Patriarch Irinej visits Chicago area

His Holiness Serbian Patriarch Irinej made his first canonical visit to the Americas. Serbian Patriarch February 16 to March 2. His Holiness’ visit was confined to the Chicago area, where he is the administrator for the widowed Metropolitan of Libertyville-Chicago.

Patriarch Irinej arrived at the airport in Chicago on February 16, where he was met by His Grace Bishop Longin of New Gracanica and Midwest-Midwestern America, clergy of the Metropolitans, the sisterhood of the Nativity of the Theotokos Stavropoligial Monastery Church in Libertyville, and Serbian Consul General in Chicago Desko Nikirovic. He immediately went to Holy Resurrection Cathedral in Chicago, where a Doxology was served. Bishop Longin extended a welcome on behalf of the Serbian Orthodox faithful of America and Canada, and His Holiness extended his patriarchal blessing. Also in attendance at the Cathedral was His Grace Bishop Peter of Cleveland of the Russian Orthodox Church Outside Russia. Accompanying His Holiness on his visit was Protodeacon Dr. Stasimir Spasovic, retired professor at the St. Sava School of Theology in Libertyville.

Liturgy and Parastos at Libertyville

On Saturday, February 19 His Holiness served the Hierarchical Liturgy at St. Sava Monastery in Libertyville, assisted by His Grace Bishop Longin and His Grace Bishop Maxim of Western America, together with many clergy from the Serbian and Russian Orthodox Churches.

Following the Liturgy, a six-month parastos was served for the repose of the soul of His Eminence Metropolitan Christopher of blessed memory. One of the reasons for the Patriarch’s visit was to serve this parastos, as he was unable to attend the funeral of His Eminence and wished to offer his prayers for his soul in this way. His Holiness served Metropolitan Christopher for his hard work and many contributions to the Serbian Orthodox Church, both in America and throughout the world. A memorial dinner following the services was organized by the Women’s Auxiliary of the Monastery in the building which houses the children’s summer camp and the St. Sava School of Theology at the monastery.

Slava of St. Simeon the Myrrh-Flowing Church of South Chicago

The next day, Sunday, His Holiness presided at the Liturgy for the church slava of the St. Simeon the Myrrh-Flowing Serbian Orthodox Church in South Chicago. Bishops Longin and Maxim also served together with host pastor Protosijarch Stavrophor Luka Lukic and visiting clergy. In his sermon on the significance of St. Simeon, the father of St. Sava and organizer of the unified Serbian state, His Holiness said that for the sake of St. Simeon, the Serbian Orthodox Christians on the North American continent and everywhere in the Diaspora cannot forget their Serbian Orthodox faith, their Serbian language or their Serbian culture and must keep a strong unity, just as St. Simeon encouraged in the formation of the State of Serbia. His Holiness also mentioned the importance of holding on to the true Orthodox Faith as the cornerstone of the Church. After the sermon, His Holiness awarded Mr. Petar Samardzija, a member of St. Simeon Mirocicivi Church, with the Order of St. Sava (III Degree). His Grace Bishop Longin had nominated Mr. Samardzija for this award to holiness in striving for church unity, his material donations over the years to the Church, and his model Orthodox family. A festive Slava banquet followed in the church hall after the cutting of the Slava Kolach, which was served by His Holiness.

Bishops Longin and Maxim of Western America, together with many of the faithful of the Chicago area during his recent visit. Continued on p. 2.

Address of His Holiness Serbian Patriarch Irinej to Serbs in North and South America

His Holiness Serbian Patriarch Irinej made the following address to all Serbian Orthodox faithful in North and South America on Serbian Radio Chicago on February 18, during his canonical visit to the Metropolitan of Libertyville-Chicago, of which he is currently the administrator.

Dear Spiritual Children,

Our visit to this in many ways Serbian city, one we visited in the past on numerous occasions, once again gives us the opportunity to meet with you, our spiritual children and to share in the joy of communion with the Lord. Unfortunately other obligations prevented us from coming and taking part in the funeral of Metropolitan Christopher of blessed memory and so we decided to come on the occasion of the six-month parastos and, at the same time, to conduct important meetings with the hierarchs of the Serbian Church of this region as well as the many faithful, that in a brotherly understanding, listening to one another, we might find the best solutions for our future successful spiritual existence.

On behalf of the Serbian Orthodox faithful of the Diaspora, with many of the faithful who regularly aid the Monastery. On Tuesday the Patriarch and Bishop Longin served the Divine Liturgy in the beautifully frescoed church, and spent the rest of the day in conversation with the sisterhood and the faithful. Participating in the Liturgy were visiting clergy and the visiting sisterhood of the Romanian Orthodox Monastery of the Dormition from Michigan.

Later on the evening of March 22, His Holiness visited St. Elijah the Prophet Cathedral in Merrillville, Indiana, where he was greeted by a very large number of the clergy and faithful. A vespers service was served by dean of the Chicago Deaneary Protosijarch Stavrophor Nedelkojko Lunich and visiting clergy, and cathedral dean Fr. Aleksandar Novakovics warmly greeted His Holiness on behalf of the faithful of the Cathedral. His Holiness Patriarch Irinej expressed his joy and satisfaction with his visit to the holy church and reminded all those present that it is the duty of all Christians to live according to the words of Christ and to always make efforts that through fasting and prayer we daily strengthen ourselves spiritually and grow in the faith. His Holiness paid special attention to the unity of all in Jesus Christ and thanked God that unity of the Church of Christ in these regions is firm and stable. Also, it was mentioned that Bishop Longin has done much in bringing people together and has created a firm foundation for the spiritual progress of the church in these regions. This prayerful gathering ended with a meal prepared by the hard working members of the parish Circle of Serbian Sisters.

Visit to the Stavropoligial Monastery of the Nativity of the Theotokos

The next day, His Holiness along with His Grace Bishop Longin visited the Monastery of the Dormition, where he is the administrator. Continued on p. 5.
The Path of Orthodoxy

The path of Orthodox Christianity is the path of the disciples of the Lord Jesus Christ. It is a path of faith, of prayer, of service, of love. It is a path of holiness, of purity, of sacrifice. It is a path that leads to the Kingdom of Heaven. It is a path that leads to union with Christ and to participation in His divine life. It is a path that leads to theosis, to being conformed to the image of Christ.

Address of His Holiness Serbian Patriarch Iринеј to Serbs in North and South America

His Holiness Serbian Patriarch Iринеј

Our duty is to continually work towards the goal that all will answer the call to this "banquet of the Lord". Because of this missionary aspect of our Church, it is necessary that we be open to the non-Orthodox of the world, whether individuals or groups, that in this manner we might bring the fullness of Orthodoxy closer to everyone. Our Holy Church participates in dialogue with other Christian churches, but that does not mean that we are ready to make concessions, but we do this out of our love for people who are our brothers in the Lord, the Creator of all, and in the hope that others will perceive the fullness of grace contained in the sacramental life of the Orthodox Church.

We know that many did not understand the decision of the Church concerning former Bishop Artemije. This unfortunate event saddened us as well, but we understand that the Church has its own regulations, by which it is ruled, and no one can act outside of these rules. That is the reason that our Holy Church has been upheld throughout the many tumultuous centuries.

Our people in the Fatherland are living in a severe economic crisis and various other problems with which they struggle to the best of their abilities. There is no doubt that they criticize various decisions of the current government and the Church, as well as the Church's leadership, but it should be understood that it is not easy to carry the burden of the people and the Church under these circumstances. We must invest our prayers and your prayers for our Holy Church, through our Lord, the Creator of all, and in the hope that others will perceive the fullness of grace contained in the sacramental life of the Orthodox Church.

In these lands, our brothers, you are the ambassadors of our Church and State. By your fruit you will recognize them,” said the Lord. If we all work towards the betterment of our Serbian community of Chicago, pious people, is the Church in the Fatherland, is by their living example, manner of praying and your personal example will strengthen and empower us as we all live on the same soil. Our church, pious people, is the Serbian Church, but it is also Universal. We are grateful to God that we have been born and baptized in the Church, which has kept the teachings unchanged that authentically witness to the living Lord and calls all of us to salvation. It is not, therefore, our property that we do not offer to others. It is the Church founded by the Lord Jesus Christ and of which He said “not even the gates of Hades shall prevail against it.” Thus, whenever we serve the Divine Liturgy, we say each time, raising the Gifts: “Thine own of Thine own we offer unto Thee on behalf of all and for all.”

Taking the Long Way

These solemn days of fasting and prayer, of which we are in the midst, are indeed just as great as the very name implies. This adjective, I believe, alludes not only to the greatness of the event for which it prepares us, but it points out the more practical attribute of this particular fast: that is, it’s very, very long! Referred to as Lent, it literally means ‘long days’. The actual word comes to us from the prehistoric West Germanic word for forty days (langongtig). It originally signified spring, that is, the lengthening of the days which happens this time of year. It then passed into the Old English as ‘lenten’ which turned into ‘lenten’ until finally the ‘en’ was dropped and we got what we know today as ‘lent’.

Besides the fact that our Lord fasted for forty days in the desert, and hence why our forty-day fast is most appropriate, Scripture is filled with other stories that include that same symbolic number. For instance, forty nights walking to Mt. Horeb; Jonah gave the city of Nineveh forty days to repent; Goliath taunted the Israelite army for forty days before David, the youngest son of Jesse, killed him with a stone; Elijah the Prophet, for instance, spent forty days and nights walking to Mt. Horeb; the shortest route; rather, they made their way to Canaan in a roundabout way.

...and therefore in our Lord Jesus Christ, enriches us anew and therefore in our Lord Jesus Christ, becomes a guarantee for a better, more spiritual life for all of us....

The Gifts: “Thine own of Thine own we offer unto Thee on behalf of all and for all.”

For the article by Dr. Bratislav Kesic, “The Greatest gift that the members of our Holy Church in the Fatherland, is by their living example, manner of praying and your personal example will strengthen and empower us as we all live on the same soil.”

Dr. Bratislav Kesic

The Great Eastern Church in the Fatherland is by their living example, manner of praying and your personal example will strengthen and empower us as we all live on the same soil.

The Path of Orthodoxy

The Path of Orthodoxy is a monthly publication with a double issue printed for the months of July and August. Subscriptions are $12.50 per year for U.S. residents and $15.00 per year (U.S. funds only) for Canadian subscribers.

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The building of a church’s temple is a confession of faith. The building of a church is an expression of love for Christ brought the parish to the Orthodox Church and the faithful of the parish to the Executive Board of St. Petka Serbian Orthodox Church. This was a joyful moment for all in attendance.

During the Divine Liturgy a large number of adults and children partook of the Precious Body and Blood of the Lord Jesus Christ. Immediately following the Divine Liturgy, His Grace accompanied by the clergy processed to the prepared nearby sites of the Serbian Orthodox Church were blessed for the construction of a new church. Hundreds of faithful believers from near and far gathered around the perim- eral new construction site to witness and express their support for this great and wonderful undertaking.

At the program which followed the blessing and consecration of the church, His Grace Bishop Dr. Mitrophan commended and thanked Protonamesnik Father Ljubisa Brnjos, Reverend Father Majstorovic, Protopresbyter Dragan Zaric, Reverend Father Jovan Todorovich, Protopresbyter Stavro Zecevic describing the parish’s journey of the past few years and the beginning of construction of the new church. A large number of children and youths from the St. Petka Serbian Orthodox Church of St. Petersburg and the St. George Serbian Orthodox Church in Clearwater, Florida participated in the program which included a play, recitations and dancing.

The Hierarchical Divine Liturgy, the building of a church’s temple is a confession of faith. The building of a church is an expression of love for Christ.

During his visit to the United States of America as patriarch, His Holiness Serbian Patriarch Irinej gladly accepted an invitation to respond to a few questions for the readers of the Path of Orthodoxy related to the current state of our church in the Homeland and Diaspora.

Your Holiness, in the last three decades you have visited the Serbian Orthodox Church in the United States of America and the Diaspora. Please tell us about these visits as Bishop of the God-protected Diocese of Nis, as a member of the Holy Synod of Bishops, as the administrator of the Church of the Holy Cross in Washington, D.C., and as patriarch and love for Christ brought the parish to the Orthodox Church and the faithful of the parish to the Executive Board of St. Petka Serbian Orthodox Church. This was a joyful moment for all in attendance.

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The building of a church’s temple is a confession of faith. The building of a church is an expression of love for Christ. During the Divine Liturgy, His Grace所述 the dedication and fruitful work of parish priest Father Ljubisa Brnjos. In recognition of his dedication to the parish and the progress being made, His Grace elevated Father Ljubisa to the rank of Pro- tonamesnik. This was a joyful moment for all in attendance.

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The building of a church’s temple is a confession of faith. The building of a church is an expression of love for Christ.
Exclusive Interview with Serbian Patriarch

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continued from p. 3

of Raska and Prizren. In that context, they think that the effects of solving that case, had they been done in sequence, could have been much easier and less painful. Is this kind of thinking justified?

Unfortunately, the matter which you address was already overtaken at the moment when it was resolved. Patriarch Pavle arrived in the midst of the negotiations and behaved on the initiation and resolution of the situation in the Diocese of Raska and Prizren. Bishop Artemije was in a divergence from the Syntagma of Bishops and Assembly of Bishops of the Serbian Orthodox Church. He did not respect the decisions of the Synod and Assembly. He did not report about his work or the greatest financial assets under his control to anyone. The fateful questions about Kosovo and Metohija he considered to be his personal problem, and his alone. In his own Diocese he was doing everything that is in its power. The Church is organizing several soup kitchens for hungry people, and collecting help in the form of goods and money which is distributed through Bishop Theodosius and the priests to the people. Bishop Theodosius was very active in this field while he was the Abbot of Decani Monastery. Now, Bishop of Raska and Prizren, he is doing this with even greater diligence and responsibility.

Your Holiness, in 2013, Nis, the seat of your Diocese, will host the formal celebration of the 1700th Anniversary of the proclamation of the Edict of Milan. Besides the Orthodox, this occasion is expected to draw the presence of other Christian communities, even the Pope of Rome. Would you be the first Serbian Patriarch whose time the Pope would step on Serbian soil. Are you ready for such a task? Is it something you feel unconcerned and at peace, while I surrender myself to you, holy Vladiko!

Your Holiness, you are one of the bishops who are well informed about the condition of the Serbian Orthodox Church in America and Canada. Will the next meeting of the Holy Assembly of Bishops finally resolve the organizational structure of our Church in these regions?

In the Eclesiastical Court of this Diocese, divorce proceedings have been initiated by Mirjana Scolic against her estranged husband Darko Djurlac, whose current address is unknown. Whereas the husband’s whereabouts are unknown, and unless he responds to this public notice within 14 days from the date of publication of this notice, the Court hereby appoints V. Rev. Stavrophor Rastko Trbuhovich, parish priest of St. Stephen Serbian Orthodox Church in Lackawanna, NY, as proxy for the defendant, in accordance with Article 56 of the Statutes for Ecclesiastical Courts, whereby this case shall proceed and be concluded, the decision of which shall be binding upon both parties.

In the Eclesiastical Court of this Diocese, divorce proceedings have been initiated by Aleksandar Janjic against his estranged wife Nada Katic, Esq. Whereas the wife’s whereabouts are unknown, and unless she responds to this public notice within 14 days from the date of publication of this notice, the Court hereby appoints V. Rev. Stavrophor Rastko Trbuhovich, parish priest of St. Stephen Serbian Orthodox Church in Lackawanna, NY, as proxy for the defendant, in accordance with Article 56 of the Statutes for Ecclesiastical Courts, whereby this case shall proceed and be concluded, the decision of which shall be binding upon both parties.

In the Eclesiastical Court of this Diocese, divorce proceedings have been initiated by Stephanie P. Triko against her estranged husband James D. Selroy whose current address is unknown. Whereas the wife’s whereabouts are unknown, and unless she responds to this public notice within 14 days from the date of publication of this notice, the Court hereby appoints V. Rev. Stavrophor Rastko Trbuhovich, parish priest of St. Stephen Serbian Orthodox Church in Lackawanna, NY, as proxy for the defendant, in accordance with Article 56 of the Statutes for Ecclesiastical Courts, whereby this case shall proceed and be concluded, the decision of which shall be binding upon both parties.

The démographic picture of Serbia is very concerning. Every year 33,000 more people die than are born. This is not something you hear a lot in church circles and publications. The Serbian Church could be the initiator of a national renaissance in this field, don’t you think?

The demographic picture is more than concerning. Every year one city of 30,000 or more souls disappears. Villages are abruptly dying out due to the departure of the youth to the cities, who later leave the cities to go abroad searching for jobs and sustenance. The lack of employment for young people is the main reason for delaying marriage and thus, bearing children. Of course, there is another and maybe even more important reason, and that is the moral consciousness, life and need of vice among young people. The Church is not indifferent toward these problems, but its voice does not easily reach those for whom it is intended. Other messages are far more attractive and acceptable. Your Holiness, you are one of the bishops who are well informed about the condition of the Serbian Orthodox Church in America and Canada. Will the next meeting of the Holy Assembly of Bishops finally resolve the organizational structure of our Church in these regions?

I do not know what kind of resolution is implied here. All the efforts that exist in dioceses outside of motherland are also as well as potential problems that may appear, are considered and resolved at the Holy Assembly of Bishops as the higher church body. I think that these are serious and important decisions in the spirit of canonical guidelines, in the spirit of the centuries-old tradition, and considering the overall life in the particular diocese.

Could that contribute to the loosening of ties between the Mother Church and us as the Diaspora? What is your view on this subject?

We are, Your Holiness, very much attached to the Serbian Orthodox Church and we endeavor to maintain close ties with the mother church. If you have a problem you do not need to go to the world outside of the borders of the autocephalous churches, Episcopical Conferences of Orthodox Bishops have already organized within the borders of our diaspora. Could that contribute to the loosening of ties between the Mother Church and us as the Diaspora? What is your view on this subject?

We are hoping and doing everything so that our Church survives on this continent, and it will exist here as long as there is a need for a Church to help the people. I think that this way is important not only to the Serbian family and culture. We need to welcome and support the organizing of conferences of Orthodox bishops in places where there are representatives of Orthodox autocephalous churches and people. There are many problems that are common, and it is natural to solve them together. We all belong to one Church, that is only administratively divided, and not marriage. If you want a solution to the pastoral and canonical problems, a dialogue about canonical and pastoral issues on a common territory. This does not come to the question of relations with one’s Mother Church.

Your Holiness, as the Primate of the Serbian Orthodox Church, would you like to be involved in criticism and praise? That is certainly that you are a man of principle and that you face the hard truth. In the past, you were the election as Patriarch, at your first press conference in Belgrade, you said to the journalists: “Ask me openly, everything that you wish.” Please summarize.

In a time when everyone thinks that an open dialogue is needed, and the right to render his own judgment, whether or not he is familiar with the essence of the problem, and that objections come even easier. This mostly makes me feel unconcerned and at peace, while I surrender myself to you, holy Vladiko! Your Holiness, you are exposed to the opinion and judgment of God. It is important what you think, but far more important is what the One who is above us thinks and judges of me. I would recommend this principle to others.

Every story about what is happening in our homeland often attains a different character and connotation by the time it reaches America. What is your message to the Serbian Orthodox people in America concerning the resolution of problems in the Church? To whom should they listen?

At one time during the holy Synod, your Holiness said that it was known who can and had the right to talk, and who was called to address and solve problems in the Church, state, and national renaissance in this field, don’t you think?

Your Holiness, in 2013, Nis, the seat of your Diocese, will host the formal celebration of the 1700th Anniversary of the proclamation of the Edict of Milan. Besides the Orthodox, this occasion is expected to draw the presence of other Christian communities, even the Pope of Rome. Would you be the first Serbian Patriarch whose time the Pope would step on Serbian soil. Are you ready for such a task? Is it something you feel unconcerned and at peace, while I surrender myself to you, holy Vladiko!

Your Holiness, you recently marked the first anniversary of your election to the Throne of the Serbian Patriarchs. During your inaugural sermon in the Belgrade Cathedral, you said words that have remained in my memory, when you were first elected as Bishop, and later as Patriarch, your heart trembled like an elder leaf that is blown by the wind. Can you tell us something more about that feeling?

Yes, I said those words during the official enthronement at the Cathedral Church in Belgrade. The calling of bishop and patriarch’s address is not the same thing. It was a calling from God, but it is also a huge responsibility before God and the Church. Many have rejected that honor out of the fear of responsibility or because of their own lack of enthusiasm. I do not wish to spend this time on such topics. Let’s keep our eyes on the basics. Our Christian faith was born and is still alive in places where there are representatives of the Holy Mother Church.

Your message to the faithful children of the Holy Serb-

ian Orthodox Church would you like to sing? To the Great and Honorable Lent.

I congratulate the faithful people in these blessed days with prayers to the Lord to give His Divine Grace, that you may be saved from sin, that you may have the joy of their resurrection, and that you may attain the most joyful feast of the Resurrection of the Christ in this spiritual and material sense. It is a privilege for this conversation. May the Lord give you good health and long life. Many years to you, holy Vladiko!

The interview was conducted by Protosprem Dobrovile V. Ivonich, Patriarch Priest, Schererville, Indiana (Translated by Tamara and Nenad Djordjevic, and Peter Katic, Eng.)
Meeting with area clergy

On Thursday, February 24 His Holiness the Patriarch together with Their Graces Bishops Georgije of Canada and Mitropoh of Eastern America, met with the Serbian Orthodox people of America and Canada headed by His Beatitude Metropolitan Jonah of America and Canada in the Episcopal Residence at St. Sava Cathedral in Libertyville, Illinois. His Grace Bishop Longin of New Gracanica and Mid-American Diocese (ROCOR) in suburban Chicago, and His Grace Bishop Tikhon of Philadelphia and Eastern Pennsylvania (OCA) and Bishop Elect of Chicago and the Midwest Archimandrite Matthias (OCA) also were present at the meeting.

The OCA delegation was warmly welcomed by Patriarch Irinej. The meeting lasted just under two hours in a spirit of brotherly love and trust. Several topics were discussed, including church order on the North American territory, the problem of using the Slavic language in the liturgy, the nepotism in the clergy, the position of the Orthodox people of America and Canada in the Episcopal Residence and the role of the church board of the St. Sava Academy. At the end, the cathedral dean on behalf of all the parishioners presented an episcopal panagia to His Holiness.

His Holiness especially praised the efforts of the cathedral and once again stressed the need to preserve peace and unity. The Patriarch also praised the efforts of the Cathedral, where he learned more about the work and ministries of the Cathedral.

On Saturday, February 26, His Holiness and Bishop Longin visited the Holy Virgin Protection Cathedral in New Carlisle, Indiana. of the Theotokos in the Patriarchal Monastery of the Nativity of the Theotokos in New Carlisle, Indiana.

In his homily the patriarch greeted the faithful people, which the children’s choir of the parish school also sang. At the conclusion of matins, there was an abundant table of love prepared by the host cathedral, at which there was the opportunity for brotherly interaction.

On Sunday, February 27, His Holiness Patriarch Irinej officiated at the Holy Hierarchical Divine Liturgy at the Holy Resurrection Cathedral in Chicago, the St. Sava Academy. At the end, the cathedral dean on behalf of all the parishioners presented an episcopal panagia to His Holiness.

The following program met with the St. Sava Monastery women’s auxiliary and members of the summer children’s camp. As the patriarch was already familiar with their plans he gave them his blessing for continued work as the administrator of the Metropolitanate of Libertyville-Chicago. He gave special praise for efforts in the formation of the St. Sava Monastery, Protodeacon Dr. Stanimir Spasovic, who accompanied His Holiness from Serbia, stressed the significance of this holy monastery stating that “Zica are in Serbia for Serbs, that’s what St. Sava Monastery is for Serbs in America.”

The following day His Holiness visited St. Vasa Cathedral and School in Milwaukee, and met with hierarchs and representatives of other Orthodox jurisdictions in the Chicago area.

On Tuesday, March 1, His Holiness Serbian Patriarch Irinej met with a delegation of the Orthodox Church in America headed by His Beatitude Metropolitan Jonah of America and Canada in the Episcopal Residence at St. Sava Monastery in Libertyville, Illinois. His Grace Bishop Longin of New Gracanica and Mid-American Diocese (ROCOR) in Chicago, and His Grace Bishop Tikhon of Philadelphia and Eastern Pennsylvania (OCA) and Bishop Elect of Chicago and the Midwest Archimandrite Matthias (OCA) also were present at the meeting.

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At the end of the meeting, His Holiness gifted Metropolitan Jonah with a comprehensive overview of the history of the Metropolitanate of Libertyville-Chicago and of other Orthodox jurisdictions in the Chicago area.

Visits in Chicago

On Friday, February 25, Patriarch Irinej and Bishop Georgije and Longin visited the parochial school at Holy Resurrection Cathedral in Chicago, the St. Sava Academy. His Holiness was accompanied by the program and work of the school, and was especially gratified with the ability of the children in the Serbian language. He spent considerable time with the children, to their delight.

That afternoon was spent in a meeting with the Metropolitanate Council, where administrative issues were discussed. His Holiness also had a very fruitful meeting with the congregational executive board of the Cathedral, where he learned more about the work and ministries of the Cathedral.

On Saturday, February 26, His Holiness and Bishop Longin visited the Holy Virgin Protection Cathedral, the seat of the Chicago and Mid-American Diocese of the Russian Orthodox Church Outside of Russia (ROCOR) in suburban Chicago.

They were greeted by Archbishop Alypium of Chicago and Mid-America and Bishop Peter of Cleveland, the administrator of the Chicago and Mid-American Diocese.

In honor of the visit of our Patriarch the doxology was served. The vigil service was served by Bishop Peter with the concelebration of Protodeacon Dr. Stanimir Spasovic and Serbian Orthodox Church. His Holiness prayed at the vigil service at which the children’s choir of the parish school also sang. At the conclusion of matins, there was an abundant table of love prepared by the host cathedral, at which there was the opportunity for brotherly interaction.

Liturgy and program at Chicago Cathedral

On Sunday, February 27, 2011 His Holiness Patriarch Irinej officiated at the Holy Hierarchical Divine Liturgy at the Holy Resurrection Serbian Orthodox Cathedral in Chicago. The Patriarch was greeted and welcomed by the children of the cathedral parish.

Concelebrating with His Holiness were Bishop Longin of Gracanica-Mid-America, Bishop Peter of Cleveland (Russian Church Abroad) and thirteen priests and seven deacons.

In his homily the patriarch greeted the faithful people, commending them to preserve their Orthodox faith, the testament of St. Sava and the Serbian language and culture, and once again assuring the people of the need to preserve peace and unity. The Patriarch especially praised the efforts of the cathedral parish in Chicago in educating the children and youth. The members of the clergy filled the church that morning receiving a special joy as everyone individually received a blessing from the Serbian Patriarch.

A celebratory banquet in honor of His Holiness’ visit was prepared by the Circle of Serbian Sisters and members of the summer children’s camp. As the patriarch was already familiar with the work and ministry of the St. Sava Monastery, Protodeacon Dr. Stanimir Spasovic, who accompanied His Holiness from Serbia, stressed the significance of this holy monastery stating that “Zica are in Serbia for Serbs, that’s what St. Sava Monastery is for Serbs in America.”

Summer Programs at St. Vladimir’s Seminary

Yonkers, NY—Besides its annual offering of an Iconography Workshop and the Diaconal Liturgical Practicum, St. Vladimir’s Seminary is adding to its June 2011 summer programs two specialized workshops: one addressing Internet pornography and one examining missiology. Additionally, it will host a major conference, “Women of Disciple of the Lord,” which is open to women and men. The seminary invites participants to explore all of its upcoming summer programs.

June 7-8: Missiology and Evangelism Workshop:

outreach to people of African heritage and Spanish-speaking cultures; led by Fr. Moses Berry of St. Louis, Missouri, and Fr. Antonio Perdomo of Pharr, Texas.

June 9-11: Workshop on Internet Pornography and Chastity: a dual focus workshop for pastors, youth ministers, and educators, concerning 1) pastoral counseling for adults with Internet pornography problems; and 2) chastity for youth and young adults; led by Dr. Albert Rossi.

June 17-19: Women Doctors of the Lord: an exploration of the potential ministries of Orthodox Christian women within the home, the parish, the workplace, and society to build up Christ’s Church. Co-coordinators, Tanya Penkrait, mailto:tpenkrait@svots.edu, and Dr. Peter C. Bouteflle, pcb@svots.edu, are inviting feedback to help shape the conference.

June 19-23: 5th Annual Diaconal Liturgical Practicum:

practical liturgical training for deacons and lay diaconal candidates, supported by the diocesan hierarchy and intensive workshops; led by Archdeacon Kirill Sokolov, Fr. Sergius Halvorsen, and seminary faculty.

June 19-24: Iconography Workshop:

training for aspiring and experienced iconographers in the egg tempera Russo-Byzantine style of iconography, addressing both theoretical technique and a prayerful approach to this spiritual art; led by Protodeacon Nazari Polataiko.

For further information on all these summer programs, www.svots.edu, e-mail events@svots.edu, or call 914-961-8313 X351.
Following Christ to Jerusalem, the Cross and Resurrection

Palm Sunday: The Entry of Christ into Jerusalem

The celebration of Christ’s Triumphant Entry into Jeru-
salem follows Lazarus’ Saturday. By the time our Lord and
Savior Jesus Christ entered Jerusalem from Bethany, word
had spread that He raised Lazarus from the dead. Many of
Christ’s followers came into the streets to greet and
witness Him. Others who were skeptical wanted to see
Christ and Lazarus with their own eyes so that they
could determine if the stories were true. Imagine if you had
heard of a man who could heal the blind, walk on water and raise
people from the dead!

When Christ entered Jerusalem, the crowd spontane-
ously picked up palms and branches and saluted as a
welcome. While this sounds strange to us, remember that
this was a time long before welcomes were organized with
cell phones, the internet, and Facebook. The crowd rushed
out to see our Lord and Savior and used the only thing that
was available to greet Him. Some took off their garments
and spread them out on the road before Him in honor. The
people were humbling themselves before the Son of God.

Christ’s triumphant entry into Jerusalem declares His
Deity. He was the God-man, fully God and fully human.
On Palm Sunday, we celebrate before the solemn Holy Week begins. In
the Serbian Orthodox Church, we use pussy willow
branches instead of palms. Historically, it was impos-
sible to get palms in Serbia and so, as did the crowds in
Jerusalem, the Church used what was available to honor
our Lord and Savior. Today pussy willows have become
a tradition.

Holy Monday, Tuesday, Wednesday; The Service of
the Bridegroom

The Services of Holy Monday, Tuesday, and Wednes-
day are called the Service of the Bride-
groom. The name comes from the parable of the Ten
Virgins (Matthew 25:1-13).

In this parable, five of the virgins have extra oil to keep
their lamps burning until Christ arrives. The Five Foolish
Virgins have no extra oil and their lamps burn out. The
extra oil symbolizes good things we do: this is the oil
that makes sure that our lamp, our faith, is always lit, as we
wait to encounter Christ ourselves.

Questions & Answers about Holy Week, the End of Great Lent, Lazarus Saturday & Palm Sunday

Q 1. Is Holy Week part of Great Lent?
A. Technically, Holy Week is outside of (after) Great Lent.

Q 2. When does Great Lent end?
A. In general, the weekends are considered to be somewhat outside Great Lent, as the Horologion has
numerous references to “Great Lent period” and these
are ignored on Saturday and Sunday. Fasting is
relaxed - Orthodox may eat olive oil and drink wine
Saturday and Sunday during the Great Lent “period”.

The Friday evening before Palm Sunday, when the Vigil
for the Raising of St. Lazarus is celebrated actually ends
Great Lent. Holy Week is a special time liturgically, and is
wholly outside of Great Lent, but of course, fasting and
even more rigorous and edifying services continue.

Q 3. Usually, Feasts of the Lord are several days long.
The feast is celebrated in some way after the main
celebration. There is one great feast of the Lord that
only lasts one day. Which is it and why is it so?
A. The Entry of the Lord into Jerusalem, one of the “Feasts of God”, also called “Palm Sunday” only lasts one day, because Holy Week, with
its many services in preparation for Pascha, begins the next day.

Q 4. Which TWO separate feasts use the same tropari-
on? Why?
A. The Saturday of Lazarus and Palm Sunday both have the same troparion. These two historical events occurred
within less than a week of each other. The troparion shows
the link between the two events:

In confirming the common Resurrection, O Christ God,
You did raise up Lazarus from the dead through
Thy Passion. Wherewith we also, the children, breaming the symbols of victory, joy to Thee, The Vanquisher of death,
Hosanna in the highest, blessed is He that cometh in
the Name of the Lord. (Tone 1)

Q 5. What Gospel(s) is the Raising of Lazarus recounted in?
What day is the Feast celebrated? Why? Who were the
Lazarus’ siblings? What happened to St. Lazarus after his
resurrection?
A. The story of the Raising of Lazarus is only given by St.
John the Theologian. The Feast is celebrated the Saturday
before the Entry of the Lord into Jerusalem, because it
actually did occur just before Palm Sunday in actual fact and
because the resurrection of Lazarus is a “type” of the resur-
rection of Christ (the troparion and many hymns from the
texts emphasize this). Lazarus was raised from the dead with his two sisters, Mary and Martha. After the giving of the Holy Spirit at Pentecost, St. Lazarus eventually became bishop of Crete.

Q 6. Why did Christ ride into Jerusalem on the foal of an
ass?
A. This was prophesied by the Prophet Zechariah: “Rejoice
greatly, O daughter of Zion; shout, O daughter of Jerusa-
lem: behold, thy King cometh unto thee: he is just, and
calling salvation; lowly, and riding upon an ass, and upon
two foals.” (Zechariah 9:9)

St. Matthew’s gospel mentions this prophecy. The Fathers
teach that mystically, the Ass, being an unclean animal
in the modern world, is the Church built over the Tomb of our Lord and Savior Jesus Christ from the Cross and the Procession of the Epitaphios (the icon depicting the body of Christ for burial; in Serbian this icon is called Pasastica), which is placed in the Tomb.
The Church teaches that prior to the Resurrection of Christ,
human souls went to Hades. This was neither heaven nor
hell, but a prison where all souls were kept until the Resur-
rection of Christ. Since Christ became human and actually
died, His soul went to Hades as well. We commemorate this event between His Death and Resurrection. Once our
Lord and Savior went to Hades, He destroyed its gates and ushered in eternal life for all of us.

Holy Saturday in Jerusalem: The Holy Fire Ceremony

The Holy Fire is a miracle that occurs every Holy Sat-
urday at the Church of the Resurrection in Jerusalem. This
is the Church built over the Tomb of our Lord and Savior
Jesus Christ. The Holy Fire is a fire that, sent by God,
appears suddenly and does not burn human skin. The fire
is sometimes blue, and sometimes it looks like a regular fire.
Orthodox Christian pilgrims come from all over the world
to Jerusalem to see and touch this miracle that reminds us
that, 2,000 years later, God is still with us.

At noon the Orthodox Patriarch of Jerusalem leads a
procession into the Church. After walking around the
Church three times, the Patriarch recites a special prayer.
The Patriarch then removes all of his vestments and
robes and is inspected by the Israeli authorities to ensure that he
was not contaminated.

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The theme of Monday is the barren fig tree (Matthew 21:
12-13). In the Jewish mind, this tree was a symbol of throw-
away and failure. Thus, without life and fruit, the fig tree is
to be cast away. When Jesus arrived in Jerusalem, the disciples
brought him to a fig tree. He approached it and asked if it would
give them a fig. When they told him no, he cursed the tree.
In anger, he told it to die and wither away. The tree was destroyed
immediately.

During our reading of Luke 23, we hear an extended
Gospel about the Crucifixion, the entombment, and the
resurrection of Christ. The Good Friday liturgy ends with
Christ being taken down from the Cross and being put into the
Tomb. Some say the reason He had a body was so we could
understand His suffering. The Good Friday liturgy ends with
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understand His suffering.

The theme of Tuesday is the Lord’s Prayer. We hear
Jesus and Peter’s account of the Lord’s Prayer. The Lord’s
Prayer is a beautiful and complete model for all prayers.

The theme of Wednesday is the Last Supper. Jesus and
the disciples share their very last meal together. It is
also a special day that commemorates the Last Supper.
Jesus instituted the Eucharist, the Sacrament of Communion,
or Holy Communion.

The theme of Thursday is the arrest of Jesus and the
Betrayal of Judas. We hear the Passion of Christ through the
Gospels of Matthew, Mark, and Luke. In the Gospels of
Matthew and Mark, Judas is the eleventh disciple. In
Luke, he is the thirteenth. The reason is that Luke
wanted to be precise. The Acts of the Apostles, written
after the canon of the New Testament, states that there
were 12 apostles, but Luke did not want to go against
this. Thus, he made it clear that there were 12 apostles.

Our View Our View Our View

Great Holy Friday: The Crucifixion of our Lord

This is the day of our Lord and Savior’s crucifixion,
death and burial. We can think of this service as Christ’s
funeral. Two dramatic events take place: The Un-nailing of
Christ from the Cross and the Procession of the Epitaphios
(the icon depicting the body of Christ for burial; in Serbian
this icon is called Pasastica), which is placed in the Tomb.
The Church teaches that prior to the Resurrection of Christ,
human souls went to Hades. This was neither heaven nor
hell, but a prison where all souls were kept until the Resur-
rection of Christ. Since Christ became human and actually
died, His soul went to Hades as well. We commemorate this event between His Death and Resurrection. Once our
Lord and Savior went to Hades, He destroyed its gates and ushered in eternal life for all of us.
Lazarus was a friend of our Lord and Savior Jesus Christ. He lived in the town of Bethany, which is about two miles from Jerusalem. By the time Christ arrived, Lazarus had been dead and in his tomb for four days, and his sisters, Mary and Martha, were both overwhelmed with grief. Martha told Him how sad she was that He did not arrive in time to heal and save her brother. He responded that her brother would rise again; however, Martha missed her brother. Even though we have faith, death is hard for everyone to accept especially when a beloved relative is taken away. Martha was disturbed by this act. Since the Jews did not embalm bodies, Lazarus’s body would have begun to deteriorate, which would have been horrifying to all of his family and friends. Christ, after reminding Martha of her brother, said “Are you mourning for Lazarus?” (John 11:21-22). Martha responded that she believed that he was indeed “the Christ, the Son of God, who is to come into the world” (27). Then Mary fell at the feet of Christ and sobbed. At this point, our Lord and Savior cried and mourned with His friends.

Our Lord and Savior went to Lazarus’ tomb and had the stone in front of the entrance rolled away. Martha was disturbed by this act. Since the Jews did not embalm bodies, Lazarus’s body would have begun to deteriorate, which would have been horrifying to all of his family and friends. Christ, after reminding Martha of her brother and the Dixon of God, prayed and gave thanks at the entrance of the tomb. He then called out, “Lazarus, come forth!” (11:43). Lazarus, still wrapped in his burial cloths, walked out of the tomb—he was alive again, as if nothing had happened.

St. Lazarus is not mentioned again in the Gospel; however, Holy Tradition tells us his story. After the Resurrection of our Lord and Savior Jesus Christ, Lazarus could not live in peace and safety. Imagine: Lazarus was once dead for four days—he was living proof that Jesus Christ was the Son of God, and the authorities saw him as a threat to their power. Lazarus thus fled from Bethany to the island of Cyprus, which became the first of what is today Larnaka. He served for thirty years and, upon his second death, was buried there.

Lazarus’ tomb is located in the Palestinian territories, a piece of disputed land currently occupied by Israel. At one time, there were many Palestinian Orthodox Christians living in Bethany, but today the only Christians are those who live at the Greek and Russian Orthodox monasteries. The rest of the population is Muslim. The town is very poor and the residents are enclosed by a Security Wall built by Israel, meaning that they cannot travel outside of the town without passing through a military checkpoint.

Lazarus’ tomb is not far from the town center. Rock steps lead directly from the street down into the dark, dusty and very narrow tomb. The tomb is currently occupied by a Uziyar Mosque, however, Christian pilgrims can enter into the tomb and pray.

Larnaka is located on the island of Cyprus and is vastly different than Bethany. Almost all of the population is Greek Orthodox and Lazarus’ tomb is well preserved. In fact, the St. Lazarus Orthodox Church was built over his tomb, and many pilgrims come to venerate his relics. St. Lazarus is the only person to have not one, but two tombs and two experiences with death that we know about.

From the Synagogue to the Church: the First Christians

Christ was Jewish as were most of His first followers. In fact, He was so well-learned in the Jewish faith that He was called “rabbi,” meaning teacher, and debated theology with high priests. After His Resurrection, Ascension and Pentecost, the first Christians continued to worship in the Synagogue. Although they believed the Savior had come and had distinctive, different practices (such as Baptism and Communion), the early Christians were seen as practicing another form of Judaism. It was not until the end of the first century that Christianity was seen as its own religion. Thus, Christianity directly evolved out of the synagogue and many of our services and traditions, especially those involving the Old Testament, continue to mirror Judaism.

The very first church that was separate from the synagogue was built outside of the Tomb of Christ. This Church, St. James, was founded by St. James the brother of Jesus, who served as the first bishop of Jerusalem. Nearly 2,000 years later, this church is still in use by the Palestinian Orthodox Christians. In fact, this congregation facilitates all of the events of Holy Week at the Tomb of Christ. On Holy Friday, the Procession at St. James Church enters the actual Tomb of Christ—this is a privilege that no other congregation in the world has.

The members of this parish enjoy telling pilgrims that Orthodox is the true Church, with beliefs, practices and traditions surviving virtually unchanged since the very beginning. When other Christians doubt this truth, the parishioners point out that St. James Church was the first church and is today considered the Orthodox Church. Many of the Sunday services and the actual Tombs of St. James Christians are the actual descendants of the original Christians; however, their life is not easy. Jerusalem is a city caught in the middle of a conflict between the Jewish Israelis and the Palestinian Muslims. The Palestinian Christians are caught in the middle and are seen as enemies by both sides. Their identity, faith and lifestyle are constantly questioned and their rights are controlled by governments and societies that do not accept them. For instance, on Great Holy Friday, security does not permit Palestinians on the streets leading to the churches. Many of these Christians will sleep in the church or on the streets the night before to ensure that they can participate in the services. In the United States, we as Orthodox Christians can worship where, when and how we choose.

At the very place where the glorious Resurrection of our Lord and Savior took place, Orthodox Christians suffer. How strong is your faith: what would you do in a situation where you could be arrested for walking to church?

Following Christ

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У току свог пребијања у Америци, хор је био редовни учесник богослужења, па у неким догађајима и доминирао. Највећи догађај који је снимио ову организацију је организовао Дечији Камп, који у континуитету постоји већ 104 године. Током Дечијег Кампа, одржавају се програми у којима учесници уз музику, игри и песме уче о својој идентitetи. Ово је било позивање на раније догађаје, као што је Дечији Камп у Чикагу, у организацији Српске православне цркве.

Света архијерејска Литургија у храму Светог Симеона у Чикагу, у организацији Српске православне цркве, је у организацији Српског Православног Друштва "Бранко Радичевић", а организовал ју је Јелена Стојаковић.

Црквени хор "Јован Јовановић-Змај" је део Светог Симеона у Чикагу, организован од негде две неколико година. Већи део радовах овај хор је освојио у неким догађајима, као што је Дечији Камп, али и у односу на славу свог владика Николаја. Његов посета Цркви Светог Симеона у Чикагу је била значајан догађај за грађане Америке, као и за наше верне сестре и брате, који су био у организацији Српског Православног Друштва "Бранко Радичевић".

У организацији Српског Православног Друштва "Бранко Радичевић", организовано је Дечије Манифестације под називом "Црквени хор "Јован Јовановић-Змај"." Ова организација је организована од Српске православне цркве у Чикагу, у организацији Српског Православног Друштва "Бранко Радичевић", а организовал ју је Јелена Стојаковић.

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ПОСЕТА ПАТРИЈАРХА СРПСКЕ ИРИНЕЈЕ МИТРОПОЛИЈИ ЛИБЕРТИВСКО-ЧИКАШКА ЈЕ ПРАВОСЛАВНУ СРБСКУ ЦРКВУ ИНДИЈАНЕ И ОКОЛОСТРОМ

Посета Патријарха Иринеја Саборном храму Светог Пророка Илије у Мервилу, Његова Светост састао се са свештенством области Светост се обратио окупљеном свештенству пастирском му добродошлицу. Захваливши се гостопримству, Његова Светост поздравио је Патријарха Иринеја и пожелео канадски Георгије са подручним свештенством. Икону је Савез Тројеручице, који је служио Његово Преосвештенство Епископ Грачанице.

Светост заставила се многобројнима свештеницима и народом Божијим који са погним и са разних страна белећи посвећених чинови свештеника и монаха Саборног храма Светог Пророка Илије у Мервилу. О њихова Светост је у пратњи Епископа новограчаничког Г. Лонгина, посетио саборни храм Светог Васкрсења у Чикагу. Пошто је Његова Светост упознала са проводима народног Дана Српске Цркве, званични дом Сабора Српске Цркве. Икону је Савез Тројеручице, који је служио Његово Преосвештенство Епископ Грачанице.

Светост се обратила свештенству у присуству Епископа новограчаничког Г. Лонгина, посетила саборни храм Светог Пророка Илије у Чикагу и гледала либрето из свештеничке топлине и одобрене свештенство. Његова Светост је позвала свештенство и верни књиге и подали благослов. Његова Светост је јединствен духовни догађај у области."
Све свако понаособ примили благослов Његове Светости. Према Предвођени диригенткињом Александром Старчевић, они су државе Минесота, само да би примили благослов свог Патријарха. Наврата наступили, показавши своје велико умеће. Поред њих, и остали разреди. Полазници фолклорне групе "Соко" су у два ова прилика. У неколико наредних нумера представили су се и рецитацијама представили су се и ученици Академије Светог припремљен добродошлицом и рецитацијама. Такође, песмама су неколико духовних и световних песама са свог репертоара. Диригентима Јелицом Нешков и Милицом Барјактаревић, отпевали Кола Српских Сестара и великог броја волонтера. У Саборном храму, који је тога дана био мали да прими слоге. Патријарх је посебно похвалио напоре парохије Православне, завет Светога Саве и српски језик и тринаест свештеника и седам ђакона.

Наш народ у Отаџбини живи у условоје тешке економске кризе, али и разних других проблема са којим се бори овај народ с другим индустријалним земљама. Његовог је тога деловања велико значење, али му требало би да показа свој веома велики прогрес. Његови посебни захтеви су у нас људе на територији. Због тога је потребно да се сви молимо за све, а највише за Србе на Косову и Метохију, који живе у веома сложеним условима, покушавајући да освоје све што може да им помогне.
Ексклузивни интервју са Патријархом Српским Иринејом

Током свог преговора Патријарха боравак у Српским Америчким Друштвима Негова Светост Патријарх Српски Иринеј Г. И. који је још у знака обећања у забијењу Православаца одговара на неколико питања у вези са тријумфним њеним Црквом у свом слуговању.

Ваша Светост, Ви сте у протеже три деценије у позицији да поштовањем и добром примером демонстрише високу вредност и за пример и поштовање. У свему је гимназије, једну годину провео у манастиру Преображење, Том је било време када сам, након завршеног трећег разреда школе, прихватио предлог да ишао у Богословију. Он је најпре био гост а потом и на Вас, на Ваш живот и рад? Како на то гледате сада као његов из младости. Док је био Епископ рашко-призренски били сте народ ипак окренут Цркви. То је била највеличанственија сахрана икада виђена у црквеној порти, у својој башти и на њиви. У целој Ђаковици у црквеној порти, у својој башти и на њиви. Често прошле године у свештеним диптисима свих Православних Цркава; у другим местима.

Гостио ко је једнознацно и непромењено у души својој. Та која не може рецично изразити, то се само коди. То је живот у гету, у непрекидном страху за глади живот, живот у несправности, у непоносу, у непремикању у своја стања у митрополији али и да се сусретнем са браћом шесто место у Свештеним диптисима свих Православних Цркава и заједница. То је била највеличанственија сахрана икада виђена у црквеној порти, у својој башти и на њиви. Често прошле године у свештеним диптисима свих Православних Цркава; у другим местима.

Свети архијерејским синодом, одлучио да дођем на епархије нишке, у својству члана Светог архијерејског синода, Иринеј радо се одзвео молби да за читаоце Стазе Православља Америчким Државама Његова Светост Патријарх Српски Г. Јеремија, секретар за припрему Светог и Великог Сабора, представник Васељенске Епархије Рашке и Призренске,

учесница на заседају Међуправославне приправне комисије Participants at the meeting of the Inter-Orthodox Consultative Commission, У Православском центру Васељенске Епархије у Шабацку, кад Женеве састава се од 22. до 26. фебруара 2011. године Међуправославна приправна комисија Светог и Великог Сабора Православне Цркве. Раду Комисије је предмет дозволено присутство представника осталих хришћанских обреда у важним опипљив израз њеног јединства. Често прошле године у свештеним диптисима свих Православних Цркава; у другим местима.

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Садржаних у Миланском едикту може битно је закључено да правилно разумевање идеја посветили уочавању и истицању непролазне учесници Конференције су посебну пажњу културом.

Неки проблеми који постоје у Епископској конференцији, која је први пут афирмисана и цивилизацијског значаја акта епохалног и трајног историјског Миланског едикта.

НЕПРОЛАЗНА ВРЕДНОСТ

Свечано удружење и стваралачки дијалог којим је први пут афирмисан и цивилизацијског значаја акта епохалног и трајног историјског Миланског едикта.

Сваке године у нашој земљи су кумовале и велике силе света. Разорена је се преживело за последње две деценије. Томе је велика и њој се, бар сада, не види крај.

Ми се надамо и све чинимо да се на ово континенту наша Црква у奇特но оживотворена на најбољи начин и у општем виде јединствену прилику за унапређење идеје културом, мање значајна и сувише реконструкција акта који су измениле наше податке.

Црква, као симбол света, слави своју присуство и своју моћ за добротворан и миролажан развој. Она је обележила своји успехи и свечаности, али и своје несреће и тешке.

У једном времену нормалнијем од нашем, неки одговарајући на изазове и предизвике који су настали у свом окружном окружењу.

У Чешкој је јединства Цркве представља препознавање изворног хришћанских Цркава и верске заједнице,

Цркве и верске заједнице.

Овај принцип бих могао објашњен на примеру како је изнад нас, било сасвим узроковано или не.

Ми смо, Ваша Светости, подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат.

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У највишем телу Цркве. Наравно, принцип је да се и решавају се у Светом архијерејском сабору као и решавају. Ми сви припадамо једној Цркви, једном Кому, са кога нас одреже и защита не подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат, да ове свете дане подари своју благодат.

«Данас, кад српска омладина Војислава Илића млађег, који можда на најбољи говорила је на крају програма стихове песника Кичинера и Горан Гојковић из Ватерлоа.»

Мишљењу и суду Божијем. Важно је шта мисле индиферентним и мирним, препуштајући себе приговори и критике. Тако, међутоком чланови и верници, препуштајући себе мишљењу и суду Божијем.

Тако, пресудно да је упућен у суштину проблема или не, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује, али се тако прочује.