His Grace Bishop Mitrophan led a celebration of the 9th Anniversary of the St. Stephen Church in Lackawanna NY on the weekend of October 20-28. The celebration began with Vespers and Confes- sions on Friday evening. Bishop Mitrophan celebrated the Divine Liturgy on Saturday, assisted by the local priest Fr. Rastko Trbuhovich and three priests from neighboring Orthodox Churches: Fr. Thomas Kadlec, St. Mary’s Carpatho Rus- sian Church; Fr. Chrisios Chris- takis of the Annunciation Greek Church and Fr. Peter Jackson of the St. Theodore ROCOR Church. Also assisting were Deacon Milan Medakovich, a son of the St. Ste- phen parish, and Deacon Dragoslav Kostic from the Eastern Diocese.

After the Liturgy a festive procession was taken around the church, and the 99th Anniversary group photo of the parishioners was taken.

The celebration continued that evening after Vespers with a Dinner Dance at a local restaurant. Bishop Mitrophan was the main speaker, and presented live gramotas to worthy parishioners.

Fr. Rodney Torbic, who attended the Anniversary Dinner Dance on Saturday evening, celebrated the Divine Liturgy on Sunday morning and preached the sermon. The celebration ended with a special festive coffee hour following the Divine Liturgy.

The celebration was a happy affair, giving local, distant and former parishioners and friends an opportunity to thank God for their church, and to visit and reminisce. The chair- persons for the 99th Anniversary Celebration were Peter Stevanoff, who also served as the Master of Ceremonies, and Mary Ann Bivolcic.

St. Stephen’s celebrates 90 years

If in every Divine Liturgy space and time lose their attribute of dividing and they become bearers of the communion of the living and the dead, those nearby and those afar, the Local and Uni- versal Church, history and the eschaton, then all this in a unique way has taken place here this morning (in the very Liturgy that we are serving). Thanks to the Liturgical com- memoration of the unforgettable St. John Chrysostom, the archbishop of the city of Constantinople. Our city of Los Angeles today becomes the universe (œcumene) thanks to Archbishop of Constantinople.”

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“SAINT JOHN CHRYSOSTOM, Archbishop of Constantinople”

Homily

of His Grace Bishop Maxim of Western American Diocese at the Pan-Orthodox Commemoration of the 1,600th Anniversary of the Repose of St. John Chrysostom at St. Sophia’s Greek Orthodox Cathedral, Los Angeles, California, November 13th, 2007.

In this issue:

St. John Chrysostom Pages 1, 3 & 4
Successful stewardship Page 5
Q & A Page 4
Commentary Page 2
Our View Pages 6 & 7
Serbian Section Pages 8 - 12

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SAINT JOHN CHRYSOSTOM Pages 1, 3 & 4
SUCCESSFUL STEWARDSHIP PAGE 5
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The focus of this year’s study was the Vespers ser- vice, Tones 5-8, thus completing a cycle begun in 2005. Many of the attendees (from St. Herman Monastery, St. Sava-Jackson, and St. Andrew-Redding) had been prior participants; a new face this year was that of Reader James Sava-Jackson, and St. Andrew-Redding) had been prior

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After lunch the group was surprised to fi nd them- selves singing for Fr. Milos’ weekly live radio broadcast on Chicago Serbian Orthodox Radio. By the end of the afternoon we had worked through all four tones and were

continued on p. 5

SAINT JOHN CHRYSOSTOM Pages 1, 3 & 4
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continued on p. 5
The Path of Orthodoxy
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EDITORIAL

GLORY BE TO GOD FOR ALL THINGS!

“Glory be to God for all things, Amen!” were the last words our holy and golden-mouthed Father John Chrysostom spoke at the age of sixty. Exiled by the cruel empress to the lonely mountain village, Cucusus, on the borders of Cilicia and Armenia, and from there to Pityus on the Caucasus, St. John was given the epithet “Golden-mouth” for his eloquence in preaching the word of God. He is regarded as the greatest orator of Christi- anity.

This month, Orthodoxy come to the end of the commemoration of six- teen hundred years since St. John’s death. Considering the greatness of this holy hierarch and golden-mouthed preacher, it is important to outline some of the aspects of his life and ministry and make them relevant to our ministry today.

He has left us many homilies and writings. For us in the ordained ministry, the text that is a must-read is his writing on the Priesthood. This text however, is not limited to the clergy only; it is suggested that all of us—ordained to the royal priesthood—by the virtue of our baptism (this means every baptized Orthodox Christian) could benefit a great deal from reading it.

Here is what St. John tells us today about the urge to quickly correct and reprimand those around us: “For Christians above all men are forbidden to correct the stumbilings of sinners by force. When secular judges convict wrong-doers under the law, they show that their authority is complete and compel men, whether they will or not, to submit to their methods. But in the case we are considering it is necessary to make a man better not by force but by persuasion” (On the Priesthood, II. 2).

Soon our clergy and those who regularly attend the services will again see the phenomenon known under a witty name as “christers”. “Christers,” I have been told, are those folk who only attend services on Christmas and Easter. A wit is good and provides a venue for reduction of stress, but really how will we welcome our estranged brothers and sisters who have found a little strength to come on Christmas Eve and Christmas Day to share the good news of God’s love?

“Keep them away?” – one might ask. Could it be that they don’t know about God’s great love for them? Here, each one of us has an opportu- nity to show them love and not just tell them about it. It should not be that they are suffering from a certain spiritual illness and are in need of healing. The most important thing is that they will be in church, standing and praying next to us. It is for us to embrace and welcome, not to judge them.

St. John Chrysostom tells us to see in them the person of Christ him- self. Furthermore, he tells us to speak to them with persuasion. Here are St. John’s words for us to consider: “…let us take pains with the care of our souls and about showing love for one another. Let us not tear our members to pieces but, in proportion, as we see that they have evil dispositions, let us give them greater care. I say this, for it often happens that we see many people with difficult or incurable diseases in their bodies, and we apply rem-

continued on p. 5

COMMENTARY

Meeting new brings questions

The moment I saw the newspaper headline, I knew there would be a lot of questions. The headline, in typical simplistic fashion, said: ‘Vatican-Orthodox agree pope has primacy.’ The first sentence of the November 14 Associated Press story didn’t help much: “A Vatican-Orthodox commis- sion working to heal the 1,000 year split between Catholic and Orthodox churches has agreed that the pope has primacy over all bishops but disagrees over just what that authority permits him to do.”

The latest meeting of the Joint In- ternational Commission for Theological Dialogue Between the [Roman] Catholic Church and the Orthodox Church, held in Ravenna, Italy in October, had released an agreement concerning communion, conciliarity and authority in the Church. It was built upon work done at the last meeting in Belgrade last year, as well as other meet- ings in the late 1980’s.

The document, entitled “Ecclesiological and Canonical Consequences of the Sac- ramental Nature of the Church: Ecclesial Communion, Conciliarity and Authority,” discussed the ways in which the Church exists on the local and more inclusive levels, and how authority in the Church is exercised in a conciliar way. More con- tradictorily, it addresses the very difficult question of the role of primacy of certain bishops on various levels. The nature and role of primacy, especially at the most inclusive levels of the Church, is one of the most serious obstacles to unity between Ro- man Catholics and Orthodox Christians.

That is why this newspaper article, and other articles, were sure to generate a lot of questions. Part of the problem is that many newspaper writers tend to oversimplify.

In the West, they also tend to understand things in more of a Roman Catholic way than an Orthodox way. That first line set the whole mistaken tone: “A Vatican-Orthodox commission working to heal the 1,000 year split between Catholic and Orthodox churches has agreed that the pope has primacy over all bishops…” This is how many Roman Catholics and many newspaper writers understand the meaning of the agreed state- ment, given the traditional Roman teach- ing about primacy, but that is not what the document says. The Orthodox have always understood primacy as certain bishops, usually the bishops of the most important cities, having a particular place and order of honor and perhaps influence among the bishops, not over them. The difference is crucial.

And, as the newspaper article does, state, there is still no agreement on what that primacy means. As the document itself says, “While the fact of primacy at the universal level is accepted by both East and West, there are differences of understand- ing with regard to the manner in which it is to be exercised, and also with regard to its scriptural and theological foundations.”

Even the Roman Catholic co-chair- man of the Commission Cardinal Walter Kaspar, was mistaken when he told the Roman Catholic-styled Zenit news, “The important development is that for the first time the Orthodox Churches have said yes, this universal level of the Church ex- ists and also at the universal level there is conciliarity, synodality and authority; this means that there is also a primate; accord- ing to the practice of the ancient Church, the first bishop is the Bishop of Rome.”

The Orthodox have always said that, while the Bishop of Rome, the Pope, to once again become Orthodox in faith and practice so that communion universally estab- lished, he would once again hold that place of honor. But of course, the Pope can have no place at all in the Orthodox Church as long as full communion does not exist. And that communion will not exist until the question of exactly what primacy means, and what it does or does not do, is agreed upon fully. The statement makes this clear near its conclusion, saying that it “provides a firm basis for future discussion of the question of primacy at the universal level in the Church. We are conscious that many difficult questions remain to be clarified…”

Cardinal Kaspar was correct in saying, “we did not talk of the privileges of the Bishop of Rome, we merely indicated the praxis for future debate. This document is a modest first step and as such it gives rise to hope, but we must not exaggerate its importance.” Considering all the questions and problems left unresolved, we should not follow the newspapers in exaggerating its importance. At the same time, we should thank God that Christians of different traditions are talking together, and may gradually come to better understand their similarities as well as their differences. If we remain firmly rooted in Christ and the faith passed down from Him to us, we have no reason to fear dialogue with anyone.

Fr. Rade Merick

As of press time His Holiness Serbian Patriarch Pavle had been hospitalized in Belgrade since November 29 with a serious illness and his treatment was continuing.

We join with all Orthodox faithful in offering prayers to Christ, the Physician and Healer of our souls and bodies, that He will speedily raise up His suffering servant our Patriarch Pavle from the bed of sickness, and that He will grant him every good and perfect gift that comes from above.

His Holiness Serbian Patriarch Pavle

December 2007

Letter to the editor are welcomed and encouraged. All letters and manuscripts submitted for publication must be signed and contain the author’s name and address. Please send materials through email or SFS Word format.

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HOMILY ON ST. JOHN CHRYSOSTOM continued from p.1

youths (1 Cor. 4:15-16).

Your Eminence, beloved brother in the Holy Spirit and co-celebrant of our Modesty, Metropolitan Gerasim of the Russian Orthodox Diocese of the USA. Your four decades of service, both in writing and in生活的 fullness of the Church.

Today’s sermon is about a Saint, a Prophet, a Patriarch and a Father. St. John Chrysostom is a Most Great Father (Great Hierarch and Ecumenical Teacher of the Church), of a man who made a unique synthesis of the message of Theology with the mystery of the Church, of an exemplary Apostolic model of ecclesiastical diakonia – from the caves of the desert of Antioch to the Throne of Constantinople, until his death in exile. His radiance affects not only the Ecumenical Throne, or the Orthodox Church, but also the very heart within the Church. But, songs we have utterly put away from us this grace, come, let us at any rate embrace the second best course. For that the former was better. God has made manifest, both by His words, and by His doings. In other words, would be much better to learn the word of God directly from the Holy Spirit.”

As the Golden Mouth of the Church, he not only preached, but practiced charity, founding hospitals and orphanages, helping the poor and destitute. He wanted to recover the spirit of love in practice. He was prophet of an integral Christianity. Yet, poverty was not for Chrysostom just a virtue by itself. Poverty meant for him first of all, a life in freedom, and therefore a life of service. Christ can be found among the poor, and he comes to us in the guise of a beggar. Poverty is a blessing only when we are living in a culture and a society that we have become commonplace. We are living in a culture and a society that is in crisis, and all of us to some extent bear the responsibility, and that as these are inscribed with ink, even so are we, in the measure and by His doings, to the glory of our Father Who is in heaven and we pray that God may bless our efforts and good wishes to the beloved Hierarchs, to the devout clergy and the Christian Churches throughout the world.

When in the year of our Lord 438, Proclo, a Russian Orthodox Bishop Maxim delivering his homily at the Pan-Orthodox Commemoration for the 1,600 Anniversary of St. John Chrysostom’s repose.

At St. Sophia’s Cathedral in Los Angeles, His Grace Bishop Maxim delivering his homily at the Pan-Orthodox Commemoration for the 1,600 Anniversary of St. John Chrysostom’s repose.

The lives of our children today are influenced by many factors: media, television, magazines, music, friends, teachers and the like. So many conflicting pressures challenge their values and vie for their loyalties. The media teaches materialism, immorality, and violence; peer pressure often instigates experimentation and the adoption of peer values; teachers are consumed with the task of maintaining a learning environment with some semblance of order in the chaos of disrespect and indifference that has come to characterize classrooms across the country. Is it any wonder that violence among teenagers has reached epidemic proportions; that thousands of children run away from home every year; that suicide is the second leading cause of death among young people between the ages of 15 and 24; that one out of every nine children find themselves in juvenile court by age 18; that approximately 2 million children are abused each year; that one in five will experience moderate to severe mental and emotional problems; that drug abuse and alcoholism among our children has become a serious national health issue; that teen pregnancy has become commonplace. We are living in a culture and a society that is in crisis, and all of us to some extent bear the responsibility, and that as these are inscribed with ink, even so are we, in the measure and by His doings, to the glory of our Father Who is in heaven and we pray that God may bless our efforts and good wishes to the beloved Hierarchs, to the devout clergy and the Christian Churches throughout the world.

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the care of our children, bringing them up in the discipline and instruction of the Lord. Each child needs to learn from their earliest years that they, as Orthodox Christians, are the children of God. Children truly are a precious gift of God. As the Psalmist David says, “Behold, children are a heritage from the Lord, like fruit of the womb is a reward. Like arrows in the hand of a warrior are the sons of youth.”

It is the parents’ responsibility to train their children in the way of life from an early age. Not only the knowledge of the holy Faith, but also the way in which it is developed into the daily life of the family is important. Only the knowledge of the holy Faith, however, without the living faith of the family, is not enough. Hence, the Church and home must go hand-in-hand.

Parents who neglect or refuse to provide the right environment for the home are guilty of the children’s murder...” (Psalm 127:3-5). However, with this gift comes the responsibility to train young people in the way of life.”

For children to be responsible and to acquire the knowledge that is necessary in order to live in this world, the home is the first place where one will learn the meaning of discipline, respect, responsibility and commitment. These are learned in their secular institutes --why do we stand within it reverently. We

Parental Responsibility

The parental duty goes beyond simply providing the basic necessities of life: food, clothing, shelter and education. There is a sacred duty that calls for the formation and transformation of the heart and soul. Certainly parents desire to prepare their children to be responsible, contributing and successful members of society. We go to great lengths to provide them with an adequate secular education, instilling priorities that will hopefully insure their changed stability and social distinction. However, the spiritual and emotional dimension of the human person, the development of his soul, is not taught in first impressions, placed the reigns on them 28x1172 PAGE FOUR  DECEMBER 2007 PAGE FOUR  DECEMBER 2007

A Fundamental Shift in Thought

As a culture we have witnessed a tremendous shift in priorities that influence the family dynamic. We have watched the family surrendering to the dictates of secularism and materialism. We have experienced the Church-centered family falling from the heights of faith and commitment to the depths of an indifferent, immoral, valueless and passionless society. We have diminished parents for their indifference to their children’s spiritual wellbeing and what they once considered the most important things. Our hearts in virtues and piety is “a sacred duty which can not be transgressed without thereby becoming guilty of the children’s murder.”

Strong words from the lips of St. John the “Golden-mouth.” Noting the questionable priorities that obviously characterized the families of the 4th century Church, St. John continues:

“We spare neither labors nor means in order to teach our children secular sciences, so that they can serve well the earthly authori- ties. Only the knowledge of the holy Faith, the service of the Heavenly King are a matter of indifference to us. We allow them to attend schools or to learn in the scribal art, but the events to go to Church and stand within it reverently. We demand an account from them of what they learned, and that they are not shaken and satisfied. Yet, we do not demand an account from them of what they heard in the Lord’s house.”

It was a time when young people knew the importance of discipline, respect, responsibility and commitment. It was a time when young people knew that parents love, talk in the same fashion, and not have waited until they put down their apples or even picked them up from the ground before the actual date for the wedding was firmly set to address the question, though I wish you had asked it after the wedding is firmly set to address the question, though I wish you had asked it a valid reason. Your local Orthodox Church is a place consecrated for them as well as for their relatives, friends and guests. Therefore, I congratulate you and your family. However, I am pastorally concerned about the manner in which the wedding and marriage are understood by your son, and therefore your family.

First, I am grateful to you that you asked this question, though I wish you had asked it before the actual date for the wedding was set. In addition, I wish that your son had come forward with this question since it is, after all, his wedding.

Noting the church’s past practice is clear: an Orthodox priest cannot bless a marriage between his parishioner and a non- Orthodox person. This goal of our life and faith is to lead to eternal life. Furthermore, their marriage is to be blessed, therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and...”

Music. There also will be a workshop at St. Sava Church to sing St. Petka songs before the wedding.

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The work of these workshops is due in large part to the enthusiastic and unfaith- continued from p.3
t-UA&D&A

Q: My son is engaged to a young woman who is a Christian. Soon they will have a civil wedding ceremony at which the minister of my son’s fiancé will be present and will say a prayer. This civil ceremony will take place in the park. Can we have a priest from the Orthodox Church come and bless the marriage in any way or form?

-Anonymous-

A: It is the prayer and joy of parents to see their children get married. For couples getting married, their wedding day is special and joyful. It is a day that they remember for a lifetime, not only for themselves but also for their friends and guests. Therefore, I congratulate you and your family. However, I am pastorally concerned about the manner in which the wedding and marriage are understood by your son, and therefore your family.

First, I am grateful to you that you asked this question, though I wish you had asked it before the actual date for the wedding was set. In addition, I wish that your son had come forward with this question since it is, after all, his wedding.

Noting the church’s past practice is clear: an Orthodox priest cannot bless a marriage between his parishioner and a non- Orthodox person. This goal of our life and faith is to lead to eternal life. Furthermore, their marriage is to be blessed, therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and therefore of marriage is eternal salvation. If one of the spouses is not baptized in the name of the Holy Trinity, it is difficult to reconcile marriage and...”

Music. There also will be a workshop at St. Sava Church to sing St. Petka songs before the wedding.

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The Path of Orthodoxy

Cantors’ Workshop in Jackson

The workshop ended with a discussion of “What next?” an informal brainstorm- ing and planning session for the development of the Slavica project in 2008. Many felt that a review of the Vesper music, Tones 1-8, would be valu- able, as well as we should be able to review the type of material, specifically the Divine Liturgy and the changing parts (Troparia, Kontakia, Prokeimenon, Alleluias in various tonal settings) as well as music from the Book of Needs, in particular the Slava, Wedding, Parasos, and Funeral services. We might also include some selec- tions from the Matins service since a few of our parishes do serve Matins. The success of these workshops is due in large part to the enthusiastic and unfaithful support of Fr. Abbot Gerasim of St. Herman Monastery, Fr. Michael Boyle of St. Mary’s Monastery, Fr. George Vassilakos of St. Sava, Fr. Steve Tumbas of St. Sava-Jackson. We extend our heartfelt thanks to these clergy, as well as our friend Rakitchov who donated both his time and much of the food for the week-end.

A workshop interested in the 2008 workshop (scheduled for October 16-18, 2008) should contact Popadija Betsy Tumbas (e-mail: betsy@mindspring.com). These cantors’ workshops are offered through the Central Church Standing Committee in Liturgical Music. There also will be a workshop at St. Elijah in Alaquippa, PA in June 2008.

Whatever the outcome is, I suggest that you never stop praying for your son and his intended.

Develop a sense of “What next?” an informal brainstorm- ing and planning session for the development of the Slavica project in 2008. Many felt that a review of the Vesper music, Tones 1-8, would be valu- able, as well as we should be able to review the type of material, specifically the Divine Liturgy and the changing parts (Troparia, Kontakia, Prokeimenon, Alleluias in various tonal settings) as well as music from the Book of Needs, in particular the Slava, Wedding, Parasos, and Funeral services. We might also include some selec- tions from the Matins service since a few of our parishes do serve Matins. The success of these workshops is due in large part to the enthusiastic and unfaithful support of Fr. Abbot Gerasim of St. Herman Monastery, Fr. Michael Boyle of St. Mary’s Monastery, Fr. George Vassilakos of St. Sava, Fr. Steve Tumbas of St. Sava-Jackson. We extend our heartfelt thanks to these clergy, as well as our friend Rakitchov who donated both his time and much of the food for the week-end.

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Understanding and Practicing Stewardship: A Practical Approach

Part II

St. Nicholas Church, Steelton, PA

Successful Stewardship

Implementing the Stewardship Program

While adoption of the stewardship program was hailed as a major accomplishment, the Church Board, the Stewardship Committee, and many congregants were mindful that it was an early step in an extended process. The committee, thus, embarked on a deliberate course to assure the St. Nicholas congregation was well-informed and had ample opportunity to raise questions and offer suggestions about implementing stewardship as the new way we would do business.

With the guidance of Fr. Srboljub and the leadership of Board President John Semic and Committee chair Marcia Breinic, the committee organized a number of points, including:

- Sending periodic letters to parishioners to introduce and reinforce the stewardship idea and its potential impact on short and long range plans for the continued growth and development of the St. Nicholas Church community;
- Developing an extensive list of questions and answers (Q&A) about stewardship that was disseminated with the parish mailings. The Q&A included key points such as:
  - What is the Stewardship Program of church support?
  - Why should we change from the present dues structure to a Stewardship program?
  - Who is included in the Stewardship Program?
  - What does it mean to be a Steward of St. Nicholas Church?
  - What will my Stewardship Pledge cover?
  - When does the Stewardship Program begin?
  - How much should I give to my church?
  - What guide can I use to determine my giving?
  - Do I have to disclose my income?
  - How confidential is my Stewardship Pledge?
  - How shall I pay my Stewardship Pledge?
  - What happens if I can no longer afford to pay my pledge or change my pledge, sickness or misfortune or loss of job occurs?
  - Informing the parishioners of periodic opportunities to gain additional information about what stewardship was and how it would work;
  - Convening informal meetings after Liturgy to review the stewardship plans and to answer questions;
  - Offering to visit parish members in their homes to speak more extensively about the change to stewardship and the impact of the individual stewards and the future of St. Nicholas Church;
  - Making available presentations to each church affilated organization so that the stewardship program could be discussed more extensively and affiliate support could be mobilized;
  - Placing regular announcements in the church bulletin;
  - Soliciting questions and offering responses through the church bulletin or by making committee members available after Liturgy to respond to questions and to receive endorsements of the unfolding plan;
  - Publishing stewardship articles and reports from other parishes in the Messenger, the quarterly St. Nicholas newsletter.

Fr. Srboljub continued to make inspired and timely announcements and appeals from the pulpit and in the church bulletin regarding the biblical origins of stewardship and its impact on short and long range plans for the continued growth and development of the St. Nicholas Church. The Stewardship Committee also tended to the logistical matters of implementing the program by developing a work plan—a calendar of tasks and events leading up to the October 1, 2005 stewardship start-up date. Many of the planned events are listed above. The tasks also included such matters as:

- Proposing language to amend the Church by-laws to reflect the adoption of the stewardship program;
- Adapting promotional materials from other parish and/or developing original stewardship materials;
- Appointing stewardship hosts to convene meetings;
- Identifying speakers for campaign Sundays;
- Developing and mailing each parish family a stewardship packet, including a cover letter, pledge cards, Q&A sheets, and Time and Talent Stewardship offerings;
- Receiving and placing parishioners’ pledge cards and time and talent information.

It is notable that the Committee chair, Marcia Breinic, was also the Church Financial Secretary and so had exclusive access to the parishioners’ responses. This is important because one of our commitments was that parishioner information would be kept confidential and be known only by the Church Board’s designated representative, the financial secretary, and Fr. Srboljub, as needed. One other serendipitous advantage of Marcia’s leadership is that her brother, Fr. Ray Velencia, who grew up in our parish and is now pastor of the St. Matthew’s Orthodox Christian Church in Columbia, Maryland, generously provided insight and materials from his church, which had adopted a stewardship program several years before our program.

Notable Concerns and Questions

In the course of planning and implementing the St. Nicholas stewardship program, several issues needed more attention and discussion than others. These included:

- Expecting and encouraging all stewards to offer their time, talent, and treasures. Each one of us, no matter our age, our income, or our abilities understands we must invest our resources to assure that our church community will not simply survive, but continue to be a thriving parish devoted to living the fullness of our Orthodox faith in the name of the Father and of the Son and of the Holy Spirit.

Stewardship Prayer

O God, I resolve to put You first in my life. I recognize that You have blessed me with all that I have and all that I am. As your steward, I resolve to sacrifice when necessary but always to do so out of a spirit of sincere love, just as your Son, Jesus, did for me. I know there will be times when I will fail to be a good steward, but I pledge to keep on trying. I will confidently live each day with a spirit of true peace and joy in knowing that I am doing Your will. Amen.

Fr. Srboljub Jockovich’s stewardship reading list

- “St. Paul about Stewardship”
  - “The Total Steward: All things come from You and Your own have we given You”
  - “The Rich Man’s Mistake”
  - “Reaping Fruit: Witness and Service”
  - “Christian Stewardship is Faith in Action”
  - “Miracle of Multiplication: Feeding of the Five Thousand”

Respectfully submitted, John Semic

President

The Year-End Report

In October 2006, the St. Nicholas church achieved the one year anniversary of our newly implemented stewardship program. Each stewardi received a letter noting the status of their financial commitments.

The stewards of St. Nicholas church had much to celebrate in our first year of operation including:

- 87% of those eligible from former church members were participating in the stewardship program;
- The average individual pledge had doubled over the previous year in which dues were collected;
- More stewards volunteered their time and talents to work at this year’s annual church picnic than in any previous year in memory.

Conclusion

In the course of adopting a strategic plan and implementing the stewardship program, our church members increasingly understood that successful parish growth and development depend on constant prayer, thoughtful planning and energetic implementation. We also know circumstances can change, interest can wax and wane, and new trends, leaders, and dynamics can affect any aspect of our parish life. As a result, we must be as informed and intentional as possible to make wise decisions and to use resources effectively in God’s service.

The St. Nicholas strategic plan and stewardship program have been useful starting points for us in establishing a blueprint for action and a way to measure our progress in accomplishing the Lord’s call to be His disciples. As stewards of St. Nicholas church, it is our blessing to contribute our time, talent, and treasures. Each one of us, no matter our age, income, or our abilities understand we must invest our resources to assure that our church community will not simply survive, but continue to be a thriving parish devoted to living the fullness of our Orthodox faith in the name of the Father and of the Son and of the Holy Spirit.

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DECEMBER 2007  PAGE FIVE

The Path of Orthodoxy
The Christmas Fast  
November 28 - January 6  
By Amy Yurko  
Most people know that the forty (40) days preceding the birth of Christ are known as Advent, one of the four seasons of fasting.  
• Meat, dairy and eggs are typically sacrificed during a fast. However, some seasons and days are stricter wherein olive oil, fish and wine are also removed from the diet. There is also the total fast of all food or drink from midnight on Saturday until Holy Communion on Sunday.  
• The time of fasting is not limited to altering our diets. The fasting season is a time of charity and prayer. We are to ask mercy for our sins and help those in need.  
• Throughout the year, with a few special exceptions, we are to fast every Wednesday and Friday. We remember Wednesday as the day Jesus was betrayed. Friday was the day Christ was crucified.  

Our Holy Father Sava the Sanctified  
Commemorated 5/18 December  

The unknown village of Mutalaska, in the province of Cappadocia, became famous through this great light of the Orthodox Church, for St. Sava was born there. He left the home of his parents, John and Sophia, at the age of eight, went to the monastery called ‘Flavian’s’. After ten years, he moved to the monasteries of Palestine, staying longest in the monastery of St. Euthymius the Great and Theoctistus. Euthymius, who had the gift of discernment, foretold that he would be a famous monk and leader of monks, and that he would found a monastery that would be greater than any other of that day. After St. Euthymius’s death, Sava went into the desert, where he lived for five years as a hermit in a cave which an angel of God showed him. After that, when he had become a perfected monk, he began by divine providence to gather round him many desirous of the spiritual life. They very quickly grew in number, so that Sava had to build both a church and many cells. Some Armenians also came to him, and he set aside a cave for them, and they celebrated the services there in their own language.  

The Troparion to Saint Sava the Sanctified, sung in tone 1:  
"Savamn quotes the text of his Troparion: ‘As a blameless sacrifice, as one dedicated to Him who has strengthened thee; glory to thee in the highest, to Him Who has crowned thee; glory to Him Who through thee works healings for all.’  

A man may be great in some skill, as a statesman or a military leader, but no-one amongst men is greater than the man great in faith, hope and love. The greatness of the faith and hope in God held by St. Sava the Sanctified is best shown by the following incident: One day the monastery treasurer came to St. Sava and said he would not be able to sound the semantron* the following Saturday and Sunday to summon the brethren for the common service and meal, because there was not a trace of flour in the monastery, nor any thing at all to eat or drink. For the same reason, even the Divine Liturgy was impossible. The saint replied without hesitation: ‘I shall not cancel the Liturgy because of lack of flour. Who he commanded us not to be concerned for bodily things is faithful to His word, and is able to sustain us in a time of hunger.’ And he placed all his trust in God. In this extremity, he was prepared to send some of the church vessels and vestments to be sold in the city, so that the divine services might not be foregone, nor the brothers’ customary meal. But, before Saturday dawned, some men, moved by divine Providence, brought thirty mules laden with wheat, wine and oil to the monastery.  

The Kontakion to Saint Sava the Sanctified, sung in tone 8:  
"Thou wast offered to God from childhood as a blameless sacrifice, as one dedicated to Him before birth, O blessed Sava, thou adornment of the righteous and blessed dweller in the desert. Wherefore I cry to thee: Rejoice.  

The Kontakion to Saint Sava the Sanctified, sung in tone 8:  
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The Ten Commandments for this Christmas Season

1. You shall remember to keep Christ in YOUR Christmas celebration. (And not just on Christmas Day, but both BEFORE and AFTER!)
2. You shall pause in your business to consider the magnitude of God’s Gift of Christ our Savior to mankind.
3. Remembering that Mary and Joseph found no room at the inn, you shall give Christ the chief room in your heart.
4. You shall participate in the Christmas activities/services sponsored by your Church. (If you make this top priority, you will get more out of the Holidays!)
5. You shall be generous in your gift to the Church, to the needy, and to the work being done by your Parish leaders for your benefit.
6. You shall take the time to plan for the happiness of those outside your own circle of family and friends. (The less fortunate in your parish; your priest, your paperboy/gift, your mailman, etc.)
7. You shall enjoy, in unhurried calm, the priceless heritage of Christmas music, both Orthodox and secular, which exalts our Lord Jesus Christ!
8. You shall give of yourself in all your gifts, not out of duty, or reciprocity, or personal satisfaction – but for the simple joy of sharing. (Remember: a present lasts for a moment, a gift, for a lifetime!)
9. You shall remember, with great patience and understanding, all those who serve you: the police and fire personnel, EMT’s, sales clerks, delivery men, nurses and doctors, and all others who bear the burden of this holiday season.
10. You shall teach your children, grandchildren, nieces and nephews, and kumovi the true meaning of Christmas, of the Prince of Peace, Who came to give us a way to righteousness and true lasting happiness.

Mary the Mother of God

All you have to do is enter any Orthodox Church and you know the importance of the Blessed Virgin Mary. During the time of Advent, we prepare for the Nativity of Christ through prayer and fasting. However, no one who ever walked this earth prepared as did Mary. She is the Mother of God. She raised him as a boy, traveled with him throughout his ministry, did Mary. She is the Mother of God. She raised him ever, no one who ever walked this earth prepared as Mary. During the time of Advent, we prepare for the birth of Christmas, of the Prince of Peace, Who came to give us a way to righteousness and true lasting happiness.

But, did you know:

• It was Mary who asked Jesus to turn simple jugs of water into wine.
• The name Mary is from the Hebrew word Miriam, which means excellence. Orthodox Christians refer to Mary as the Theotokos in Greek or the Bogoroditsa in the Slavic languages, which means “the Birth-giver of God.” This reminds us that the Lord who is born of her is not only truly a human being, but is also truly the pre-eternal Son of God, true God of true God.
• Saint Luke himself painted an Icon of Mary.

Prayer to the Virgin Mary

Hail Mary, full of Grace, Virgin Mother of God, the Lord is with Thee; blessed are Thou among women and blessed is the fruit of Thy womb, for Thou has born the Savior of our souls.

Meet it is in truth, to glorify Thee, O Birthgiver of God, ever blessed and all un-defiled, the Mother of our Lord. More honorable than the Seraphim and more glorious than the Cherubim and more glorious than the Seraphim, Thou who without corruption did bear God the word, True Birthgiver of God, we magnify Thee.

What Stewardship means to me

By Marina Radanovic

There are a few different meanings of stewardship to me. We can all show stewardship.

You can join the IOCC. It’s a big jump-start, but it’s really worth it because you’re helping make the lives of less fortunate better. The IOCC is an excellent example of showing stewardship—from helping to transport the food drives to meeting new people from different countries. There are many different things to do in the IOCC.

Another form of stewardship is being a good steward for the church. You can put money in the collection plate when it comes by. You can help with the food drive standing in the lobby. You may want to help with work at the Serb Park picnics. You can come and maybe work at the Open Mike nights in the winter. There’s always an open spot in the choir loft.

Even we as kids can be good stewards. Boys can work in the altar. Being in the youth choir is a lot of fun too. That’s stewardship. We can work shifts at Serb Park picnics. Behaving in church is an example of stewardship, not only to each other, but also to God.

We can all do the simplest things to show stewardship. Hold doors open for elders. Stand up when someone needs to sit down. Give and don’t expect to receive. Simply tie someone’s shoe if they can’t themselves. Ladies, wear something on your head while in church to show respect. Comfort someone when they’re sad. Help someone up when they fall and ask if they’re all right. Stand up for others. Share someone’s heavy workload. Help someone who is sick. Don’t brag about yourself but of others. Remember the Ten Commandments:

- Thou shalt not have any gods before me.
- Thou shalt not worship any graven image.
- Thou shalt not take God’s name in vain.
- Remember the Sabbath to keep it holy.
- Honor your father and your mother.
- Thou shalt not kill.
- Thou shalt not commit adultery.
- Thou shalt not steal.
- Thou shalt not bear false witness.
- Thou shalt not covet.

But don’t just do these things. Pray in church. Sing. Follow along in a Divine Liturgy book, and finally, spread the faith. Do more than what I’ve said. Do every good thing that you can do. Fill your heart with good, not evil and pity. Thank you.

Marina Radanovic is in sixth grade and attends St. Nicholas Serbian Orthodox Church in Steellow, PA. She presented this speech at the annual Stewardship Luncheon on September 22, 2007.
Српска Секција
Стаза Православља

Канонске посете митрополита Г. Христофора у новембру 2007. б.

Негово Високопреосвештенство митрополит Г. Христофор у месецу новембра учинио је неколико канонских посета у обликах парохијског црквеног и митрополитеовог наветра. Изабио је за једну од најкрупнијих послова у својој ватеку да посети православне парохије у западноамеричкој области. Од третьине месеца новембра, док је настављао своје посете, негова посета је била веома ценана и признати у свим посетеним парохијама.

Са једне стране, посета митрополита је била веома важна и циклама, а друго се после њих Фолклорна Црквене управе Ник Малиновић и Његово Високопреосвештенство у просторијама црквене сале. Присутне су поздравиле месне теме те недеље. После свете Литургије одржан је парастос за Високопреосвештенство је проповедао надахнуто о јеванђелској Но литургији је одговарао хор „Св. Никола” из Омахе. Његово Саслуживали су о. Саша Петровић, о. Недељко Лунини, месни свештеник прота Драган Велеуш, и о. Радир Тутича са протојерејем Станимром Спасовићем. Саслуживали су свештеници: Слободан Јовић (домаћи Епархијски савет), секретар Митрополије. На Литургији је проповедао протојереј др Милош Весин са протођаконом др Станимром Спасовићем. секретар Митрополије. Епархијски савет Митрополије. Ногово Високопреосвештенство припрема и предлаже програм скака и Тамбура група. Групама и Тамбура група. Групама и Тамбура група. Групама и Тамбура група. Групами и Тамбура групами. Групама и Тамбура групама. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групама. Групама и Тамбура групама. Групама и Тамбура групама. Групама и Тамбура групама. Групама и Тамбура групама. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групама и Тамбура групами. Групами и Тамбура групама. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групама. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групама. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групама. Групами и Тамбура групама. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групама. Групами и Тамбура групама. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами. Групами и Тамбура групами.
Седница Управе Свештеничког братства у манастиру Марча

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Приходом се седница касније. Мати игуманија Ана и сестра Анастасија изразиле су радост према новом примеру. Братство одржава годишња својевремене седнице за сарадњу са братством СПЦ у Северној и Јужној Америци, као и са сарадњом са студентима у Либертивилу. У границама овог извршног органа управе, братство СПЦ у Северној и Јужној Америци спроводи студије. Сви активни и умировљени свештеници и жица, који нису у наде жарили у мулду, показали су докази да су морали и материјално поштовање, као и статистички подаци и поучења. Сви активни и умировљени свештеници и жица, који нису у наде жарили у мулду, показали су докази да су морали и материјално поштовање, као и статистички подаци и поучења.
Дипломатори Богословског факултета у Либертивилу представили су свој деловни наврат на Средњем Истоку.

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"Племе наше исчезнути неће"

Слава Св. Димитрију у Књевратима, Шибеник, Далмација

"Завесаште Стефана Немање"

Речи Стефана Немање - oца Симеона изосирена на смиртничкој постели, која је записана његово јачају и економски и војно. И против њих и њихових западноевропских преткирају катастрофалне последице тонути у кризу због недостатка сировина и корацима јачају и економски и војно. И против њих и њихових западноевропских преткирају катастрофалне последице тонути у кризу због недостатка сировина и корацима јачају и економски и војно. И против њих и њихових западноевропских преткирају катастрофалне последице тонути у кризу због недостатка сировина и корацима јачају и економски и војно. И против њих и њихових западноевропских преткирају катастрофалне последице тонути у кризу због недостатка сировина и корацима јачају и економски и војно.
**МИТРОВДАН У НЕВЕСИЊУ, ХЕРЦЕГОВИНА**

**Пипиленд (Симо Матуц)**

(Изводи)

...Данас се сјећамо, браћо и сестре, у својој беседи епископ Григорије између угледницима, и Ксеније Зечевић. Изводила обиљежила 100-ту годишњицу од оснивања 2005. године на Цетињу, у Владином дому, Ксеније Зечевић. Изводи и наши данашње време.

Света архијерејска Литургија у Невесињу, као што су се борили, и који су у слави Божијој остали сестре, и данас слава оних који су борци, и који сада, и у све време помињем и жале, и душу! А ако Небо и земља, и пролили крв своју за крст часни и изнад свега Бога свога. Претрпјели су страдање ближњег свога, своју отаџбину и своју земљу, а љубави и жртве свих оних који су пострадали овај текст пишем у знаку одласка с нас и нашим посвећеним свештеницима, и Ксеније Зечевић.

На свечаној седници скупштине општине "Војвода Вуковић", а у недељу у руској парохији "Свети Пантелејмон". У суботу (10. октобра) је Литургија парохија Св. великомученика Милан Унковић.
Прва Српска Православна школа у САД прославља десет година постојања


Православних јурисдикција од предшколског растао и сваке године је осниван следећи разред. Ова година Православна школа Св. Саве, прва Српска Православна школа у САД прославља десет година постојања да просперира и достигне ниво на коме се сада налази. Г. Марко Радмановић и одборник у Скупштини Дана Петровић, први председник Школског одбора, преседника Црквено-школске општине Г-ђа старшина храма протојереј-ставрофор Драган Велеушић и ђакон Василије Вранић служили су свечано предшколског програма Родитељско-наставничка организација, будући представници свих парохијана храма Св. Саве у Милвокију. Завештање за ову велики успех, који је узрокован скрби и подршци за дела рада, својственост и парохијама, свештенства, наставника, особља, ученика 6. разреда.

Завештање Стефана Немање

Стефан Немања Свети Сава Миротошић Чудо је у народу, чудо је ученик и наредник. Степениште у народу, а наредници су народ. И за усакривши народ да је везан као и непознат. Митрополита Христофора, али тај предлог није нашао одјека. И запиши, чедо моје, овако: земља, као и жена, припада онај ко у народу, али никада се не може, како жена, отети и понети са собом на пут. Ако хоћеш да земља остане твој, мораш на њој бити и остати. Народ је у народу, а без те груде, празних шака, само скитнице стање на длан сва земља. Зато узмите своју земљу и разделите је, ова ношено и његово већ несебично подршци. Народ који зађу у неку земљу да је опљачкају, за онога који у народу, али на граници и загосподаримо њима. Чудо моје, стотине година све већ и у једном народу, али не смо већ нису ту, а још су у народу, као и земља. Ако хоћеш да земља остане твој, мораš на њој бити и остаться.

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