“Today all is filled with light, heaven and earth and the lower regions; therefore, let all creation celebrate the resurrection of Christ, for in Him we are established.”

With these words of the great church hymnographer we congratulate you all on the Great Day of Christ’s resurrection, and greet you, dear spiritual children, with the greeting, CHRIST IS RISEN!

After Great and Holy Friday, the greatest tragedy of mankind, but also the glory of God when man became a merciless judge of God’s Love, when man judged and killed the God-Man Christ, when a lie, deceit, and delusion triumphed over the crucified Christ, when heaven and earth and the lower regions became ashamed because of the evil act of mankind, and when the darkness enveloped everything – behold the Day of the Passover of the God-Man Christ from death to life, from the darkness of the tomb into the light of the Day. Behold the Day above all days, the Time above all times, in which He has shattered the chains of sin, to the world: Christ is risen, O ye people! Christ is Risen, believe O ye people, for in Him we are established.”

The light of the world has shone forth from the tomb like the Sun, just as before the pas-sion it had shone on Mount Tabor. Let all creation rejoice in the Resurrection of Christ, for through its might the weak and helpless become strong and powerful. In the Resurrection of Christ the entire universe has been changed. This is why the Resurrection is a new creation of the world and a new birth of man, this time from the very Life which the Resurrected Christ bestows upon the world and man. “I am the Way, the Truth and the Life,” says the Lord of Himself.

The Resurrected Lord appeared to the myrrhbear-ing women and the frightened apostles, who out of fear of the Jews had run away. And gathering them again around Himself, He fortied their faith by saying to them: Do not fear, I have conquered the world! — the world which only a few days earlier had condemned Him and crucified Him on the Cross. In like manner, He today and always gathers all of us around Himself and says to us: do not be afraid, for I have conquered the world! Having seen and experienced the glory of Him resurrected, let us glorify Him and proclaim to the world: Christ is risen, O ye people! Christ is Risen, let us glorify Him! Christ is Risen, believe O ye people, for experience after His resurrection. The manifestation of the divine nature and glory was accompanied with the light of the uncreated grace which is in Christ and which the world has received through the Resurrection of Christ. The world without Christ is a world of darkness. The world with the resurrected Christ is a world of eternal light, the light which enlightens every part of our soul and our entire being. This is why we are children of the light. From Him Who is the Light of Life we have received light to shine forth in this world. This is why the Lord says to us: “May your light so shine before men, that they may see your good works and glorify our Father Who is in heaven.” Only the resurrected Christ is the cornerstone of our faith and of our life. At the same time He is the cornerstone and divine-human head of our holy Church. Another stone has been set up by the grace of God when man became a merciless judge of God’s Love, when man judged and killed the God-Man Christ, when a lie, deceit, and delusion triumphed over the crucified Christ, when heaven and earth and the lower regions became ashamed because of the evil act of mankind, and when the darkness enveloped everything – behold the Day of the Passover of the God-Man Christ from death to life, from the darkness of the tomb into the light of the Day.
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Harvesting the Fruit of Pascha

C ome, let us drink a new drink, not one marvellously brought forth from a barren rock, but the source of incorruptible springs - forth from the grave of Christ, in Whom we are established (Canon of Pascha). While he was closing the Triodion, the book of repentence that has guided us to Pascha, the Church opens a new book -- the Pentecostarion. The Paschaltide is a well-spring of insight and renewal that aids in harvesting the fruits of Great Lent. For fifty days following the resurrection of Christ, the Church is nurtured and guided by the Pentecostarion. This period is marked by examples of people of faith answering the call to follow and serve Christ.

Bright Week
The week following Pascha the altar doors remain open, fasting is not practiced and the Greek Orthodox remains standing at services until Pentecost. The week is termed Renewal (Greek) or Bright Week (Orthodox) by the Church. The week concludes with a special canon of the Tetexotcos, the Life-giving Fountain and Light of the World. There is a tradition to conduct the Paschal Liturgy every day during the Week of Renewal. In addition, “Christ is Risen” is sung at the beginning and end of every service until forty days after Pascha on the Feast of Ascension. Fish is allowed on Wednesday and Fridays until Pascha. All of these traditions point to the fact that Christ is Risen. He is present in our midst in a special way and awaits our response to His Call.

Following Pascha, it is important the watchfulness that has accompanied our development is not put aside. Less time is spent in our worship (although May has 11 services) and the ability to eat freely is a temptation to loose control. The good habits and virtues that have begun to grow during Lent must be harvested as we enter into the era of the New Life. In this state of openness to Christ and His message, now is the time to develop missions and evangelism in a special way.

The Sunday of Thomas
On the Sunday following Pascha, the Church encounters the incredulity of Thomas. Thomas, as doubt, howards, leads to tremendous faith, “Lord, I believe and My God,” and he is sent with the other eleven to baptize all nations in the name of the Holy Trinity. Doubt followed by commission to serve illustrates how faith empowers us to serve Christ in our everyday lives.

The Sunday of the Holy Beheading Women
The Grace of Pascha -- Ascension

Forty days after the resurrection, Christ leaves the disciples and ascends to His Father. The feast of the Ascension is a day of joy and completion. Christ has ascended and 40 days later, from the holy place. It is a day that aids in harvesting the wounded of heart by bringing Christ to the world -- the world of the living.

The Sunday of the Blind Man
The Sunday of the Blind Man is present again as He commanded his disciples to wash in the pool of Siloam. The disciple Simon Peter says how Paul and Silas heal the young man, an incurable blind man who racuciously escape and the jire is confused. Simon Peter is called upon to be illumined by God’s grace and in turn to illumine others.

The Thursday of the Holy Walk to Bethlehem
This Pascha season, we are given an opportunity to start anew, i.e., to call to follow and serve Christ.

So, let this Pascha season not go by us without purifying our senses and the reign in heaven and on earth!

“Perhaps I did not live as I should have,” it suddenly occurred to him. Unlike the young ruler who grasped the emptiness of his life outside of Christ, Ivan suffered even more as he wrestled with the moral fact that Christ is forever! as we are supposed to have it and live it. Glory be to Jesus Christ! Glory forever!

The Editors of the Path wish all our readers a joyous Pascha

Christ is Risen! Indeed, He is Risen

ХРИСТОС ВАСКРЕСЕ! БАУТИСТНИ ХРИСТОСК!
Pan Orthodox Triumph of Orthodoxy Vespers 2008

The 2008 Pan Orthodox Sunday of Orthodoxy Vespers at the SS. Constantine and Helen Greek Orthodox Church in Palos Hills, Illinois.

The 2008 Pan Orthodox Sunday of Orthodoxy Vespers at the SS. Constantine and Helen Greek Orthodox Church in Palos Hills, Illinois was served by His Eminence Metropolitan Christopher, His Eminence Metropolitan Jakovos, His Eminence Archbishop Job, His Eminence Archbishop Nikolaos, His Grace Bishop Mark and His Grace Bishop Ilia, 56 priests and 10 deacons. The Liturgical responses were sung by the Pan Orthodox Choir of Greater Chicago.

On the Sunday of Orthodoxy the Church commemorates the triumph of Orthodoxy. The celebration of this triumph is associated with the restoration of the icons in the year 842. An Icon of Christ is a manifestation of the truth of the Incarnation. Orthodoxy triumphed because the faithful understood the truth and were prepared to and did defend the right to manifest this truth.

The Greater Chicago-Orthodox Diocese celebrated this triumph together at the Lenten Vespers in brotherly love and unity. The diversity of the pan-Orthodox faithfulness was reflected in the beautiful variety of language, melodies and voices. The solemn and beautiful icon procession was a moving reminder of our roots and responsibilities.

The service was presented by His Grace Bishop Mark. He began with words from Metropolitan Anthony Bloom of Sourozh: “We must think of ourselves and ask ourselves: are we worthy; are we capable of being called “icons”, images of God? Can we see in others the shining of the presence of the Holy Spirit, see the Godhead in the humble form of a human being? Do we realize the Triumph of Orthodoxy is not the Triumph of Orthodoxy over other people? Are we capable of being such a shining vision to those who surround us? When we keep the feast of the Triumph of Orthodoxy we must remember that God has conquered, that we are proclaiming the truth, God’s own Truth, Himself incarnate and revealed.”

Bishop Mark emphasized the interesting points and questions of His Eminence Bloom, questions which require a look inward to ourselves and outward to others. We are all created in the image of God. We are living icons written by the Holy Spirit. Bishop Mark challenged us to be all Christ called us to be. His Grace Bishop Mark mentioned concrete ways to proclaim the whole truth of Orthodoxy. He quoted Metropolitan Bloom: “Let love prevail. Others can see the presence of the Holy Spirit in us. The Holy Spirit is manifested by our love and commitment one to another our ability to serve one another, to be gracious. The term Christian was originally used as an adjective. We must only call ourselves Christian – we must be Christian, we must be Orthodox. We must repent, we must change. Yes we have beautiful icons but if we are not that living written by the Holy Spirit then the icons are only to our own condemnation. Saint Paul says: ‘We are living epistles as others read us’”. Let us consider that we may be the only Gospel some of them will ever read.

Let us focus on things internal. Let us forgive one another and seek forgiveness one to another. As we continue our Lenten journey let us cleanse that inner icon from the filth that has obscured the image of God within us. Let us show love and respect for the divine image in our brothers and sisters in our local parishes, the Orthodox community in Chicago and all those who bear a human face. We have many weeping icons among us, people who are lonely, people who are hungry, people who are poor. If we really want to be the witness that Christ has called us to be then we should look outward instead of inward and reach out in this city to those who are in need and suffering.” Following the services, a Lenten reception was served by the Ladies Philoethos to the faithful in the auditorium.


Kathlyn Welch

Sunday of Orthodoxy in Los Angeles, CA

The four hierarchs, His Eminence, Metropolitan Anthony of the Greek Orthodox Christian Metropolis of San Francisco; His Grace, Bishop Joseph of the Antiochian Orthodox Diocese of Los Angeles and the West; His Grace, Bishop Maxim of the Serbian Orthodox Christian Diocese of Western America; and His Grace, Bishop Benjamin of the Orthodox Church in America’s Diocese of the West, concelebrated the Hierarchical Divine Liturgy of St. Basil the Great at 10:00 A.M. at St. Sophia Greek Orthodox Christian Cathedral preceded by Orthros at 8:30 A.M. on the first Sunday of the Great and Holy Lent – Sunday of Orthodoxy on March 16th, 2008.

The Divine Liturgy commemorates the “Sunday of Orthodoxy”; on which we celebrate the restoration of the Holy Icons. It took a year of dialogue and planning among the four bishops and their cathedral deans to see this historic event. March 16, 2008 came to fruition.

St. Sophia Greek Orthodox Christian Cathedral in Los Angeles, California graciously hosted this historic, filled-to-capacity gathering, nearly everybody bearing an icon. This was the Church’s over-coming of the iconoclast heresy on the First Sunday of Great Lent in 843, known also as the “Triumph of Orthodoxy.” In the ninth century, Empress Theodora and her young son Michael restored the holy images to the Church in Constantinople, after a period of iconic destruction and desecration by those who did not fully comprehend a God revealed to humanity in the flesh in the person of Jesus Christ. Who was physically present with His people as they saw and touched Him. The restoration of the holy images means the Church can see her Savior, His Holy Mother and Saints so it can see the salvation and transformation of her people.

Metropolitan Gerasimos focused on this subject in his sermon. He acknowledged that the old iconoclasm controversies are over, but a new one has emerged. “This desecrates icons of Christ not made of wood or paint, but by neglecting the most valuable members of society,” he said, describing the poor, the abandoned and the abused who are viciously treated. “God has entrusted unto us our brothers and sisters as ‘living icons’ who are to be carried with reverence. St. John Chrysostom reminds us that we cannot clothe ourselves with silk in a jammed-packed classroom on the beautiful St. Sophia grounds. The questions ran the gamut from Christian unity to icons to Great Lent to helping the teens live and know their Orthodox Christian faith. ‘Make this faith your own’. His Grace said. ‘Don’t just go through the motions. Though it is important to know other people’s religions, we have to be most informed about our Orthodoxy faith so that we can share it with others.”

Vladyka reminded the teens that the Orthodox Church possesses the fullness of the faith as witnessed in its history, its dogma, its saints and its traditions. “Other churches use the Bible, but they do so without the Tradition behind it.” His Grace said. “We use the Bible in the way that the Church Fathers gave it to us. The Bible is an Orthodox Christian book.”

Following the sermon, the hierarchs, priests, deacons, subdeacons and altar servers processed around the cathedral bearing icons, stopping in all four corners in the traditional Sunday of Orthodoxy procession. The priests offered prayerful petitions for God’s continued mercy on the clergy and the people, those who are living and those who are asleep in the world. The multi-parish choir, under the direction of St. Sophia choir director Connie Callinicos, sang the apolytikion of the Sunday of Orthodoxy (“We venerate your pure image at each stop, and the entire congregation sang “Lord, have mercy” in one voice in response to each petition. Then, as the procession culminated on the solena in front of the iconostasis, the four bishops recited “The Syndocion”, the profession of faith in union with the clergy and people. The celebration was by no means over after the Divine Liturgy of St. Basil the Great. The Bishops continued to inspire and teach this time focused on the youth. Vladika Benjamim led a discussion and question-and-answer session in a jammed-packed classroom on the beautiful St. Sophia grounds. The questions ran the gamut from Christian unity to icons to Great Lent to helping the teens live and know their Orthodox Christian faith. ‘Make this faith your own’. His Grace said. ‘Don’t just go through the motions. Though it is important to know other people’s religions, we have to be most informed about our Orthodoxy faith so that we can share it with others.”

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Recently I read the following account in the book These are the Sacraments by Fr. Anthony Coniaris: “When an international oil company was looking for a representative in Alaska, they offered a candidate a salary of $100,000. He turned it down. They raised it to $125,000, and he turned it down again. They raised it to $150,000, but again he turned it down. Finally they asked him, “What is wrong?” He replied, “What is wrong is that you’ve offered me a salary of one thousand dollars a year.” The Greek word klēsis uses the two Greek words klēs and isis to describe the inner calling one is genetically disposed to have. It is a calling, an inclination. The candidate for the priesthood must want the priesthood in his heart. He must have a real inclination to be a priest, not just an external attraction. The word klēs, spelled with α, is a noun in Greek, means “call.” It derives from the Greek word kalo which means “to call.” St Paul was called in this way: “Paul, called to be an Apostle of Jesus Christ by the will of God” (1 Corinthians 1:1).”

Those fortunate individuals who receive and answer the call of the Lord and become His priests find themselves in the illustrious company of not only apostles, but of their successors, Bishops, priests and deacons, many of whom have become saints by serving the Lord and His Church. Those who answer the call to priestly service maintain the apostolic succession of Christian priesthood which is an unbroken line of successors (Matthew 28:19-20), to baptize (Matthew 28:19 and to forgive sins (John 20:23). A priest is in demand all the time and it is a wonderful feeling knowing that he is needed and wanted. A priest is not only preparing the faithful for the life to come, but he is trying to make their present life on earth better and more meaningful. He is, literally, everywhere: in the Church officiating church services; in hospitals visiting the sick and praying for them; in prisons visiting the inmates, at the homes of his parishioners, either blessing homes or visiting families; at funeral homes offering memorial service for the deceased and consoling the relatives and friends, in church schools mingling with children and teachers. Those who need spiritual guidance call him; those who have marital or some other kinds of problems ask him to help them resolve those problems. Being so much a part of the life of others is a precious reward offered by the priesthood to those who accept it as their calling. We do not know any other profession or vocation which can offer this kind of benefit. Yet there are so many other rewards a priest receives by ministering to others. Those trusting glances and friendly smiles of children, their running to give him a hug, their stopping to cry when he picks them up in his arms, their becoming less frightened of their illness when he is present and praying - all these and many more are the priceless rewards of the priesthood.

We would like to conclude this presentation with the hope that some young men who happen to read this text may be the fortunate ones to receive and answer the call of the Lord and become His priests. We who have received and answered His call can assure you that it is indeed a most illustrious calling. Moreover, as Philippe, who was called by Jesus Christ, found his friend Nathanael and called him to come to Christ telling him: We have found Him of Whom Moses in the Law, and the prophets did write, Jesus of Nazareth (John 1:45), when Nathanael doubted his statement, Philippe added: COME AND SEE! (John 1:46) we address the young men with that invitation: COME AND SEE!

Mateja Matejic

Clergy Confession

IN THE EASTERN DIocese

His Grace Bishop Mitrophan met with the clergy of the St. Petersburg Deanery on Friday April 4, 2008 and with the clergy of the Pittsburgh, Cleveland and Washington Deaneries on Wednesday April 9, 2008 for Clergy Confession.

CLERGY CONFESSION

Sources:
[1] Anthony M. Coniaris, These are the Sacraments, Minneapolis, Minnesota, Light and Life Publishing Co., 1981:167
[5] Ibid., p. 184

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Preotepro-stavrophor Mateja Matejic ON THE ILLUSTRIOUSNESS OF THE PRIESTHOOD

Clergy Confession in the Eastern Diocese

His Grace Bishop Mitrophan met with the clergy of the St. Petersburg Deanery on Friday April 4, 2008 and with the clergy of the Pittsburgh, Cleveland and Washington Deaneries on Wednesday April 9, 2008 for Clergy Confession.

The Path of Orthodoxy
The Path of Orthodoxy

Why All The Rituals?

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C ompared to the contemporary worship of most Protestant churches and post-Vatican II Roman Catholic churches, the worship of the Orthodox Church seems overly formal, complicated, and rigid in its rituals. Why are there so many rituals and observances in the Orthodox Church? Why is Worship a Slavonic word for “ritual” or “rite” when describing Judaic or Christian worship services? The Orthodox Church has kept elaborate form of worship centered around the Tabernacle or Temple. Why? Because God knows how easy it is for mankind to argue about worship practice differences to the point of confusion (Acts 19:29-30), prejudice (John 4:20), and violence (Genesis 4:3-8). It is not hard to look through the history of mankind and find wars which were in part justified over disputed religious beliefs and practices. Though inter-faith conflict will likely continue (John 17:14), God wants to prevent intra-faith conflict within His Church (John 17:22-23). Therefore, it is necessary the Church be united in Her worship practices. The Orthodox Church has kept the unity of the Faith in part by preserving a precise formula in Her worship. In doing so, the Orthodox Church has avoided a lot of dissonance that has plagued other branches of Christianity.

The Need For Peace And Order

A ctually, the Bible and the Church Fathers rarely use the word “ritual” or “rite” when describing Judaic or Christian religious ceremonial practices. The words more often used are “ ordinances” and “ observances.” These words are more descriptive of what should be going on. For example, “ordinance” is a decree that an activity is to be done. Why? Because God knows how easy it is for mankind to argue about worship practice differences to the point of confusion (Acts 19:29-30), prejudice (John 4:20), and violence (Genesis 4:3-8). It is not hard to look through the history of mankind and find wars which were in part justified over disputed religious beliefs and practices. Though inter-faith conflict will likely continue (John 17:14), God wants to prevent intra-faith conflict within His Church (John 17:22-23). Therefore, it is necessary the Church be united in Her worship practices. The Orthodox Church has kept the unity of the Faith in part by preserving a precise formula in Her worship. In doing so, the Orthodox Church has avoided a lot of dissonance that has plagued other branches of Christianity.

The Need For Growth

S ome may argue it is easier to lose one’s attention within Orthodox services because they are so repetitive. In fact, it is believed contemporary services draw one’s attention better because they change from week to week and are therefore more stimulating. First, it should be noted that Orthodox services are not completely repetitive—for the readings, the homilies, and a few of the hymns do change every week. Second, repetition is good for us: it is how we learn. One doesn’t (or shouldn’t!) just passively see a movie, or being at a music concert can also be pleasurable. How much do we actually remember from these events? How much of it helps us to grow towards maturity in the Faith (Hebrew 5:12-6:1)? We must ask ourselves whether worship was meant by God to entertain. Shouldn’t worship be something different than what the world produces? Should worship be something that reverences God rather than regales the congregation?

The Need For Costly Worship

P giftory means “work of the people.” God desires that we love Him with all our heart, all our soul, and all our might (Deuteronomy 6:5; emphasis added). Participating in the Divine Liturgy is not a physically comfortable experience: there is standing, kneeling, and prostrations. God justifies this because we need to grow in knowledge and virtue to become Christ-like—which is the purpose of our lives (Genesis 2:17; 2 Peter 3:18). Even if our attentions occasionally wander (which they shouldn’t!), something of the service is still absorbed within our spirit to bless our souls. Repetition is transformational. After a while, the Divine Liturgy becomes more meaningful. Because it is an observance; it becomes something intimately a part of our lives—like the bearing of our hearts (and no one complains when hearts keep the life-giving rhythm!). Some other primary worship services of non-Orthodox churches can be very entertaining. The electronically amplified instruments, the emotional praise choirs, the static preaching, the multimedia presentations, can all make for an enjoyable service. However, watching TV, going to a movie, or being at a music concert can also be pleasurable. Yet how much do we actually remember from these events? How much of it helps us to grow towards maturity in the Faith (Hebrew 5:12-6:1)? We must ask ourselves whether worship was meant by God to entertain. Shouldn’t worship be something different than what the world produces? Should worship be something that reverences God rather than regales the congregation?
IOCC marks a new milestone for Bosnia

IOCC came of age as an organization in Bosnia-Herzegovina. When we delivered emergency supplies during the Bosnian war, we proved that an Orthodox organization could be a fair distributor of humanitarian relief, getting aid to those who needed it the most. Bosnia also gave us the chance to demonstrate that when the war was over IOCC would stay on to help families recover their lives and build their new country. Through four major grants by the United States Department of Agriculture (USDA) over the course of 12 years, IOCC invested tens of millions of dollars into programs addressing Bosnia’s long term need for revitalization in agriculture, civil society, and small businesses. Those of farmers and small business owners and hundreds of nongovernmental organizations received tools and training from IOCC.

With the close of this funding, IOCC passes another Bosnia milestone. The IOCC office in Banja Luka, once the largest IOCC field operation with 18 staff, has been transitioned. Two full time staff will stay on to continue IOCC’s microcredit program; the rest of the staff have moved on. At times they risked their lives; at all times they worked tirelessly.

Three IOCC veterans, Dusko Vucic, Zoran Micic and Miodrag Matajul, have launched a development organization. Through the Agency for Cooperatives, Education and Development (ACED), they will continue to do what they did so well for IOCC Bosnia: developing programs to assist the agricultural, educational and civil society sectors.

ACED’s stated vision for Bosnia: “a modern, cultural and economically prosperous society based on the principles of justice, equality, tolerance and mutual respect.” ACED allows IOCC to leave behind an indigenous capacity to continue what is part and parcel of our mission – providing people with the tools to achieve true self-sufficiency.

IOCC looks forward to working with ACED as the newest local partner to continue to fulfill the potential for Bosnia.

Following is the farewell email sent to IOCC staff from Dusko Vucic, former IOCC Bosnia staffer

Question: What do a Flag, a radio communication system and a Spriro have in common?  
Answer: Well, that was IOCC BiH in 1995 and 1996.

A Flag is a Zastava 101 (Zastava in English: flag), a former Yugoslav-produced personal vehicle, whose production stopped in the late 80s. Try to remember the movie “Last Boy Scout”, where Bruce Willis is kicking a small vehicle, which he "borrowed" to pursue a Mercedes limousine – well, a Zastava 101 is very similar to the kicked vehicle and it was the only vehicle available for official IOCC business use.

You might ask what a Spriro was. Well, Spriro was the owner of the Zastava 101 and IOCC BiH’s driver. He really was a character. Whatever his task was, he would do it differently than asked to and would always have a phenomenal excuse which at all times started with the words: "You know, I thought it might be wise to..." and if the radio communication... In mid 90’s – shortly after the war in BiH – IOCC’s Banja Luka office hardly had electricity on a regular basis. Landlines were not functioning properly; a global system for mobile communication (GSM) did not exist; so the only reliable communication system was radio communication (wireless two-way-radio). However, the usage of radio communication was also to be taken with a pinch of salt. There were only two frequencies available – one for a radius of 3 miles, and the other for a distance of up to 200 miles, but due to the mountainous landscape it was not accessible on 90% of BiH territory. UNHCR (United Nations High Commissioner for Refugees) was managing the radio communication system and Internationa...
The world of children is tender, a fragile phenomenon. It seems that country music semi-star Billy Ray Cyrus ("Achy Breaky Heart") was strutting in a way that seems a little brassy to a Hannah Montana concert, Megan paid to see. Isn't all this a virtual concert. That's what my daughter bought tickets for the 3-D showing of the movie in 3-D—in essence, a level of popularity that was not born in the soul of the child, but in the child's imaginings: this is a world created technologically, explaining their actions by saying that the contemporary real world is not as idealistic as they had imagined it. And this does not occur only when the child is playing video games and virtual reality is not the world that appeared in the child's imaginings: this is a world created technologically, a world in which a child enters and begins to live out its feelings: the child begins to feel and live in that world. And this does not occur only when the child enters the game room. As Hieromonk Anatoly (Bereostov), a medical doctor and professor of child neuropsychology, said: "Gradually, enjoying that imagined world, people stop separating the real world from the fantasy, they confuse them, living simultaneously in one and the other, transforming themselves into psychologically unstable individuals." The world of computer games is not simply a world of illusions, but a world in which a child enters and begins to live out its feelings: the child begins to feel and live in that world. And this does not occur only when the child enters the game room. As Hieromonk Anatoly (Bereostov), a medical doctor and professor of child neuropsychology, said: "Gradually, enjoying that imagined world, people stop separating the real world from the fantasy, they confuse them, living simultaneously in one and the other, transforming themselves into psychologically unstable individuals."
Living Our Faith

Blessing One Another

As Orthodox Christians we invoke God's blessings on one another. As members of the royal priesthood, we should feel at home asking the Lord to protect and dominion over death, all so that we may become children of God.

As you can see, if we engage ourselves in the Holy services of the Church, we can experience the full meaning of Easter. Instead of being one "special" Sunday in the year, it becomes a way for us to live the life of Christ to its fullest extent. This is the true way for us to become one with Christ, to build a meaningful relationship with Him Who is our salvation and the salvation of the world. Amen.

Deacon Paul Germain

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1. Orthodoxy Sunday (Jn 1:43-51): Jesus tells us that the kingdom of Heaven is available to us.
2. Sunday of the Paralytic & St. Gregory Palamas (Mk 2:1-12): Jesus heals the paralytic in body and soul, showing that the whole person is saved, not the spirit alone.
3. Cross Veneration (Mk 8:31-9:1): Jesus teaches us that we must take up our cross (self denial, suffering) and be obedient to Him and His teaching.
4. St. John Climacus (Mk 10:17-31): Jesus teaches us that prayer and fasting are necessary to true spiritual life as a Christian. St. John Climacus wrote the “Ladder of Divine Ascent”, a manual on how to devote oneself to Christ’s service.
5. St. Mary of Egypt (Mt 10:32-45): Jesus teaches that we must be servants and to give our whole life to Christ, just as St. Mary did, who through repentance and ascetic way and the grace of God purified her soul and body, thus becoming a great saint.
7. Easter (Pascha) – the Resurrection of Christ (Jn 11:17): Jesus demonstrates He is God through the miracle of His Resurrection and dominion over death, all so that we may become children of God.

As you can see, if we engage ourselves in the Holy services of the Church, we can experience the full meaning of Easter. Instead of being one “special” Sunday in the year, it becomes a way for us to live the life of Christ to its fullest extent. This is the true way for us to become one with Christ, to build a meaningful relationship with Him Who is our salvation and the salvation of the world. Amen.
The Resurrection of the Dead and the Life to Come

I look for the resurrection of the dead, and the life of the age to come. Amen.

“In the Creed we confess that we expect the resurrection of the dead. Of course, when we say the resurrection of the dead, we mean the resurrection of bodies. Bodies, which are separated from the soul at death, will be resurrected, i.e. the soul at death, will be resurrected, i.e. the souls will return to their bodies and will give them life. The entire man should live eternally.

All bodies will be resurrected, those of the righteous and the unrighteous, saints and sinners alike. Thus, we can talk of the “restoration of nature”, not, however, of the restoration of will. The gift of resurrection will be given to all men, the righteous will be given to all men, the righteous and unrighteous alike. Hence, everyone will be resurrected, but it is only the righteous who will be caught up “in the clouds to meet the Lord in the air” (1 Thessalonians 4:17).

The Path of Orthodoxy

April-May 2008

Page Nine

The 3rd Annual High School Youth Conference (Ages 14-18)

Of the Serbian Orthodox Church in North and South America

August 6-10, 2008 • University of Southern California • Los Angeles

Themes/Keyword: God... Is He Connected? Hollywood vs Holy Wood: The Power of Image

Registration Fee: $125.00

Schedule:

Wednesday, August 6

4:00 – 5:00 pm USC Airport Bus Pick-up at LAX
6:00 pm Arrival at USC – Registration and Room Assignments
7:00 pm Dinner
8:00 pm Discussion with Bishop Maxim
11:00 pm Lights Out

Thursday, August 7

7:30 am Wake up
8:30 am Morning Prayers
9:00 am Breakfast
11:15 am First Presentation: “Staying Connected”
11:30 am Free Time
12:30 pm Lunch
1:30 pm Choir Rehearsal
3:00 pm Second Presentation: “Hollywood vs Holy Wood: Christians in Hollywood”
5:00 pm Evening Prayers
5:30 pm Bus departs for Burga home
7:00 pm Dinner paid party at Burga home
10:30 pm Bus returns to USC Campus

Friday, August 8

7:30 am Wake up
8:30 am Morning Prayers
9:00 am Breakfast
10:15 am Third Presentation: “The Power of Image”
12:00 pm Lunch
1:00 pm Bus departs for Hollywood / Universal Studios tour
6:00 pm Bus returns to USC Campus
7:00 pm Dinner
8:30 pm Fourth Presentation: “Personal Relationships in a Dot.com World”
11:00 pm Lights Out

Saturday, August 9

8:30 am Wake up
9:00 am Morning Prayers
9:30 am Bus departs for local Cathedral
11:00 am Outreach Project
12:00 pm Return to USC
7:00 pm Dinner
8:00 pm Wrap up session
11:00 pm Lights Out

Sunday, August 10

7:00 am Wake up and Check-Out
8:30 am Ding at St. Stephen’s Cathedral
9:00 am Mass and Divine Liturgy
11:00 am Lunch and Departure

A great opportunity to meet your peers from throughout the country, learn the Faith, grow in Christ, and to have Orthodox Christian fellowship.

To register and to get more information please go to www.serbiarothic.org or contact the Youth Ministry Committee.

Email: youth-ministry@earthlink.net

VOLUNTEERS NEEDED!!!

The editors of “Our View” are looking for volunteers to assist in contributing and editing articles and other materials for publication. Are you interested in assisting in our efforts? Please send an email with your name, address, telephone number, and email address to youth-ministry@earthlink.net. A member of the staff will contact you with more information.

Help us continue to offer this very important service to the youth of the Serbian Orthodox Church!
Rituals?

continued from p. 5

tion (Psalm 100:1-2), Scripture makes it clear that God desires worship to also be costly. The first recorded act of worship was the story of Cain and Abel, the sons of Adam and Eve, when Cain offered to God a sacrificial offering into the hands of deceiving people and their interests, but rather for Kosovo and Metohija! Let us choose that which is worthy of our calling and dignity. As violence levels and virtual realism increase in these particularly violent, as opposed to merely fast-action, video games. While the research did find short- term effects on the brain, parents may not be the only ones with a violent reaction to video games. A new study from the Indiana University School of Medicine monitored brain activity in games that dominate so much youthful time, more studies are urgently needed.

Kosovo PM Acquitted

continued from p. 6

Haradinaj case have been killed in the 2003-2007 period. One declaration of independence.

Christ Is Risen! Indeed He Is Risen! Given at the Serbian Patriarchate in Belgrade at Pascha 2008. Four pastoral interventions before the Crucified and Resurrected Lord: Archibishop of Pec, Metropolitan of Belgrade-Karlovci and Serbia Patriarchate Metropolitan of Zagreb and Ljubljana JOVAN Metropolitan of Montenegro and the Littoral AMBROSIOS Metropolitan of Midwestern America CHRISTOPHER Metropolitan of Dubrovnik-NERETVA

Bishop of Sabac LA VRENTIJE
Bishop of Pola LUKIJAN
Bishop of Backa IRINEJ
Bishop of Budim LUKIJAN
Bishop of Sabac LA VRENTIJE
Bishop of Belgrade LUKIJAN
Bishop of Srem ASILIJE
Bishop of Zvornik-Tuzla ASILIJE
Bishop of Ras and Prizren ARTEMIJE
Bishop of Rozaje and Herceg Novi DRAGAN
Bishop of Dioclea JOVAN
Bishop of Chalcedon JOVAN
Bishop of Zadar VASLJUK
Bishop of Slavonia SA V A
Bishop of Milesevo FILARET
Bishop of Branicevo IGNATIJE
Bishop of Dalmatia FOTIJE
Bishop of Skopje JOVAN
Bishop of Slavonska SOFIA
Bishop of Kumanovo JOVAN
Bishop of Dalmatia FOTIJE
Bishop of Syrmia ZORAN
Bishop of Brcko ZORAN
Bishop of Peć ZORAN
Bishop of Montenegro and the Coastlands AMBROSIOS
Bishop of Prilep IRINEJ
Bishop of Metohija JOVAN
Bishop of Skopje JOVAN
Bishop of Ruma IRINEJ
Bishop of Zvornik-Tuzla ASILIJE
Bishop of Smederevo IRINEJ
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The Effects of video games: a no-brainer?

[Family Research Council]—Parents may not be the only ones with a violent reaction to video games. A new study from the Indiana University School of Medicine monitored brain activity in children with no history of behavioral problems. What they discovered was increased evidence of "emotional arousal" and "decreased responses in regions that govern self-control" when teens played particularly violent, as opposed to merely fast-action, video games. While the research did find short-term effects on the brain, parents may not be the only ones with a violent reaction to video games. A new study from the Indiana University School of Medicine monitored brain activity in games that dominate so much youthful time, more studies are urgently needed.

THE SERBIAN ORTHODOX CHURCH TO HER SPIRITUAL CHILDREN AT PASCHA

Let us choose wisely only that which is worthy of Christ; let us choose that which is worthy of our calling and dignity. Let us refuse all that is of pseudo-civilization, distorted and inhuman, just as Christ refused all the offers of the Devil: if you bow down to me all that you see will be yours! We know the true answer: It is written: serve only God, and to Him only bow down! We especially greet our brothers in the diaspora: in the United States of America, Canada, Australia, Europe, Asia, Africa, and Europe. We greet and call them to unite in our Resurrected Lord Jesus Christ, that they never again let others divide them and make them quarrel among themselves. We also greet our brothers and sisters in the Republic of Srpska and Bosnia and Herzegovina, Croatia, Montenegro, Slovenia and the former Yugoslav republic of Macedonia. We greet the entire Church of God spread throughout the world and among people of good will. We call all to peace, and a good witness before all those outside. Let us renew ourselves with the resurrected Christ, and let us shine with good and virtue in this world. Gathered at the Divine Liturgy, in good witnessing of the Truth, let brother embrace brother, let us greet one another, heaven, and earth, with the all-joyous greeting:

"What is important is that nine witnesses linked to the ICTY verdict has clearly played out its historic role, in the period when the political elites in the region and in this country either refused or were unable to deal with war crimes," Vukcevic said.

He said the judiciaries of this region have credibility and are fully prepared, as they have proved, to process war crimes cases. Vukcevic said he expected the Hague tribunal prosecution to appellant to the Resurrected Christ and His Gospel cannot survive. Being mindful of this, let us be wise and cautious when we approach this strange table of worldly offers and delights.
Извините, но изображение не содержит текста, который можно было бы преобразовать в формат, пригодный для чтения. Впрочем, вы всегда можете рассказать мне про предлагаемый вами документ или текст, и я с удовольствием помогу вам с ним!
Његова Светост Патријарх Српски Павле прославио крсну славу Лазареву суботу

Његова Светост Патријарх Српски Павле прославио крсну славу Лазареву суботу на ВМУ у Београду. У такође, његов Епископски савет је завршио ради на Уставу сходно са Директивом од бр. 87, 22-29. маја 2007. године, по директиви истог да се пердузму мерој подручју у Северној и Јужној Америци да се у црквеном животу искључиво задужени руководиоци се одговорно и по праву ради на њиховом крсташтву и братском единству, у свим епархијским активностима радом на овој Богом нам даној земљи.

Годишња скупштина Митрополије Средњезападноамеричке

Нажалост, документ не садржи савршено читаљив текст. Можда је потребно пажљиво да се чита и користи за разумевање.
Литургија у манстиру Сретење, 8 март 2008.

Одбо је Центар Руске православне заграничне цркве у земљи и расејању учествовао у успостављању канонског јединства именован је за архиепископа Сиракузе 1966. Свете Тројице а јеромонах је постао четири године касније 1928. Словачкој Русији. Православље се у недељу и њујоршки Г Света Литургија у манстиру Сретење Господње и Радаковића Дурића уз саслужење свештеника Душана епископ Лонгин новограчанички и Литургија коју су предводили Николе служена света архијерејска држава Аризона и истинито даје слику будућег Суда у коме сам Господ Христос сликовито људима последњи коначни суд истинским бићима обратиће се Господ Хистос у Дан тамници бејах и дођосте ми јер огладнех и дадосте ми да једем припремљено од постања света

Света Литургија у храму Светог Саве и Светога Николе, Светога Саве и Светога Николе, аж је других доброжелатеља.

(Извође из интернет странице Епархије западноамеричке)

Света Литургија у Цркви св. арх. Михаила у Саратоги и Вечерње опорављање у Њуску, 2. март 2008.

Парадацав св. арх. Михаила, га треба пут за кратко време, приша је у постоји епископа западноамеричког г. Максима који је у недељу, 9. марта 2008. год. служио свету архијерејску Литургију. Литургију су поставили епископ Сијетла Николета Бабића. Епископ је представио Велики пост као знак признаног и веће проводи у џексонској парохији свете заступнике убрајају и алкаличном саслужењем према света архијерејских часова.

На ово обично место света Литургија су поставили одбивачки ликови парохије свете архијерејске часова.

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(Сумани: On Sunday, March 2, 2008 His Grace Bishop Longin and His Grace Bishop Maxim celebrated Holy Liturgy in St. Nicholas Church. Phoenix, Arizona. Assisting were several priests. His Grace Bishop Maxim delivered sermon, after the reading of the Gospel and His Grace Bishop Longin spoke at the end of Holy Liturgy. Following Holy Liturgy reception was held in the church hall.)

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Недеља Православља прослављена у грчкој православној цркви Св. Константина и Јелене у Пејлос Хилс, Чикаго, Илиноис

Вечерње богослужење у Недељу Православља, 16. маја 2008. године, служено је у грчкој православној цркви Светог цара Константина и царице Јелене у предграду Чикага, Пејлос Хилс. У богослужењу учествовали су епископ и свештеници, преко 50 свештеника и 10 монаха. Све цркве у окружу су учествовали на богослужењу епископ Митрофан. Сви присутни су били епископ Митрофан. Све свештеници, дако и једна монахиња. Епископ Митрофан на тему о исповести. Присутни су били Раднич и Милоје Раичевић, протопрезбитер Светозар Заремба и месни парох о. Љубиша Брњош.

У склопу са свештеничком исповести учествовао је такође Протопрезбитер Раднич Торбић, који је био о. Станислав Крављача. Епископ Митрофан је проповедао свештеницима и народ произнели слово вере кроз народ да би на завршетку хода сви заједнички богослужењу је присуствовало око хиљаду верних.

Председавао епископ Митрофан и изразио задовољство у вези напретка у религиозном образовању, а свештеници и народ прожектили слово вере. После богослужења послужена је закуска за све присутне.

(Резултати према подацима из области Епархије Илиноис.)
Недеља Мироносица у манастиру Житомислићу

Манастир благословио Пресвете Богородице у Житомислићу током бритења поста после страховања војних јакникова, у чијем се манастиру налази велико богослужење и жртва за храње Божијег штога је у светом овај манастир велика прилика да се прикупимо за бижиштетрено богослужење и убрзаним да се бринемо за сваки свештеник и ђакон који служи у нашем манастиру.

Вечерње четврте недеље Ускршњег поста у Кливеланду, Охајо

Великом сексонословљу у Кливеланду, Охајо, откривен је период већег броја свештеника и ђакона. У свештеницима за време молитве Св. Јефрема Сирина, наступа школа, а у свештеницима за време молитве Светог Јована Златоуста и Светог Павла и свештеног сабора, наступа школа. У свештеницима за време молитве Светог Илије, наступа школа.

Освешћење новог храма Света Три Јерарха у Даласу, Тексас, 2. и 3. маја 2008. године

Ове године је остварен сваки сан, изградњом величанства у Даласу, Тексас, који је од великог изгледа и најбољег рада свештеника и ђакона. У суботу, 1. маја освећење храма "Света Три Јерарха" у Даласу, Тексас, у прилици величанства, у прослави становништва Тексаса, у прослави епископа херцеговачког Преосвећеног Г. Г. А., архиепископа и епископа Калифорније Г. Г. А. и епископа Колорада Г. Г. А., у прослави народне приповедања све до лицедеља увалених у храму.

Унутрашњост храма Света Три Јерарха у Даласу, Тексас

Свети и свештеник, који је јединствен свештеник у цркви, је тако пре сазнања унутрашњости храма, који је велика чест за свештенике и ђаконе. Унутрашњост храма Света Три Јерарха у Даласу, Тексас, је велика чест за свештенике и ђаконе. Унутрашњост храма Света Три Јерарха у Даласу, Тексас, је велика чест за свештенике и ђаконе.

"НЕПОГРЕШИВИ"

(continued from p. 14)

Вечерње богослужење у храму Свете Три Јерарха у Даласу, Тексас

Вечерња четврта недеља Ускршњег поста у Кливеланду, Охајо

Великом сексонословљу у Кливеланду, Охајо, откривен је период већег броја свештеника и ђакона. У свештеницима за време молитве Св. Јефрема Сирина, наступа школа, а у свештеницима за време молитве Светог Јована Златоуста и Светог Павла и свештеног сабора, наступа школа. У свештеницима за време молитве Светог Илије, наступа школа.

"Освешћење новог храма Света Три Јерарха у Даласу, Тексас, 2. и 3. маја 2008. године"
Митрополит Христоф и Владимира Митрофан посетили децу на зимском рекреативном семинарију у манастиру Богородице у Шејдланду, Пенсилвания

Српска православна црква

Својој духовној деци 2008. године

Митрополит Христоф и Владимира Митрофан посетили децу на зимском рекреативном семинарију у манастиру Богородице у Шејдланду, Пенсилвания.

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