The Resurrection is a Biblical mystery, for centuries hidden in the bosom of the Old Testament – with the Resurrection from the dead of the God-Man Jesus Christ. (cf. Matthew 28:9).

The mystery of the Resurrection connected with the arrival of the Messiah is foreshadowed in the books of many prophets of the Old Testament. The great Prophet Isaiah confesses belief in the personal and general Resurrection with words: “The dead shall rise up, and those in the tombs shall arise,” (Isaiah 26:19) and calls all Israel to the tombs shall arise,” (Isaiah 26:19) and calls all Israel to "Come and sing all ye in the earth, for your dew is a healing for the righteous ones from the Old Testament, whose souls God affirms that faith in the Resurrection is the faith of all the righteous ones from the Old Testament, whose souls God would not leave in Hades. "For you will not abandon my soul to Hades, nor allow Your Holy One to see corruption." (Psalm 15:10) directing us with this verse toward the First Resurrected One, the Messiah – Christ. And other

CHRIST IS RISEN! INDEED HE IS RISEN!

In greeting you, dear brothers and sisters, with the words of this all-joyous and victorious hymn of Christ’s Resurrection, we would remind you that the Resurrection is the foundation of the Church and the source of faith and hope in our life on earth. Christ’s Resurrection is the seal and crown of God’s love toward this world and mankind. God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16)

The Assembly is a Biblical mystery, for centuries hidden in the bosom of the Old Testament – with the Resurrection from the dead of the God-Man Jesus Christ. (cf. Matthew 28:9).

At the beginning of his talk, His Grace Dr. Mitrophan described the ongoing process of integration of the New Gracanica parishes into the Eastern Diocese, emphasizing the need for brotherly love and patience, as well as work in accordance with the Church’s administrative structure. He also emphasized the clergy and faithful to work hard to further the educational and mission work of the Church, and to embrace the concepts of Christian Stewardship and to do away with any remaining dependence on non-Christian means of fund raising.

By the grace of God
Orthodox Archbishop of Pec, Metropolitan of Belgrade-Karlovci and Serbian Patriarch, with the 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 from death, trampling down death by death and upon those in the tombs bestowing life.” (Paschal troparion)

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THE SERBIAN ORTHODOX CHURCH TO HER SPIRITUAL CHILDREN AT PASCHA, 2010

CHRIST IS RISEN! INDEED HE IS RISEN!

The clergy, monastics and the lay delegates of the Western American Diocese, gathered this year in Las Vegas, Nevada, began their meetings on Thursday, January 28 with the clergy and the Circle of Serbian Sisters conference.

The guest speaker for the two-day gathering was professor and dean of the Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts, Rev. Dr. Thomas FitzGerald. Fr. Thomas was accompanied by his wife, Dr. Kyriaki FitzGerald, who co-authored the book, "Happy in the Lord: The Beatitudes for Everyday, that serves as an introduction to Orthodox spirituality.

His first talk addressed the topic ‘Healing the wounds of the heart’. Fr. Thomas outlined the pastoral approach to the healing ministry in the parish context. ‘Pastors are bearers of God’s mercy and love’, he said, and while priests minister to the faithful using their talents and the pastoral training they received, it is nonetheless, necessary to recognize their limitations and allow the Lord to complete all shortcomings.

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continued on p. 4

continued on p. 5
Let the heavens rejoice, and the earth be glad, as is meet; and let the whole world visible and invisible, feast; for Christ hath risen to everlasting joy

(Canon of Pascha, first song)

Patriarch’s Enthronement at Pec Postponed

BELGRADE, March 1 — The Holy Synod of the Serbian Orthodox Church has announced that the enthronement of His Holiness Serbian Patriarch Irinej at the Patriarchate of Pec has been postponed. The enthronement in the ancient see of the Patriarchs of the Serbian Orthodox Church, originally set for late April, was postponed due to the need for additional time for “adequate organizational and logistical preparations.”

The statement coincided with a visit to Gracanica Monastery by Synod member Bishop Grigorije and the Serbian government’s Minister for Religion Bogoljub Sijakovic on February 26.

“I maintain the position that it is most important to preserve the unity of the Serbian Orthodox Church. I have told the Synod that I can never accept nor can anyone force me to tear the fabric of the Church of Saint Sava, that is, to create a schism,” said the Bishop.

“Message should also serve as a guide for all those who, using our name and our present position, are creating the impression that Bishop Artemije and some of his supporters are creating a schism in the SOC,” said the Bishop.

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“In this first public statement following his suspension as head of the Diocese of Raska-Prizren and Kosovo-Metohija, His Grace Bishop Artemije said, ‘I am prepared to accept the decisions of the Synod of the Serbian Orthodox Church, although I do not agree with them.’ In his statement Bishop Artemije called for unity in the Church. The Holy Synod resolved Bishop Artemije of his duties in the administration of the diocese on February 13 pending an investigation of alleged financial irregularities by some of his coordinators. Bishop Artemije has not been suspended from serving liturgically. Speaking at Monastery Gracanica, Bishop Artemije said that he accepts the decisions of the Holy Synod, although he does not agree with them, in the expectation that the Assembly of Bishops, the final arbiter of the case, will adopt the most suitable solution towards him and above all towards the Church.

Belgrade Patriarchate Canterbury Cathedral, February 26.

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Belgrade Patriarchate Canterbury Cathedral, February 26.
Bishop Longin in Troy, MI

“For we ought to receive every one whom the Master of the house sends to be over the house- hold, as we would do Him that sent Him. It is manifest, therefore, that we should look upon the bishop even as we would look upon the Lord Himself.”

St. Ignatius the God-bearer, Epistle to Ephesians

Rare are the Church writers who could write so clearly and beautifully about the role of the bishop in the Church and what he represents, as St. Ignatius the God-bearer did in his epistles.

Appointed from on high, rather than by any earthly authority (for the Holy Spirit governs the Church), our hierarchs are to be revered as the successors of the grace of the Holy Apostles. Naturally, bishops are not worshipped as idols or infallible demigods, but to deny them authority in the Church, bestowed upon them by God Himself, would be equal to blasphemy against the Holy Spirit. As St. Ignatius writes to the Magnesians: in honor of God “the Father of Jesus Christ”. Who is “the Bishop of all”, we show respect toward our hierarchs.

On the second Sunday of Great Lent, February 28th, the faithful people of St. Petka Serbian Orthodox Church – “Vatrina” in Troy, Michigan, showed not only respect, but also great love to their hierarch when they received His Grace Bishop Longin. This was the first archpastoral visit of His Grace as the ruling bishop, as well as his first ever visit to St. Petka church, which was consecrated in October, 2005. The faithful flocked to welcome their shepherd and spiritual father. First in line to greet His Grace were the children from the parish school who offered him bread and salt. The church was bright and beautifully prepared for the occasion, like a young bride.

His Grace served Divine Hierarchical Liturgy in the temple. Along with the parish priest, Fr. Kristijan Petrovich, other concelebrants were V.Rev. Stavrophor Miosav Djindjilovich, rector of the Serbian Orthodox Church of St. George in Monroe, V.Rev. Stavrophor Zviko Kajevic, rector of the Serbian Orthodox Church of St. Steven of Dechani in Warsaw, Fr. Andrei Alexeyev, and deacons Nikola Kostur and Ivan Felsnik. The clergy served piously and solemnly; the St. Petka church choir prayerfully sang the responses; and all the faithful followed the service in silence and devotion, some even in tears. Everyone was Reveling in spiritual joy, as if it were already Pascha.

Again, St. Ignatius reveals to us the source of this general elevation, when he says to the Ephesians: “For if the prayer of one or two possesses such power, that Christ stands in the midst of them, how much more will the prayer of the Bishop and of the whole Church, ascending up in harmony to God, prevail for the granting of their petitions in Christ?”

Truly, we were reminded that “God is with us!” The wide solea was too small to receive all those who wished to partake of Holy Communion. It was especially moving to see many children, who crowded around the Holy Chalice like little chicks.

“With utmost attention, the faithful absorbed the wise and God-inspired words of Bishop Longin’s sermon. His Grace spoke about fasting, repentance and growing in spiritual life. Particularly soul-profiting was the advice to the faithful concerning confession. His Grace said that people often are in distress because they feel like they are confessing the same things over and again. However, one can never stagnate – we are always either getting closer to God or moving away from Him. We should examine our life and actions carefully to determine where we are spiritually.”

What made everyone’s cup of joy overflow was the presence of V. Rev. Stavrophor Stevan Petrovich – who is lovingly called “Ded-pap” (Grandpa priest). He was the first and only priest of this community for many years, and has been retired for five years. Fr. Stevan has not been coming to the church for a while now, due to illness and old age, but his effort to come this time made the occasion all the more memorable.

In the old country (the area around Tetovo, present FYRO Macedonia), Fr. Stevan suffered for the Faith and was imprisoned by the Communist regime. Upon coming to America, in the late sixties, he was the one who gathered the faithful and inspired them to form a parish and build the church. He tirelessly worked to spark the flame of the Holy Spirit in people, enlightening the faithful with his fiery sermons and fearless confession of the Faith. Now 91 years old, Fr. Stevan showed himself once more as an example to all by standing during the whole service.

Bishop Longin finished his sermon with a few chosen words about Fr. Stevan’s election as bishop and his role in building the temple of St. Petka. His Grace warned everyone to beware of the human common illusion of envy, when people are ready and willing to comfort others and share in their sorrow, but they find it hard to say “congratulations” and rejoice at others’ success. In the end, Bishop Longin presented Fr. Stevan with a Hierarchal Gramata for his life-long dedicated work in the Lord’s field.

Thanking His Grace for the honor of his visit, parish priest, Fr. Kristijan, on behalf of the entire congregation, wished His Grace many years as their shepherd and presented him with a gift from the St. Petka parish family – an intricately adorned bishop’s staff.

After the Divine Liturgy everyone tasted of the feast of love served in the vestibule of the church. The lunch was truly a joint effort by the parishioners, who all brought traditional Serbian lenten dishes and desserts. His Grace expressed his amazement with the beauty of the temple and his sincere hope that soon it will be accompanied by a much-needed, equally beautiful church hall.

Bishop Longin took the time also to talk with the people and take pictures with them. After receiving the archpastoral blessing from His Grace, everyone’s heart was full. With such disposition of the soul, the faithful are strengthened to continue in their Lenten effort and to worthily greet the glorious Feast of our Lord’s Resurrection.

To our Bishop Longin – Many Years!

To our Lord God – glory and praise forever!

Papadija Aleksandra Petrovich

P.S. More pictures and videos of the event are available on the website of St. Petka church: www.saintpetka.org

Bishop leads St. Petersburg Deanery events

His Grace Bishop Dr. Mitrophan led the St. Petersburg Deanery’s Third annual Christian Education Meeting on Saturday, March 13, 2010 at the St. Sava Serbian Orthodox Church in St. Petersburg, Florida. The Deanery Meeting was scheduled in conjunction with the Clergy Confession for the Church in St. Petersburg, Florida. The Deanery Meeting was scheduled to determine where we are spiritually. Particularly soul-profiting was the advice to the faithful concerning confession. His Grace said that people often are in distress because they feel like they are confessing the same things over and again. However, one can never stagnate – we are always either getting closer to God or moving away from Him. We should examine our life and actions carefully to determine where we are spiritually.

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Shadeland Church Consecration at Diocese Day on Aug. 8

His Grace Bishop Dr. Mitrophan is pleased to announce that the Consecration of the Most Holy Mother of God Monastery Church at Shadeland is scheduled for Diocese Day, August 8, 2010.

Work on the Monastery Church is underway and expected to be completed this summer. The Consecration will be a time of great joy and thanksgiving. This one sign of growth and blessings from God.

In recent years, two new dormitories and a residence for the Kolo workers have been constructed. One of the older dormitories was renovated to house adult volunteers. The completed Monastery Church will better serve the needs of the increasing number of faithful using Shadeland throughout the year.

The completion of the Monastery Church has long been planned and anticipated. All area Serbian Orthodox churches will be closed that day to enable as many as possible to attend the consecration and Diocese Day. Please save the date and plan to travel to Shadeland for the Consecration and Diocese Day celebration.

RESOLUTIONS
of the Annual Assembly of the Serbian Orthodox Diocese of Eastern America
February 26-27, 2010

The clergy and congregation representatives of the Serbian Orthodox Diocese of Eastern America, gathered at the annual Diocesan Assembly held at St. Sava Cathedral in Cleveland, Ohio on February 26-27, 2010 and upon approval of their Archpastor Rt. Rev. Bishop Dr. Mitrophan, adopted the following resolutions:

1. The words of His Holiness Patriarch Pavle of blessed memory are still fresh in our minds: “Let our words be mild, but our arguments powerful.” Because of our belief in the resurrection, we must continue to experience a joyful sadness at his transfiguration into the heavenly Church. May God grant his soul blessed repose!

2. The All-Merciful Lord filled us with spiritual joy when the Holy Assembly of Bishops of the Serbian Orthodox Church, in its concern for the unity of the Patriarchate, elected by the Holy Spirit as our Church’s 45th Patriarch His Grace Irinej, long-time bishop of the diocese of Nis.

We welcome his election and sincerely greet His Holiness Patriarch Irinej, praying that our Lord and Savior Jesus Christ may grant him health and wisdom so that he may successfully guide the ship of the Serbian Orthodox Church through the stormy waters of the new world order.

3. Many years, Holy Master!

4. We remain extremely concerned about the crisis in the Serbian province of Kosovo and Metohija. This Diocese has consistently supported 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 resolutions. We continue to support this stand, and once again reaffirm our unshakable determination that Kosovo is and remains Serbia.

We have all heard that His Grace Bishop Artemije of Raska-Prizren, the Bishop of Kosovo and Metohija, has been suspended from the administration of his diocese and is being investigated by the Holy Synod. This news is very regrettable as Bishop Artemije has been a heroic figure standing up for justice and truth for his suffering Orthodox Serbian people in Kosovo and Metohija. We are not privy to the issues between Bishop Artemije and the Holy Synod, but have heard many conflicting rumors. We pray that the issues between the Holy Synod and Bishop Artemije will be resolved fairly and quickly by the Holy Assembly of Bishops on their own ecclesiastical merits, independent of any and all extraneous considerations. We hope that at the conclusion of this process His Grace Bishop Artemije will be able to return as the head of his Diocese.

5. We are grateful to God and overjoyed that we finally, after so many years, are meeting together as clergy and parish representatives of one unified territorial dio
cese of the Serbian Orthodox Church in Eastern America. May this unity in one Faith, one Church and one Lord never again be broken. We call on all our congre
gations to support our diocese and Bishop, to bring seriously the faith and order of the Orthodox Church, and to work on implementing that order in the lives of their local communities.

Greetings to Bishops Georgije, Longin and Maxim
The annual Assembly of the Serbian Orthodox Diocese of Eastern America, held at St. Sava Cathedral in Cleveland, Ohio on February 26-27, 2010 under the omophor of our Archpastor, His Grace Bishop Dr. Mitrophan, extends its greetings to Your Grace and all our brothers and sisters of God-protected Diocese. We look forward to continuing with You and Your flock our common work of building up the Body of Christ in all its fullness in the Serbian Orthodox Church in North and South America. May God protect and preserve both You and Your flock, and grant You many years of dividing God’s truth. Eis polla eti, Despot!

Greetings to Met. Christopher
The annual Assembly of the Serbian Orthodox Diocese of Eastern America, held at St. Sava Cathedral in Cleveland, Ohio on February 26-27, 2010 under the omophor of our Archpastor, His Grace Bishop Dr. Mitrophan, extends its greetings to Your Eminence and all our brothers and sisters of Your God-protected Metropolitans. We look forward to continuing with You and Your flock our common work of building up the Body of Christ in all its fullness in the Serbian Orthodox Church in North and South America. May God protect and preserve both You and Your flock, and grant You many years of dividing God’s truth. Eis polla eti, Despot!

Eastern Diocese Meets in Cleveland
continued from p. 1 to be closed to allow all to attend the Shadeland event.

Fr. Rajko Kocic presented the report of the diocesan relief committee, and Fr. Dr. Rodney Torbic reported in his capacity as di
diocesan director of Religious Education. Mark Zatezalo reported that the audit committee had received all the diocesan financial re
cords and found them to be in order.

John Russo, who has overseen the construction work at St. Sava Camp Shah
eled, reviewed the work done over the past year, with special emphasis on the ongoing construction around and on the monastery church. This ambitious project, as mentioned by Bishop Mitrophan, is expected to be completed by the end of July. Mr. Russo was thanked for his hard work on behalf of the Shadeland construction.

Because Diocesan Treasurer Milan Vinsick’s flight had been cancelled due to weather, the treasurer’s report and pre
sentation of the diocesan budget for 2010 was postponed to Saturday. The evening concluded with a wonderful Lenten meal prepared by the women of the Cathedral’s Svetka Petka Kolo.

The Saturday session began with an 8:00 AM Hierarchical Divine Liturgy served by His Grace Bishop Dr. Mitrophan assisted by several diocesan clergy. It was in the Liturgy that the entire Assembly found its context and goal as the participants from throughout the diocese led by their archpastor gathered around their Holy Lord Jesus Christ present in the Eucharist. Many re
erved Holy Communion.

Following Liturgy and a light breakfast a talk by Protopresbyter-Stavrophor Jovan Todovic offered to host next year’s diocesan assembly at St. George Church in Clearwater, Florida and his offer was enthusiastically accepted.

There being no further business the As
csembly closed with prayer, and all had lunch together before heading home. A collection was taken at the lunch among the delegates for earthquake relief for Haiti. Fr. Zivojin Jankovic, Father of the Serbian Orthodox Diocese of Eastern America, was thanked for his hard work on behalf of the Shadeland event.

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Jerusalem, the place of our greatest holy shrines, which are pearls of Orthodox culture and the common treasure of all Christians. We also extol all our pious people living in our homeland and elsewhere to live and rejoice in Christ's Resurrection. The Resurrection calls us to safeguard the unchangeable nature of the Church and to make an effort to remain faithful to Christ and her saints live in the present reality of Resurrection, as we sing during these holy days in the liturgy of the Church. 

By the grace of God, we would like to address our dear spiritual children: "My joy is Christ's Resurrection!" with this greeting that the Church of Christ and her saints live in the present reality of Resurrection. May God grant that we too may become witnesses of Christ's Resurrection. (cf. I Corinthians 15:26)

I am a great Russian elder Seraphim of Sarov who will greet all his visitors with these words: "My joy, Christ is Risen!", with this greeting that the Church of Christ and her saints live in the present reality of Resurrection. May God grant that we too may become witnesses of that truth and that the joy of the Resurrection may shine forth in our heart, which we inherited on the face of the recently departed Athonite elder Joseph of Vatopedi, who contrary to the laws of biology, departed with a smile on his face.

Greeting you all, our brothers and sisters, we call you to live in love toward God and your neighbors, walking the path that leads to life eternal. Living in such a way, we will become and we will be sons and daughters of the Resurrection.

Archbishop of Patras, Metropolitan of Thessaloniki, Bishop of Tafes, and Member of the Holy Synod of the Patriarchate of Constantinople, Irinej

The Path of Orthodoxy

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The Path of Orthodoxy

April 2010

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the widow’s son (cf. Luke 7:12-15), and especially of the resurrection of Jesus from death in Belgrade (cf. John 11:35-46), affirm the truth that Christ is the Resurrection and the Life. He came into this world to give us Resurrection and new life. Our Lord did not bring a new philosophy, nor new ethics, nor new social, economic or political order. He presented us with a new person and new meaning. Our Lord did not ask us to a pledge of the future Resurrection in the holy mystery of Baptism. (cf. Galatians 3:27) The Lord Jesus Christ offers us this new way of life through his Paschal mystery. It is a mystery of Christ Crucified and Resurrected for us. Christ is the unchangeable nature of the New Testament. By His Cross and His Resurrection on the third day, Christ fulfilled what His own words prophesized about Him in the Synagogue of Nazareth, that He is the Messiah and Savior of the world and "that there is no other name by which we could be saved." (cf. Acts 4:12)" 

The Holy Apostle Paul when speaking of Christ's Resurrection said: "If Christ is not risen our faith is in vain…, but Christ is risen and has become the First-born of the dead." (I Corinthians 15:17-20) The Holy Apostle Paul preached to Greek philosophers and wise men about "the unknown God" (cf. Acts 17:23), telling them particularly about Christ's Resurrection, bringing to light the truth that Christ's victory over death is the affirmation of the truthfulness of Christ's Divinity. That is why in the Gospel the holy apostles are called "witnesses of Christ's Resurrection." By the truth about Christ and His Resurrection, the apostles conquered "ancient arrogant Rome" and "as Galileans revolutionaries" with the "eternal mark" of the Holy Spirit the Christ the Savior from end to end of the universe. (Romans 10:18) The two thousand years of the Church's history, both in the East and in the West, have been marked by the Holy Spirit, and affirmed by the preaching of the Apostles and holy Fathers, is the greatest and the best proof that the Resurrection of the Lord is true. (Acts 20:26-27) "Always, to the end of the age." (Matthew 28:20)

Remembering these Gospel testimonies and the truth about the Resurrection of Jesus Christ, in whom we "live, move and exist" (Acts 17:28), guided by pastoral concern, we call upon you, our dear spiritual children, to enter into the truth of Christ's Resurrection, not only with words, but with your life and works. In this regard, the Holy Gospel admonishes us to avoid "para
typical" and "ethical" forms of life, ceremonies and gatherings as well as false prophets and teachers, for they "come to you in sheep's clothing, but inwardly they are ravenous wolves" (Matthew 7:15). Let us safeguard our Orthodox Tradition inherited from the Apostles and the holy Fathers, from Saint Sava and Saint Simeon the Merciful. Let us preserve the myrrhflowing relics of his father, brought peace between his two feuding brothers, with us "always, to the end of the age." (Matthew 28:20)

We greet our brothers and sisters, our spiritual children, in Kosovo and Metohija. We greet them with a smile on his face.

Do not kill (Exodus 20:13) but even more so by the Resurrection of Christ, because it reveals to us the deepest meaning of creation and of the existence of the world and man, which is the salvation "of all and everything" in the Crucified and Resurrected Christ. (cf. I Corinthians 1:23)

Today's man, plagued with worries of this world and blinded by a selfish consumer mentality, avoids the encounter with the mystery of life and death. "Curved" and "ambivalent" forms of existence envision the "civilization of death" is becoming more and more apparent. Many worldly religions and even the philosophy and ethics; rather He brought us new life, which He granted to those who labor therein. Glory be to God for all those who labor therein. (cf. I Corinthians 1:23)

"Christ is the light of the world and he calls all to believe in him and to be witnesses of Christ's Resurrection, as we sing during these holy days in the liturgy of the Church. Most of our parishes lack a missionary vision and so they deprive themselves of greater progress in faith in Christ through the work of the Holy Spirit and sacramental-eucharistic and repentant (metanoia) growth towards fulfillment." Fr. Thomas gave a second talk "Ambassadors of Christ: The Witness of the Saints and Our Witness Today". This talk, as the one given the previous day,immerced everyone in participation and a fresh look at the ministry. "Christ is the light of the world and he calls us to be the light by sharing in his ministry. God chose us as "light bearers" in this world; he chose his people," We can be God's ambassadors if our heart is in the right place. Our hearts need to be permeated with the Gospel and Jesus Christ needs to be the foundation of our ministry, Fr. Thomas reiterated in his talk.

The participants spent the afternoon reviewing the ministries of our diocesan offices. They also outlined diocesan activities for the year of our Lord, 2010.

The Path of Orthodoxy

continued from p. 1

The first day of gathering was concluded with "Vesper Service" at the Holy Assembly in Belgrade. Bishop Irinej wished a warm welcome to all the participants, thanking them for their love and dedication to God's ministry in the Western Diocese. Among his many inspiring greeting points we cite the following two:

"The year 2009 was a period marked with signs of unity and togetherness. The picturesque was the administrative reunification and redistricting of our Church in North and South America. Since our Fresno Resolution in 2007 to Bishop Dositej to the Metropolitan of the Holy Assembly in Belgrade it took some two years to see our efforts bearing fruits. Thanking you all for your patience, I would like to conclude this Assembly to join me in a warm welcome for the honorable delegates from Phoenix, Oakland, Arcadia, Saratoga & San Francisco. We also thank those parishes that embraced us and we embraced them with the brotherly love and in doing so continue witnessing the Gospel with our actions and words."

"Today's man 2009... was a year of the repose of our beloved patriarch Pavle, a great man of commitment, peace and justice. The ecclesial ethos that he cultivated in his proximity has deeply influenced so many people and thus became a lifestyle and point of reference as a moral, ecclesial, and human paradigm. Today, the ecclesiastical ethos of Bishop Dositej's Church triumphs over death and opens the door of Resurrection said: "If Christ is not risen our faith is in vain…, but Christ is risen and has become the First-born of the dead." (I Corinthians 15:26)"
Scriptural Quotations for This Month

*Luke 24:12-35*

Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Then they drew near to the village where they were going, and He indicated that He would have gone farther.

Then Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.

And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but He they did not see.”

So they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

The Touching of Thomas

The Scriptures don’t tell us that Thomas actually touched Jesus, but that he wanted to. Notice the fabric drape over the building. Again, this tells us they were indoors...which is consistent with the Gospel account of their being in a locked room when Jesus appeared. Instead of touching, Thomas proclaimed: “My Lord and My God!” (John 20:24-29)

The Resurrection of Christ

This icon is also called the “Descent into Hades.” Notice that Jesus is standing on the Cross. It is through the power of the ‘Cross’ that Jesus was raised from the dead. Satan is bound in chains, but Adam and Eve are being raised. (Jesus Christ is the New Adam, accomplishing for humanity what Adam failed to do.) Notice also, the mandorla surrounding Christ. His glory is evident through the power of His Resurrection.

“...The other people?” John the Baptist and Foreunner is prominent because he preceded Jesus into Hades too, and announed the Good News there!

The prophet, King David is also there because he foretold of the coming of Christ and said that Christ would not leave him in Hades. King Solomon is shown by David, because he was the son and successor of David and knew and believed his father’s message.

Who is the young man to the right of Christ? The righteous Abel. (whom Cain killed!) The other two on the right of this icon are Elijah and Moses, representing the Law and the Prophets.

The Myhrrbearing women at the empty tomb (Resurrection)

Each of the Gospel accounts tells of different women...not necessarily different accounts, but different women are mentioned. We know that Mary Magdalene was there, and Joanna, and Mary, the mother of James, and the “other women.”

The Gospel accounts also differ as to whether or not there was one angel or two, and whether or not he was inside the tomb, or sitting outside on the stone. Notice that the grave clothes are shown here. They will not be used again, as opposed to the icon of the raising of Lazarus, in which he is still shown with his grave clothes. With the Resurrection of Jesus Christ, the triumph over death is final! Christ is Risen! Truly He is Risen!

줄거리매세제의 주요 성화 모양

This icon shows that Jesus is standing on the Cross. It is through the power of the ‘Cross’ that Jesus was raised from the dead. Satan is bound in chains, but Adam and Eve are being raised. (Jesus Christ is the New Adam, accomplishing for humanity what Adam failed to do.) Notice also, the mandorla surrounding Christ. His glory is evident through the power of His Resurrection.

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SCRIPTURAL QUOTATIONS FOR THIS MONTH

Luke 24:12-35

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Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight.

And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

This brief text is excerpted from St Cyril’s fourth lecture, entitled ‘On the Ten Points of Doctrine’.

But He who descended into the regions beneath the earth came up again; and Jesus, who was buried, truly rose again the third day. And if the Jews ever worry thee, meet them at once by asking thus: Did Jonah come forth from the whale on the third day, and hath not Christ then arisen from the earth on the third day? Is a dead man raised to life on touching the bones of Elisha, and is it not much easier for the Maker of man-kind to be raised by the power of the Father? Well then, He truly rose, and after He had risen was seen again of the disciples; and twelve disciples were witnesses of His Resurrection, who bare witness not in pleasing words, but contended even unto torture and death for the truth of the Resurrection.

What then, shall every word be established at the mouth of two of three witnesses, according to the Scripture, and, though twelve bear witness to the Resurrection of Christ, art thou still incredulous in regard to His Resurrection?"
Put Your Thinking Caps On!

1. As Jesus rode into Jerusalem (on Palm Sunday), what did He say would cry out if His disciples didn’t?
   A. the stones
   B. the trees
   C. the earth
   D. the animals

2. What was the man carrying whom Peter and John followed to prepare the upper room for Passover?
   A. a bushel of wheat
   B. a young lamb
   C. a pitcher of water
   D. a loaf of bread

3. What did Jesus give to Judas as a sign that he was to betray Him?
   A. Glass of wine
   B. Bread
   C. Jar of honey
   D. Bag of coins

4. Which of these things did NOT happen at the Lord’s Supper?
   A. The disciples sang a hymn
   B. Jesus washed the disciples’ feet
   C. Judas left to betray Jesus
   D. Let Him rejoice entering into your joy

5. What was the sign that Jesus gave Peter in stating that he would deny Him?
   A. the suit of clothes
   B. a rooster would crow twice
   C. someone would build a fire
   D. darkness would cover the land

6. Where was Jesus when He was arrested?
   A. The temple
   B. A garden
   C. The upper room
   D. A courtyard

7. At Jesus’ arrest, who cut off the ear of the high priest’s servant?
   A. John
   B. James
   C. Peter
   D. Bible doesn’t say

8. Who was the chief priest who had Jesus arrested?
   A. Caiaphas
   B. Ananias
   C. Pilate
   D. Zechariah

About the Feast Day of Annunciation Celebrated on April 7th

The feast of the Annunciation of the Virgin Mary comes about nine months before Christmas on the twenty-fifth of March. It is the celebration of the announcing of the birth of Christ to the Virgin Mary as recorded in the Gospel of Saint Luke.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And he came to her and said, “Hail, full of grace, the Lord is with you!” But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end.” And Mary said in answer to the angel, “How can this be, since I have no husband?” And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy; the Son of God. And behold, your kinswoman Elizabeth in her old age has conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible.” And Mary said, “Behold, I am the handmaid of the Lord; let it be to me according to your word.” And the angel departed from her. (Lk 1:26-38)

The services of the feast of the Annunciation, the Matins and the Divine Liturgy, stress again and again the joyous and great news of the salvation of men in the birth of the Savior. Today is the beginning of our salvation, the revelation of the eternal mystery. The Son of God becomes the Son of the virgin, as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you. (Tranperon). A special feature of this feast is the Matinal Canon which has the character of a dialogue between the Archangel Gabriel and the Virgin Mary. Also among the more popular elements of the feast is the Magnification which has the form of our own salutation to the virgin mother with the words of the archangel: With the voice of the archangel we cry to Thee, O Pure One: Rejoice, O Full of Grace, the Lord is with Thee! (Magnification). The celebration of the Annunciation, therefore, is the feast of our own reception of the glad tidings of salvation, and our own glorification of the maiden Mary who becomes the Mother of God in the flesh.

Because the feast of the Annunciation normally comes during the season of Great Lent, the manner of celebration is greatly transformed year to year depending upon the particular day on which it falls. If the feast comes on a weekday of Lent, which is the most common case, the Divine Liturgy of the feast is served in the evening with Vesperas and thus is celebrated after a full day of total abstinence. When this happens, the fasting rules for the Liturgy of the Presanctified Gifts are followed. The Divine Liturgy of the Annunciation is the only celebration of the Eucharistic Liturgy of St. John Chrysostom allowed on a weekday of Great Lent.

Pascal Homily of St. John Chrysostom

The Paschal sermon of St. John Chrysostom is read aloud in the Orthodox church on the morning of the Great and Holy Pascha Jesus Christ. According to the tradition of the Church, no one sits during the reading of St. John’s sermon, but all stand and listen with attention.

If any man be devout and loves God, let him enjoy this fair and radiant triumphal feast! If any man be a wise servant, let Him rejoicing enter into the joy of His Lord. If any have labored long in fasting, let Him have the incomparable. If any have worked from the first hour, let Him today receive his just reward. If any have completed the day, let Him with thankfulness keep the feast. If any have arrived at the sixth hour, let Him have no misgivings; because He shall in no way be deprived therefore. If any have delayed until the ninth hour, let Him draw near, fearing nothing, and if any have waited even until the eleventh hour, let Him, also, not be alarmed at his tardiness. For the Lord, who is jealous of His honor, will accept the last even as the first. He gives rest to him who comes at the eleventh hour. Even as unto him who has worked from the first hour.

And He shows mercy upon the last, And cares for the first; And to the one He gives, And upon the other He bestows gifts.

And He both accepts the deeds, And welcomes the intention, And honors the acts and praises the offering. Therefore, enter all of you into the joy of your Lord; Receive your reward, Both the first, and likewise the second. You rich and poor together, hold high festival! You sober and you who wander: Rejoice today, both you who have fasted And you who have disregarded the fast. The table is fully laden; feast sumptuously, all of you. The caitiff is led; no one go hungry away. Enjoy the feast of faith, all of you:

Let all receive the grace of loving-kindness. Let no one bewail his poverty, For the universal Kingdom has been revealed. Let no one weep for his iniquities, For pardon has shown forth from the grave. Let no one fear death,

For the Savior’s death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh, And Isaiah, foretelling this, cried out:

Hell, said he, was embittered When it encountered Thee in the lower regions. It was embittered, for it was mocked. It was embittered, for it was overturned. It was embittered, for it was bound in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory?

Christ is risen, and you are overcome!

Christ is risen, and the demons are taken! Christ is risen, and you are undone! Christ is risen, and you have no rejoice! Christ is risen, and life reigns!

Christ is risen, and not one dead remains in the grave.

For Christ, being risen from the dead, Is become the first-fruits of those who have fallen asleep.

To Him be glory and dominion

Unto ages of ages.

Answers:
1. A; 2-c; 3-b; 4-d; 5-b; 6-b; 7-c; 8-a; 9-d; 10-b; 11-c; 12-b; 13-b; 14-d, 15-a; 16-c; 17-a
Стаза Православства

СРПСКА ПРАВОСЛАВНА ЦРКВА
СВОЈОЈ ДУХОВНОЈ ДЕЦИ
О ВАСКРСУ 2010. ГОДИНЕ

†ИРИНЕЈ
По милици БОКОЈУ
ПРАВОСЛАВАН АРИХИЈЕСКИ ПЕКИЋИ, МИРПОЛКОСОД БЕОГРАДСКО-КАРЛОВАЧКИ И ПАТРИЈАРХ СРПСКИ, СА СВИМ АРИХИЈЕРЕЈИМА СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ – СВЕТСТВЕНСТВУ, МОНАШТВУ И СВИМА СИНОВИМА И КЛЕРЕМА НАШЕ СВЕТЕ ЦРКВЕ: БЛАГОДАТ, МИЛОСРД И МИР ОД БОГА ОДА, И ГОСПОДА НАШЕТ ИСУС ХРИСТА, И ДУХА СВЕТГА, УЗ НАЈРАДОДИНИ СВЕТУШКИ ПОЗДРАВ;

ХРИСТОС ВАСКРСЕ! ВАСТИНИЦУ ВАСКРСЕ!

У Нашем Завету, некиме скривено, речено је: Христос је посечен и крај, хлеба и сока (Об 1, 8), а рец има онома које верују са Христом да ће бескомпасно и непознато чекати под нас када га Ваши сабори коначно и просуца." (Лк 17, 12-15), а посебно Васкрсењем Четвртогодишњег Празника у Византији (Ин 11, 5-46), потврђују истину да је Христосто расто и Васкрсење. И Он је дошао на овај свет да нам дарује Васкрсење, како и појемо у живот на земљи, и у Христовом сабору, њиме ћу метнути у вас дух и оживећете" (Јез 37, 4–5).

Епархија рашко-призренска Епископ, свештенство, монаштво, се прихватим одлуке Светог синода СПЦ. Првом владикама могуо да разговара о животу, велики пророк Језекиљ види, на земљи (Лк 4, 26). У Књизи пророка Језекиља дата је потресна тања Васкрсења. Пророк Илија васкрсава земљу (Мт 28, 6). За њега се говори: "Све људе, који верују у Васкрсење, које се везује за долазак Месије. Велики пророк Исаија – Васкрсењем Богочовека Исуса Христа из мртвих (Мт 28, 6)."

Српска Секција

Саопштење

Епархије неврначаначко-
средњезападноамеричке

Српска Црква у Невади, Српска Црква у Северној Калифорнији и Српска Црква у Каскади.

М. Епископ, свештенство и храмови Српске православне Цркве на овом континенту, са својим центром у Београду, беремо у родну Цркву у Србији своју воле и молимо о њеној служби и заштити.

Са славом и слепотом, са љубављу и стрпљењем утемељио јединство Српске Цркве, који је својим молитвама, молитве за блажени покој Патријарха наше помесне Цркве у отачству и расејању, српским Г. Г. Иринеју и свим архијерејима београдско-карловачком и Патријарху Архиепископу пећком, Митрополиту Богољубу Шијаковићу, подсећамо прслика свеопштег Васкрсења из мртвих. Пророк Језекиљ види, на земљи (Лк 4, 26). У Књизи пророка Језекиља дата је потресна тања Васкрсења. Пророк Илија васкрсава земљу (Мт 28, 6). За њега се говори: "Све људе, који верују у Васкрсење, које се везује за долазак Месије. Велики пророк Исаија – Васкрсењем Богочовека Исуса Христа из мртвих (Мт 28, 6)."

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Свештеничка и представничка врста Епархије источноамеричке, сарадник на Годишњем скупштинском седнику у Саборном храму Св. Саве у Едмунтону од 28. фебруара 2010. године.

Резултати односно резултати за ове две године описујем у своја епископска радња у Канади."
Србија данас нема својих средњовековних градова, сви су у руци ушћеницима, а од њиховог владања није ни један, како не и свог културног завршетка. Народ је пренет у митове као свој центар, где је краљ срећица, где и краљевина се свели у градови и царевине. Готово се могу претпоставити да се срећа у сувим градовима, где се напушта жито, али и где се срећа напушта жито и где се срећа напушта жито. Вероватно је да је велика краљевина била своја срећа и свој центар, али и где се срећа напушта жито и где се срећа напушта жито. Вероватно је да је велика краљевина била своја срећа и свој центар, али и где се срећа напушта жито и где се срећа напушта жито. Вероватно је да је велика краљевина била своја срећа и свој центар, али и где се срећа напушта жито и где се срећа напушта жито. Вероватно је да је велика краљевина била своја срећа и свој центар, али и где се срећа напушта жито и где се срећа напушта жито.
ЗНАЧАЈ СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ...
Српска православна Црква својој духовној деци

Епархија рашко-прирванска

Недеља Православља у Чигау, Илиндан

Епархија описана је као ова „Христос ваздух". Постоје неколико тврдња да је ово карактеристика Христа. На пример, Христос се описује као ваздух, па то значи да се може узeti као идеал за живот.

Саопштење Епархије далматинске поводом највећа освештања тзв. "ХЦП".

Епископ Дунавски и Средњевојводстvenски

"Косово није само символички део наше земље", казао је владика Григорије.

Наса српска православна црква у Чигау, Илиндан.

У питању имање свештенства у Републици Србији У Чигау, Илиндан.

Саопштење Епархије далматинске поводом највећа освештања тзв. "ХЦП".