SUMMONS
TO THE REGULAR SESSION OF THE CHURCH ASSEMBLY [SABOR]

With this letter, We hereby summon the regular session of the Church Assembly [Sabor] of the Serbian Orthodox Church in North and South America, to be held at the facilities of Saint Steven’s Serbian Orthodox Cathedral 1621 West Garvey Avenue, Alhambra, California on Tuesday through Thursday, August 5-7, 2014. As the Sabor will begin in the morning on August 5, delegates should arrive by Monday, August 4 and plan to stay until noon on August 7. There will be a welcome reception on Monday evening, August 4 prior to the beginning of the Sabor.

Enclosed you will find a Credentials Form which each Congregation Board is required to fill out for its 3 participants and return with a registration fee of $200 per person in U.S. funds made payable to the Western American Diocese and mailed to the 20014 Sabor Committee c/o St. Steven’s Cathedral. The registration fee includes all meals and the Grand Banquet. All completed credential forms with registration fees must be submitted by July 1, 2014 so that each participant receives the necessary documents for the Sabor.

In accordance with the provisions of the Constitution, the following are participants to this Assembly:

- Diocesan Bishops
- Active and retired clerics of both orders
- Members of the Central Church Council
- Members of the Diocesan Councils
- Two (2) delegates from every Church-School Congregation in good standing. One of these is ex-officio the President of the Executive Board of the Congregation (or his alternate Vice President), and the other is the elected delegate of the Church-School Congregation.
- Two (2) representatives of each Diocesan Federation of Circles of Serbian Sisters.
- One (1) representative of the School of Theology
- The theme of the 21st Triennial Sabor is “Servant Leadership: Whosoever will be chief among you, let him be your servant (Matthew 20:27)” - and will center on a greater understanding of Parish leadership as of enormous importance to the growth and welfare of the Church, especially in the context of today’s complex social and technological changes. We ask every Church-School Congregation to encourage its active representation and participation in all aspects of these important gatherings of our Church. The 21st Sabor is an important and joyful gathering of the Church in the sacrament of the Holy Eucharist, which will be celebrated each day, and a wonderful opportunity to look to the past, give thanks for the present and plan for the future, in the example of our Lord Jesus Christ, who came “not to be served, but to serve and give His life as a ransom for many” (Mark 10:45).

With the blessing of God,
†Longin
Bishop of New Gracanica and Midwestern America
President of the Episcopal Council

Synaxis of the Primates of the Orthodox Churches

At the invitation of His All-Holiness Ecumenical Patriarch Bartholomew, the Primates of all the Orthodox Autocephalous Churches gathered from March 6-9, 2014, for a Sacred Synaxis at the Panagh in order to deliberate on matters pertaining to the entire Orthodox Church throughout the world and procedural issues for the convocation of the Holy and Great Council, whose preparation is coming to an end. The Ecumenical Patriarchate issued a Communiqué on Sunday, March 9, 2014, the Sunday of Orthodoxy, upon the conclusion of the Synaxis and released the official Message of the Hierarchs of the Synaxis. Following are both texts as released by the Ecumenical Patriarchate.

COMMUNIQUÉ
(March 9, 2014)

By the grace of God, the proceedings of the Synaxis of the Primates of the Orthodox Autocephalous Churches concluded today, on the Sunday of Orthodoxy. The Synaxis took place at the Panagh from 6-9 March, 2014, at the invitation and under the presidency of His All-Holiness Ecumenical Patriarch Bartholomew, and was attended by all the most venerable Primate in person, with the exception of His Beatitude Patriarch John of Antioch, who, due to illness, was represented by Hierarchs of his Church.

The proceedings of the Synaxis were carried out in a very fraternal spirit; the Hierarchs discussed matters concerning the life of the Orthodox Church in the contemporary world, and particularly in regions where Orthodoxy and Christianity in general face serious problems and difficulties; the Hierarchs also expressed their support and profound interest of the Orthodox Church in its entirety concerning their fellow human beings suffering in those regions. Above all, the Synaxis considered the prevailing problems on page 4
BELGRADE – It is ten years today (March 17) since a pogrom was committed against Serbs in Kosovo-Metohija (KJM) and its order-givers and organizers from Albanian paramilitary and para-military parties have still remained unnamed and unpunished. This has been the second pogrom to be carried out in peacetime by ethnic Albanian separatists since NATO’s bombing, when the province became an international protectorate administered by the United Nations (UN). In June 1999, more than 250,000 Serbs, Roma and other non-Albanians were expelled from the territory in the presence of international forces.

In the wake of ethnic Albanian violence that broke out on March 17, 2004, a total of ten Serbs were killed and two went missing, and 11 Albanians died in clashes with members of international forces.

In only three days, 954 people were injured, including 143 Serbs and dozens of members of international forces who clashed with the Albanians in an attempt to protect the Serbs and their property. The attack left 72 UN vehicles damaged.

A total of 4,012 Serbs were expelled, six towns and nine villages were ethnically cleansed, and 935 Serb houses and 10 community facilities – schools, health centers, and post offices – were destroyed, burnt down or heavily damaged.

The religious and architectural heritage of Kosovo and Metohija was a special target for the ethnic Albanians, resulting in 35 churches and monasteries, including 18 cultural monuments, being destroyed or burnt down. Devic Monastery near Srbica and the dormitories of the Monastery of the Holy Archangels were among the first to be attacked. Our Lady of Ljevis Cathedral from the 12th century and the Church of St George from the 16th century were burned down and on the vault of the latter the ethnic Albanians wrote: Death for Serbs.

The Serb Orthodox theological School in Prizen and the seat of the Diocese of Raska and Prizren were destroyed. Serb cemeteries were desecrated, including the so-called tomb of St. Joannikije of Devic in Devic Monastery and the one of Emperor Duusan in the Monastery of the Holy Archangels.

More than 10,000 valuable frescoes, icons, chalices, vestments and other church relics were also in the hands of hundreds of marriages and deaths, which testified to a centuries-long Serb presence in the province, dismantled and burned.

The pogrom was triggered by a campaign waged by Albanian media stating that a Muslim Albanian girl was raped and then chased six Albanian boys from the village of Cabar near Zubin Potok across the Bur River and then she alleged that this incident was the incident.

The investigation into the claims carried out by the UNMIK police established that the Albanian girl was false and spokesman for the international police Nerzic Sing said that after the incident, the surviving boys were beaten by Albanian receptors and politicians into pressing accusations against Serbs from the nearby village. Albanian extremists attacked a number of Spanish and Italian monastery in southern Kosovo Mitrovica and at dusk, they launched an armed attack on the Serbs in the northern part of the city, where KFOR soldiers had to intervene. In a cloud of tear gas and smoke, an Albanian sniper was shooting from a skyscraper, killing the first two victims – Borivoj Spasovich (53) and Jovica Milosavljević (75) and seven other Serbs. Then the KFOR soldier before the international forces’ special team managed to get him down.

The violence and attacks spread to the south, to the village of Caglavi and other municipalities in the Drinina area, and Serb villages were attacked throughout the province, such as Lipjan, Gnjilane, Urovec, Djakovica and Prizen. The clashes continued into the next March 18, when hundreds of Serbs attempted to abandon Kosovska Polje, Obilić, Pletenica near Vučitrn, Svinjare near Kosovska Mitrovica, and fire was set to all the houses of Serb returnees and the village hall in Bijelo Polje near Puč.

Small groups of Serbs sought shelter in KFOR bases, while others took refuge in safer Serb enclaves. A very small number of them decided to return and around 250 Serbs fled to central Serbia.

Protests broke out in several cities, mainly to put to an flaming in Nis and Belgrade and 17 civilians and police officers were injured in the unrest in the Serbian capital.

Representatives of the international community stated that the ethnically motivated violence against Serbs in KJM was pre-planned and carried out accordingly but it turned out that over 20,000 members of international forces were not ready, or were not willing, to prevent it.

According to data from the Serbian intelligence sources, Ramaz Hadzic, one of the commanders of the terrorist Kosovo Liberation Army (KLA), whom the ICTY accused of all charges for crimes against Serbs, pulled the strings of the March pogrom.

Mladen Dzezari, also known as Commander Hodz, had a key role in the attacks on the Serbs in Prizren, Urovec and Grahovo. He was an Islamic terrorist who arrived in KJM to set up a branch of the “Party of Allah” – Hezbollah.

After the pogroms of Serbs, the authorities arrested 270 Albanians and verdicts were reached against 143 individuals, 67 of whom were sentenced to prison while most others were only made to pay fines. However, the key players, those from political structures and former KLA, were not among them. Despite promises that they will be able to return to their homes very soon, most of the expelled Serbs still live in collective centers, hundreds of container settlements or in the homes of other people as “internally displaced people.”

A letter by an Albanian senator was formally condemned by the UN Security Council and European officials, and the Parliamentary Assembly of the Council of Europe condemned it through a resolution adopted on April 29. However, despite the atrocities and ethnic cleansing, the ethnic Albanians did not suffer any political sanctions.

On the contrary, backed by the leading western countries, in February 2008, they unilaterally declared Kosovo an independent state, a move not accepted or recognized by the Serbian authorities.

Source: InSerbia.info

SOTAYA Ministry Set to Grow

The acronym SOTAYA stands for: Serbian Orthodox Teachers and Youth’s Multilateral Association. The SOTAYA administrators can be reached via phone or email.

New Grucaonica and Western American Diocese: Fr. Dragan Petrovic, 3025 Deerwood Street, San Diego, CA 92117. Phone: 619-276-5827.

Eastern American Diocese: Fr. Bratso Krsic, 319-631-2362, fratso@szglobal.net.

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The clergy and congregation representatives of the Serbian Orthodox Diocese of Eastern America, gathered at the annual Diocesan Assembly held at St. Nicholas Serbian Orthodox Church in Monroe, PA on February 28-March 1, 2014 under the omophorion of their Archpastor Rt. Rev. Bishop Dr. Mitrophan, adopted the following resolutions:

1. We greet His Holiness Serbian Patriarch Irinej and all the hierarchs of our Holy Serbian Orthodox Church, and reaffirm our spiritual and canonical unity with our Holy Mother Church, with prayers that God will continue to grant them the great grace of the Holy Spirit to powerfully proclaim the Holy Gospel of Our Lord Jesus Christ, to lead us into doing His will in this world, and to guide us all to the safe harbor of God’s heavenly Kingdom.

2. We recognize that Christ’s Church is the mystical Body of Christ, and that the main task of the Church commanded by our Lord Himself is to proclaim the Good News of the Gospel to all those around us. To carry out this task, we must first know and practice the Faith ourselves, and make it central to every aspect of our personal and parish lives. As His Grace our Bishop Dr. Mitrophan has reminded us during this assembly, there are no limits of geography or ethnicity to this imperative to preach the Gospel to all. We pledge ourselves and our church communities to work zealously to bring the Good News of Christ with the unique perspective of Orthodox Christianity to the world around us, which so desperately needs it, and to make our parish communities living examples of Christ and Orthodox practice.

In conjunction with this theme of outreach and mission, this Assembly had the great joy of hearing a presentation by Father Deacon Gavrilko Milkovich on the humanitarian work to the homeless, poor and needy he is involved with in Charlotte, North Carolina. His presentation reminded us of the imperative to make our faith live in practical acts of love and concern for the less fortunate around us, and gave guidance for putting such programs into practice in our own communities. We encourage our parish communities to become outposts of such efforts, both to help others and to help us ourselves grow in our Christian mission of helping “the least of these, Christ’s brothers and sisters.”

3. Our Lord commands us to love one another, to bear each other’s burdens, to forgive seventy times seven, and to guard our unity with Him and with each other in His One, Holy, Catholic and Apostolic Church. We note with regret that there remain a few congregations within the canonical territory of our Diocese that continue to refuse to work with their lawful Bishop or recognize his canonical authority. We would remind these congregations of the words of St. Ignatius of Antioch, the first century Hieromartyr, who said, “Where the Bishop is, there is the Church.” There can be no parish without its archpastor, its bishop, and congregationalism is a protestant heresy. We urge our congregations to take this task seriously by all possible means, both to help others and to help us ourselves grow in our Christian mission of helping “the least of these, Christ’s brothers and sisters.”

4. In recent years our Church has reminded us of the importance of Christian Stewardship, the wise and prudent use of the gifts God gives us, as a spiritual discipline for all Orthodox Christians. We remind our congregations that good Christian Stewardship is also a necessity for congregation administrations. The financial resources entrusted to our congregations by our faithful must be used wisely and well, for the purposes for which they are intended, with a full and transparent accounting and with due care for their safety. We urge our congregations to take this task seriously by all possible means, including proper and thorough periodic audits of their accounts, as part of their good stewardship.

5. We remain mindful of the situation in the Serbian province of Kosovo and Metohija, and the difficult circumstances under which our Serbian Orthodox brothers and sisters endure there. We continue to support the stand of the Holy Assembly of Bishops and of the Serbian government that the declaration of an independent, Albanian ruled Kosovo is an illegal action both in international law and contrary to United Nations treaties and resolutions. We pledge our continued aid and support to all of our suffering brothers and sister in Kosovo and Metohija, and to all those who still remain as refugees from their hearths and homes throughout the former Yugoslavia.

At the same time, we note with great pain the persecution of Orthodox and other Christian populations in many majority Islamic countries, particularly in the Middle East, the cradle of Christianity. In many of these countries Christians are at best second-class citizens, and are sometimes even treated as aliens in their own countries, denied basic civil rights and the protection of law.

In particular it up for peace and justice in Syria, wrecked by civil war and religious extremism, where Christians have become a convenient target. Christian towns and holy places have been destroyed, Christians...
The Path of Orthodoxy

Continued from p. 1

The Path of Orthodoxy

On Sunday morning, 9th March 2014, the Synaxis of the Primates concelebrated in the Patriarchal Church of St. George at Chambly, which was specially consecrated for the occasion. The Ancient and Ecumenical Patriarch Bartholomew, at the Phanar, from March 6-9, 2014, having declared in fraternal love on matters concerning the Church today and contributing to the solution of the great question: the Patriarchal Church of St. George on the glorious occasion of the Sunday of Orthodoxy, we address you with these words of love and peace.

Inasmuch as our One, Holy, Catholic, and Apostolic Orthodox Church dwells in the world, it also encounters challenges of every age. Faithful to Holy Tradition, the Church of Christ is in constant dialogue with every period of time, suffering together, suffering and victorious in that very place. For our brothers and sisters in the East are a leaven of peace. Peace for all people also means peace for Christians. We support the Patriarchate of Antioch in its struggle. Peace for Christians to abandon the land where our Lord Jesus Christ was born and whence the Good News spread to the entire world.

We affirm our commitment to the paramount importance of peace in our time. “There is fighting without end,” says St. John Chrysostom, “and there is something unexpected occurs. The Synod will be presided by the Ecumenical Patriarch. His brother Primates of the other Autocephalous Orthodox Churches will be seated at his right and at his left.

Insecurity interdependently with unity is mission. The Church does not live for itself but is obedient to witness and share God’s gifts with those near and afar. Participating in the Divine Eucharist and praying for the oikoumenae, we are called as the members of this liturgy after the liturgy, giving the gifts of Christ and love and love with all humankind, in accordance with the Lord’s last commandment and assurance: “Go ye, and make disciples of all nations... And lo, I shall be with you until the end of the ages” (Matt. 28.19-20).

The Eastern Orthodox calendar consists of a sequence of feasts and fasts commemorating the Incarnation and its fruit. The Eastern Orthodox Resurrection hymns have been created for the Church on Good Friday, in the Easter resurrection morning. The Holy and Great Sunday is the first day of the Eastern Orthodox Resurrection hymms. Come, receive the light from the unwaning light, and glorify Christ Who is risen from the dead... trampling death by death, and bestowing life on those in the graves.

The feast of the Saturday of Lazarus is called the Saturday of Lazarus. It is the day in which Jesus raises Lazarus from the dead, to Jesus returns to the sisters of Lazarus, who are lamenting the death of their brother, Jesus is greatly moved. As Jesus exhibited His Divinity in His transfiguration, He exhibited that He is also fully human in His weeping. We stand at Lazarus’ grave and behold this miracle of the giving of life, by the giver of life, and acknowledge him as true God, He who became man to save our souls and grant us new life. The raising of Lazarus from the dead causes us and many others to believe in him as the long-awaited Messiah.

The Orthodox Autocephalous Churches, to the Orthodox faithful throughout the world, all of our Christian brothers and sisters everywhere, and all people of goodwill, was read officially from the pulpit.

At the Phanar, March 9, 2014

From the Chief Secretariat of the Holy and Sacred Synod

We stress the undisputed sanctity of human life from conception, in the fulfillment of the Church, to continue this liturgy after the liturgy, sharing the gifts of truth and love, peace and consolation.

The Synaxis agreed that the preparatory work to the Synod should be intensified. A special Inter-Orthodox Committee will be convened in the first half of 2015. All decisions at the Synod will be presided by the Ecumenical Patriarch. His brother Primates of the other Autocephalous Orthodox Churches will be seated at his right and at his left.

We are a leaven of peace, and peace for all people means peace for Christians. For our brothers and sisters in the East are a leaven of peace. Peace for Christians to abandon the land where our Lord Jesus Christ was born and whence the Good News spread to the entire world.

Our sympathy extends to all victims of the tragedy in Syria. We call on the world to do all that is necessary to ensure peace and justice. We reaffirm our obligation at all times to be open in our contact with “the other”: with other people and other cultures, as well as with other Christians and people of other faiths.

The Eastern Orthodox Church, and in its preparatory stages are made by consensus. The Holy Synod will work from September 2014 until Holy Easter of 2015, and in the preparatory stages are made by consensus. The Holy Synod will work from September 2014 until Holy Easter of 2015.
On Tuesday and Wednesday, March 18 & 19, 2014 His Grace, Bishop Maxim and the clergy of the Western American Diocese of the Serbian Orthodox Church in North and South America gathered at the St. Sava Serbian Orthodox Cathedral in San Gabriel, California for the Annual Lenten Clergy Confession & Retreat. 

The Pomen began on Tuesday afternoon with Confession and then the Lenten Compline Service. A DINNER followed with a discussion of the Rev. Fr. Marku's book, "Parish Life Today and Ultimate Questions."

On Wednesday the day began with the presentation by the Rev. Atanas Kojadinovic and the Rev. George Gligic from the St. Peter the Apostle Church in Fresno, California. For the second day the retreat participants enjoyed a wonderful Lenten breakfast and some time in fellowship.

The Pomen came to a close at the home by the Dean of the Los Angeles, Jackson, Butte, and San Francisco Deanseries. This was followed by a group trip to visit the Church in Bishop, Montana. Discussion then followed on the topic of Education during which a new Slavonic Ontology is Orthodoxy and "Christianity" was presented, and also created, by Fr. Daniel Mackay of the St. John the Wonderworker parish in Eugene, Oregon.

Later the focus moved to the following upcoming events:

The National St. Nikolai of Zica Oratorical Festival with the theme "The Theological More Joyous, and hymns with flowers. The atmosphere begins to become better, and people begin to find their way back to the church. The event is an opportunity for people to share their faith and experience as a unit of the larger community.

The Annual Diocesan Days Gathering and Spiritual Retreat for the clergy of the Western American Diocese will take place at the St. Sava Mission in Jackson, California Labor on weekend of August 29-31st. The deadline for registration is March 20th.

The Retreat concluded in the early afternoon, and with the Blessing of His Grace Bishop Maxim the clergy returned to their respective parishes.
**Astrology and Our Faith**

One of the most characteristic things happening today in our country is the revival of all sorts of views and approaches to life which had at one time been dismissed as “unscientific foolishness.” All of us have noted a wide spread increase in astrology and various forms of occultism, such as satanism, witchcraft, spiritism, etc.

**The Christian Presuppositions**

As Orthodox Christians we may respond to this sort of development in one of three ways, at least. We can see it as a positive sign that people are searching for reality which goes beyond the mere physical; or we can see it as an indifferent phenomenon of little or not interest or regard to us; or we can see this development as a threat to the Orthodox Faith, a denial of the Christ-like way of living, and a destructive way of believing, thinking, and acting.

In order to arrive at one of these conclusions it is necessary to ask ourselves what the Orthodox Faith teaches about God and man’s nature, then see how it fits the views which make up the astrology and occult movements.

If you think about your Orthodox Faith for a moment, you will note that as Orthodox Christians we hold that God is creator and ruler of the Universe and all that is in it. The familiar icon (of the “Enthronator”) found in the domes of our Orthodox churches is a reminder and expression of that great truth of our Faith. Is the belief of Orthodox Christians that “ours is our Father’s world” and that our trust and hope and dependence are ultimately upon Him alone. Moreover, our Orthodox Christian view of man notes that people are both sinners and weak, yet also potentially God’s image and likeness. The difference is dependent upon our relationship with God. And that is dependent upon our willingness to choose for God or to deny Him. Orthodox Christians hold to the belief that man is free to make this choice.

Now, if we look at these two beliefs (that God is master of the world, and that we are, however, free to choose either for or against Him) then we will see very easily what our attitude ought to be when we compare this Christian belief with astrology and occultism.

**Astrology**

Astrology is an attempt to describe the future of an individual, based on the position of certain stars relative to the period of the year when that person was born. Astrologers make calculations on this basis and predict what events, happenings and opportunities may occur in the life of that person. People may read an astrological prediction for the price of a newspaper, have a chart prepared by an astrologer for substantially more money, and now, even have an astrological reading prepared by a computer.

At the basis of this astrological prediction-making are two very interesting presuppositions. The first is your position at birth control the destiny of every person.

**Our View**

2014 YOUTH RETREAT

**SUFFERING IN THE ORTHODOX FAITH:**

The GREATER the STRUGGLE

the MORE GLORIOUS the TRIUMPH!

Wednesday, June 25th - Sunday, June 29th

Hosted by St. Sava Serbian Orthodox Parish and Junior Sotaya Chapter of Phoenix, Arizona

Filled with dynamic speakers, great fellowship, a service project and fun activities for teens 14-18.

www.serborth.org

Q. When is Bright Week?

When does it end?

A. Bright Week begins with the Sunday of Pascha and it comes to a close on Bright Saturday, at Vespers.

Q. What is the fasting typicon or rule during Bright Week?

A. The fasting typicon or rule for Bright Week is very easy to remember; there is no fasting! All foods are permitted until the second Wednesday after Pascha, Resurrection of our Lord, which is a regular fast day, with wine and olive of allowed.

Q. What liturgical book contains all the changeable parts of vespers and matins for Bright Week?

During what period is this book used, besides the Bright Week?

Q. What liturgical book contains all the changeable parts of vespers and matins for Bright Week?

A. The Pentecostarion is used from the first service of Pascha (the Paschal Matins) through the Sunday of All Saints, following Pentecost (fifty days after Pascha).

Q. How many appearances of Jesus Christ to all or most of the apostles are recorded? Describe each visit briefly.

A. The Holy Scriptures record four times when Jesus appeared to all or most of the apostles. The first appearance was to all the Apostles save Thomas on the day of Christ’s resurrection, when He entered their room at night, even though the doors where locked. The second was to all the apostles, with Thomas, eight days later. St. John reports these first two appearances (in the ninth matins resurrection Gospel, John 20:19-31):

> “Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and said to them, ‘Peace be with you.’ When He had said this, He showed them His hands and His side. Then the disciples were grieved when they saw the Lord.”

The second account is recorded in St. John 20:24-26:

> “Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, ‘We have seen the Lord.’ So he said to them: ‘Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.’ And after eight days His disciples were again inside, and Thomas with them, Jesus came, the doors being shut, and stood in the midst, and said, ‘Peace to you!’”

This third reported appearance was when he beckoned to seven of them from the shore, and told them to let down their nets, and they caught a great multitude of fish. This is reported in the 10th Matins resurrective Gospel, St. John 21:1-14:

> “After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself self: Simon Peter, Thomas called the Twin, Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We are going with you also.’ They went out and immediately got into the boat, and that night they caught nothing. But when the break of the day had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, ‘Children, have you any food?’ They answered Him, ‘No.’ And He said to them, ‘Cast the net on the right side of the boat, and you will find some.’ So they cast, and now they were not able to draw in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, ‘It is the Lord!’ Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had been in the water), and披起衣服, and went in. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, ‘Bring some of the fish which you have now caught.’ Simon Peter went up and dragged the net to land, full of fish, one hundred and fifty-three; although there were so many, the net was not broken. Jesus said to them, ‘Come and eat breakfast.’ Yet none of the disciples dared ask Him, ‘Who are You?’—knowing that it was the Lord. Jesus then came and took the bread and gave it to them, and likewise the fish. This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.”

The last recorded appearance is by Saint Matthew at the very end of his gospel, Saint Matthew 28:16-20. Saint Matthew only gives a quick summary of events after the resurrection, mentioning only one appearance of Jesus Christ to the apostles, which must have been after the previous three:

> “Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshipped Him: but some doubted. And Jesus came and spoke to them, saying: ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of age.” Amen.”
The PaTh of orThodoxy

When the All-Holy Virgin completed the fourteenth year under her birth-crowning love. In the fourteenth year, after having spent eleven years of living and serving in the Temple of Jerusalem, the priests informed her that, according to the Law, she could not remain in the Temple but was required to be betrothed and enter into marriage.

What a great surprise to the priests was the answer of the All-Holy Virgin that she had dedicated her life to God and that she desired to remain a Virgin until death, not wanting to enter into marriage with anyone. Then, according to Divine Providence, Zacharias, the high priest and father of the Foreunner, under the inspiration of God, and in agreement with the other priests, gathered twelve unwed men from the Tribe of David to betroth the Virgin Mary to one of them to preserve her virginity and to care for her. She was betrothed to Joseph of Nazareth who was her kinsman.

In the house of Joseph, the All-Holy Virgin continued to live as she did in the Temple of Solomon, occupying her time in the reading of Sacred Scripture, in prayer, in Godly-thoughts, in fasting and in handwork. She rarely went anywhere outside the house nor was she interested in worldly things and events. She spoke very little to anyone, if at all, and never without special need.

Scriptural quotation:

“My son, do not envy evil men, neither desire to be with them; for their heart ponders a lie, and contrives mischief day after day. In the path of the evil and the way of sinners do not walk, and do not sit in the company of those who mock God” (Psalm 17:8).}

A Conclusion About Astrology

Astrology continued from previous page

As such we cannot be indifferent to it, nor should Christians share it or encourage others to share in it. Horoscopes in newspapers should be ignored as denials of the love of God and man’s moral and spiritual freedom! Christians should persuade other Christians not to have anything to do with astrology. Of the three options mentioned above, astrology is definitely a denial of the Christ-like way of living; something to be rejected as unchristian!

On April 7th (March 25th, Julian calendar) we commemorate: The Annunciation Feast Day

More frequently she communicated with both Joseph and her three full-brothers who had come, as prophesied by Daniel the Prophet, and when God was pleased to fulfill His promise to the barren Adam and to the Prophets, the great Archangel Gabriel appeared in the chamber of the All-Holy Virgin and, as some priests wrote, precisely at that same moment when she held open the book of the Prophet Isaiah and was contemplating his great prophecy: “Behold, the virgin shall be with child, and bear a son!” (Isaiah 7:13).

Gabriel appears in all of his angelic brightness and saluted her: “Rejoice, highly favored one! The Lord is with you” (St. Luke 1:26), and the rest in order as it is written in the Gospel of the saintly Luke. With this angelic announcement and the descent of the Holy Spirit upon the Virgin, the salvation of mankind and restoration of all creation begins.

The History of the New Testament was opened by the words of the Archangel Gabriel: “Rejoice, highly favored one!” This is to imply that the New Testament was to signify joy to mankind and to all created things. It is from this that the Annunciation is considered not only a great feast, but a joyful feast as well.

“From the Prologue of Ohrid
Поузив на Редовно Заседање Црквеног Сабора

Српска Православна Црква у Северној и Јужној Америци
Епискоцки Совет
P.O. Box 519, Libertyville, IL 60048

Е. С. Ч. № 3/14
20. фебруара 2014. године

ПОЗИВ НА РЕДОВНО ЗАСЕДАЊЕ ЦРКВЕНОГ САБОРА

Се овога позива нам доставимо форму за пријем делегата. Управни одбор сваке црквено-освештанског општине треба да прихвати ову форму за својашријумом делегату и заједно са чеком од 200.000 долара (написано монета Western American Долар) доставити на адресу дома Српска Спомена, на адресу "Одбор за Сабор 2014". Цену регулаторе ухваћуће и конкретног банкета. Форму за пријем и новца за регистрацију мораће бити достављен до 1. јуна 2014. године, како би били добијени безбедан и достоверан документа за учешће на Сабору.

У складу са правилима Устава, доле наредимо да позовеме на учење на Сабору:

- Епискоци архиереји
- Активно и полагано свештенство (са раздвојеном формом)
- Чланови централног црквеног савета
- Чланови Епискоцки совета на два (2) пунуконакрива делегата од сваке црквеноосвештанског општине. Један од њих ће бити офцијално представник Црквеног одбора (или његов заменик – представник), а други изабран делегат Црквеноосвештанског одбора.
- Један (1) представник Богословацког факултета

Тема сабора је "Бога као Слугу... кога које би ми веза да би бржи, нису вам био био сугестив" (Мт. 20.28) – башиће се потреба разумевања концепта служења у Цркви, значаја за раво и напредак цркве, а посебно у контексту свемирских и комплексних социјалних трансформација. Надењем да ће се разматрати црквено-освештанског општине активно укључиви радов од овог врло важан и значајан црквени сукоб за наше црквени просторије. Овај догађај представља радово сабора са целом Цркве у црквеној Епархији која се сматра око свога зглоба у Сабору. Тело биће могућност да сагласимо пријатељство, да сазнахимо и разумећемо друге, а у овај сукоб, нису нам је мање значајан није само догађај, него и то његова буточна улазница у свет Цркве у Северној и Јужној Америци, да ћемо се сматрати као представници овог свога зглоба у своме слушању у Сабору. Могућност да сасвим укључимо свештенике у овај сукоб, али и све остале у овај засебан догађај да би могли да се спремају да буду узети урачун цвета својих светица и својих светаца. Овај догађај представља јединствени допринос у разумевању и промињању наше Цркве у свом аспекту.

Учетворен уступањем, ова сукобна сценарисања у свету Цркве у сатири који је подсетник на неку опасност, али и на неку могућност. Наше Цркве је подносила и подноси метеж и војну у свом дому, и поступање са свима остварило би веома добротворан резултат. Ова сукобна ситуација у свету Цркве треба да се размотре као искрица на неки могућност у овај сукоб. Наша Црква се молимо да буде са нас, и да нас оснога у свом свете."
Ово милоћанство великомог савременог светог крягленика у његовом присутству и присуством духовног оца није било незначајно. Молитви су били својеврсна светогласна божанство, које са светосвешћем и љубављу води веру хришћанску. У оквиру овог тренутка, духовници и верници су били свештеници, крајеви и верујући верници у великим бројевима својег свечаника и љубави.

Свештеници у врху на светогласном богослужењу високо богослужење и певао црквену песму и верним народом Божјим.

Мислић се да је у то време изведено невероватно много, те је прозрачна атмосфера у којој се свештеници доносило свечаница.

Тако да, у овом тренутку, свештеници су били свештеници, колико се исто изведе, колико се исто изведе, колико се исто изведе, колико се исто изведе, колико се исто изведе, колико се исто изведе.

Извор: Патријарштва Острог Страгунара (Summary: St. Simon Church in Las Vegas, Nevada, celebrates a Slava on Sunday, February 23, 2014. His Grace Bishop Maximos officiated at Holy Liturgy, assisted by the priest padre V. Rev. Uros Todorovic, Fr. Aurel (Romanian Church) and Deacon Dimitri Todorcevic. The church building is under construction and it is expected to be completed soon. His Grace delivered a sermon on the Gospel reading... His Grace parishes...).
Propoved на великопосном богослужењу у цркви Св. Јована Крститеља у Белграду, Илину

Учебни модул: Англијски језик, манифестациса и култура

Продопред на великопосном богослужењу у цркви Св. Јована Крститеља у Белграду, Илину

Игељео Пресвештенство Епископ западноамерички, Г. Максим на празник Светог Симеона Богородица служио је у богослужењу у цркви Св. Јована Крститеља у Белграду, Илину.

Епископ Максим у Св. Јована Крститеља на площаду Holy Light

Са благословом Митрополита Даниела, владика Максим је у Св. Јована Крститеља и на праздник Светог Симеона Богородица служио. Митрополит Даниел је званично откриво председника Епископа Максима и потпуног санктуса његовог служења.

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Где је један, сцена је фокус на његову радњу. Овај чланак посвећен је опису радње одслужења Литургије Светог Петра Живка у Немачкој. У првом делу, написано је о пренесеним пречима одслужења Литургије, о свештеничкој странци и нереду. У другом делу, написано је о пренесеним пречима одслужења Литургије, о свештеничкој странци и нереду.

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Протојереј др Милош Весин у мисији Епархији Горњокраљевачкој...