: он је два пута ишао на хаџилук а обилазио је и Европу, Балкан и регион.

Био је наш први Архиепископ, поглавар самосталне Српске цркве којој су темељи ударени у Студеници, Хиландару и Жичи, зидови у Пећкој патријаршији а кров у Карловцима и Београду. Творац је првог устројства Српске цркве која је у многоме допринела бољој организацији државе. Светосавска црква постала је извор наше средњовековне науке, медицине, културе и уметности и то у време када су многе сада развијене државе и народи били далеко иза нас.

Свети Сава је био и наш први шеф дипломатије. Није се сусретао само са православнима. У жељи да ојача младу краљевину Немањића, а са њом и нашу аутокефалну цркву, слао је своје људе и код папе у Рим, и стварао мостове и добре односе и са иновернима, па и са муслиманима Свете Земље, Египта, Сирије.

Радио је увек и искључиво у интересу Цркве и државе, које иако одвојене у православном поимању поделе власти функционишу под једном круном Небеског Оца, као на нашем грбу — грбу

Немањића. Када би се на печат сваког нашег дипломатског представништва уцртало Савино знамење ни то не би било превише.

Размишљајући о значају овога празника данас, свесни смо да је једноумље безбожних власти за нама, надамо се заувек. Данас многе наше школе носе име Светог Саве, а и оне друге прослављају Светог Саву као првог српског учитеља. Био је учитељ побожности, праве црквености, државотворности. Био је истински просветитељ. Колико болница, културних друштава, часописа краси име Светога? Не може се набројати, нарочито у дијаспори.

А зашто? Зато што име Светога Саве означава наш идентитет и наше трајање и велики је благослов нашег духовног родитеља новим генерацијама Срба. Помену смо Савину науку. Она се зове „Светосавски завет“ а гласи овако: Земаљско је за малена царство а Небеско увек и до века. Ове речи су нам итекако познате јер је овај завет поновљен на Косову 1389. године а затим још небројено много пута кроз нашу славну историју. Светосавски завет је опредељење нашег народа ма где био, да заувек припада једном телу, једној вери и једној Цркви. Ипак да не бисмо кроз историју заборавили његову науку, Свети Сава ју је и записао. Та Савина књига, која нам је оставио као кормило кроз живот, зове се „Законоправило“ Књига је огромна, а наши умни људи овог времена су је штампали, нек нам се и у овом времену нађе. Том својом књигом нас наш духовни родитељ учи како треба веровати, и како треба по тој вери живети.

Многи синови и кћери из нашег рода су живели по завету Светог Саве и по науци коју нам је он оставио. Напунили су не само наш календар него и само небо. Те су Савине поуке истине, примљене из науке Богочовека, оваплоћеног Месије Христа, па су зато као и Христос вечне.

Обраћамо се увек, а данас посебно, нашем духовном родитељу Светом Сави, да за његово духовно потомство али и за све верне људе, измоли од Господа здравље и спасење, а свим нашим духовним синовима, кћерима и пастирима желимо срећан овај наш заједнички празник.



ETHNIC ENRICHMENT COMMISSION OF KANSAS CITY

Ethnic Entertainment Review

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Instead of the usual **Ethnic Enrichment Festival**, a scaled-down version will be held for 2021 called the **Ethnic Entertainment Review** at the same Swope Park location. This year will contain only dance and music performances. There will be no food or drink for sale. Each night will highlight six different cultural groups so make sure to attend them all! Bring chairs or a blanket for a picnic with your family. **Our St. George Choir and Kolo Dancers will be performing during the Saturday, August 21st, 5-7 pm time slot!**

Schedule of Services – July-September 2021– Распоред Богослужења 2021

- 3rd Sunday after Pentecost.** July 11. 10 A.M. Divine Liturgy
3 Недеља по Духовима. Јул 11. 10 А.М. Божанствена Литургија
- 4th Sunday after Pentecost.** July 18 10 A.M. Divine Liturgy
4 Недеља по Духовима. Јул 18 10 А.М. Божанствена Литургија
- 5th Sunday after Pentecost.** July 25. 10 A.M. Divine Liturgy
5 Недеља по Духовима. Јул 25. 10 А.М. Божанствена Литургија
- 6th Sunday after Pentecost.** August 1. 10 A.M. Divine Liturgy
6 Недеља по Духовима. Август 1. 10 А.М. Божанствена Литургија
- 7th Sunday after Pentecost.** August 8. 10 A.M. Divine Liturgy
7 Недеља по Духовима. Август 8. 10 А.М. Божанствена Литургија
- 8th Sunday after Pentecost.** August 15. 10 A.M. Divine Liturgy
8 Недеља по Духовима. Август 15. 10 А.М. Божанствена Литургија
- 19, August, **Transfiguration.** 9 A.M. Divine Liturgy
19, Август, **Преображење.** 9 А.М. Божанствена Литургија
- 9th Sunday after Pentecost.** August 22. 10 A.M. Divine Liturgy
9 Недеља по Духовима. Август 22. 10 А.М. Божанствена Литургија
- 28, August. Dormition of the Mother of God. 10 A.M. Divine Liturgy
28, Август. Успење Богородице Велика Госпојина. 10 А.М. Божанствена Литургија
- 10th Sunday after Pentecost.** August 29. 10 A.M. Divine Liturgy
10 Недеља по Духовима. Август 29. 10 А.М. Божанствена Литургија
- 11th Sunday after Pentecost.** Sept 5. 10 A.M. Divine Liturgy
11 Недеља по Духовима. Септембар 5. 10 А.М. Божанствена Литургија
- 11, September. Beheading of St. John. 9 A.M. Divine Liturgy
11, Септембар. Усеконовење. 9 А.М. Божанствена Литургија
- 12th Sunday after Pentecost.** September 12. 10 A.M. Divine Liturgy
12 Недеља по Духовима. Септембар 12. 10 А.М. Божанствена Литургија
- 13th Sunday after Pentecost.** September 19. 10 A.M. Divine Liturgy
13 Недеља по Духовима. Септембар 19. 10 А.М. Божанствена Литургија
- 21, September. Birth of the Theotokos. 9 A.M. Divine Liturgy
21, Септембар. Рођење Богородице. 9 А.М. Божанствена Литургија
- 14th Sunday after Pentecost.** September 26. 10 A.M. Divine Liturgy
14 Недеља по Духовима. Септембар 26. 10 А.М. Божанствена Литургија
- 26, Septemeber, Vigil for Exaltation of the Cross at 5 PM.
26, Септембар, Бдење за Воздвижење Крста Vigil у 5 PM.
- 27, September. Exaltation of the Cross. 9 A.M. Divine Liturgy
27, Септембар. Exaltation of the Cross. 9 А.М. Божанствена Литургија

Memorial and Special Donations - March 8 - July 4, 2021

| In Loving Memory of | | | In Loving Memory of the | |
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| Earl Haines, Sr. | | | Deceased Members of the Zuzich Family | |
| V. Rev. & Mrs. Aleksandar Bugarin | \$35.00 | | Mr. Gene Zuzich | \$40,000.00 |
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| Mr. & Mrs. Lazar Jovanovic | \$20.00 | | Ms. Lisa Henre | \$25.00 |
| | | | Mr. & Mrs. Pete Kosich | \$25.00 |
| In Loving Memory of | | | Ms. Donna Lemley | \$25.00 |
| Peter and Velma Budimlija | | | Mr. & Mrs. Stephen Lemley | \$25.00 |
| Mr. & Mrs. Michael Cora | \$500.00 | | Mr. & Mrs. Joel Miller | \$100.00 |
| | | | Ms. Melanie Miller | \$50.00 |
| In Loving Memory of | | | Mr. & Mrs. Mark Milosovich | \$100.00 |
| Melinda Henre | | | Mr. & Mrs. Ron Pleacher | \$25.00 |
| Jay, Annette, Jason Denton | \$50.00 | | Mr. Wayne Ranick | \$50.00 |
| | | | Ms. Beverly Sobotka | \$25.00 |
| In Loving Memory of | | | Mr. & Mrs. Alex Supica | \$25.00 |
| Kyle Pleacher | | | Ms. Paris Zakovich | \$100.00 |
| Mr. & Mrs. Michael Mattivi | \$50.00 | | | |
| Mr. & Mrs. Ron Pleacher | \$25.00 | | In Loving Memory of | |
| | | | Angeline Latas Hinkle | |
| Facebook: St. George Serbian Orthodox Church Lenexa, Kansas | | | Ms. Beverly Sobotka | 19 \$25.00 |

Memorial and Special Donations - March 8 - July 4, 2021-1

| | | | | |
|--|----------|--|---------------------------------|----------|
| In Loving Memory of | | | In Loving Memory of | |
| Helen "Aunt Honey" Gurba | | | Lucille Denton | |
| Ms. Lisa Henre | \$25.00 | | Ms. Beverly Sobotka | \$25.00 |
| Mr. & Mrs. Olen Jackson | \$20.00 | | | |
| Mr. & Mrs. David Pleacher | \$100.00 | | In Loving Memory of | |
| Anne & Charles Rhoades Foundation Fund | \$250.00 | | Rod Sumonja | |
| Mr. & Mrs. Alex Supica | \$100.00 | | Mr. & Mrs. Lazar Jovanovic | \$50.00 |
| | | | Ms. Donna Lemley | \$25.00 |
| In Loving Memory of | | | Mr. & Mrs. Stephen Lemley | \$25.00 |
| Stephen Dodig | | | Mr. & Mrs. Joel Miller | \$25.00 |
| Mr. & Mrs. Mark Milosovich | \$100.00 | | Mr. & Mrs. Mark Milosovich | \$100.00 |
| Mr. & Mrs. Alex Supica | \$100.00 | | Mr. & Mrs. Ron Pleacher | \$25.00 |
| Mr. Donald Yovetich | \$200.00 | | Ms. Beverly Sobotka | \$25.00 |
| | | | Mr. & Mrs. Alex Supica | \$100.00 |
| Deceased Members of Radojevich and Vukas Families | | | | |
| Ms. Nancy Gratton | \$100.00 | | In Loving Memory of | |
| | | | Dmeter Dragovich, Sr. | |
| In Loving Memory of | | | Mr. & Mrs. Joel Miller | \$50.00 |
| Dragoslav Cvetkovic | | | | |
| Mr. & Mrs. Paul Bajich | \$100.00 | | In Loving Memory of | |
| Ms. Seja Bajich-Bock | \$50.00 | | Caroline Coso | |
| Mr. & Mrs. Bob Cubric | \$50.00 | | Mr. & Mrs. Paul Bajich | \$100.00 |
| Mr. & Mrs. Joel Miller | \$50.00 | | Ms. Seja Bajich-Bock | \$250.00 |
| | | | Ms. Donna Lemley | \$25.00 |
| In Loving Memory of | | | Mr. & Mrs. Joel Miller | \$100.00 |
| Stephen Resovich | | | Lt. Col. & Mrs. Philip Mundweil | \$50.00 |
| Mr. Dragan Ilich & Ms. Mira Stevovich | \$100.00 | | Dr. Radmila Samardzija | \$50.00 |
| | | | Ms. Beverly Sobotka | \$25.00 |

Memorial and Special Donations - March 8 - July 4, 2021-2

| In Loving Memory of | | | In Loving Memory of | |
|----------------------------------|----------|--|--|----------|
| Luka Ljubenko | | | Marija Dodik | |
| Ms. Lori Atkinson | \$20.00 | | Mr. Vojin Dodik and Family | \$200.00 |
| Ms. Seja Bajich-Bock | \$250.00 | | Mr. & Mrs. Joel Miller | \$25.00 |
| Mr. & Mrs. Glenn Brudny | \$25.00 | | Ms. Beverly Sobotka | \$25.00 |
| Mr. & Mrs. Joe Brudny | \$30.00 | | | |
| Mr. & Mrs. Mark Casey | \$100.00 | | For the Health & Salvation of | |
| Mr. & Mrs. Bob Cubric | \$150.00 | | Quinton Shaw, Radmila Samardzija | |
| Mr. & Mrs. Dmeter Dragovich, Jr. | \$100.00 | | Neven and Nina Shaw | |
| Mrs. Sandra Dragovich | \$50.00 | | Mr. & Mrs. Milorad Samardzija | \$50.00 |
| Mr. & Mrs. Andrew Gribble, III | \$50.00 | | | |
| Mr. & Mrs. Tom Haase | \$25.00 | | In Honor of the Baptism of | |
| Mr. & Mrs. Bosko Jovanovic | \$250.00 | | Nina Beatrice Shaw | |
| Mr. & Mrs. Lazar Jovanovic | \$50.00 | | Mr. & Mrs. Milorad Samardzija | \$50.00 |
| Mr. & Dr. Milan Katic | \$50.00 | | | |
| Mr. & Mrs. Fred Kennon | \$50.00 | | For the Health & Salvation of | |
| Ms. Donna Lemley | \$50.00 | | Jelena Miller | |
| Mr. & Mrs. Stephen Lemley | \$100.00 | | Mr. & Mrs. Milorad Samardzija | \$100.00 |
| Ms. Linda Lewis | \$50.00 | | | |
| Mr, & Mrs. Joel Miller | \$100.00 | | | |
| Mr. & Mrs. Mark Milosovich | \$100.00 | | | |
| Olathe East Math Department | \$100.00 | | | |
| Mr. & Mrs. Todor Ozegovic | \$250.00 | | | |
| Mr. & Mrs. Ron Pleacher | \$100.00 | | | |
| Ms. RoseMary Prodonovich | \$250.00 | | | |
| Mr. & Mrs. Milorad Samardzija | \$25.00 | | | |
| Dr. Radmila Samardzija | \$100.00 | | | |
| Ms. Beverly Sobotka | \$50.00 | | | |
| Mr. & Mrs. Jeff Venema | \$50.00 | | | |
| Mr. Ray Zakovich & Family | \$100.00 | | | |