Clergy Confession and Annual Assembly for the Midwestern Metropolitanate

St. George Serbian Orthodox Church in Schererville, Indiana was the host parish for this year’s Annual Assembly of the Midwestern Metropolitanate. The Assembly was preceded by the clergy confession which took place on Friday, March 23, 2007 before the serving of the Liturgy of the Presanctified Gifts. Confessions were heard by V. Rev. Stavrophor Milan Savic and V. Rev. Stavrophor Nedeljko Lunich, with a total attendance of twenty five priests, one protodeacon and three deacons participating. 

His Eminence Metropolitan Christopher officiated at the Liturgy of the Presanctified Gifts, assisted by V. Rev. Stavrophor(s) Mila-nid Savic, Nedeljko Lunich, Petar Milosevic, V. Rev. Bogdan Zjalic and Protodeacon Stanimir Spasojevic. The remaining clergy sang the responses, led by V. Rev. Milos Vesin.

Afterwards the host priest V. Rev. Dragoljub Popovic invited His Eminence all clergy to the parish house for hors d’oeuvres while later a luncheon was served in the church hall.

His Eminence held a conference with the clergy followed by a presentation on Stewardship in the Parish, presented by Andrew Nygren and Nancy Colakovich. We hope that all attending clergy understood the significance of stewardship and its spiritual aspect in the parish as well as the role played by the priest in implementing it in the same.

In the early evening, following the registration, an Akathist was served in the church with the Invocation of the Holy Spirit in continuation of it. His Eminence greeted all clergy and delegates following the services.

Eastern Diocese Assembly meets in Boston

Boston, MA. “The strength of a parish is not measured by how much money they have in the bank but how many children they have in their Church School, how regularly they attend church and how often they take Holy Communion,” said His Grace Bishop Dr. Mitrophan of Eastern America in his annual report at the 2007 Diocesan Annual Assembly hosted this year, for the first time, by the St. Sava Serbian Orthodox Church in Boston. The Assembly brought together 64 clergy, congregation board presidents, and delegates, representing 27 parishes plus the Diocesan Federation of Circles of Serbian Sisters and the Diocesan Council.

Some early arrivals had the opportunity to worship at the Liturgy of the Presanctified Gifts on Friday morning, March 9, followed by a luncheon hosted by the St. Sava parish. The two-day meeting began that evening with registration of clergy and delegates, which was immediately followed by the Invocation of the Holy Spirit served in the recently purchased church in Boston. The large and beautiful church, built in 1928 in the Gothic style with a stone façade, has a capacity of 700 while the hall can facilitate 400 and was officially purchased from the Roman Catholic Church on November 21, 2005. It is located in Cambridge, just two miles from Harvard Square. A temporary iconostasis serves the needs of the church presently and while the parishioners are awaiting a permanent one to adorn their new spiritual home, His Grace, the bishop, reminded them and all of their visitors during the assembly that “its iconostasis is every Orthodox believer who enters it to pray.”

After the Lenten dinner, served in the church hall, the first session of the assembly was called to order during which reports were heard on the financial state of the diocese, parochial statistics, Shadeland Camp, Christian Education, the Diocesan Relief Fund, the Stewardship Committee and many other administrative aspects from the life of the diocese. As each has continued on p. 3.  

The Serbian Orthodox Church to her Spiritual Children at Pascha, 2007

‡PAVLE

By the grace of God
Orthodox Archbishop of Pec, Metropolitan of Belgrade-Karlovoi and Serbian Patriarch, with all the Hierarchs of the Serbian Orthodox Church – to all the clergy, monastics, and all the sons and daughters of our Holy Church: grace, mercy and peace from God the Father, and our Lord Jesus Christ, and the Holy Spirit, with the joyous Paschal greeting:

CHRIST IS RISEN!

“For from death to life and from earth to heaven has Christ our God led us.”

“This is the day of resurrection. Let us be illumined, O people. Pascha, the Pascha of the Lord. For from death to life and from earth to heaven has Christ our God led us.”

(The Canon of Pascha, Ode 1)

With these verses of the Paschal hymn, dear spiritual children, we, the believing people of God, begin the Celebration above all celebrations, song above all songs, about the Event above all events – The Resurrection of Christ. The Resurrection, like the Crucifixion, is a stumbling block for the Jews and foolishness for the Greeks, but we experience and celebrate it as the deepest experience of our faith and life. This is the experience which was first encountered by the holy myrrh-bearing women and the holy apostles, which they have graciously passed down to us and which we have received with faith – with the faith that becomes the power of life.

Filled with joy by this fact of the new experience which was first encountered by the holy myrrh-bearing women and the holy apostles, which they have graciously passed down to us and which we have received with faith – with the faith that becomes the power of life.

The Day of Resurrection, dear spiritual children, begins a new era. If Great and Holy Friday was the particular “terrible judgment” by fallen man against God Himself, then the day of the Resurrection is the Day of the divine victory of God’s love and goodness. The Resurrection took place on the first day of the week. Thus it has received its beginning in time and space, just as on the first day of creation the world received the dimensions of existence of everything visible and invisible. The Day of Resurrection is not, as some would want and wish, only a spiritual and poetic event, but above all it is a historical-ecstatic Event that has changed the history of the world. “Therefore, if anyone is in Christ, he is a new creation: old things have passed away and all things have become new,” said the holy Apostle Paul.

“The Day of Resurrection is filled with Divine light – a light with which the Risen Lord Himself enlightens us. “Come, receive light from the unwaning Light!” – are the first words with which the Church invites us to the beginning of the celebration of Christ’s Resurrection. If anyone would truly celebrate the Resurrection of

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we already have, so that with much conviction we may sing at each Liturgy, “We awake in vain” (Ps. 127:1).

Priest. In the end, “unless the Lord watches over a city, the watchman stays and the Offered, the Receiver and the Received” – Jesus Christ, our only High hierarchs but by Him who, as the priest prays during the liturgy, is the “Offerer and the and His Apostles and handed down to us by each subsequent generation as the most precious of gifts. As William Faulkner once said, “The past is never dead. It’s not even past.”

The Tradition is the content and substance of the Christian faith, which it would, seem are the only ones determined and serious enough to preserve. We are being sought out, in other words, because unlike anyone else, we have no desire to change that which has been bequeathed to us. In order to communicate this unchanging reality to new generations in new cultural contexts, creativity is certainly permissible and necessary, as long as the essence of what is being communicated remains the unchanged. There exists within Orthodoxy a variety of languages, musical styles, liturgical traditions, and folk customs. These are always in the process of adapting to new needs and contexts. But the essential message, goals and values always remain the same. Since Christ’s Church belongs not only in the present, but in the past and the future as well, it is especially vulnerable to this phenomenon such as the erroneous Da Vinci Code or the latest made for television (and profits) pseudo-documentary The Lost Tomb of Jesus. These are attacks which now routine to our faith in Christ Who died on the Cross and rose again during the Christian preparation for Easter, which begins on Holy Thursday and continues through the Holy Week to the Resurrection. The best evidence for the real tomb of Jesus was by the media as if Orthodox and other serious Christian scholars and theologians had never heard about this apocryphal gospel. Most recently, those seeking to cash in on the world’s desire to somehow debunk Christ’s story came up with the so-called documentary movie entitled The Lost Tomb of Jesus, which aired on the Discovery channel March 4, not coincidentally again during the Christian preparation for Pascha. The movie tries to make the case that the Tapeut Tomb (the tomb of the ten lepers), discovered during construc- tion of an apartment complex in Jerusalem over 20 years ago, belonged to the family of Jesus Christ. The movie further argues that two ancient stone boxes may have contained the remains of Jesus and Mary Magdalene, hinting like The Da Vinci Code that they might have been married and had a son. Those behind this movie present the evidence which supposedly supports and other claims thatitch people’s curiosity and makes for profitable television.

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drox 2006/2007, the Orthodox Archimandrite Amos Klouke who oversaw the original archaeological site and published an article in the Israeli archaeological journal, Atiqot, entitled “A Tomb Inscrited Ossuaries in the East Talpiot,” has denied the plausibility of Josephus the historian of the second century A.D. who wrote that there is no likelihood that Jesus and His relatives ever had a family tomb; the names on the caskets are the most common name found among Jews at the time.” Dr. Paul Maier, professor of ancient history at Western Michigan University, was more blunt about the motives behind the movie. He says of The Lost Tomb of Jesus and its Israeli-born fi lm director Simcha Jacobovici that the latter was particularly interested in a fact that attended ‘The Da Vinci Code,’ which was plainly fictitious. Yet this is now a story that is a showman, an Indiana Jones wannabe.”

There are many who will go to any lengths to attempt to tear apart the Chris- tian faith, and to make a buck in the process. The gullible accept anything that sounds fascinating, whether it is based on scientif ic criteria or not. This latest dust up clearly does not.

Praise for the real tomb of Christ remains the witness of 20 centuries of tradition. It is found in the Tomb found at the Church of the Holy Sepulchre called the Church of the Holy Sepulchre, in Jerusalem. It is the source of the annual celebration of the Holy Week at Pascha. It is the most signif icant of all, it is empty. It attests to our faith in Christ Who died on the Cross and rose again during the Christian preparation for Easter, which begins on Holy Thursday and continues through the Holy Week to the Resurrection. The best evidence for the real tomb of Jesus was by the media as if Orthodox and other serious Christian scholars and theologians had never heard about this apocryphal gospel. Most recently, those seeking to cash in on the world’s desire to somehow debunk Christ’s story came up with the so-called documentary movie entitled The Lost Tomb of Jesus, which aired on the Discovery channel March 4, not coincidentally again during the Christian preparation for Pascha. The movie tries to make the case that the Tapeut Tomb (the tomb of the ten lepers), discovered during construc- tion of an apartment complex in Jerusalem over 20 years ago, belonged to the family of Jesus Christ. The movie further argues that two ancient stone boxes may have contained the remains of Jesus and Mary Magdalene, hinting like The Da Vinci Code that they might have been married and had a son. Those behind this movie present the evidence which supposedly supports and other claims thatitch people’s curiosity and makes for profitable television.

This issue of the Path of Ortho-
Western Diocesan clergy gather in Phoenix

On Tuesday and Wednesday, March 20 and 21, during the fifth week of Great Lent, in Phoenix, AZ, the clergy of the Western American Diocese held their annual Lenten meeting. St. Sava Monastery in Platina, CA, Fr. Gerasim, hosted the clergy meeting and conference. The meeting started with lunch in the parish hall where a discussion followed by archpastoral and loving words expressed just in caring for the physical and emotional wellbeing of their children, but most importantly for the creation of their children. The emphasis on more spiritual and historic visit.

The clergy then visited St. Sava’s sister parish of St. Nicholas, of the New Gracanica Monastery in Florence, AZ. This monastery is known throughout America for its Byzantine architecture in the middle of the desert, a strict typon, and monastic Anthonian spirituality.

At the entrance to the monastery, His Grace Dr. Maxim and clergy were welcomed by abbot Paisios. For this occasion he prayerfully made available the relics of saints for the pilgrims to venerate and pray. During his remarks in the main church, Bishop Maxim expressed thanks to God for blessing the monks, their endeavors, prayers, and patience, by making the desert bring forth such fruit and trees of life that attest to the Orthodox ethos and relationship to the creation.

The monastery is dedicated to St. Anthony the Great – the father of monasticism from the third century. Besides the main church dedicated to St. Anthony and St. Nektarios of Aegina, the monastery has chapels dedicated to St. Seraphim of Sarov, St. Dcnestrous of Thessalonica, St. John the Baptist, St. George the Great Martyr, St. Nicholas the Wonderworker and St. Pantaleimon the Healer. It was refreshing to pray at this oasis of spirituality planted by God in the Arizona desert.

Spiritually renewed and strengthened, His Grace Dr. Maxim and the clergy returned to the Diocesan residence and their respective parishes to share the blessing of this gathering. Their next gatherings will be on Bright Monday at St. Petka parish in San Marcos, CA, and at St. Steven’s Cathedral in Los Angeles, CA, on May 29-31 during the clergy brotherhood conference and meeting. May God bless His Grace Dr. Maxim, clergy, and monastics, the host priest – Fr. Janko and his parish, and their co-workers (lay people) in the Western Diocese.

Clergy Confession and Annual Assembly for the Midwestern Metropolitanate

Giving glory to Almighty God, Father and Holy Spirit, we clergy and lay delegates of the Midwestern Metropolitanate being gathered for the Annual Assembly of our Metropolitante at St. George Serbian Orthodox Church in Schererville, Indiana on March 23 and 24, 2007 under the spiritual guidance of His Eminence Metropolitan Christopher herewith issue the following:

RESOLUTIONS OF THE MIDWESTERN ASSEMBLY

Giving glory to Almighty God, Father, Son and Holy Spirit, we clergy and lay delegates of the Midwestern Metropolitanate being gathered for the Annual Assembly of our Metropolitante at St. George Serbian Orthodox Church in Schererville, Indiana, on March 23 and 24, 2007 under the spiritual guidance of His Eminence Metropolitan Christopher, we hereby issue the following:

RESOLUTIONS

We remain a faithful and integral part of the fullness of the Holy Orthodox Church and our Mother Serbian Orthodox Church under the omophorion of His Holiness Serbian Patriarch Pavle, as citizens of this great country our ours we offer our prayers for all those who in these fragile and unstable days of world history have both power and authority to protect, defend and promote peace on this earth, for we are always aware that “the earth is the Lord’s and the fullness thereof.”

We carefully studied and discussed very diligently all the reports presented to this Assembly, calling upon all of our faithful and most especially upon all of our parishioners to strengthen their Eucharistic ties with the Holy Church, for without the Eucharist there is no Church and without the Church there could be no salvation. Our very special plea goes to our parents of today, reminding them how awesome and responsible the gift of parenthood is. Christian parental love is not expressed just in caring for the physical and emotional wellbeing of their children, but most importantly for the wellbeing of the souls of those who have been entrusted to us by God. The emphasis on frequent participation in the Eucharistic life of the Church will strengthen both the ties of our children and our families with the Church, and also the ties of the members of each Orthodox Christian family among themselves.

We entered the fourth year in which we very seriously discussed and studied the need for Christian Stewardship as the only God-pleasing way of establishing dignified forms of both spiritual and material relationships within the Church, we are pleased that his joy that this historic visit took place. He conveyed the greetings and blessings from His Grace Longin, who blessed this distinctive and historic visit.

The following day in the church of St. Sava, the Liturgy of the Presanctified Gifts was served. All the clergy partook of Holy Communion.

The spiritual renewal of passion for this gathering was aided by the participants’ pilgrimages to St. Anthony’s Greek Orthodox Monastery in Florence, AZ. This monastery is known throughout America for its Byzantine architecture in the middle of the desert, a strict typon, and monastic Anthonian spirituality.

his Grace Dr. Maxim presided over the clergy meeting and conference hosted by the St. Sava parish in Phoenix, AZ.

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Following is one of Fr. Stevo Rocknage’s Stewardship Sunday forum talks that he gave at the St. Sava Church in McKeesport in November 2004, in preparation for move away from “dues” to Orthodox Christian Stewardship, which we are printing to two parts.

Stewardship—Establishing ‘Right’ Priorities in Life, Part 1

by Fr. Stevo Rocknage

What does Stewardship mean?

The essence of Stewardship for an Orthodox Christian is the process of placing all of Creation in its proper perspective. It is the process of establishing the correct set of priorities in a life that is Christ-centered, Spirit-filled, and moving toward the Kingdom of Heaven. Once we dedicate ourselves to this, all earthly necessities will be provided. God does not ask us to take such a journey without providing us what we need for the journey.

Stewardship is not a financial issue—it is a Spiritual one. It is ultimately related to our commitment to serving Jesus Christ; and, as long as we continue to think of stewardship in terms of money (dollars and cents) then we have completely missed the Biblical and Orthodox understanding of what Christian stewardship is.

Too many of us approach the Church using a business mentality (“The Church is a business and has to be run like one…”). Every business has a product. What is our product, as the Church? Salvation. Saving souls for Christ. Stewardship is the measure of our commitment from Christ’s people (i.e., the Church) which allows us to save souls for Him. We are not here to talk about money, or fund-raise, but rather to demonstrate our commitment to Jesus Christ, our Lord and Savior!

Explaining Stewardship in ‘lay’ terms

Let’s try to put aside our prejudices about the word ‘stewardship’ and focus on the image of breathing. We all have to breathe to live. We breathe in, we breathe out. And if we did not breathe in oxygen, we would die of oxygen-deprivation. Likewise, if we did not exhale the carbon dioxide from our lungs, we would asphyxiate and die.

In the image of the Orthodoxy Faith, and the Church, the Body of Christ, we also can see the image of Breathing (Genesis we see the breathe or spirit of God moving over the waters. After the Resurrection we see Christ breathing upon his disciples as they were in a field. Jesus said “Receive the Holy Spirit.” “How then does the Church ‘breathe in’ and ‘breathe out’?

Breathing out is the work of the holy people of God (the Church) moving out into the world, and this is known as Outreach. Breathing in is the holy people of God (the Church) returning to God that which is already His, and this is known as Stewardship.

If we do not practice the breathing out (Outreach) and breathing in (Stewardship) as Church, then the Church will still exist around the world, and in places that our parish growing? Are we bringing in new people and retaining the children (Sunday School) and ‘played’ with the Adults (social events). Rather, we need to teach the adults, and play with the children. Why?

Because these are the realities we better face up to: All of us, not just the clergy, but the laity as well, are equally responsible for the Outreach and evangelism of our Church, of taking the message of salvation which Christ gave to His Church and bringing it to the world in which we live!

The Essence of ‘Breathing in’—Stewardship

We are talking about returning to God that which is already His. Do we believe that everything belongs to God, and we are simply caretakers of that which He gives to us?

Let’s analyze the above by answering a few questions. How many of us believe in God? How many of us believe of how faithfulness to the truth and to love must be our only guiding forces if we desire to lead a God- pleasing life. “That speaking the truth in love, you may grow up into Him in all things, which is the Head, even Christ.” (Eph. 4:15)

IOCC Charity Ball in Weirton

Holy Resurrection Serbian Orthodox Church of Steubenville and the Pittsburgh Metropolitan Committee of International Orthodox Christian Charities co-sponsored the second annual IOCC Epiphany Charity Ball at the Church’s Serbian American Cultural Center on January 13. Over 300 guests from Orthodox parishes throughout the tri-state area, led by His Grace Bishop Dr. Mitrophan of the Serbian Orthodox Diocese of Eastern America, enjoyed an evening of fine food and entertainment, in the process raising almost $25,000 for IOCC. Speakers included: Bishop Mitrophan; Very Rev. Fr. Rade Merick, master of Ceremonies and priest of the host parish; Mark Zatcalko, Parish Council President of Holy Resurrection Church; Nick Gavrilos, Master of Ceremonies; and build up the IOCC Pittsburgh Metropolitan Committee; and Dan Christopoulos, Director of Development for IOCC. Mr. Christopoulos gave a heartfelt presentation. He reminded those present of the critical role that IOCC is playing to help the people of Bosnia-Herzegovina and Serbia restore their broken lives following years of war. After the dinner and speeches, guests and volunteers danced to enjoy the music and bands encouraged the attendees to dance for hours.

Pictured above are members of the event’s organizing committee, with Bishop Mitrophan center and IOCC Director of Development Dan Christopoulos to his left.

Resolutions of the Midwestern Assembly

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more and more of our parishes are embracing and being encouraged to embrace the truth of stewardship, which is nothing else by the principle of sacrificial love.

We started and strengthened our Assembly with prayers, most especially with the Akathist to the Most Holy and Pure Virgin Mary. Our special thoughts and prayers were directed again and again to our suffering brothers and sisters in the Serbian province of Kosovo and Metohija. While we are aware that the world community is trying to solve diplomatically the problems of many centuries following the ongoing suffering of our people and the unparalleled destruction of Orthodox Christian churches, monasteries and cemeteries, we cannot be very skeptical towards new diplomatic solutions which, we are afraid, might result in a new wave of pogroms against unprotected Serbian Orthodox and non-Albanian people and their holy places in Kosovo and Metohija. Any plan about the so-called new status of Kosovo and Metohija, if there is any justice, should first of all include plans for bringing back the thousands upon thousands of Serbian Orthodox and non-Albanian families who over many decades have been forced to leave their ancient ancestral homes. Praying to the God of Love and Righteousness, we emphasize once again the utmost need to hold to the truth and to live in love. Our Serbian Christian Orthodox past strengthens us with ample examples of how faithfulness to the truth and to love must be our only guiding forces if we desire to lead a God-pleasing life. “That speaking the truth in love, you may grow up into Him in all things, which is the Head, even Christ.” (Eph. 4:15)

Resolutions and Greetings Committee

V. Rev. Dr. Milos M. Vesin
The Serbian Orthodox Church to its Spiritual Children at Pascha

continued from p. 1

How are we to ignite the lukewarm faith of those who come to church once or twice a year. And when they come, they don’t understand what is happening. Even some of those who come and are members of the boards don’t understand the true meaning of the Church. (…) Our people are not faithful, but our priests are unchurched. From that comes indifference. Indifference is the enemy that is ready to conquer us for our future, especially for our salvation (Rev. 3:16)." 

In his report, His Grace Bishop Mitropah detailed his many activities as diocesan bishop, including visits to some of the parishes of the diocese. Noting the Bingo, he expressed his surprise that this event had temporarily put some of the diocese’s parishes in a financial position. "It is a great way to keep the minds of people alive so that they will return to their original liturgical order. The discussion also included talk of the old liturgical calendar and the litany of the catechumenates.

After some final miscellaneous items on the agenda, everyone was adjourned with a prayer. Attendees were grateful to Protopresbyter Aleksander Vlajkovic, the host priest, and the parishioners of St. Sava Church in Boston for hosting a very productive assembly and for their warm hospitality. While this was the first assembly held by this parish it surely will not be the last.
Living Our Faith

As man in Paradise freely chose the fall, death and sin at the hands of Satan, so he is now free to choose life and salvation at the hands of God the Victor. Christ’s victory is a balm, a life-giving balm, for all mankind, all having become leprous from sin and death.

This balm makes the sick well, and the well even healthier. This balm raises the dead and gives fuller life to the living. This balm makes a man wise, it endows and divests him; it increases his strength a hundredfold, a thousandfold, and it raises his dignity far above all other nature, in its weakened state, even to the resplendence and beauty of God’s angels and archangels.

O most lovely and life-giving balm! What hand would not take you? What heart would not apply you to its wounds? What throat would not sing your praises? What pen would not record the wonders you have wrought? What abacus would not count up all your healings of the sick and raisings of the dead up till now? What tears would not be shed in gratitude to you?

Come then, all you men who fear death. Come closer to Christ the Risen and the Raiser, and He will free you from death and the fear of death.

Come, all of you who live under the shame of your open and secret sins. Draw nearer to the living Fount (Kontakion 2, Akathist to the Guardian Angel) that washes and cleanses, and that can make the blackest vessel whiter than snow.

Come, all of you who seek health, strength, beauty and joy. Lo, the risen Christ is the rich Source of them all. He awaits you with compassion and yearning. Desiring that no one be lost.

Bow down before Him, in body and soul. Unite your self with Him with all your mind and thought. Embrace Him with all your heart. Do not worship the enslaver, but the Liberator; do not unite yourself to the destroyer but to the Savior; do not embrace the stranger but your dearest Friend.

The risen Lord is the Wonder of wonders, but He is, while being the Wonder of wonders, of the same nature as you are, of real human nature, the primordial nature that was Adam’s in Paradise. True human nature was not created to be enslaved to the irrational nature that surrounds it, but to govern nature by its power. Neither does man’s true nature consist in worthlessness, sickness, mortality, and sinfulness, but in glory and health, in immortality and sinlessness.

The risen Lord has torn down the curtain that divided true God from true humanity, and has drawn us in Himself the greatness and beauty of the one and the other. No man (person) can know the true God except through the risen Lord Jesus; neither can any man (person) know true man except through Him alone.

Christ is Risen! By His resurrection, Christ conquered sin and death, destroyed Satan’s dark kingdom, freed the enslaved human race, and broke the seal on the greatest mysteries of God and man (mankind).

From the Easter-Pascha Sermon St. Nikolai (Velimirovich)

Our Guardian Angels

“Seeing that, after the transgression of our first father Adam, all men were readily inclined to sin, in his inef-fable mercy the Lord, Who loveth mankind, sent His holy angels throughout all the earth, and to each man and woman He assigned one as guardian. Wherefore, fulfilling the commandment of Their Master, the holy angels are ever ready to help us who chant in God pleasing manner: `Abalolou’” (Kontakion 2, Akathist to the Guardian Angel)

You have seen it many times, pictures or illustrations with an angel on the right and the devil on the left, trying to influence the person’s will towards good or evil. I remember even seeing this in cartoons when I was growing up, and at the time I never really gave it much thought. But I did realize that if the cartoon character did side with the devil, than bad things would happen to them. How similar this is to real life! How many times have we made choices, not realizing we were listening to the devil or his demons instead of our guardian angel, and suffered the consequences?

Angels have played very important roles in ministry God’s work in the heavens and on earth. The Archangel Michael fought Lucifer the fallen angel and cast him out of heaven into the aerial realm. An angel announced the birth of John the Baptist to Zacharias, as well as the birth of our Savior to the most holy Virgin Mary. Angels announced Christ’s resurrection to the myrrh-bearing women and angels are integral to the foundation of the Revelation of St. John. Throughout scripture you can find references to angels and their work.

As we pray the Kontakion above, we learn that our guardian angel is with us from our new birth - baptism. They serve as our protector, guide, teacher and intercessor before God. They never leave us, and are always ready to provide council to the end of our earthly life. Since we have the God-given privilege to make our own choices freely, God in His mercy has pro-voked us a helper, our guardian angel. Not only do we ask our guardian angel for help when we are in the world, we must entreat them to continue to help us when we fall asleep when we die. Your guardian angel will accompany your soul through the trials of the afterlife, where they will fight the accusations of the demons and ask God for mercy. Your guardian angel will remain faithful until the Last continued on the next page

Our Guardian Angels
Subdeacon Paul Germain

Resources

This month we are beginning a series of resources for internet radio and media for Orthodox Christians. The Ark is a 24 hour, 7 day a week internet media ministry that features Orthodox Christian music and more. Located at http://www.nwnet-work.com/radiostations/TheArk/player/index.php, the Ark has the ability to stream for high and fast speed internet connections. Content includes popular Orthodox Christian music, choral music, and educational radio programs including Come Receive the Light.

St. George Serbian Orthodox Church in Carmichaels, PA offers weekly radio broadcasts that are available in mp3 format. These broadcasts contain excellent information about our Orthodox faith. St. George’s website is http://www.stgeorgeserbian.org

Announcing

2nd Annual Youth Conference August 7-11, 2007

The Youth Ministry Committee of the Central Council of Churches of the United States and Canada is pleased to announce the Second Annual Youth Conference to be held in Chicago, IL August 7-11, 2007. The theme of this year's conference is “The Path to Salvation.”

The facility we have selected for this year’s conference is Camp Gracanica in Graylake, IL. This camp is an excellent location that has all the amenities that we needed to have a successful conference such as spiritual and social activities. You can learn more about the camp at http://www.campgracanica.com/

This Youth Sabor will be an excellent opportunity for each parish in the United States and Canada to send a youth delegate for spiritual fulfillment and fellowship with like-minded youth. The Sabor will include presentations and discussions related to important topics that our youth face every day. Recreational and fellowship events will enable our youth to interact with other high school students from throughout the United States and Canada.

We hope that each parish in the United States and Canada will provide the financial means necessary to send representatives to the Youth Conference. Each delegate will be required to provide a $100 registration fee as well as transportation to the Camp Gracanica in Graylake, IL. All other costs have been undertaken by the Church.

Registration materials are being sent to each parish. They can also be obtained directly from the Youth Ministry Committee at the following address: Youth Ministry Committee c/o Chris Radanovic 80 Church Rd Etters, PA 17319

Completed registrations must be returned to the Youth Committee and received no later than July 1, 2007. It is very important that your registration be submitted by this date so that the camp and coordinators can prepare for the conference logistics.

Please feel free to contact Chris Radanovic if you have any questions about the conference. His home telephone number is (717) 938-9829.

We are very excited to have this opportunity to facilitate this event to hope you will support the future of the church by sending a delegate to the conference.

With the Blessing of the Episcopal Council of the Serbian Orthodox Church in the United States and Canada, Your Youth Ministry Committee

The Path of Orthodoxy
The Youth Pages of the Path of Orthodoxy, April 2007
I dreamed I was in heaven Where an angel kept God’s book. He was so weighty and hard I just had to take a look. It wasn’t, at first, his writing That made me stop and think But the fluid in the bottle That was marked eternal ink, This ink was most amazing, Dark black upon his blotter But as I touched the parchment It became as clear as water. The angel kept on writing, But as quickly as a wink The words were disappearing With that strange eternal ink, The angel had no notice, But just as I wondered why He turned each page and filled It till all the space was gone. I thought he wrote to no avail, His efforts were so vain For he wrote a thousand pages That he’d never read again. As I watched and wondered that This awesome sight was mine, I actually saw a word stay black As it drifted upon the line. The angel wrote and I thought I saw A look of satisfaction. At last he handed me a print to show For all his earnest action. A line or two dined dark and stayed As black as carbon black But strangely the next paragraph Became invisible to see. The book was gas fuller, The angel’s records true, But most of it was blank, With just a few words through. I knew there was some reason, But as hard as I could think, I couldn’t grasp the significance Of that eternal ink. The mystery burned within me, And I finally dared to ask The angel to explain to me Of his amazing task. And what I heard was frightful As the angel turned his head. He looked directly at me, And this is what he said: I know you stand and wonder At what my writing’s worth But God has told me to record The lives of those on earth. The book that I am filling Is an accurate account Of every word and action And to what they say. And since you have been watching I must tell you what is true; The details of my work, Are the strict accounts of YOU. The Lord asked me to watch you As each day you worked and played. I saw you as you went to church, I saw you as you were praying. But I was told to document Your life through all the week. I wrote when you were proud and bold, I wrote when you were low. I recorded all your attitudes Whether they were good or bad. I was sorry that I had to write The things that make God sad. So now I’ll begin to wonder Of this eternal ink. For the reason of its mystery Should make you all wonder, and think This ink that God created To help me keep my journal

Will only keep a record of Things that are eternal. So much life is wasted On things that matter not So instead of my erasing, Smudging ink and ugly blot, I just keep writing faithfully and Let the ink do all the rest. For it is to be decided What’s useless and what’s best. And God ordained that as I write Of all you do and say Your deeds that count for nothing Will just disappear away. When books are opened someday, As sure as heaven is true; The Lord’s eternal ink will tell What mattered most to you. If you just lived to please yourself The pages will be bare, God will issue no reward For you when you do get there. In fact, if you are impressed, You will hang your head in shame Because you did not give yourself In love to Jesus’ Name. Yet maybe there will be a few Recorded lines that stayed That showed that the times you truly cared, Sincerely loved and prayed. But will it be the angel As you enter heaven’s door How much more glad you would have been If only you’d done more. For I record as God sees, I don’t stop to even think Becausethere’s nothing written With God’s eternal ink. When I heard the angel’s story I felt I ought to weep and cry For as yet I still was dreaming I hadn’t really died. And I said, ‘O angel tell the Lord That soon as I awake I’ll live my life for Jesus; I’ll do all 3 of His say. I’ll give in full surrender; I’ll do all He wants me to; I’ll burn my back on sin and sin Whatever isn’t true. And though the way seems long and rough I promise I will write. I’m determined to pursue the things That are holy, clean and pure. With Jesus as my helper, I will win lost souls to Thee, For I know that they will live with Christ For all eternity. And what’s really matters When my life on earth is gone That I will stand before the Lord And hear Him say, well done. For it is really worth It as my life lies at the brink; And I realize that God keeps books With His eternal ink. Should all my life be focused On things that turn to dust? Should all my life be focused On what’s useless and what’s best. For it is able to decide Of all that I have done. Let the ink do all the rest, Smudging ink and ugly blot.

Our Guardian Angels

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Our View is the official publication of The Serbian Orthodox Youth Ministry Committee and is a regular feature of Path of Orthodoxy. Comments can be directed to the committee via e-mail at: youth-ministry@earthlink.net, or via regular mail at: The Serbian Orthodox Youth Ministry Committee, 260 Sue Drive, Hummelstown, PA 17036.
СТАЗА ПРАВОСЛАВЛА

СРПСКА ПРАВОСЛАВНА ЦРКВА
СВОЈОЈ ХУДОЈЕНОЈ ДЕЈИ О ВАСКРСУ 2007. ГОДИНЕ

† ПАВЕЛ
ПО МИЛОСТИ БОЖЈОЈ
ПРАВОСЛАВНИ АРХИЕПИСКОП ПЕЋКИ, МИТРОПОЛИТ БЕОГРАДСКО-КАРЛОВАЧКИ И ПАТРИЈАРХ СРПСКИ
СА СВИМА АРХИЕПИСКОПАЈЕМ СРПСКИХ ЦРКВИ, СЕКУНДАРИЈЕСТВУ, СВЕТСКЕСТВУ, МОНАЩТВУ И СВИМА СИНОВИМА И КЊЕРИМА НАШЕ ЦВЕТЕ ЦВЕТЕ: БЛАГОДАТ, МИЛОСТ И МИР ОД БОГА ОДА, И ГОСПОДА НАШЕ ИСУС ХРИСТА И ДУХА СВЕТЛА, УЗ РАДОСНИ ПАСКРЕСАНСКИ ПОЗДРАВ: ПАВЕЛ 2007-03-08
ШАШ МОЛЕНТРУК ПРЕД ВАСКРСУ ХРИСТОВМ \“ХРИСТОС ВОЗКРЕСЕ!“ МИТРОПОЛИТ МИГРОЗИЈЕ ЗИДАРИЋ, ПРАВОСЛАВНИ МИТРОПОЛИТ СРЕДЊЕЗАПАДНОАМЕРИЧКИ"
Исповест свештеница и Годишња скупштина Митрополије средњезападноамеричке
23. и 24. марта 2007. г. у Шервилви, Индиана

Домаћи оглас о скупштини Митрополије средњезападноамеричке била је Црквена сала у Шервилви, Индиана. Годишњи скупштина претходио је исповест свештеница Митрополије.

Исповест, света Литургија и конференција скупштине
У пету, 23. марта 2007. г. у скупштеној сали приредили парохији Св. Николе. Он је пренео благослов црквеним одбором дочекао госте у цркви, припада Епархији новограчаничкој. Месни парохије Светог Николаја у Финиксу, које је служио свештеник Братислав Кршић.

Следећи конференције о облику, изводу и чувању непокретних положаја сунчаних палм изгађених у виду голубаца у виду обнове пустине. Задржана је отварац седења у цркви, где се одржала Скупштина.

Света Литургија је учествовала око 25 свештеника и ђакона, који су западноамеричке. Парохија Светог Саве одржана је сусрет свештенства Епархије Св. Ђорђа. Служио је Високопреосвећени митрополит Госп. Митрополит Христофор уз саслужење архијерејских свештеника, један протођакон и три ђакона.

Епикон до Минимум у разговору са светима
Исповест српске епархије источноамеричке

Прими већ устаљену традицију српске епархије исповести првог танка Тајне Иисусове, за време великог ускршњег поста. Ове године су се свештеници Епархије источноамеричке заробили у епархијском манастиру у Исповести за време великог ускршњег поста. Ове Епархије источноамеричке приступа свету тајни њега. ''Љубав Божија према највећем грешнику њега. Син је отишао из родитељског дома даљину да види имали га. И једнога дана погледа мислио на сина. Можда је свакога дана погледао у припремајући се за сусрет с њим. Свакако да је отац се некада вратити, него само да се син, кад је са сину; где је он, шта ради, како живи, и да ли ће може се пројавити без отварања срца, душе и ума, просто испражњења самога себе. Искреност пак не приближава. Ко заиста воли он прима у себе земаљског оца. Љубав никада не одбија него и свакако и наше, треба да осетимо као радост.

Седница Управног одбора Централног црквеног савета, 27. марта 2007., Чикаго, Илиној

У уторак, 27. марта 2007., у Чикаго се одржава седница Управног одбора Централног црквеног савета за Америку и Канаду.


Седница је обилазила већину неопштених тема у свеосвећеним везама, али се и тајне канцеларије и друге везе.

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Годишња скупштина Светешничког Братства

Оквиром годишњих свечаних дограда, са којима годишње скупштина Светешничког Братства одржава се у Србији и иностранству, 30. и 31. марта 2007. године, уметнике, колумнисте и учитеље из свих страна свечано је присутно. Дневни ред је био следећи:

Срећа Лонгина, владика Лонгин, прота Милан Савић, архијерејски намесник милвошки и ђерем Дарко Спасојевић, парох храма Светог Георгија у Новаграду, Епископски савет у Канади убрзо понародио овог света као и онога, и тако се саборно прослављао Троједини Бог Отац, Син и Свети Дух.

Недеља Православља у Чикагу, Илинис, 2007. г.

Недеља Православља обележава је свечани доград који је у Грчки православној цркви Света Андреа Првозваног у Чикагу, Илинис, први пут 25. фебруара 2007. године. Богослужбени доград је убрзо понародио овог света као и онога, и тако се саборно прослављао Троједини Бог Отац, Син и Свети Дух.

Српска православна црква у САД и Канади

Спасојевић са архијерејима на богослужењу: На сниму са архијерејима на богослужењу у Чикагу, Илинис, после подробне анализе чињеница и стања у Црквеношколској општини Светог великомученика Георгија, Епископски савет такође сматра за своју дужност да управнике и парохијане Црквеношколске општине Светог великомућеника Георгија, у Чикагу, Илинис, припреме за сајам православних етничких других цркава у САД и Канади, а који ће би тај сајам бити нараго и тиме да се оба обећања неће тиснати, али посебно и да се настаје посвећена служби, која ће бити у служби овог света као и онога, и тако се саборно прослављао Троједини Бог Отац, Син и Свети Дух.


Епископ Лонгин, прота Јован Коломанс, ђерем Дарко Спасојевић, парох храма Светог Георгија, Илинис, и ученик чувеног аскете и испосника, теолога и научника блаженоупокојеног владике Николаја, који је, пре равно педесет година, освештао спомен упокојења светог епископа Николаја, убрзо понародио овог света као и онога, и тако се саборно прослављао Троједини Бог Отац, Син и Свети Дух.
Српска православна црква у Вашингтону

Зоран Маринковић, 25. јула 1956. у Београду у Државном музеју посетио је свечани догађај посвећен помену Павлу Хлебнику, српском религиозном и националном борцу и композитору, који је као признао Христа Крстацем, на свечаној манифестацији у Патријаршији у Београду.

Поменината је посвећена помену Павлу Хлебнику, српском религиозном и националном борцу и композитору, који је као признао Христа Крстацем, на свечаној манифестацији у Патријаршији у Београду.

Резултовано је роводенство православних вјерунака, највећег броја односно ослободитеља, који су војничком или морским путем, боравком и посебним заслугама стигли до Српског Краљевства, а потом даље до Српске православне Цркве у САД.

Све овде се скупљавају и страховани су свештеници, монаси, секесионисти, манихејци и др., те све опсевали на Српску православну Цркву у САД.

Српска православна црква у САД

Српска православна црква у САД.

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