



# Стаза Православља THE PATH OF ORTHODOXY

THE OFFICIAL PUBLICATION OF THE SERBIAN ORTHODOX CHURCH IN NORTH AND SOUTH AMERICA

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## WCC criticizes religious intolerance in Kosovo, Macedonia

Busan, Korea, Nov. 7 (WCC)—The 10<sup>th</sup> Assembly of the World Council of Churches met in Busan, the Republic of Korea October 30-November 8. WCC Conference is held every six years. At this gathering were representatives from 345 Orthodox Churches, Anglican and Protestant church communities and observers from the Roman Catholic Church. Heading the delegation from the Serbian Orthodox Church were by His Grace Bishop Irinej of Australia and His Grace Bishop Maxim of the Western America.

The WCC issued a “Statement on the Politicization of Religion and Rights of Religious Minorities” which in part addresses religious and cultural persecution in Kosovo-Metohija, in the Former Yugoslav Republic of Macedonia and in Albania. The relevant portion of the statement reads:

“The government of the Former Yugoslavian Republic of Macedonia (FYROM) has categorically denied the Orthodox Archdiocese of Ochrid the right to registration as a religious body. The interference of the government in the country’s legal system resulted in the illegal detention of the head of the church [Archbishop Jovan]. Kosovo faced in recent times the systematic destruction of over 100 Orthodox Christian shrines while leading to historical revisionism with regard to their cultural patrimony, threatening the very existence of the Serbian Orthodox faithful. In Albania Orthodox churches are not always adequately protected, with regard to recent incidents of extremely violent actions that have occurred during times of living worship.”



His Grace Bishop Irinej of Australia (center left), His Grace Bishop Maxim of Western America, and delegates represented the Serbian Orthodox Church at the conference of World Council Churches in Busan, South Korea.

## Consecration of St. Demetrius Church in Des Moines, Iowa

August 31, 2013 turned out to be a special day in the lives of Serbs in Des Moines: our church St. Demetrius –the only Serbian Orthodox Church in Iowa- was consecrated by His Grace Bishop Longin, assisted by parish administrator Fr. Aleksandar Bugarin and visiting clergy. The truly joyous event was a dream that came true for the small mission parish that had its beginnings over a decade earlier.

In the late 90’s a group of new immigrants from the former Yugoslavia who had settled in Des Moines wanted services in their own language. They sought help from the Diocese, and Fr. Aleksandar Bugarin of St. George Church in Kansas City began visiting the community. On March 31, 2002, Fr. Alek conducted the first Serbian Orthodox church service at the St. George Greek Orthodox Church in Des Moines, IA. In 2004, he collected a list of approximately 60 families who asked to have a mission parish. The late Metropolitan Christopher came to St. George Greek Orthodox Church in DM in August 14, 2004 and granted this small group of Orthodox Serbs the status of the Mission Parish of St. Demetrius the Myrrh-streamer and Great Martyr.

In addition to Fr. Aleksandar, two other clergy have served St. Demetrius community for a time: Fr. Sasa Petrovic from All Saints Orthodox Mission Parish in Sioux Falls, SD and after Fr. Sasa’s tenure ended, another priest from SD, Fr. Bojan Kosanin. In September of 2008 His Eminence reappointed Fr. Aleksandar as the administrator of the parish, to serve monthly liturgies at the Greek Church and to work with the congregation. In October 2010 a small Protestant Church, with two houses and a large parking lot, was purchased. It became the first Serbian Orthodox Church in Des Moines

and in Iowa. It was one of the happiest days for the small community of about 70 Serbian families.

By that time several American Serbs from DM started coming back to the Orthodox faith and reentered the parish community. The entire interior of the church was transformed into an authentic Orthodox place of worship. Parishioners made the iconostas, and icons were ordered from California, all paid by the families. A big chandelier for the center and four small light fixtures for each side were purchased in Serbia

and donated. Two banners, two icon stands, a complete set of vestments, baptismal font, holy and proskomidia table, icons, books, and many other church items were purchased and all donated by the faithful from the St. Demetrius, who were thrilled and grateful to God to have their own place of worship to preserve their Holy Orthodoxy and Svetosavlje and to pass it down to their children and all who are seeking

to worship God. Many church furnishings, icons, service books, vestments were donated by the following Serbian Orthodox Churches: St. George in Lenexa, KS, St. Basil in Lake Forest, IL, St. Arch. Michael in KCK, KS and St. Nicholas in Omaha, NE. Parishioners were thankful for all help given; even a little help was great in their eyes. A Church Choir and KSS of St. Anatasija were also organized.

Each Sunday, several families take turns opening the church from 10 am to 12 pm to allow the faithful to come and pray, and a readers’ service, prepared by Fr. Aleksandar, is served. Fr. Alek also prepared a lady to teach the children catechism, and a catechism class is also held every Sunday.

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His Grace Bishop Longin address the clergy and faithful gathered at the Consecration of St. Demetrius Church in Des Moines, IA.

## Shadeland to host Christmas Youth Retreat

With the blessing of His Grace Bishop Dr. Mitrophan, the Eastern Diocese has announced its seventh annual Christmas Youth Retreat. The retreat will be held at St. Sava Camp Shadeland December 26-29, with the theme, “For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” (Isaiah 9:6)

The retreat will include daily services with participants offering responses, classes offered by participating clergy, crafts and games, and with some luck fun in the snow.

The retreat is open to all young people ages 7-17. Those interested are urged to apply early, since space is limited. Registration forms and full information are available on the diocesan web site, [www.easterndiocese.org](http://www.easterndiocese.org).

Make this Christmas break a true preparation for the birth of our Lord and a great time with fellow Serbian Orthodox young people. Attend the Eastern Diocese Youth Retreat!

## The Orthodox Advent Tradition

Contemplating the blessings of the Advent season, at times we ponder whether we have lost our blessings to the material world in which we live. Surrounded by ostentatious displays of wealth and unhealthy indulgences, we realize that they are slowly taking the place of more appropriate preparations for the celebration of Christmas. The very foundation of the Christmas Feast is the birth of an unassuming Child born quietly, humbly. The King of Glory was born of a mother who was turned away from every house, in a cave among the animals who could not speak.

Advent is the time of our preparation to meet the Lord of Lords. Certainly, we desire to offer our best gifts to the Christ Child, but they must be gifts of substance - the gifts of prayer, repentance,

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## THE PATH OF ORTHODOXY

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## EDITORIAL

# CHANGING HOLIDAY SEASON INTO HOLY DAYS SEASON

**“Watch, stand fast in the faith, be brave, be strong.”**

1 Cor. 16:13

The Holy Apostle Paul addresses these words to the faithful in Corinth, the city located some 48 miles southwest of Athens, Greece. He wrote this epistle letter to the Corinthians while in Ephesus around 55 AD. His purpose was to teach them that we are created for communion with God and each other. Having been informed of some problems and concerns in the community, the Apostle Paul now in writing gives them the teachings of the Church on various aspects of community, family and doctrine.

These encouraging words of the Holy Apostle are equally relevant for us living in America today. We too need to be affirmed in our faith; we too need to be reminded of the various aspects of community life; we too need to be exhorted in our confession and proclamation of the Faith.

We will celebrate the Nativity of our Lord and Savior Jesus Christ on January seventh. Right about that time, all the ‘busyness’ of the holiday season will be behind us. I am not sure though what this ‘busyness’ is really all about when according to the Church calendar we are called to fast (pray more frequently, intensify our almsgiving, minimize our worldly activities in order to elevate our minds to the level of the Church, practice our obedience to the Church by following a dietary restrictions, i.e. abstaining from meats, dairy, etc., participate in the services and the sacraments, etc.). However, it seems that we somehow forget about the Church calendar and follow the worldly calendar of holiday ‘busyness’ and frenzied way of life. This could not be more contrary to the teachings of our Holy Church.

There is a plethora of temptations and ‘lures’ to distract us from practicing our Faith. They are all nicely embellished with words such as ‘freedom of expression’, ‘modern way of life’, ‘new age thinking’, ‘individual rights’, etc.

I ask, is not the Church of Christ the same yesterday, today and tomorrow? Is not the Church of Christ our true Mother? Aren’t we children of the Heavenly Father? Aren’t we created in the image and likeness of Christ to live in communion with God?

Yes and emphatically yes to all these questions. Then, “watch, stand fast in the faith, be brave, be strong.” Our time is not any different from the time of martyrs of our Holy Church. They witnessed Christ (martyrdom) even unto death. They spoke with love and courage about Him whom they were asked to deny. They worshiped Him instead of false gods. They found a way to love when the rest of the world was full of hatred. In the end, they transformed the world or better yet, Christ transformed it through their words and actions.

We are called to transform this holiday season into a Holy Days season. It takes watchfulness, steadfastness, courage and a strong faith to do just that.

“Be doers of the word, and not hearers only, deceiving yourselves.” (James 1:22)

Protopresbyter Bratso Krsic

## THOUGHTS ON STEWARDSHIP

# CAREing and Christian Stewardship.

*This year, the Standing Committee for Stewardship Ministries of the Serbian Orthodox Church in America is reflecting on CARE and it's importance in our daily life. This is the first in a series of meditations on CAREing and Christian Stewardship.*

### CARE of the Divine Liturgy

*“We also thank You for this Liturgy which You are pleased to accept from our hands though there stand by You thousands of Archangels and hosts of Angels, the Cherubim and Seraphim with six wings and many eyes, who soar aloft, borne on their pinions, singing the triumphant hymn, shouting, proclaiming and saying, ‘Holy! Holy! Holy! Lord of Sabaoth, Heaven and earth are full of Your Glory! Hosanna in the Highest!’” (Divine Liturgy of St. John Chrysostom).*

The Holy and Divine Liturgy is the pinnacle of a Life in Christ—of the Life of a Steward. It is the hard work of the People of God, the Church, gathered before God’s Holy Altar. The Grace of the Holy Spirit enables us to participate in this work—even though there are a multitude and hosts bodiless powers to serve God. Human beings can accomplish no greater work than to participate in this work of Christ which unites us to Him—and in so doing to the Holy Trinity.

Stewardship is taking seriously the enormity, the profundity and the richness of this unifying Gift of God—the Holy Liturgy. Therefore, we should treat such important work with the utmost respect and care. This article will consider some of the ways in which we may exercise our love for God and good Stewardship of the Divine Liturgy by examining three separate aspects of our liturgical experience: liturgical

movement, liturgical music and liturgical space.

### Liturgical Movement

The movement of the Divine Liturgy is the eternal Dance of Isaiah—a joyous motion celebrating the Love of God present in our Lord, Jesus Christ. And, like any dance, we must be there on time to begin properly. The care of liturgical movement begins with entering before the Liturgy begins. Not fifteen minutes late. Not just before the Holy Anaphora. Not just in time for antidiron/naphora at the end of the Liturgy. A dance is greatly disrupted if it is interrupted as it is going on—so too is the Holy Liturgy. When we make our Life in Christ a priority, we ensure that we begin on time.

The Divine Liturgy officially begins at the proclamation of the deacon: “It is time to begin the service to the Lord.” However, there is the liturgy prior to the Liturgy called the “Proskemedia” or the Liturgy of Preparation. It is during this time that the priest prepares the offering. It is also at the end of this preparation that the entirety of the Church—the temple, the offering, and the people—are incensed and blessed.

Care of liturgical movement also means that we are paying attention to what is going on at the Holy Altar. We are to ensure that there is no reason to rush, nor to move in an unusually slow manner, but to maintain a regular, joyful and prayerful pace. For this we must allow adequate preparation. Again, it is important to remember that there is a rhythm present in the Divine Liturgy.

### Liturgical Music

This rhythm is made manifest in the exchange between the clergy ordained to serve at the Holy Altar and those leading the people in responding, be they cantors or a full choir. The liturgical music of the Holy Liturgy provides the vehicle through

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## STANDING COMMITTEES MEET IN CHICAGO



The Standing Ministry Committees of the Serbian Orthodox Church in North and South America held their annual joint meeting at Holy Resurrection Cathedral in Chicago October 24-26. The Standing Ministry Committees include representatives from each Diocese of the Church here working in the areas of Christian Education, Youth Ministry, Young Adult and College Student Ministry, Liturgical Music, Stewardship, Serbian Language and Culture, and Communications and Publications.

The Standing Committees were instituted at the 2003 National Church Assembly held in Los Angeles. Made up of members from each Diocese appointed by their respective hierarchs, the Committees are intended to assist the Hierarchs and Central Church Council in planning and carrying out the many ministries of the Church. They provide ideas, resources, and assistance for the concrete work being done in the dioceses and on the parish level, with the blessing and approval of each diocesan hierarch. Fr. Nikola Ceko of St. Steven’s Cathedral in Alhambra, CA is Standing Committee coordinator.

The Standing Committees will each submit their reports to the Episcopal Council and Central Church Council for their meetings in December. Updates on their work will also be carried regularly in the Path of Orthodoxy and on the Central Church website [www.serborth.org](http://www.serborth.org).

### VISIT US ONLINE AT

[www.serborth.org](http://www.serborth.org)

- Read the newest issue of the Path • News and Upcoming Events
- Standing Committees updates!

## Eastern Diocese Clergy Seminar at Shadeland

His Grace Bishop Dr. Mitrophan consistently schedules clergy seminars for the purpose of continuing education. Since at least 1993 various speakers have addressed a wide range of topics related to the priesthood and parish life.

Since 2008 the seminars have been held at Shadeland in Springboro, Pennsylvania. The seminars make good use of the beautiful Most Holy Mother of God Monastery Church and St. Sava Camp facilities.

This year the Vesper service was held on October 28, followed by dinner and a general discussion. On Tuesday morning, October 29, Matins and the Hours were completed followed by the Hierarchical Divine Liturgy. Eight priests and two deacons served with His Grace, with diocesan clergy singing the responses.

Twenty-eight clergy were in attendance at the outstanding seminar presentation given by Very Rev. Igumen Calinic Berger, Ph.D. Father Calinic is a graduate of Santa Clara University, Holy Cross Greek Orthodox School of Theology and Catholic University of America.

Father Calinic authored a book entitled *Challenges of Orthodox Thought and Life*. He is a frequent conference speaker and has taught at the seminary level. His doctorate is entitled "Towards a Theological Gnoseology: The Synthesis of Fr. Dumitru Stăniloae." He spoke at Diocesan Day several years ago.

During this seminar Father Calinic spoke very clearly and at length on the topic of "Holy Space: The Theology of the Iconostasis." He used Holy Scripture and patristic sources extensively in developing the theme.

The Diocesan seminars serve as consistent gatherings for clergy to come together with their Bishop. The seminars focus on topics directly relevant to serving parishes effectively.

The Eastern Diocese Federation of

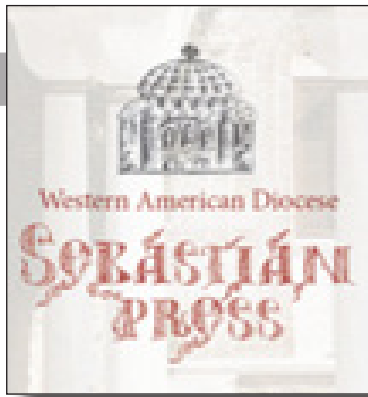


Circles of Serbian Sisters willingly assumes the responsibility of providing the meals for the seminars in addition to supporting the Diocesan summer and winter activities at St. Sava Camp. KSS Federation President Millie Radovick, KSS Vice-President DeeDee Baskot, former KSS President Olga Dimitrijevic, Kolo member Angeline Stojanovich and Milka Jovanovich were very supportive of this seminar.

Scott and Lorrie Felix devoted their time in making sure the facilities at Shadeland readily accommodated the seminar needs. The Most Holy Mother of God Monastery Church and St. Sava Camp are excellent resources for the seminar.

His Grace Bishop Mitrophan's commitment to continuing education for clergy is very well received in the Diocese as evidenced by the extensive clergy participation and support of this and previous seminars.

Father Rodney Torbic



## Conversation with Bishop Maxim on Sebastian Press

Sebastian Press

Publications, which bears the

name of the great Orthodox Christian missionary in North America, Archimandrite Sebastian Dabovich, has enriched Christian literature in the English language during the last few years with its valuable translations of the interesting and resourceful works of Serbian theologians to English.

Among the authors translated into English are the works of St. Bishop Nikolaj of Zicha (Velimirovic), St. Abba Justin of Celije, Bishop Atanasije Jevtic, Bishop Danilo Krstic, Bishop Ignjatije Midic, Bishop Maxim Vasiljevic, Dr. Nenand Milosevic, Fr. Dr. Vladan Perisic, Bogoljub Sijakovic, Fr. Radovan Bigovic, and there are also books of significance by Christos Yannaras, John Zizioulas, Archimandrite Emilijan of Simonopetra and Fr. Stamatis Skliris.

This publishing endeavor is of great significance, not merely because contemporary Serbian theological thought is presented to English speaking readers, but because of the fact that the English language is like the old Greek language during the time of Alexander the Great – a means for global communication, conversation, traffic between continents and nations, among people throughout the globe. The fact that many esteemed Orthodox theologians worked and wrote (and still work) in English speaks of the significance of the English language today – the modern *koine* language or the *lingua franca*. For example, Bishop Nikolaj Velimirovic, during his mission in Great Britain, wrote and published his works in English at the beginning and mid 20<sup>th</sup> century. V. Rev. Alexander Schmemmann, Fr. Georges Florovsky, Fr. John Meyendorff – corypheuses of Orthodox theology, initiators of the Orthodox theological awakening in the 20<sup>th</sup> century – published their most influential and most famous works in English. Metropolitan John Zizioulas, one of the greatest living theologians today, writes also in English.

With the publishing endeavor of "Sebastian Press", Serbian theology becomes accessible in a global sense. The publisher has made an effort to literally allow this accessibility – offering books to readers also through online order, books may be purchased in the virtual bookstore on the website of the Western Diocese - [http://www.westsrbdio.org/SEBASTIAN\\_PRESS/Sebastian\\_Press.html](http://www.westsrbdio.org/SEBASTIAN_PRESS/Sebastian_Press.html). Besides being available in the traditional format, books are also available electronically, on the Kindle book reader...

**Our Conversation With Bishop Maxim:**

*How did you arrive at the idea of publishing books in English?*

Very spontaneously and naturally, I felt it as some sort of *obedience* to the Church. While on the one hand in the Serbian community we have a flash of theological dynamism hidden in the heart of our Tradition, at the same time in the Anglophone world there is an absence of serious theological books by Serbian authors. Of course, our publications are not limited to only Serbian authors. We have published significant works by Christos Yannaras, John Zizioulas, Archimandrite Aimilianos of Simonos Petras and Fr. Stamatis Skliris, and in a few months a book by the former abbot of Iveron Monastery, Fr. Vasilios Gondikakis, will be available. With the publications of "Sebastian Press" (together with *Serbica Americana*) we wish to present not only to the American but to the entire Anglophone world and beyond the written works of Serbian and other Orthodox theologians. With this the "view" of boundaries and distances of space and time are abolished. We receive orders from throughout America, Canada, Australia, Europe and even Asia. At the recent meeting of the Assembly of Orthodox Bishops in America, our publications were praised by Archbishop Demetrios, and we all sang the Tropar to the Holy Emperor Constantine in English out of the translated book by Bishop Atanasije (Jevtic).

**What significance do the published works in English of these esteemed Orthodox thinkers have for Serbian theology and Serbian culture?**

The Church theologizes with its entire being, as well as with its written activity. The goal of this activity is so that contemporary man, reading the works of Saints Justin of Chelije and Nikolai Velimirovic, as well as our contemporary theologians-spiritual fathers Atanasije, Metropolitan John Zizioulas, Archimandrite Aimilianos of Simonos Petras and others, might be taught how to be in our all complex world. I believe that these works lead to a rapprochement with the Serbian tradition which has its specific ethos and beauty; at the same time it leads to the adoption of the "logic" of the World to come of which from which drops of comfort – already here and now – descend upon the heart of man living anywhere in the Western hemisphere. The many reactions from readers speak to us of this and it means a lot to us. The significance is multi-linked: the Anglophone world becomes familiarized with the theological thought of our theological and churchmen as well as with a theological

tradition of which they have more or less heard, and now they can approach more closely. Theological measurement leads to the experience of the presence of the Resurrected One among us. Thus, that which was foreign and unknown becomes close and desirable.

*What challenges have you encountered while preparing and publishing these books?*

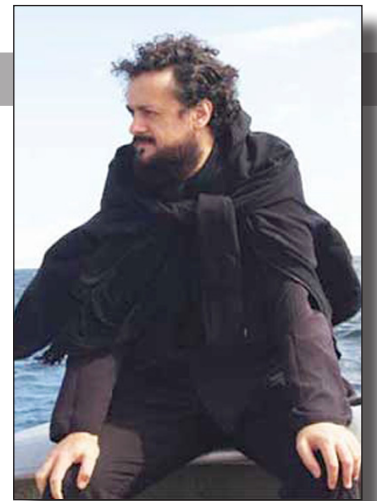
We did not encounter challenges and difficulties precisely because this was and is a *collective* work. We feel God's help continuously sent to us through living persons. This work gives us rest and it offers hope.

*Is the translation from one language to another potentially dangerous because in the process much of that which is important can be lost? Are there certain terminological ambiguities, and is it possible to express theological thought in the modern English language? What are the advantages and disadvantages of the English language?*

I think that the English language is actually very suitable for expressing the theology of the Church. There are many indications that in North America there is a real theological flourishing that surpasses other geographic areas. Furthermore, our translators are highly capable, and in the end each book goes through a professional proofreading (Brotherhood of the Monastery of St. Herman of Alaska in Platina, California, and Sarah Anna Boyle). In essence, every human act needs to serve as a signpost that leads to the Truth. The Truth is not on the pages of the book but outside of them. The value of the written word is in a complete guide toward eternal life in Christ, in transformation toward the "abundant life" so that "no one fears death" (Saint John Chrysostom). I am convinced that the English language with this spiritual labor (*podvig*) of theological translations – because it is required to "construct new terminology" (Saint Gregory the Theologian) – gains a new ethos of terminology, achieves gracefulness and chromaticity, and with that, of course, a spiritual richness which it did not previously possess.

*What are the plans for the future and will "Sebastian Press" in 2014 delight Serbian and English audiences with new releases?*

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## Eastern Diocese Deaneries Hold Christian Education Meetings

### Cleveland Deanery

His Grace Bishop Dr. Mitrophan scheduled the Twenty-Fifth Annual Cleveland Deanery meeting on Christian Education for Holy Trinity Serbian Orthodox Church, Racoon Road, Youngstown, Ohio on November 9, 2013.

Host Priest Reverend Father Dragan Goronjic and the parishioners of Holy Trinity Church were well-prepared for the arrival of the meeting participants. Father Goronjic enthusiastically welcomed the meeting's attendees.

Very Reverend Dr. Zivojin Jakovljevic, Dean of the Cleveland Deanery, shared his focus on Christian Education. Father Jakovljevic has a strong interest and expertise in teaching methodology. He has published one very useful and colorful book illuminating aspects of the Serbian Orthodox Church for church school students. A second book in the series will be published soon.

Reverend Father Milan Pajic spoke on a theme directly relating to Christian Education. Father Pajic's presentation was entitled: "Brigade of Bellybuttons." Father Pajic is the priest of St. Archangel Michael Serbian Orthodox Church in Akron, Ohio. He is the father of two children and is very active as a director at the St. Sava Camp-Shadeland. Father Pajic is very experienced with children and youth in the parish and camp settings. He is personally familiar with the operation of an Orthodox parochial school.

Father Pajic spoke with great illustration and clarity about the lack of modesty and humility in contemporary society, which is making an impact in the way individuals come to church. He addressed the exploitation that is taking place in commercial advertising.

Father Pajic referred to the body as the temple of the Holy Spirit. The Lord Jesus Christ, the Mother of God and the saints need to be the role models and sources of inspiration for Orthodox youths. St. Clement of Alexandria and St. John Chrysostom were references used by Father Pajic to strengthen the need for change in what is taking place in contemporary society.

During the far-ranging discussion of Father Pajic's presentation, Father Rastko Truhovich described the connection the Holy Apostle Paul made with the body being part of Christ's Body and the corresponding respect due to the human body as a result.

Reports of highlights of Christian Education efforts in the parishes of the Cleveland Deanery followed the discussion. Cleveland Deanery parish communities in Ohio include: Akron (2), Canton, Cincinnati, Cleveland (2), Columbus, Lorain, Norton, Sheffield (St. Mark's Monastery), Warren, and Youngstown (2).

A report was heard about children and youth attendance at services at Monastery Marcha in Richfield. Additional



*Pittsburgh Deanery Meeting*

parishes in the Deanery are located in Hermitage, Pennsylvania; Lackawanna, New York and Niagara Falls, Canada.

His Grace said the content of Father Pajic's presentation needs to be discussed with our children and young people. His Grace mentioned holding a conference for all teachers of the Diocese in June 2014.

His Grace expressed appreciation to Father Pajic for his presentation and for all participants of the meeting. Father Goronjic and the Holy Trinity parish were recognized for the very welcoming hospitality demonstrated in hosting the meeting.

### Pittsburgh Deanery

With the archpastoral presence and participation of His Grace Bishop Dr. Mitrophan, the 25<sup>th</sup> annual Pittsburgh Deanery Meeting on Christian Education was held on Saturday, November 2.

The meeting was hosted by Holy Ascension Serbian Orthodox Church in Youngwood, Pennsylvania. Dean of the Pittsburgh Deanery Very Reverend Stavrophor Stevan Stepanov and host priest Reverend Father Milan Medakovich warmly welcomed the participants.

The Pittsburgh Deanery includes Pennsylvania parishes in Aliquippa, Carmichaels, Johnstown, McKeesport, Midland, Monroeville, Pittsburgh and Youngwood. The Holy Resurrection Church in Steubenville, Ohio and Holy Trinity Mission Parish in Fairmont, West Virginia are also part of the Deanery.

Very Reverend Stavrophor Dragoljub Malich, Episcopal Deputy, Very Reverend Rajko Kosic and Reverend Father Dragan Zaric participated in the meeting.

Father Milan Medakovic gave a well-developed

presentation entitled: "So You Want to Be a Saint! -Modeling Holiness in Christian Education." Father Milan's talk produced a far-ranging discussion on the challenges of contemporary society and the Christian education needs of present day children and youth. The meeting continued with reports of highlights of Christian education efforts in the parishes of the Deanery.

The meetings are held yearly in each of the four Deaneries of the Eastern American Diocese-Pittsburgh, Cleveland, Washington D.C. and St. Petersburg, Florida. The Deanery meetings serve as a forum on Christian education to discuss and review developments and challenges for the parishes of the Diocese. The meetings are for all priests and teachers of the Diocese.

Appropriately recognizing the contributions and dedication of church school teachers was a point of interest in the meeting as well as holding a Diocese conference for all teachers in the forthcoming year.

The Holy Ascension Orthodox Church in Youngwood was graciously hospitable in hosting the meeting. All in attendance were truly grateful for the hospitality.

His Grace consistently schedules and participates in the Deanery meetings to ensure the parishes of the Diocese keep the focus on Christian education as a priority. His Grace emphasized the value of participating in the Holy Mysteries of the Church. He said there is no perfection without Christ.

*Father Rodney Torbic  
Diocesan Director of Religious Education*

## Shenango Valley Churches host Pan-Orthodox Festival

*by Alan Rummel*

Farrell a small town in western Pennsylvania, just across the state line not far from Youngstown, Ohio, once thrived as a steel town and supported five very active Orthodox parishes. Today, the steel mills are gone and the parishes are struggling. This is a story of how they have made a beginning to work together so as to survive.

It all started during a general assembly meeting of Annunciation Greek Orthodox Church. Our membership is now down to 28 families, and we needed some help from other parishes to pull off another festival. It was suggested at the meeting to ask the assistance of other Orthodox churches, since they would provide more manpower, a wonderful site in Hermitage, and financial support.

Two meetings were scheduled with neighboring Romanian, Ukrainian, Serbian, Greek and Carpatho-Russian parishes. During the first meeting, we discussed the idea of a festival together, what it might cost to pull off, and potential profit. It was determined that each church would take this information back to their respective parish and discuss the festival possibility with their parish boards/councils.

At the second meeting, all parishes agreed to participate except for Carpatho-Russians. They had just completed construction of a new church and really "had too much on their plate" at this time. They indicated their desire to be a part of this the following year if there would be a second such festival. Keep in mind, this was in July, and we were looking for a possible date in September, so we were pressed for time.

At our subsequent meetings, the following topics were addressed and implemented: 1. A two-day festival date was scheduled. 2. Several committees with members from each parish were established and reports from each were required at future meetings. 3. After selecting a chairperson and treasurer, we listed common expenses, such as advertising, menus, beverages etc. and shared the cost. Of course, all of the parishes would share the profits.

The festival was held on September 28-29, 2013. It utilized the hall facilities and picnic grounds of St. George Serbian Orthodox Church in nearby Hermitage. The weather was perfect, and all the parishes sold out of everything by Sunday afternoon. The Lord was watching over us. It turned out to be a huge success.

We had a follow up meeting two weeks after the festival, and all would like to have another festival next year. The dates have been set for September 20-21, 2014.

It was mentioned that our coming together like this shows what can be accomplished working as one team to benefit all our parishes. We are all excited to meet again, not only because of the financial gain, but because of friendships that have developed working with our fellow Orthodox Christians.

## The Orthodox Advent Tradition

*continued from p. 1*

forgiveness and love. We want to adorn Him with our virtues.

In the words of King David, "A sacrifice to God is a broken spirit, a heart that is broken and humbled God will not despise." Advent gives us the opportunity to offer Him hearts that were broken but now healed, minds that were filled with turmoil now at peace and bodies once diseased now whole and healthy. These are the gifts that He desires of us – our entire person healed, changed and renewed through the despising and renouncing of sin.

Making the effort of fasting, heightened prayer and almsgiving during Advent prepare us to receive the Christ Child. How will He recognize us as His own if we are stained with pride, self-love and the stench of un-repentant sin? Meanwhile, when we repent truly and deeply, through our tears and His mercy, our sins are washed away and we are purified. He accepts us with great joy and is well pleased.

Advent is the time of year prescribed by the Holy Orthodox Church as an opportunity for renewal, for a re-dedication of our lives to Him. Just as He was born to give His life for us, so, too we renew ourselves and are born in the Spirit. In so doing, we offer ourselves to God just as our Lord Jesus Christ offered Himself for us on the Cross.

While we speak of the birth of Christ, we remember His offering on the Cross. Just as Advent is the foreshadowing of Great Lent, one is the preparation for the joy of the Resurrection and the other lays the

groundwork for the same event through His Incarnation. We are reminded that Christ was first born incarnate and then resurrected. We follow that example, seizing the opportunity for spiritual renewal.

Repentance in any moment gives us the gift of renewal. After Baptism, repentance through confession and liberating ourselves from sin, places us in a restored state and now properly prepared to experience the true joy of the Feast of the Nativity.

As my beloved in Christ, I urge you not to be "distracted with much serving" as was Martha during Jesus' visit. In gratitude for all that He has blessed you with, "choose the good part which will not be taken from you". This Advent, make a change and prepare the best gift possible for the Greatest Guest. Prepare yourselves in order to receive the true joy of this Holy Season - the realization that the Savior is born within you.

*An Advent pastoral message by  
Archbishop Joseph of the Antiochian  
Orthodox Diocese of Los Angeles*



THOUGHTS ON STEWARDSHIP

CAREing...

continued from p. 2

which we human beings may join in the song of the Angelic Host sung at the throne of God, through the Gift of Himself of Jesus Christ and the Grace of the Holy Spirit.

We are all musicians in the Divine Liturgy, for we are all directed to “make a joyful noise to God...” Those who have received musical gifts are called to help lead the rest of the congregation by participating in the choir, as a cantor, or both. This leadership should be one of service (as all Christian leadership truly is), dedicating oneself to God through practicing and preparing this musical gift as an offering. Choir members should make every effort to attend rehearsals and to prepare for the singing of the Liturgy. Cantors should prepare the hymnography and have rehearsed it so that it might offer glory to God and not distraction. God’s gift is only ‘potential’ until it is actualized in practice.

However, as was mentioned earlier: we are all called to respond and sing the Holy Liturgy. In fact, the Divine Liturgy may not even be served if there is no one to respond. It is essential that there be at least one or two to respond to the priest’s petitions or the Liturgy may not be served. This point is reinforced by the fact that the first active verb in the entire liturgy of St. John Chrysostom is sung by the people during the Anaphora: “We praise You, we bless You, we worship You, O Lord, and we pray to You, O our God.”

Liturgical Space

The praise and worship of God as it is accomplished in the local community takes precedence in the life of a Christian Steward. It is the means by which we are empowered to act as Christ’s Body—the Church. Thus, the space in which the Divine Liturgy is realized must be given the utmost loving care. We treat the Church Temple the same way that we treat our own bodies: as the Temple of the Holy Spirit that it is.

We clothe it properly, adorning it with proper vestments covering the Holy Altar, the Table of Oblation and the liturgical stands. We clothe it with the majesty from on high with the Holy Icons upon the Iconostasis and Walls. We clothe it by vesting those serving at the altar or at the kliros/pjevnic (reader’s stand) with the appropriate robes as well.

We ensure that the Temple is clean for every Liturgy. We clean our kitchens at home after using them; and we probably would not cook in a dirty kitchen. Nor would we serve our food upon dirty plates. So, it stands to reason that the most important spiritual food of which we can partake, Holy Communion, should be prepared and served with the utmost care as well.

This means that the entirety of the Temple: the altar, the sanctuary, the nave and the narthex should be kept spotless. We never should walk into a Church and see cobwebs in the corners and crumbs on the carpet. In the same manner, when we are truly caring for our Life in Christ, neither should we leave the dirt of sin to defile our soul—but should regularly “clean house” through preparing for the Holy Mysteries of Confession/Repentance and Communion!

The rewards of cleaning both our Church and our souls are plenty—there is no joy like that of an unburdened soul free to worship God!

Care Of The Liturgy

Each of us, as Christian Stewards, is called to an intense and loving relationship with God through participating in the Holy Liturgy. This relationship has an infinite potential for growth. However, its growth is limited if we do not care for our participation in the Divine Work of the People. Ensuring that loving care is given to liturgical movement, liturgical music and liturgical space helps us to care for the Holy Liturgy so that it may care for us. And we all have unique and special gifts given by God to offer in this most important work—in this pinnacle of the Life in Christ!

“As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.” (I Peter 4: 10-11).

Father Christopher Rocknagle

St. Petka Church consecrated in Nashville

On October 26, the day before the feast day of the Venerable Mother Paraskeva, popularly called in Serbian “Sveta Petka,” His Grace Bishop Longin of the New Gracanica-Midwest Diocese consecrated the new Sveta Petka Serbian Orthodox Church in Nashville, Tennessee. The building was purchased from a Baptist congregation in December 2012. The parishioners, led by their church board and parish priest Fr. Seraphim, renovated the building and adapted it for Orthodox worship, erecting an altar table and iconostasis and redoing two halls beneath the church.

Bishop Longin was assisted at the consecration and the hierarchical Divine Liturgy which followed by six priests and a deacon. Besides the people of the local congregation, the consecration was attended by guests from St. Louis, Huntsville Alabama, students from Libertyville and from other local parishes. At the conclusion of the service His Grace Bishop Longin awarded an episcopal grammata to the congregation’s executive board in recognition of their great efforts along with the other parishioners in acquiring and renovating the congregation’s new home.



Des Moines, Iowa

continued from p. 1

Once a month Fr. Aleksandar serves the Divine Liturgy. He continues to work with the board of trustees, KSS, and the building committee, leading them and organizing a normal parish life.

The time of the church consecration - August 30 and 31, 2013- was settled by His Grace Bishop Longin, our Diocesan Bishop and Spiritual Leader. By the grace of God and St Demetrius and the hard and tireless work of the dedicated parishioners, everything was finished and on August 30<sup>th</sup>, the vigil was celebrated to a packed church. His Grace brought the holy relics that were placed on the table in front of the Icon of Our Savior. Fr. Aleksandar Bugarin and Fr. James Dank, an OCA priest from Lincoln, NE and a native of Iowa, served the Vigil, with Deacon Nikolaj Kostur, Bishop’s deacon. At the Chanter’s Stand (pevnica) were Fr. Sasa Petrovic from Omaha, Fr. Isailo Markovich from Gracanica and Monk Silouan from Madrid, IA. After the vigil, the Sisters prepared a delicious Lenten- dinner in the church hall under the church.

The long awaited day for the Hierarchal Consecration and Liturgy finally came. Everything was finished and awaited the arrival of His Grace. After the Bishop’s robing, the service of the consecration began. The St. George Choir from Lenexa, KS sang responses. The church was filled by faithful from DM and other parts of Iowa, IL, KS, MI and WI. All came to share in the joy of the consecration weekend and made the event even more wonderful. At the end of the services and after the homily, His Grace called upon

the Fr. Aleksandar and awarded him the pectoral cross for his efforts to establish the new parish and parish life and for his spiritual leadership that resulted in the consecration of two churches in seven years. Every one sang Axios! In his speech Fr. Aleksandar thanked His Grace for the highest award and great honor that came unexpectedly. He thanked God Almighty and the faithful for everything they did for this parish so the award really belongs to everyone.

After the service the Bishop and the clergy were treated to refreshments in the church hall, while others drove to the Greek Orthodox Church Hall where the banquet would be held. The hard working families of St Demetrius donated all the food, decorations, desserts and drinks. Speeches were given by His Grace, Fr. Aleksandar, Kum Goran and Kuma Dijana Makitan, Marko Magazinovich Board Vice President, and Ljubisa Dragojevic, Choir Leader, and others. Hierarchal Gramatas were presented to the board of trustees, the choir leader, kolo sestara, building committee, choir and our church kumovi, Goran and Dijana Makitan. After the meal, entertainment and kolo dancing went on until late into the evening.

This weekend entered into history not just for the Serbian Orthodox faithful of Des Moines, but for the entire great State of Iowa, for the first Serbian Church was established and blessed in this State. It will keep us safe from all worldly waves and turmoils until the second coming of our Lord Jesus Christ.

Fr. Aleksandar Bugarin, Proto-stavrophor

Sebastian Press

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We will soon publish works by: Bishop Ignjatije (Midic), Monk Maximos Constance, Professor Bosko Bojovic, Professor Bogdan Lubardic, Father John Erickson, Vladislav Puzovic, etc. We plan to publish the collected works of Archimandrite Sebastian Dabovich and the monumental edition of the book, *The Legacy of Kosovo* in English. Sebastian Press has started a bilingual edition in French and Serbian. In this regard recently at the Serbian Cultural Center in Paris we held a promotion of the book of poetry by Jovan Ducic. We have already

published The Collection of Works from the International Symposium on St. Maximos the Confessor (held in Belgrade in October 2013), and in December of this year we will publish the Serbian version of it. Sebastian Press will publish some titles for children and youth next year. In the longer term, I think that these publishing activities will carry out perhaps a more fruitful mission after us than at this given time. Additionally, it is planned to publish works for young people who have an insatiable thirst for the truth, but it is up to us to discover the path toward them.

IOCC reaches out to Philippines Typhoon survivors in hardest hit areas

November 15, 2013 (Baltimore, MD) -The struggle to clear roads of debris and restore the lines of communication across the Philippines is slowing relief efforts for survivors of Super Typhoon Haiyan. More than 11.8 million people have been affected by the deadly storm that has claimed 4,460 lives so far and left more than 920,000 people with no homes to return to.

The need for food and medicine is critical, especially in hardest hit Tacloban city, where fuel is expected to run out in a few days and damage to the local airport’s runway is limiting its use to small planes evacuating displaced storm victims. International Orthodox Christian Charities (IOCC) is responding with partners on the ground to reach vulnerable families in the country’s hardest hit areas with critically needed humanitarian aid.

IOCC, an ACT Alliance member, is working with Orthodox churches and relief partners inside the Philippines to provide more than 8,000 storm survivors in Tacloban and

surrounding communities with assistance including food parcels, medicine, emergency medical care for the sick and wounded, and water purification tablets to improve access to safe water for drinking and cooking.

More than 240,000 houses located in the path of the typhoon are completely destroyed and public sanitation is rapidly deteriorating. Emergency shelter and water are urgently needed, and emergency hygiene kits continue to be in great demand.

How You Can Help

You can help the victims Super Typhoon Haiyan by making a financial gift that will provide immediate relief as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, please visit [www.iocc.org](http://www.iocc.org), call toll free at 1-877-803-IOCC (4622), or mail a check or money order payable to IOCC, P.O. Box 17398, Baltimore, Md. 21297-0429.

# OUR VIEW OUR VIEW OUR VIEW

THE YOUTH PAGES OF THE PATH OF ORTHODOXY, DECEMBER 2013

## Saints in December

### From the Lives of the Saints from the Prologue

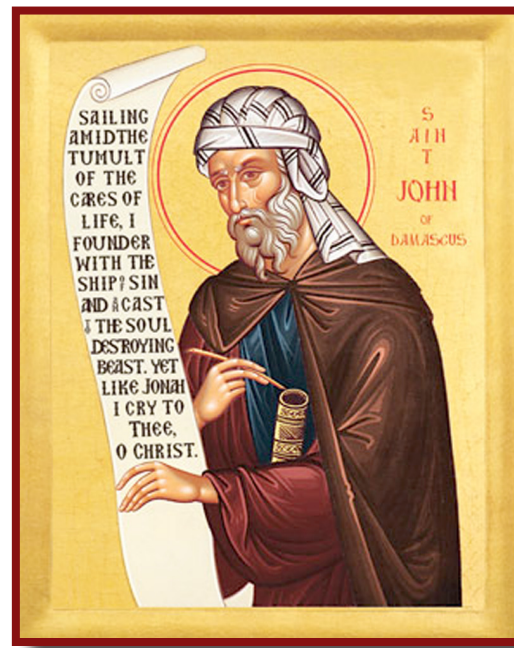
#### On December 7<sup>th</sup> we commemorate: The Holy Great-martyr Catherine

Catherine was the daughter of King Constus. After the death of her father, she lived with her mother in Alexandria. Her mother was secretly a Christian who, through her spiritual father, brought Catherine to the Christian Faith. In a vision, St. Catherine received a ring from the Lord Jesus Himself as a sign of her betrothal to Him. This ring remains on her finger even today. Catherine was greatly gifted by God and was well educated in Greek philosophy, medicine, rhetoric and logic. In addition to that, she was of unusual physical beauty.

When the iniquitous Emperor Maxentius offered sacrifices to the idols and ordered others to do the same, Catherine boldly confronted the emperor and denounced his idolatrous errors. The emperor, seeing that she was greater than he in wisdom and knowledge, summoned fifty of his wisest men to debate with her on matters of faith and to put her to shame. Catherine outwitted and shamed them. In a rage, the emperor ordered all fifty of those men burned.

By St. Catherine's prayers, all fifty confessed the name of Christ and declared themselves Christians before their execution. After Catherine had been put in prison, she converted the emperor's commander, Porphyrius, and two hundred soldiers to the true Faith, as well as Empress Augusta-Vasilissa herself. They all suffered for Christ. During the torture of St. Catherine, an angel of God came to her and destroyed the wheel on which the holy virgin was being tortured.

Afterward, the Lord Jesus Christ Himself appeared to her and comforted her. After many tortures, Catherine was beheaded at the age of eighteen, on November 24, 310. Milk, instead of blood, flowed from her body. Her miracle-working relics repose on Mount Sinai.



#### On December 17<sup>th</sup> we commemorate: Saint John Damascene

John was first the chief minister to Caliph Abdul-Malik and later a monk in the Monastery of St. Sava the Sanctified. Because of his ardent defense of the veneration of icons during the reign of the iconoclastic Emperor Leo the Isaurian, John was maligned by the emperor to the Caliph, who cut off his right hand. John fell down in prayer before the icon of the Most-holy Theotokos, and his hand was rejoined and miraculously healed. Seeing this miracle the Caliph repented, but John no longer desired to remain with him as a nobleman.

Instead, he withdrew to a monastery, where, from the beginning, he was a model to the monks in humility, obedience and all the

prescribed rules of monastic asceticism. John composed the Funeral Hymns and compiled the *Octoechos* (The Book of Eight Tones), the *Irmologion*, the *Menologion* and the Paschal Canon, and he wrote many theological works of inspiration and profundity. A great monk, hymnographer, theologian and soldier for the truth of Christ, Damascene is numbered among the great Fathers of the Church. He entered peacefully into rest in about the year 776 at the age of 104.

#### On December 17<sup>th</sup> we commemorate: The Holy Great-martyr Barbara

This glorious follower of Christ was betrothed to Christ from early childhood. Her father Dioscorus was a pagan and was renowned for his position and wealth in the city of Heliopolis in Egypt. Dioscorus locked up his only daughter Barbara, brilliant in mind and of beautiful countenance, in a high tower.

He surrounded her with every comfort, gave her female servants, erected idols for worship, and built her a bathing room with two windows. Looking through the window at the earth below and the starry heavens above, Barbara's mind was opened by the grace of God. She recognized the One True God, the Creator, despite the fact that she did not have a human teacher to bring her to this knowledge.

Once, while her father was away from the city, she came down from the tower and, according to God's providence, met some Christian women who revealed the true Faith of Christ to her. Bar-

bara's heart became inflamed with love for Christ the Lord. She ordered that a third window be cut open in the bath so that the three windows would represent the Holy Trinity. On one wall she traced a Cross with her finger, and the Cross etched itself deep in the stone as if cut by a chisel. A pool of water sprang forth from her footprints on the floor of the bath, which later gave healing of diseases to many. Learning of his daughter's faith, Dioscorus beat her severely and drove her from the tower.

He pursued her in order to kill her, but a cliff opened up and hid Barbara from her brutal father. When she appeared again, her father brought her to Martianus, the magistrate, who handed her over for torture. They stripped the innocent Barbara and flogged her until her entire body was covered with blood and wounds, but the Lord Himself appeared to her in prison with His angels and healed her.

A certain woman, Juliana, upon seeing this, desired martyrdom for herself. Both women were severely tortured and with mockery were led through the city. Their breasts were cut off and much blood flowed from them. They were finally led to the place of execution, where Dioscorus himself slaughtered his daughter, and Juliana was slain by the soldiers. That same day, lightning struck the house of Dioscorus, killing him and Martianus. St. Barbara suffered in the year 306. Her miracle-working relics rest in Kiev. Glorified in the Kingdom of Christ, she has appeared many times even in our own day, sometimes alone and sometimes in the company of the Most-holy Theotokos.



## Living Our Faith

How would you and your family prepare yourselves to properly welcome a king or the president of the United States into your home?

Of course, you would clean your room and assist your parents in putting the whole house in order. You would also work on your personal appearance, hence, you would want to get a haircut; and while you do all these preliminary tasks, your mind would be preoccupied with one thought only, the moment when the king or president arrives and you are in front of him eagerly awaiting to properly greet him. Soon dressed in your best suit, you find yourself in the presence of a king surrounded by his entourage.

Believe it or not, our Orthodox services and scriptural readings prior to the Nativity (His Birth) of Jesus Christ have a similar purpose—to prepare us to properly welcome not just any king, but, the King of Kings, Jesus Christ.

For His Nativity in the Flesh, we also get to clean and decorate our homes. But, most importantly, we are asked to cleanse our minds and souls. For at His birth, He enters not just our homes, but our hearts and minds.

So, how do we prepare ourselves to properly welcome Jesus Christ? Our Orthodox Church gives us six weeks prior to the Nativity to intensify our prayer, fasting, and almsgiving. During this time, we read Scriptures, pray more, spend more time with our family, attend all services in our parish, and become more attentive to the spiritual and material needs of others.

All these efforts help us to have meaning in our life, for without meaning, we cannot live a quality life. Jesus Christ Who was born in the flesh for us and our salvation is the meaning and purpose of our life. His love for us is immeasurable. He wants to live in our hearts, minds, and homes, so that our lives have meaning and quality. Will you this Nativity Fast prepare yourself to properly welcome the King of Kings? If you do, your life will be joyous and will bear much fruit. Most importantly, you'll have a King for a friend Who will always be with you, because He is your and our salvation. Glory be to our New Born King—Christ our God!

## ... Saints in December

### On December 22<sup>nd</sup> we commemorate: The Conception of the Most-Holy Theotokos by Saint Anna

The righteous Joachim and Anna were childless for fifty years of their married life. In their old age the Archangel Gabriel appeared to each one of them separately, telling them that God had heard their prayers and that they would give birth to a daughter, Mary. Then St. Anna conceived by her husband and after nine months bore a daughter blessed by God and by all generations of men: the Most-holy Virgin Mary, the Theotokos.

To read more about Saints Joachim and Anna we have included their hagiography below taken from September 22<sup>nd</sup> (a day after the Nativity of the Most Holy Mother of God) when we commemorate their feast day:

St. Joachim was of the lineage of Judah and a descendant of King David. Anna was the daughter of Matthan the priest, from the lineage of Levi, as was Aaron the high priest. Matthan had three daughters: Mary, Sophia and Anna. Mary married, lived in Bethlehem and gave birth to Salome; Sophia married, also lived in Bethlehem, and gave birth to Elizabeth, the mother of St. John the Forerunner; Anna married Joachim in Nazareth, and in old age gave birth to Mary, the Most-holy Theotokos. Joachim and Anna had lived together in marriage for fifty years, and yet had remained barren.

They lived devoutly and quietly, and of all their



income they spent one third on themselves, distributed one third to the poor and gave the other third to the Temple, and they were well provided for. Once when in their old age they came to Jerusalem to offer a sacrifice to God, the high priest Issachar reprimanded Joachim, saying: "You are not worthy that a gift be accepted from your hands, for you are childless." Others, who had children, pushed Joachim behind them as one unworthy. This greatly grieved these two aged souls and they returned home in great sorrow.

Then the two of them fell down before God in prayer, that He work a miracle with them as He once had with Abraham and Sarah, and give them a child as a comfort in their old age. Then God sent His angel, who announced to them the birth of "a daughter most-blessed, by whom all nations on earth will be blessed and through whom the salvation of the world will come." Anna straightway conceived, and in nine months gave birth to the Holy Virgin Mary. St. Joachim lived for eighty years and Anna lived for seventy-nine, at which time they reposed in the Lord.

### Justin Martyr

We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these, but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus (First Apology 66 [A.D. 151]).

## Thoughts from the Holy Fathers

### Ignatius of Antioch

Follow your bishop, every one of you, as obediently as Jesus Christ followed the Father. Obey your clergy too as you would the apostles; give your deacons the same reverence that you would to a command of God. Make sure that no step affecting the Church is ever taken by anyone without the bishop's sanction. The sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him. Where the bishop is to be seen, there let all his people be; just as, wherever Jesus Christ is present, there is the Catholic Church (Letter to the Smyrneans 8:2 [A.D. 110]).

In like manner let everyone respect the deacons as they would respect Jesus Christ, and just as they respect the bishop as a type of the Father, and the presbyters as the council of God and college of the apostles. Without these, it cannot be called a Church. I am confident that you accept this, for I have received the exemplar of your love and have it with me in the person of your bishop. His very demeanor is a great lesson and his meekness is his strength. I believe that even the godless do respect him (Letter to the Trallians 3:1-2 [A. D. 110]).

## Q & A

**Q: Why is the Nativity of Christ celebrated on January 7<sup>th</sup> (on Julian calendar December 25<sup>th</sup>)?**

**A:** There are two main explanations as to why the Church chose to celebrate the Nativity of our Lord and Savior Jesus Christ on January 7<sup>th</sup> (December 25<sup>th</sup> on Julian calendar).

The first says that the day was chosen to oppose the great pagan feast of the sun god, which was celebrated near December 22<sup>nd</sup> at the Winter Solstice, the time of year when the days started to get longer again (at least in the northern hemisphere). It is believed that the Church chose December 25<sup>th</sup> (January 7<sup>th</sup>), because it ensured that Christians would be fasting during the pagan celebration and would therefore not easily be tempted to participate. And also because it would help the pagan peoples to leave off worshiping the false sun god and instead celebrate the coming of the True God, "the Sun of Righteousness" – Jesus Christ.

The second explanation says that the day was chosen in relation to the feast of the Annunciation, which was celebrated on April 7<sup>th</sup> (March 25<sup>th</sup> on Julian calendar) commemorating the supernatural conception of the Lord Jesus Christ in the womb of the Virgin Mary. The Annunciation was celebrated on this day because of the belief in the ancient world that great men died on the same day as they were conceived. Since the Lord was believed to have been crucified on April 7<sup>th</sup> (March 25<sup>th</sup> on Julian calendar), it also came to be believed that He was likewise conceived on this day. And since it followed that the Lord's birth would be nine months after His conception, the feast of His Nativity was set on December 25<sup>th</sup> according to Julian calendar, which currently falls on January 7<sup>th</sup> on Gregorian calendar.

The Serbian Orthodox Church follows the Julian calendar and so when it is December 25<sup>th</sup> on Julian calendar at the present time it is January 7<sup>th</sup> on the Gregorian calendar when we celebrate the Feast Day of the Nativity of our Lord.

### Elder Thaddeus of Vitovnica

"We must pray to the Most Holy Theotokos to give us the strength and the will to love our parents, and these difficulties in our life will disappear. The Lord will open our path and give us what is best for us. The Lord is great and He is good. He will forgive all our sins. We must love our parents regardless of what they are like. If our thoughts are good, they will have a positive influence on our parents. We must have good thoughts for the whole world. If we quarrel with our teachers or our parents, we will have hell in our souls. It has happened many times: one learns to love his teacher, and the teacher gives him good marks. If you sin against your parents, you will suffer grave consequences. Our parents have a great influence on our lives."

*A contemporary Church Father*

## Get familiar with Orthodox terminology

### Word Of God

(In Greek: Logos) The Son of God, who from the mystery of His eternal birth is called the Word of the Father. The "Word became flesh" (John 1:14) for the salvation of the world. The Holy Scriptures are also called the Word of God, for they reveal the truth of God (John 1:1-14; 2 Pet. 1:19-21).

### Worship

Literally, "to bow down." In the Christian sense worship is the adoration of God through participation in the services of the Church, the highest act of a Christian (John 4:19-24).

### Worthy

(In Greek: Axios) Describes those who act in a manner befitting one who is a follower of Christ. No one is worthy of salvation in and of himself, but all are made worthy through Christ (see 1 Thess. 2:10-12).

### Zeal

Devotion; enthusiastic obedience to God; a quality of divine diligence or fervor. Christians are (1) called to follow Christ with enthusiasm and zeal (Acts 18:25; Rom. 12:10, 11) and (2) warned against misguided enthusiasm, a zeal "not according to knowledge" (Rom. 10:2).

# OUR VIEW OUR VIEW OUR VIEW OUR VIEW



## THE PATH OF ORTHODOXY

# Стаза Православља

THE OFFICIAL PUBLICATION OF THE SERBIAN ORTHODOX CHURCH IN NORTH AND SOUTH AMERICA

ТОМ (ВАЉУМ) 48

ДЕЦЕМБАР 2013

БР. 12

## Љубав према Богу и ближњим – највећи допринос Цркве свакоме друштву и свакоме времену

**Обраћање Епископа далматинског г. Фотија другој Скупштини Српског народног вијећа у Загребу 9. новембар 2012. године**

Уважена господо, дозволите ми да Вас срдачно поздравим на Другој скупштини Српског народног вијећа у Загребу и да Вам пренесем благослове Његове Светости Патријарха српског г. Иринеја и надлежног Митрополита загребачко-љубљанског г. Јована, који због својих обавеза нису са нама овде, али су ту ипак својом љубављу и молитвом.

Свима нама овде сабранима добро је познато да су темеље модерне европске мисли, а посебно њене политичке философије, поставили грчки философи и научници, првенствено Платон и Аристотел.

Платон је у оквиру своје идеалистичке филозофије сматрао да хармонију која постоји у космосу, треба на најмудрији начин оприсутити у оквиру једне државе, тада државе града – полиса. Да би се тај идеал остварио, ту државу, по њему, треба да воде философи, то јест најмудрији и најморалнији људи. Они би требали бити гарант да ће сви становници државе – полиса остварити своја права, а циљ државе је да се стара о добробити свих грађана. По Платону, читав свет се темељи на идеји Добра, па отуда добро мора бити у основи државе.

Аристотел, пак, иако најдаровитији Платонов ученик, у својој теорији државе и философије уопште, много више нагиње реализму. Он не идеализује државу, али сматра да је човек првенствено друштвено – социјално биће (зоон политикон) и да се као такав остварује у оквиру једне државе. Држава је, дакле, дужна да то свакоме појединцу и своме грађанину омогући.

У раном Средњем веку блажени Августин нуди један свој концепт "Државе Божије" (Civitas Dei) у којој је све утемељено на ауторитету вере и Цркве. Касније у Византији настаје позната теорија "симфоније", по којој однос Цркве и државе треба да буде као однос душе и тела у човеку. Душа и тело не постоје једно без другог, а сврха им је да се међусобно помажу и изграђују. У историји српског народа најпознатији је остао период средњовековне "светосавске теократије" у којој су владари неретко бивали светитељи, па је због тога светост у тој држави била уздигнута на пиједестал и постала критеријум свих ондашњих друштвених и културних токова.

Због времена, поменићемо само потоње социјалне и буржоаске револуције у Европи и Русији и страшне светске ратове из којих је проистекло савремено политичко доба. У наше време, време европске демократије и велике породице европских држава – којој од ове године припада и Хрватска, основна



Епископ далматински г. Фотије  
Bishop of Dalmatia Fotije

начела су демократија и владавина права. Под овим правом се подразумевају опште људска и мањинска права. На њима се темељи и сама Европска унија.

Дакле, од Платоновог идеализма – апсолутног добра, па до Аристотеловог реализма – добра колико је то могуће. Од Августинове државе Божије, до византијске "симфоније" са немањинским идеалом "светости". Од друштвених и социјалних револуција XVIII и XIX века, стигло се до европске демократије и опште прокламоване владавине људских права.

То је само овлаш дата генеза философских и политичких мисли о којима би свакако требало размишљати и, уколико је то данас могуће, понечему се од поменутог вратити.

Како је место и улога Цркве у свему наведеном и каква је њен допринос држави уопште? Православна Црква се увек чувала (са мање или више успеха) од уплитања у директне токове световне политике, чувајући византијски и немањински принцип "симфоније" (сарадње) у односу на државу. Потпуно су јасне Христове речи да "Царство моје", тј. Црква, "није од овога света" (Јн 8,23), што не значи да Црква нема одговорност за свет и државу. Напротив, Црква, тј. ми хришћани смо позвани да будемо "со и светлост свету", те благовесници основне хришћанске истине

о Распећу и Васкрсењу Исуса Христа. Та крстолика вера у Христа и Васкрсење је оно што обликује целокупно деловање Цркве у друштву – како у духовном и културном, тако и у социјалном и политичком смислу. Црква је она која нам сведочи да је суштина вере, суштина Закона и Пророка – љубав према Богу и ближњим (Мт 22,40). То би требао бити и јесте њен највећи допринос свакоме друштву и свакоме времену, па и времену у којем ми данас живимо.

Са друге стране, као и људска институција, која постоји више од две хиљаде година, Православна црква је чуварка и опште људских вредности: хришћанске традиције и морала, богослужбеног типика, црквене архитектуре, своје словенске писмености и ћириличног писма, фрескописа, иконе и црквеног појања. Обе ове поменуте компоненте – и божанска и људска – чине једну неодвојиву целину у деловању Православне Цркве и као такву је једино можемо истински разумети.

Овим скромним мислима би завршио своје обраћање. Желим сваки успех у раду Другој скупштини Српског народног вијећа у Загребу. Знамо да од тога увелико зависи будућност и добро српске заједнице, као и Српске православне цркве у Хрватској. Пред српском заједницом у Хрватској стоје многи изазови и проблеми о којима други знају боље и више од мене. Што се тиче нас, представника СПЦ, ми се непрестано молимо за добро свих, за добро државе у којој живимо и свих њених грађана без обзира на веру и нацију. Бог нас је све створио и позвао да живимо у међусобној и братској љубави. На крају бих додао да ми Срб и не тражимо ништа више од онога што нам Устав и закони Хрватске и Европске уније прописују, али да не пристајемо ни на мање од тога. Живели и Бог вас благословио.

Извор: Епархија далматинска

(Summary: His Grace Bishop Fotije of Dalmatia represented Serbian Orthodox Church at the meeting of the Serbian National Council, held in Zagreb, Croatia. His Grace addressed the gathering. He spoke of the kind of governments from the time of Plato, Aristotle, Venerable Augustine and the Serbian concept during the Nemanjic Dynasty. Chronologically he explained the concepts of Plato's idealism, Aristotle's realism, Augustine's Divine concept and Nemanjic's sainthood... Today, he pointed to the European Union, the government based on democracy and human rights. The Church, though never involved in political spheres, still has to care for the people, especially when they are oppressed by totalitarian governments and dictatorships... As far as the Serbian Church in Croatia is concerned His Grace said we do not ask for more than what the Constitution of the country and European Union gives us, but we are not to take anything less...)

### Митрополит волоколамски Иларион: Хишћанин никада није сам

Греше и обмањују себе и друге људи, који кажу: "Бог ми је у души, најважније је бити добар човек. Зашто су ми потребни сви ти ритуали, зашто је потребно молити се Богу, када Он и онако све зна? Зашто је потребно молити се светима, када нам нису потребни посредници између нас и Бога?" Постоји велика група људи, који себе сматрају верујућим и при томе налазе све могуће разлоге да не би ишли у Цркву.

Имати Бога у души је недовољно за то да се постане хришћанин, - чак, многи од тих људи, који сматрају да им је Бог у души, у ствари Бога у души немају. Имати Бога у души – то значи непрестано се сећати Њега и постојано усмеравати на Њега сав свој живот, непрестано се обраћати Богу кроз молитве и црквене Тајне. На тај начин, немогуће је носити Бога у души а да се не буде у Цркви.

#### Религија јаких духом

Хришћанство је религија за људе јаке духом. Али то не значи, да слаб човек не може наћи себе у хришћанској вери. Црква је отворена за сваког: у њој се налази место и за праведника и за грешног, за богатог и сиромашног, за здравог и болесног, за јаког и слабог. Црква даје могућност слабом да стекне духовну снагу, стекне духовну енергију, а болесном човеку – ако се не излечи од телесне болести, то, да у сваком случају нађе снагу у себи да је поднесе са стрпљивошћу и надом на божанско милосрђе. Црква помаже сваком да поднесе искушење, незгоде и невоље које га сналазе.

Црква је, како су говорили свети оци, духовно лечилиште – место, где човек долази ради тога да би добио исцељење, пре свега исцељење од грешног начина живота, грешних навика. Али Црква је – и школа, која је апсолутно незаменљива за човека, који не могу заменити никакве књиге, никакве научне дисциплине,

continued on p. 11

### Освећење храма Свете Петке у Нешвилу, Тенеси

Дан пре славе Преподобне Матере Параскеве, 26. октобра 2013. године, у граду Нешвилу, држава Тенеси, освећен је храм Свете Петке. Храм је купљен 17. децембра 2012. године, и од тада до овогодишње славе је преуређиван од стране верних парохијана. Сам храм, купљен од Баптистичке цркве, је уређен за православно богослужење, додан му је православни олтар и иконостас, док су поред и испод храма реновиране две сале.

Епископ Лонгин је након освећења храма служио свету архијерејску Литургију уз саслужење шест свештеника и ђакона. Богослужење су присуствовали поред парохијана и бројни гости: из Сент Луиса, Хантсвила, студенти из Либертивила и из другим помесних Цркава. На крају је епископ Лонгин доделио архијерејске грамате признања Управном одбору мисионарске парохије Св. Петке, за велики труд који су са осталим парохијанима уложили у реновирање и припрему овог храма.

Извор: Епархија НГСЗА

(Summary: His Grace Bishop Longin officiated at the consecration of the new St. Petka church in Nashville, Tennessee, on Saturday, October 26, 2013. He was assisted by six clergy and one a deacon. The building was bought in December 2012 from the Baptist church. The parishioners, led by the Church Board and parish priest Fr. Serafim, renovated the church in an Orthodox way, adding the altar and iconostasis. Two hall facilities were also remodeled, one under church and one at the side.



Освећење храма Св. Петке у Нешвилу, Тенеси  
Consecration of the church in Nashville, Tennessee

There were guests at the consecration from Saint Louis, Huntsville, Alabama, and students from Libertyville. His Grace awarded the Church Board with Gramata for their hard work... Festivities continued after Holy Liturgy...)



## Свештенички семинар у Епархији источноамеричкој

Са благословом Његовог Преосвештенства епископа источноамеричког др Митрофана одржан је свештенички семинар 28. и 29. октобра о. г. у кампу Светог Саве у Шејдланду, Пенсилванија.

Свету архијерејску Литургију служио је епископ Митрофан уз саслужење осам свештеника и два ђакона. После свете Литургије и доручка одржано је предавање. Предавач је био јеромонах Калиник Бергер. Говорио је на тему покроба и иконостаса, значење, почевши од Старог завета, те за време Господа Исуса Христа, и у данашње време. После предавања уследила је дискусија.

(Summary: With the blessing of H. G. Bishop Mitrophan this year's fall Clergy Seminar was held October 28-29, 2013 at the St. Sava Camp facilities at Shadeland.

The Holy Hierarchical Liturgy was officiated by His Grace, the Bishop, with the concelebration of eight priests and two deacons. The presentation followed breakfast. Hieromonk Rev. Calinic (Berger) served as this year's speaker. Fr. Calinic gave detailed history of the use of



Епископ са свештенством у храму, после свете Литургије  
The Bishop with clergy in church, after Holy Liturgy

the temple veil and the iconostasis, the theological significance of the veil/curtain starting from the Old Testament, the time of Jesus and it's use and

development in the church to this day. A lively discussion followed the talk).

Source: Eastern Diocese

## Омладински зимски програм за омладину у Новој Грачаници,

од 26. до 30. децембра 2013. Године

Припреме су у току за омладински зимски програм који се одржава у манастиру Новој Грачаници, од 26. до 30. децембра 2013. године. Организатор програма је Омладински одбор Епархије новограчаничко-средњезападноамеричке.

Погледајте објаву програма на фејсбуку: <https://www.facebook.com/events/604901342901029>.

Формулари се још припремају. У међувремену се можете пријавити преко фејсбука да ћете учествовати у кампу. Пријава преко фејсбука се рачуна као званична пријава и гарантује вам место у кампу.

Извор: Епархиј НГЦЗА

(Summary: Annual Winter retreat will be held at New Gracanica Monastery, December 26-30, 2013. For now, you may register by facebook at <https://www.facebook.com/events/604901342901029>. Your registration will be official, and a place will be reserved for you at the Monastery. Please respond as soon as possible. We hope to have many of our youth attend this popular event!)



Делегација Српске православне цркве на конференцији у Јужној Кореји  
The delegation of the Serbian Orthodox Church at the conference of World Council Churches

## Боже живота, води нас ка правди и миру

Десета Генерална скупштина Светског савета цркава (ССЦ) одржана је у Бусену, у Јужној Кореји, од 30. октобра до 8. новембра 2013., под слоганом "Боже живота, води нас на правди и миру".

Представници 345 православних помесних Цркава, англиканских и протестантских заједница, чланица ССЦ, као и посматрачи из Римокатоличке цркве и других заједница које нису чланице ССЦ, сусрели су се како би разговарали о најважнијим актуелним питањима која се тичу хришћанства у свету, а уједно и одлучили о правцу рада ССЦ у периоду до наредне скупштине, која ће бити одржана кроз осам година. На Скупштини учествује 2.190 представника, од којих 700 делегати сарађују у законодавном раду Скупштине.

Скупштина је отворена молитвеним скупом, на коме је, након што је прочитан одломак из Јеванђеља на тему "Не изабрасте ви мене, него Ја вас изабрах..." (Јн 15, 16-17), беседио Његова Светост Карекин II, врховни Патријарх и Католикос свих Јермена. Патријарх је истакао да и након две хиљаде година речи светог Јована одјекују овим скупом, јер смо се данас на исти начин сабрали на једном месту и у једном срцу као гране истинског чокота. Иако и различити и јединствени, повезани смо љубављу према Господу у којој, као шибљике, имамо заједнички корен.

На свечаном отварању говорио је градоначелник Бусана г. Нам-сик Хур, а у склопу свечаности отварања уприличена је уметничка приредба која је показала новију историју Кореје, истичући трагичну поделу која пуних 60 година потреса корејски народ.

После свечаног отварања пленарном седницом започео је радни дан Скупштине, на коме су извештаје о раду ССЦ од прошле Скупштине, одржане у Порто Алегреу (2006.), поднели главни модератор пречасни др Валтер Алтман и генерални секретар ССЦ преч. Др Олив Фикс Твејт. Другог дана заседања делегатима ССЦ обратио се и премијер Јужне Кореје г. Хонг-вон Џунг.

Делегацију СПЦ на 10. Скупштини ССЦ чинили су Његово Преосвештенство Иринеј, епископ Митрополије аустралијско-новозеландске, Његово Преосвештенство др Максим, епископ западноамерички, презвитер Немања Мрђеновић, Клаудија Ченде и Андреј Јефтић. Такође, као посебни саветник ССЦ у раду Скупштине учествовао је и др Растко Јовић, а у својству

стијарта био је присутан студент теологије са Новог Зеланда Стефан Мاستиловић. У раду Скупштине учествовао је и протојереј-ставрофор Живко Јакшић из Епархије британско-скандинавске, координатор парвославних у Хришћанском форуму Краљевине Шведске.

Епископ Иринеј је по други пут уврштен у стални Одбор за консензус и сарадњу, а, уз то, председава и изузетно значајним Одбором за јавна питања. На крају заседања Скупштина је изабрала нови састав Централног одбора и других радних тела.

Извор: Хришћански свет Саопштења са конференције

(Summary: The World Council of Churches held its meeting in South Korea, from October 30 to November 8, 2013. See article in the English section.)

### ССЦ осудио кршење права православних верника на Косову и Метохији и у БЈР Македонији

Светски савез Цркава (ССЦ) изразио је дубоку забринутост за питање поштовања права православних верника на Косову и Метохији као и у БЈР Македонији. У току Генералне скупштине, Савет је издао саопштење о политизацији религије и правима религијских мањина, у коме се наводи:

"Влада БЈР Македоније категорички је ускратила право Православној Охридској Архиепископији да се региструје као верска заједница. Уплитање владе у правни систем резултовало је бесправним заточеништвом поглавара ове Цркве. У последње време, Косово се суочило са систематским уништавањем преко 100 православних хришћанских светиња, као и са ревидирањем историје по питању њихове културне припадности, чиме је угрожено само постојање православних Срба."

ССЦ позвао је владе свих земаља да учврсте механизам који ће обезбедити опстанак и заштиту права верских мањина. Такође, државе су подстакнуте да имплементирају анти-дискриминационе законе како би заштитиле особе и заједнице које су прогоњене због вере коју исповедају.

(Summary: World Council Churches has condemned the Governments of FYR Macedonia and Kosovo for religious oppression.... Macedonian Government has jailed Archbishop Jovan for the last several years and many Serbian Orthodox churches were devastated in Kosovo and Metohija... See article in English section.)

## Косово И Метохија – Изнад Победа И Пораза

"Ој кукавно Српство угашено,  
Зла надживех твоја сваколика,  
А с најгорим хоћу да се борим!"  
(Петар II Петровић – Његош)

Ниједан хришћански народ нема у историји својој  
оно што има српски народ, нема Косово.

(Свети Николај Жички)

Ове мудре и пророчке речи Цетињског пустињака и Ловћенског тајновидца најверније приказују болно стање српског народа крајем прошлог и почетком овог века и миленијума. Сва тајна рода нашега, и у Његошево и у данашње време, везана је за наше срце и душу, за саму бит нашег постојања - Косово и Метохију, за то наше "трдно судилиште". За оно што осим Јевреја, по речима светог Николаја, нема ни један други народ.

Чујем говоре, како би нашли оправдање и изговор за издају, да је Косово већ одавно изгубљено. И то говоре тако самоуверено као да је усахла и последња нада не само у његов остатак у границама наше отаџбине, већ као да је исчезла и нада у живот и Васкрсење. Чудим се и у неверици питам: Где нам је вера? Од боја на Косову до часа када је Раде Петровић угледао светлост дана прошле су 424 године, а он о њему не само да пева и пише, него на њему и са њиме живи и постоји. Све тајне неба и земље као да му је откривала неусахла светлост 1350 кандила косовско-метохијских светих олтара. Његош се родио, живео и упокојио када је Косово било под влашћу туђина, али му то није сметало да пламен љубави према најсветијој српској земљи гори истим жаром као огањ љубави светог цара Лазара.

И куд се то деде и изгуби Косово и Метохија? Отварам мапу, а оно тамо где је и увек било. Између Шар Планине на југу и Копаоника на северу, Проклетија на западу и Жеговачких брда на истоку. Између њих најплоднија земља, роднија од војвођанске, испресецана многобројним рекама и потоцима. У земљи руде и минерали непроцењиве вредности од којих неких, и то најдрагоценијих, нема нигде више него ту. Не треба човек да се пење више од светог Гориоча и пусти поглед око себе да би угледао сву лепоту Косова и Метохије. И светиње српске су ту где су одувек биле: Пећаршија, Грачаница, Високи Дечани, Свети Архангели, Богородица Љевишка, Девич, Бањска и стотине других. И Газиместан је ту, окружен и украшен божурима, верни сведок видовданског боја и завета.

Није, значи, Косово изгубљено, изгубљени смо ми. Ми који се олако одричемо главе свога бића и нације и колевке наше православне вере и културе. Ономе ко није спреман на жртву и страдање лакше се одрећи и утећи него на страшном месту постојати. Зато психолошки познатим принципом пројекције приписујемо и преносимо на другог своје мане и недостатке. Од Адама и Еве до данас свагда исти принцип, увек је крив неко други а не ми. Свети преци наши, нарочито војсковође и пастири, никада се нису крили иза свога народа, већ су храбро и стамено ишли испред њега. Православном етосу стран је дух комфора и удобности, а близак дух страдања и дуготрпљивости. По узору на Онога који без и једног греха претрпе највећа страдања. На жалост, ми смо генерација која није спремна за патње и страдања. Тражимо пут до спасења без крста, а таквог пута нема. Пут који нам Православна Црква открива и нуди није скраћени пут до успеха, већ пут који кроз драму страдања и смрти води у васкрсење. Тим путем часно и достојанствено ишао је свети цар Лазар са свом војском својом.

Да је Космет одавно изгубљен прва је превара и лаж. Друга подвала која се користи како би се оправдала издаја Косова

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## Архијерејска посета парохији Св. архангела Михаила у Хантсвилу, Алабама

27. октобра 2013. године Његово Преосвештенство епископ Лонгин је учинио канонску посету парохији Св. архангела Михаила у Хантсвилу, Алабама.

Ова парохија наше Новограчаничко-средњеападноамеричке епархије окупља православне вернике разних националности. Литургији је поред месног пароха о. Грегорија Шулца и чтечева присуствовало око педесет верника. Након свете Литургије уследио је радостан јужњачки банкет.

Извор: Епархија НГСЗА

(Summary: His Grace Bishop Longing made a canonical visit to St. Archangel Michael parish in Huntsville, Alabama, on Sunday, October 27, 2013. His Grace served Holy Liturgy with the assistance of local parish priest Fr. Gregory and visiting clergy. There were fifty faithful in attendance. Following Holy Liturgy a delicious southern style luncheon was served).



Света архијерејска Литургија у Хантсвилу, Алабама, Holy Hierarchical Liturgy in Huntsville, Alabama

## СТАРО (СРПСКО) ГРОБЉЕ У ЦЕКСОНУ

...Саветујем ти, дакле, иди на гробље кад и други иду. Има дивно уређених српских гробља у Америци. Уредили су их Срби староседеоци који су гробље сматрали – како и треба сматрати – најсветијим местом после храма Божијег. Да знаш како су красна српска гробља у манастиру Св. Саве, па у Питсбургу два, Св. Саве и Св. Ђорђа, па оно чувено међу свим православним народима у Сан Франциску (Српског Добротворног Друштва), па оно прастаро у Цексону, у Лос Анђелесу и на другим местима

Владика Николај Велимировић

Ово је део одговора који је Свети Владика Николај написао ожалашћеној мајци која је сахранила мужа и децу и не зна где су им гробови. У *Американском Србобрану* објављен је цео одговор. Овај савет Владике Николаја је дошао је као прави увод у причу о цексонском гробљу. Зашто? Становници Цексона су имали ретку прилику да овог лета упознају и угосте два вероучитеља из Србије који су спонтано решили да своју приватну посету рођацима у Америци и слободно време посвете *прастаром* цексонском гробљу и кроз интензиван и посвећен двонедељни рад и на делу испуне и све нас подсети на ове речи блаженопочившег Владике Николаја.

Подсетићемо да се почетак српске емиграције у Америци везује за град Цексон у Калифорнији, општина Амадор, и за архимандрита Себастијана Дабовића, рођеног у Сан Франциску.



У Цексон је дошло много исељеника који су радили у рудницама, тражећи племенити метал – злато а међу њима и Срби, који су били бројна национална група. Тако је први српски православни

храм посвећен Светом Сави првом архиеписку српском подигнут давне 1894 године. У непосредној близини прве српске Цркве настаје и гробље где су сахрањивани исељеници из Србије.

Вероучитељи Станислав Будисављевић и Драгана Машић, са благословом епископа западноамеричког господина Максима, а на велику радост Цексонских Срба, покушали да једну племениту замисао спроведу у дело. Њихова замисао је била следећа: усликати и пописати све гробове, а потом направити својерсну нову фото архиву споменика и регистар свих сахрањених покојника.

Према попису гробова из 2013 године који смо од њих добили на овом гробљу има 344 гроба. Неки од њих су породичне гробнице у којима је сахрањивано и више људи.

Главни путоказ била им је мапа гробља која је направљена 1983. године, која је до данас претрпела бројне измене и допуне и која због нередовног уписивања није најпоузданија.

Други путоказ су им биле откривене старе матичне књиге умрлих и крштених који су им разрешиле неке недоумице и нејасноће. Њихова упорност у тражењу одговора на нека питања довела их је до открића веома старе књиге коју

је водио архимандрит Себастијан Дабовић из 1896 године. Јован Дабовић, а у манастиру Себастијан, сматра се првим и великим српским апостолом и мисионаром на тлу Америке. Епархија западноамеричка ове године прославља двестогодишњицу његовог рођења. Он је добио дозволу 11. јануара 1894. године за подизање прве Српске цркве на америчком континенту у Цексону, где је, како смо рекли, живела прилично велика група Срба. Црква је подигнута 4. децембра, а освештао ју је епископ алеутски и аљашки Николај који је том приликом поконио звоно за цркву. Архимандрит Себастијан умро је у манастиру Жичи 1940. године, а опело му је служио Свети Николај Жички (Велимировић). Одлуком епископа жичког Хризостома, а на иницијативу цексонских парохијана и заузимањем Епископа Максима, његови земни остаци пренети су из манастира Жиче у Цркву Светог Саве у Цексону лета Господњег 2007.

Велику помоћ у откривању података о покојницима за које не постоје информације у нашим књигама које су вођење са великим временским прекидима добили су у главном административном центру у Цексону тзк. Amador County Administration Center.

Од велике помоћи било је особље из Daneri Mortuary у Цексону који су помогли вероучитељима да за три стара гроба који немају никакво обележје, спомен, годину рођења или смрти (сем презимена која су уписана на мапи), уз листање многих старих књига, добију умрлице тих људи. Све гробове су услиkali и пописали, све епитафе писане ћирилицом и латиницом су растумачили и прочитали. Међу њима има веома лепих али старих и оштећених гробова, а понекима недостаје крст. У плану је, по благослову Епископа Максима, да се сви оштећени гробови поправе као и да се веома стари гробови заштите од даљег урушавања. Најстарији гроб, ако гледамо по години *представљења*, како пише на плочи, јесте гроб трогодишњег Марка, сина Симе и Нине Драгомановића, који се упокојио давне 1887. године.

На овом гробљу има неколико гробова и од Православних американаца који су новијег датума и који су били део Литургијске заједнице у Цркви Светог Саве.

Како су добро учили вероучитељи Станислав и Драгана, гробови сведоче да је највећи број људи дошао из Херцеговине, Црне Горе и Боке те отуда и њихова идеја да би од посебног значаја било и постојање географског регистра, поред основног индекса са именима и презименима покојника, који ће бити приложен. На сајту [www.eserbia.org-Graveyards](http://www.eserbia.org-Graveyards) могу се видети резултати досадашњег рада ових истраживача, који желе у тексту да остану споменици као вероучитељи.

Овај извештај и причу о цексонском гробљу и изванредном раду наших драгих гостију који су нас подстакли да се и код нас

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## Слава храма и парохије у Солт Лејк Ситију

Дана 17. новембра 2013. године храм и парохија светог Архангела Михаила у Солт Лејк Ситију прославили су своју крсну славу. Свету архијерејску Литургију је служио Епископ западноамерички г. Максим уз саслужење свештеника: Предрага Бојовића пароха из Сијетла и архијерејског намесника из Бјутског намесништва, јеромонаха Марка Кера, свештеника Јустина Хавенса (Антиохијска црква) и надлежног привременог свештеника Милана Унковића из Херцеговине.

Благочестивом народу који је у светој Литургији учествовао у великом броју, обратио се после прочитаног Јеванђеља пастирском бесједом епископ Максим.

По завршетку Литургије уследила је литија око храма, те ломљење славског колача. Овом приликом верницима је најављен скори, о Божићу, долазак свештеника Милана Драговића из Ниша са његовом супругом Драганом, која је архитекта, и двојицом синова, Василијем и Јустином. О. Милан је међу свештеницима најновији члан Епархије западноамеричке кога сви на западној обали нестрпљиво очекују, а посебно парохијани Солт Лејк Ситија. За време трпезе љубави приређен је наступ домаће фолклорно-пјевачке групе "Растко" чије су чланице пјесмом и игром увеличале радост дана и празника. Празник је заокружен пастирским разговором епископа Максима са младима ове парохије, те пјесмом и весељем свега народа Божијег. У поподневним сатима домаћини су извели госте на шетњу и



Света архијерејска Литургија у Солт Лејк Ситију, Holy Hierarchical Liturgy in Salt Lake City

дружење на оближњој планини и зимским центрима Парк Сити и Санденс вилиџ. Нека је благословено Име Господње од сада и до вјека!

Свештеник Милан Унковић  
Извор: Епархија западноамеричка

(Summary: His Grace Bishop Maxim officiated at Holy Liturgy in Salt Lake City on Sunday, November 17, 2013, on the day when the parish of St. Archangel Michael observed its Patron Saint. He was assisted by clergy Fr. Predrag Bojovic of Seattle, WA, Hieromonk Marco Kerr, Fr. Justin Havens (Antiochian Church) and Fr. Milan Unkovic, temporary administrator from Hercegovina. His Grace delivered an inspiring sermon.... His Grace, at the end of Holy Liturgy announced arrival of a new pastor Fr. Milan Dragovic from Nis, with his family... Luncheon followed Holy Liturgy... The children from folklore group "Rastko" performed... His Grace held pastoral talk with the parishioners...)

## Митрополит волоколамски Иларион: Хишћанин никада није сам

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зато што је Црква школа духовног живота. Та школа помаже човеку да правилно гради не само своје узајамне односе са Богом, него и да гради узајамне односе са светом и људима који га окружују. Управо због тога, Црква је извор духовне снаге, и због тога Црква може направити од слабог, човека са јаким духом.

### Наћи смисао живота

Данас многи млади људи пате не због тога што немају довољно новца, забаве или некаквих материјалних вредности, него због тога што им недостаје смисао живота; имају све, али не знају зашто живе. Тај унутрашњи конфликт много младих људи води ка наркотицима, алкохолизму, неприродном начину живота и то су неки од узрока не само превремене смрти, него и самоубистава.

Бесциљно, бесмислено постојање, лишено Бога, лишено вишег смисла, а то значи и виших вредности – ето шта, као коначни закључак предлаже човеку безбожни секуларни свет. Данас потрошачко друштво обезбеђује младом човеку све могућности за задовољавање његових материјалних потреба. Узети од живота све – таква је идеологија потрошачког друштва. Како више зарадити, стећи новац, успех, напредак у каријери – су идеали, који се нуде, између осталих, и младим људима. Ничега се не одрицати, ни у чему себе ограничавати, забављати се, наслађивати се животом, зато што је кратак, и не приметиш, како младост прође: ево идеологије по којој живи много младих људи. Ми, православни хришћани, дужни смо да помогнемо тим људима да схвате, да је човеку немогуће да нађе смисао живота, ако он буде сву своју скалу духовно-природних вредности оријентисао искључиво на потрошњу, успех, каријеру, на достизање земаљске среће и забаве.

Ми смо дужни, чврсто уверени, у чему је смисао нашег сопственог живота да помогнемо и другим људима да живе са одређеним циљем, који мора бити духовно усавршавање, да би свако од нас постао бољи, да би се око нас, како је говорио преподобни Серафим Саровски, спасило хиљаде људи.



Митрополит Иларион са Патријархом Иринејем, Metropolitan Ilarion with Patriarch Irinej

### Млади хришћанин је позван да буде мисионар

Каква је одговорност младог хришћанина у савременом свету? Сваки хришћанин је позван да буде мисионар и апостол – млад и стар, здрав и болестан, образован и необразован. Али млад човек, зато што има још много снаге и енергије који нису протраћени на непотребне ствари, може донети посебну корист

себи и другима, ако буде са свом озбиљношћу схватио своје хришћанско призивање.

Млади човек данас је окружен са много сабласни, и та идеологија, која влада савременим светом, оставља мало места за развој духовне личности, за то да човек у животу оваплоти хришћанске идеале.

Да би се било со земљи и светлост свету, треба имати јак природни и духовни стожер, а то се не може стећи путем механичког одрицања од нечега.

Изводи из говора на форуму Православне омладине у граду Пензи

Извор: Епархија крушевачка

(Summary: His Eminence Metropolitan Ilarion of the Russian Orthodox Church addressed the problems of the young ones in today's world... Although today's material world provides many worldly satisfactions and entertainments, the young ones are not happy, since they are deprived of the spiritual attainments... The Christians of today have to be strong in spirit... Even those weak ones could attain it by the grace of God, through prayers and other church disciplines... The young ones though not deprived of any worldly needs still have to find life's goal... Without a goal, life has no meaning, or it is filled with temporary fulfillment, with everything, including alcoholism, drugs, unnatural living, etc... The young Christians are called to be missionaries... They are called to resist many temptations of this world which lead to the destruction of the spiritual beings...)

## Посета: Епископ Максим у Српској Метохији

У петак, 4. октобра 2013. године, Епископ западноамерички г. Максим посетио је Призрен и том приликом поделио новчану помоћ за децу из сиромашних породица коју је сакупило Коло српских сестара из Сан Франциска.

И овај пут је Епархија западноамеричка показала искрену братску солидарност коју српски народ у САД дубоко осећа према Србима на Косову и Метохији.

Епископ западноамерички је и овом приликом посетио манастир Светих Архангела код Призрена као и ученике и професоре Богословије Св. Кирила и Методија у Призрену. Владика Теодосије пренео је Епископу Максиму и његовим епархијотима искрену благодарност на пожртвованом труду и љубави коју показују према верном народу на Косову и Метохији. Део прилога предат је манастиру Светих Архангела и богословији.

Извор: Епархија западноамеричка

(Summary: His Grace Bishop Maxim made a visit to Prizren. He distributed aid to the poorest families, collected by the Circle of Serbian



Епископ западноамерички г. Максим на Косову 2012. His Grace Maxim of the West America in Kosovo 2012.

Sisters in San Francisco. His Grace visited SS. Cyril and Methodius Seminary and the church of the Holy Archangels in Prizren... His Grace Bishop Teodosije expressed a gratitude to His Grace Bishop Maxim and the faithful of the Western Diocese for their donations and care for the Serbian people at Kosovo and Metohija...).

## Посета: Епископ Максим у Херцеговини



Света Литургија у Требињу, Херцеговина Holy Liturgy in Trebinje,

Дана 7. јула 2013. године, у насељу Полице у Требињу, свечано је прослављен празник Рођење Светог Јована Крститеља. Славио је истоимени храм, а свету архијерејску Литургију служили су Епископ западноамерички Максим, Епископ захумаско-херцеговачки и приморски Григорије и умировљени Епископ ЗХИП Атанасије, уз саслужење свештенства Епархије. Литургији су присуствовали и петнаесетак парвославних из неколико америчких држава (Калифорнија, Колорадо, Флорида, Вашингтон), који су заједно са својим епископом Максимом дошли да посјете Херцеговину.

У малој цркви није било ни близу довољно простора да прими све приспеле вјернике, па је служено испред храма. Послије свете Литургије и резања славског колача, бесједом су се присутним вјерницима обратили Епископ Максим и Епископ Григорије. Домаћини ове парохије угостили су све присутне трпезом љубави, коју су припремили у парохијској сали поред храма.

Извор: Епархија западноамеричка

(Summary: On July 7, 2013 -the Feast of St. John the Baptist in the town of Trebinje, His Grace Bishop Maxim concelebrated the Divine Liturgy with fellow Hierarchs His Grace Bishop Grigorije and His Grace Bishop Atanasije. The Liturgy was attended by fifteen Orthodox Christians from several American states (California, Colorado, Florida and Washington), who together with Bishop Maxim came to visit Hercegovina.

Since the little church had not nearly enough space to accommodate all believers, Liturgy was served in front of the temple. Following the services, His Grace Bishop Maxim and His Grace Bishop Grigorije addressed the faithful. The hosts of this parish welcome everyone with a wonderful luncheon in the hall next to the church).

## Православно монаштво у Америци Манастир Св. Пајсија у Аризони

“И сваки који је оставио кућу, или браћу, или сестре, или оца, или матер, или жену, или децу, примиће сто пута онолико, и наследиће живот вечни.” (Мт. 19,29)

Монаштво је у темељу Цркве, и установљено је Јеванђељем и примерима многих богоносних мушкараца и жена. Монашка правила су установили Васељенски и Помесни Сабори и премудри Оци, попут Василија Великог. Монаштво је дало Цркви мноштво преподобних, који су једнако часни са светим мученицима. Поред тога, монашка богослужења су дала одлучујући утицај на побожност верних и богослужбени карактер Литургије.

Православно монаштво је нашло плодно тло на простору Америке, најпре захваљујући светим просветитељима и мисионарима Хришћанства који су ширили реч Божију на Новом континенту у протекла три века. Њиховим светим и подвижничким животом и заступничким молитвама пред Господом, дух Православља се шири читавом Америком, и истинску веру примају разни народи у све већем броју.

Манастир Св. Пајсија у Сафорду, држава Аризона, је женска општежитељна монашка заједница која следи предањска правила монашког живота. Основан је 1993. године, и посвећен је Св. Пајсију Величковском, који је свој живот посветио сабирању и превођењу текстова Добротољубља као средство чувања практичног учења Светих Отаца о благодатно-молитвеном животу. Сестринство тренутно има око двадесет сестара (то је било 2007. г.) на челу са игуманијом Михаилом. Свету Литургију служе свакодневно, а дневни круг богослужења је углавном на енглеском језику. При манастиру живи и сестре исповеда

јеромонах Доротеј, а повремено служи и о. Јанко Трбовић. У циљу издржавања сестре публикују духовне текстове, праве бројанице, и поседују своју продавницу. Такође обрађују земљу те пред госте износе често козје млеко и сличне домаће производе.

Манастир је смештен у високој Сонорској пустињи у подножју планине Грахам. Складан киновијски живот, необични услови живљења, школа, појање и много чега другог допринели су да манастир Светог Пајсија у Аризони стекне многобројне пријатеље у Америци, Европи и Србији. Планира се изградња цркве (црква је већ саграђена), трпезарије, кухиње и додатних конака. Крај манастира је 2004. године основано православно гробље.

Године 1995. манастир је примио групу девојака-тинејџерки, које су пожелеле да дођу и живе у манастиру док студирају у вишим школама. Отада, више од шездесет девојака је прошло кроз школу, узраста од 10 до 22 године, долазећи из целе Америке. Сестре предају и додатне часове из кувања, шивења, хеклања, сликања, цртања, историје Старог завета, теологије и појања. Оне осећају велику одговорност, и чине све што је у њиховој моћи да обезбеде сигурно и креативно православно окружење младим девојкама које желе да сачувају своју чистоту припремајући се за радосни пут служења Господу у Цркви – било брачним животом и рађањем и одгајањем деце, или као монахиње...

Његово Пресвештенство Епископ западноамерички г. Максим често посећује манастир увидевши од колико је значаја за православне Србе у Аризони и широм Америке, али не само за Србе, већ и за све православне, па чак и неправославне народе

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## Косово И Метохија – Изнад Победа И Пораза

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и Метохије јесте прихватање реалности на терену? А шта је стварна реланост на терену? Најстварнија реалност јесте да су Срби за време и после Другог светског рата у великом броју протерани са Косова и Метохије и да им је забрањен повратак њиховим домовима. У исто време, стотине хиљада Шиптара из Албаније илегално је ушло на Косово и Метохију и ту трајно остало. Реалност је и да је НАТО бомбардовањем омогућио Шиптарима да протерају највећи део преосталих Срба јужно од Ибра и етнички очисте преостали део Космета. Реалност на терену је и да су браћа Стамболићи 1959. године неколико општина тадашње уже Србије припојили покрајини Косово како би показали да се проценат Срба у покрајини не смањује. И, свакако, највећа реалност јесте да је Косово и Метохија окупирана територија. Уз то, никако не треба сметнути са ума ни резолуцију 1244 Уједињених Нација која Републици Србији гарантује суверенитет над Косовом и Метохијом.

Постоји много начина да се држава Србија бори за Косово и Метохију, као што постоје начини и да га олако изгуби. Један од начина да га изгуби јесу избори које је расписала такозвана лажна држава Косово. Ово је трећа и најболнија превара. Најболнија јер у подвали већ много пута превареном српском народу учествују и сами Срби. И они из Србије и неки са Космета. За не веровати је колико енергије користи власт у Београду да део свог народа који се деценијама грчевито бори да остане у својој матичној држави гурне у непризнату државу Косово. Медијска кампања, лажи, пропаганда и спиновање политичара профитера и ловаца у мутном просто вређа минимум здравог разума сваког честитог Србина. Велики Његош их је одавно описао: "Великаши, грдне кукавице, постадоше рода издајце."

У нашем народу постоји изрека: Отето проклето! Када нам неко нешто на силу и против наше воље отима, ми тада постајемо страдалници на правди Бога. Међутим, када се нечега одричемо онда постајемо издајници. Одрекнемо ли се Косова и Метохије, одрећи ћемо се сами себе. Као што тело не може да живи без главе, тако ни Србија не може да постоји без Косова и Метохије. Косово и Метохију могу да нам отму, али не могу да нам отму част, образ и достојанство. То можемо да окаљамо и изгубимо само својом вољом. Изјаве појединих Срба на разним положајима које се користе да би се српски народ преварио да гласа на шиптарским изборима наносе штету целом нашем народу и, свакако, њима самим. Они су се већ обрुकали пред нашим светим прецима, а када буду отишли Богу на истину неће имати са чим изаћи пред Милоша. Међутим, историја нас је научила да ко не верује у Небеску Србију, лако ће издати и земаљску.



Уколико наша генерација не успе у борби да сачува Косово и Метохију, не би требала ни да га изда. Доћи ће, по речима блаженопочившег Патријарха Павла, бољи људи од нас, којима ће Господ Бог помоћи више него нама. Дај Боже да нас буде и да Свевишњи има коме да помогне. Косово и Метохија је најсветија српска земља, Српски Јерусалим, и када се будемо искрено покајали, променили и повратили православној

колевки отаца наших, Спаситељ ће нам помоћи да повратимо и нашу народну колевку.

У раним јутарњим сатима, 17. новембра, на дан поновљених лажних и недемократских избора, Косовску Митровицу потресло је неколико земљотреса. Света косовско-метохијска земља застидела се и побунила ради насиља које се врши над српским народом од оних који своју веру и косовски завет продаше за вечеру. Подсетимо се и речи Цетињског пустињака и Ловћенског тајновидца: "Здружите се, громи и потреси, земљи српској друго лице дајте." У животу увек постоји могућност избора, па тако и када је у питању вечера. За већину православних Срба тај избор је увек био лак. Између кнежеве, светолазаревске вечере, и бранковићевске, издајничке, увек су бирали ову прву.

Завршићу речима искреног христољуба и родољуба, умировљеног



Епископа захумско-херцеговачког Атанасија: "Косовски завет је заиста наше памћење, али тако да се то памћење стално потврђује нашим поновним избором и опредељењем, попут Лазаревог заветног, литургијског избора и опредељења. У Косовском се завету, зато, као ретко где испољава наш српски идентитет као хришћанског православног народа."

Догодине на Газиместану! Догодине на Косову и Метохији!

Протојереј Добривоје В. Милуновић

## Православно монаштво

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који у великом броју долазе да се помолу са монахињама.

Имајући ово стално на уму, треба да заблагодаримо Господу да Српска православна црква и њена Западноамеричка епархија имају ретку благодат да је у бескрајним и сушним просторима пустиње Аризоне изникао такав цвет хришћанске љубави и жртве, који храњен молитвама сестара манастира доноси плодове и води спасењу и животу вечном.

Борислав Петрић

(Summary: St. Paisius Orthodox Monastery is a women's coenobitic community which follows the traditional rule of monastic life. The monastery was founded in 1993 and is dedicated to St. Paisius Velichkovski, who dedicated his life to collecting the texts of the Philokalia as a means of



preserving the teaching of the Holy Fathers on the hesychastic way of life.

The sisterhood is currently comprised of about twenty sisters. The Holy Liturgy is served daily in the monastery, and the daily cycle of services is

conducted primarily in English....

Since 1995, the sisterhood welcomed teenage girls who wish to live and study at the monastery. The monastery home school is dedicated to the Protection of the Theotokos. The sisters tutor the girls in their studies and offer supplementary classes. Some of the students have chosen to remain as nuns in the monastery, while others have married and started their own families.

Situated in the High Sonoran Desert at the base of Mount Graham in southeastern Arizona, the monastery is in the process of building to meet the growing needs of the monastic community and the faithful who visit. This includes plans to build a church, a trapeza

(or dining hall) and kitchen, and then continue with a full monastery enclosure.. An Orthodox cemetery was established in 2004 for the faithful...).

## Прогон хришћана: Митрополит сматра политику одговорном

Грчки православни митрополит Арсеније (Кардамакис) апеловао је на аустријску јавност као и на Европску унију да се што снажније заложу за прогањане хришћане на Блиском истоку: "Насиља која врше екстремисти у Египту у последње време скренула су пажњу људи широм света и очигледно су засенчила сукобе у Сирији. Међутим, управо тамо је страх за живот, и опстанак у животу је постао свакодневна брига хришћана", пише Митрополит у свом званичном саопштењу. "Свим дипломатским и политичким средствима треба спречити не само верску, него и хуманитарну и културну катастрофу".

Не само у Египту, него и у Сирији запажа се све јасније да су "хришћанске хиљадугодишње заједнице и њихове цркве и манастири изложени стварној опасности, да им прети не само опстанак као такав, него да ће и заувек бити искорењени". То што се у 21. веку понављају слике древног прогањања хришћана, испуњава Митрополита "дубоком забринутостју и искреним саучествовањем." Митрополит Арсеније је и председавајући Православне епископске конференције у Аустрији.

Високопреосвећени подсећа и на киднаповање у Сирији митрополита Павла Језигија, брата грчког православног Патријарха антиохијског Јована X, и мар Григорија Јована Ибрахима. И поред интензивних дипломатских настојања, они до сада нису пуштени на слободу.

Извор: Катпрес

(Summary: The Greek Metropolitan of Austria Arsenije appealed to the European Union to protect

the Christians in Syria and Egypt... Many churches and monasteries have been burnt, and there is a danger of exterminating the Christian population from Egypt and Syria... He pointed that until now two captured Metropolitans in Syria haven't been freed by their captors, the Syrian rebels... He asked that all diplomatic and political means should be used in order to stop persecution of the Christians, which reminds us of the persecution of the past centuries).



Грчки митрополит за Аустрију Арсеније  
The Greek Metropolitan of Austria Arsenije

## СТАРО (СРПСКО) ГРОБЉЕ

пробуди један посебан сензибилитет и свест о значају чувања судбине сваког појединачног гроба, завршићемо целим одговором Владике Николаја са почетка текста.

Но чуј да ти нешто испричам, што ти може послужити примером. Једних задушница ја сам ходио по огромном и величанственом гробљу београдском. Свуда око мене докле очима видиш, блистале су хиљаде и хиљаде свећа као најлепше цвеће које људи могу посадити у земљу. У тим пламеновима ја сам читао радост умрлих који као тихо певају: живи смо, живи смо! На крају гробља видех једну познату ми госпођу. Стајала је над неким занемареним гробовима са нечитким споменицима и хумкама без икаквих споменика. Над тим гробовима она беше

запалила читаву руковет свећа. Она је скрушено гледала у те свеће и у њиховом треперењу читала радост оних под земљом. И плакала је. Упитах је - ко је од њених ту сахрањен? Нико, одговори она. Муж ми је, вели, скоро премештен у Београд, а сви наши покојници погребени су у месту његовог ранијег службовања. Ја вели, не могу да одем тамо, далеко је, па сам ето дошла овде на ове непознате гробове и запуштене, да учиним другима што не могу својима. Ваљда ће Благослови примити и ово и за моје.

- Хоће, госпођо, хоће сигурно, рекох и удаљих се размишљајући: Боже, паметна народа! Шта све може човек научити од народа наученог од Бога!

Драган Стојановић, Џексон

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