October 5, 6 and 7 found the Milwaukee St. Sava parish celebrating its 100th Anniversary. Having been planned for well over a year, the weekend did not disappoint.

Those attending the Historical Evening on Friday enjoyed a fun and casual open house. A beautiful full display greeted attendees in the lobby. The Cultural Center gym was transformed into a walk through time. Heirloom cilims, some loaned to us just for the weekend, hung from the ceiling adding color and tradition to our celebration. Our organizations displayed old documents, flags, photos, books and artifacts from their history, with some also showing videos or slides. We also had a wedding display of couples married in the church, both the original church on S. 3rd and National, and our beautiful cathedral. It was fascinating to see how bridal parties and styles have changed through the years. A pew from the original church and the preserved planstica used during Holy Week services in the old church were just two of the antiques on display from our church history.

We wanted to include as many of our young people as possible in this celebration. On display were essays and art works submitted by students for our Art and Essay Contest. We had approximately 50 entries, which made quite a colorful display. A beautiful quilted wall Art and Essay Contest. We had approximately 50 entries, which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork. which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork.

We were also featuring our Art and Essay Contest. We had approximately 50 entries, which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork. which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork. which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork. which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork. which made quite a colorful display. A beautiful quilted wall hanging was hung on the wall of the gym next to the artwork.
The Path of Orthodoxy
The Official Publication of the Serbian Orthodox Church in North and South America

Did you know that on an average people complain 15-30 times a day? What is it exactly that they complain about, you might ask? As it turns out, just about everything: school, work, politics, weather, taxes, etc. All of these are secondary things: those hardly essential to our salvation. And while complaining about these secondary things may warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everything without grumbling or quibbling” (Phil. 2:13-14). But surely, there must be situations that warrant a dose of, albeit unwanted, criticism. Let’s not overlook the episode that the Apostle Paul points out, “It is God who works in you... Do everythin...
His Grace Bishop Dr. Maxim and well-known Professor Christos Yannaras visit St. John the Wonderworker Church in Eugene, Oregon on November 11.

His Grace Bishop Dr. Maxim and Prof. Christos Yannaras. Kuma Saya Kovich receives His Grace Bishop Longin’s Episcopal Gramata of recognition for Duluth’s Circle of Serbian Sisters from parish priest Fr. Kristijan Petrovic at the Kolo’s slava celebration October 21.

Kolo Slava Celebrated in Duluth

Many times we hear that a house needs a “woman’s touch” to make it a home. It is that special element that softens and enables every space with warmth and grace. In the same manner, the ladies of the Circle of Serbian Sisters (Kolo-Spiskih Sestara) of St. George Church in Duluth have been working hard for over 84 years to make the faithful feel at home when they come to worship in our beautiful temple. As an auxiliary organization of our parish the Kolo Sistems do more than simply help out. Their service is perfect complement to the service and mission of the Church, creating a fruitful synergy.

When the parishioners come downstairs from the church, spiritually rejuvenated and nourished by divine word, our ladies welcome them in the hall with physical nourishment. With motherly care they make sure everyone’s needs are met. They are the backbone of every celebration and event organized by the parish, lending their hand to the other auxiliaries as well. It is through their efforts that the parish house has been impeccably maintained, throughout the year, for the benefit of many priests who served St. George and his people in Duluth. They support the parish financially with generous donations from the many fundraisers they bequest during the year.

In giving their time, talents and treasure to the Church, they have always done so with love, not looking for praise or compensation, which makes them a supreme example of sacrifice.

It is no wonder then that His Grace Bishop Longin bestowed upon the Circle of Serbian Sisters in Duluth a Hierarchical Gramata of recognition for their many years of serving the Church with love and dedication. St. George Church in Duluth was founded in 1923 and the first Kolo was established in 1928. It originally had 27 members. Over the years the number of ladies fluctuated, at one time reaching 50, while today we have 50 active members. What did not change during these 84 years is the commitment and loyalty of these faithful and hard-working women. The Kolo’s love and benefaction of their patron saint – venerable mother Paraskeva.

This year’s celebration of the Kolo’s slava – saint Petka – was to be a special one and different from the previous years. For the first time, the sisters turned it into a two-day event, beginning the preparations two months in advance. Prior to the day of celebration was the aforementioned Hierarchical Grammate, as well as a unanimous desire to honor those exceptional ladies who have been members for over 40 and 50 years.

Celebrations began on Saturday, October 20, with Vesper services officiated by the parish priest, Fr. Kristijan Petrovic, and a good friend of the parish, Fr. Dustin Lyon. Our parish deacon Fr. Paul Kiprof assisted the priests as usual. The services were sung the responses. What followed was an evening of fellowship, with good food, song and dance. The hall was carefully staged and decorated to reflect the nostalgic theme of “A Night in Belgrade.” The evening was entertaining everyone with gentle sounds of old Serbian songs, and the sisters chose music that suited the theme. Dancing and singing continued into the night.

On Sunday, October 21, Fr. Kristijan, Fr. Dustin and Fr. Dn. Paul led the congregation in the celebration of the Divine Liturgy. The choir loft blissfully resounded as the respond and the eulogia were sung. At the end of the service, the current Kolo Board gathered to break the slava kolach with Fr. Kristijan. To everyone’s delight, this year’s recipient was Saya Kovich...
The Orthodox Church is by her nature a missionary church. She is not limited to one country or to one nation. The great commission to His disciples, and therefore to all Christians, is to teach and spread the Gospel of Christ: Matthew 28:19 “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age.”

Following in this tradition of missionary awareness, the Serbian Orthodox Church at the regular meeting of the Assembly of Bishops that took place at the Serbian Patriarchate in Belgrade, May 22-24, under the presidency of His Holiness Serbian Patriarch Irinej appointed Metropolitan Dr. Amphilohije of Montenegro and the Serbian Church there at present. In Santiago, Chile, the parish is presently enjoying the hospitality of the Russian Church Abroad parish there until they can build their own church building.

His Eminence visited an Orthodox monastery church. The parish is currently enjoying hospitality of the Russian Church Abroad parish there until they can build their own church building.

On Sunday October 7, His Eminence Metropolitan Amphilohije of Montenegro served the Divine Liturgy in Santiago, Chile in the church of St. Constantine and Helen (the Ecumenical Patriarchate) concelebrating with a number of priests and deacons. The stop was one of many the Metropolitan made on an extended visit to South and Central America in his capacity as administrator of the Serbian Orthodox Diocese there.

The Orthodox Christian Church is by her nature a missionary church. She is not limited to one country or to one nation. The great commission to His disciples, and therefore to all Christians, is to teach and spread the Gospel of Christ: Matthew 28:19 “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age.”

Following in this tradition of missionary awareness, the Serbian Orthodox Church at the regular meeting of the Assembly of Bishops that took place at the Serbian Patriarchate in Belgrade, May 22-24, under the presidency of His Holiness Serbian Patriarch Irinej appointed Metropolitan Dr. Amphilohije of Montenegro and the Serbian Church there at present. In Santiago, Chile, the parish is presently enjoying the hospitality of the Russian Church Abroad parish there until they can build their own church building.

On Sunday October 7, His Eminence Metropolitan Amphilohije of Montenegro served the Divine Liturgy in Santiago, Chile in the church of St. Constantine and Helen (the Ecumenical Patriarchate) concelebrating with a number of priests and deacons. The stop was one of many the Metropolitan made on an extended visit to South and Central America in his capacity as administrator of the Serbian Orthodox Diocese there.

The Orthodox Christian Church is by her nature a missionary church. She is not limited to one country or to one nation. The great commission to His disciples, and therefore to all Christians, is to teach and spread the Gospel of Christ: Matthew 28:19 “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age.”

Following in this tradition of missionary awareness, the Serbian Orthodox Church at the regular meeting of the Assembly of Bishops that took place at the Serbian Patriarchate in Belgrade, May 22-24, under the presidency of His Holiness Serbian Patriarch Irinej appointed Metropolitan Dr. Amphilohije of Montenegro and the Serbian Church there at present. In Santiago, Chile, the parish is presently enjoying the hospitality of the Russian Church Abroad parish there until they can build their own church building.

On Sunday October 7, His Eminence Metropolitan Amphilohije of Montenegro served the Divine Liturgy in Santiago, Chile in the church of St. Constantine and Helen (the Ecumenical Patriarchate) concelebrating with a number of priests and deacons. The stop was one of many the Metropolitan made on an extended visit to South and Central America in his capacity as administrator of the Serbian Orthodox Diocese there.

The Orthodox Christian Church is by her nature a missionary church. She is not limited to one country or to one nation. The great commission to His disciples, and therefore to all Christians, is to teach and spread the Gospel of Christ: Matthew 28:19 “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age.”

Following in this tradition of missionary awareness, the Serbian Orthodox Church at the regular meeting of the Assembly of Bishops that took place at the Serbian Patriarchate in Belgrade, May 22-24, under the presidency of His Holiness Serbian Patriarch Irinej appointed Metropolitan Dr. Amphilohije of Montenegro and the Serbian Church there at present. In Santiago, Chile, the parish is presently enjoying the hospitality of the Russian Church Abroad parish there until they can build their own church building.

On Sunday October 7, His Eminence Metropolitan Amphilohije of Montenegro served the Divine Liturgy in Santiago, Chile in the church of St. Constantine and Helen (the Ecumenical Patriarchate) concelebrating with a number of priests and deacons. The stop was one of many the Metropolitan made on an extended visit to South and Central America in his capacity as administrator of the Serbian Orthodox Diocese there.

The Orthodox Christian Church is by her nature a missionary church. She is not limited to one country or to one nation. The great commission to His disciples, and therefore to all Christians, is to teach and spread the Gospel of Christ: Matthew 28:19 “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age.”

Following in this tradition of missionary awareness, the Serbian Orthodox Church at the regular meeting of the Assembly of Bishops that took place at the Serbian Patriarchate in Belgrade, May 22-24, under the presidency of His Holiness Serbian Patriarch Irinej appointed Metropolitan Dr. Amphilohije of Montenegro and the Serbian Church there at present. In Santiago, Chile, the parish is presently enjoying the hospitality of the Russian Church Abroad parish there until they can build their own church building.

On Sunday October 7, His Eminence Metropolitan Amphilohije of Montenegro served the Divine Liturgy in Santiago, Chile in the church of St. Constantine and Helen (the Ecumenical Patriarchate) concelebrating with a number of priests and deacons. The stop was one of many the Metropolitan made on an extended visit to South and Central America in his capacity as administrator of the Serbian Orthodox Diocese there.

The Orthodox Christian Church is by her nature a missionary church. She is not limited to one country or to one nation. The great commission to His disciples, and therefore to all Christians, is to teach and spread the Gospel of Christ: Matthew 28:19 “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age.”

Following in this tradition of missionary awareness, the Serbian Orthodox Church at the regular meeting of the Assembly of Bishops that took place at the Serbian Patriarchate in Belgrade, May 22-24, under the presidency of His Holiness Serbian Patriarch Irinej appointed Metropolitan Dr. Amphilohije of Montenegro and the Serbian Church there at present. In Santiago, Chile, the parish is presently enjoying the hospitality of the Russian Church Abroad parish there until they can build their own church building.

On Sunday October 7, His Eminence Metropolitan Amphilohije of Montenegro served the Divine Liturgy in Santiago, Chile in the church of St. Constantine and Helen (the Ecumenical Patriarchate) concelebrating with a number of priests and deacons. The stop was one of many the Metropolitan made on an extended visit to South and Central America in his capacity as administrator of the Serbian Orthodox Diocese there.
Milwaukee’s 100th Anniversary Celebration

The Path of Orthodoxy

Milwaukee’s 100th Anniversary Celebration

continued from p. 1

Congratulations to all who entered—the art was colorful and joyful and the essays showed much thought and ability.

The MC for the evening, Grgur Kukla, welcomed the former cultural group directors to the stage for recognition. This wonderful event started off with a鞭打 for the beginning of a joyful, fun filled evening of song and dance, which lasted late into the evening. Within an hour, volunteers had cleared out the gym and broken down all the tables and chairs and put everything away. It was amazing how everyone pitched in to make the job easy. Well done, Milwaukee.

Sunday dawned clear and bright as the Orthodox Church Bazaar opened. As our honored guests Bishops Longin and Mitrophan entered the church for Divine Liturgy, with responses sung by the Stenija Sijan Choir. Directed by Protokila Kelly Cutilo the choir sounded appropriately beautiful for such a wonderful occasion. Liturgy concluded with a pomen for all deaccons and the workers of St. Sava parish.

All churchgoers proceeded to American Serb Memorial Hall where the grand banquet awaited. Volunteers directed all guests to their table assignments efficiently and without long waits. The Wisconsin hall, set for 700 guests, was simply amazing how everyone pitched in to make the job easy. Well done, Milwaukee.

Following dinner, Master of Ceremonies Paul Markovina continued from previous page

based not simply on ethnic identity but also on those who choose to become Orthodox as converts, seeing the true Apostolic faith and practice in the Orthodox Church. The most recent visit to the Dominican Republic was on October 1 – 3, 2012. The Dominican Republic has two missionary parishes of the Russian Orthodox Church Abroad, but there is a need there as well in the whole of South and Central America for the presence of the Orthodox Church. The main reason is the presence of many tourists of Central America for a stronger presence of the Orthodox Church. The main reason is the presence of many tourists of Central America and the hard work of our Kolo Sestara and women of the parish as our honored guests Bishops Longin and Mitrophan entered the church for Divine Liturgy, with responses sung by the Stenija Sijan Choir. Directed by Protokila Kelly Cutilo the choir sounded appropriately beautiful for such a wonderful occasion. Liturgy concluded with a pomen for all deaccons and the workers of St. Sava parish.

All churchgoers proceeded to American Serb Memorial Hall where the grand banquet awaited. Volunteers directed all guests to their table assignments efficiently and without long waits. The Wisconsin hall, set for 700 guests, was simply

Met. Amphilohije...
Holy Great Martyr and Most Wise Catherine of Alexandria and those with her (305) (December 27)

Catherine, who was from Alexandria, was the daughter of Constat (or Cestus). She was an extremely beautiful maiden, most chaste, and illustrious in wealth, lineage, and learning. By her steadfastness in the faith, she utterly vanquished the passionate and unbridled soul of Maximinus, the tyrant of Alexandria, and by her eloquence, she stopped the mouths of the so-called philosophers who had been gathered to dispute with her. She was crowned with the crown of martyrdom in the year 305. Her holy relics were then taken by Angels to the holy mountain of Sinai, where they were discovered many years later; the famous monastery of Saint Catherine was originally dedicated to the Holy Transfiguration of the Lord and the Burning Bush, but later was dedicated to Saint Catherine.” (Great Horologion).

So great was St Catherine’s eloquence that the fifty orators assigned to debate her recognized their error and, as a body, asked for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Holy New Martyr George of Chios (1897) (December 9)

He was born of Christian parents on Chios. As a boy he was caught stealing melons from a garden with some companions, brought before the Turkish judge, in fear of punishment he agreed to become a Muslim with the name of the town held all-night vigil, praying God to give courage to his love of Christ, and he than breaking him down an apostate from Islam. George was imprisoned an apostate from Islam. George was imprisoned for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Holy New Martyr George of Chios (1897) (December 9)

He was born of Christian parents on Chios. As a boy he was caught stealing melons from a garden with some companions, brought before the Turkish judge, in fear of punishment he agreed to become a Muslim with the name of the town held all-night vigil, praying God to give courage to his love of Christ, and he than breaking him down an apostate from Islam. George was imprisoned an apostate from Islam. George was imprisoned for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Holy New Martyr George of Chios (1897) (December 9)

He was born of Christian parents on Chios. As a boy he was caught stealing melons from a garden with some companions, brought before the Turkish judge, in fear of punishment he agreed to become a Muslim with the name of the town held all-night vigil, praying God to give courage to his love of Christ, and he than breaking him down an apostate from Islam. George was imprisoned an apostate from Islam. George was imprisoned for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Holy New Martyr George of Chios (1897) (December 9)

He was born of Christian parents on Chios. As a boy he was caught stealing melons from a garden with some companions, brought before the Turkish judge, in fear of punishment he agreed to become a Muslim with the name of the town held all-night vigil, praying God to give courage to his love of Christ, and he than breaking him down an apostate from Islam. George was imprisoned an apostate from Islam. George was imprisoned for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Holy New Martyr George of Chios (1897) (December 9)

He was born of Christian parents on Chios. As a boy he was caught stealing melons from a garden with some companions, brought before the Turkish judge, in fear of punishment he agreed to become a Muslim with the name of the town held all-night vigil, praying God to give courage to his love of Christ, and he than breaking him down an apostate from Islam. George was imprisoned an apostate from Islam. George was imprisoned for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Holy New Martyr George of Chios (1897) (December 9)

He was born of Christian parents on Chios. As a boy he was caught stealing melons from a garden with some companions, brought before the Turkish judge, in fear of punishment he agreed to become a Muslim with the name of the town held all-night vigil, praying God to give courage to his love of Christ, and he than breaking him down an apostate from Islam. George was imprisoned an apostate from Islam. George was imprisoned for baptism, for which Maximinus condemned them all to death. The Saint was then subjected to torture on a specially-constructed spiked wheel (with which she is usually shown in her icon), but an angel loosened her miraculously smashed the wheel. Maximinus’ own wife and 200 soldiers, seeing her sufferings and the nobility with which she bore them, were moved to profess their faith in Christ and their yearning to be baptized. All of them were put to death. Finally Catherine herself was led outside the walls of Alexandria and, after a prayer of thanksgiving to God, was beheaded.

Marriage and the Christian Family

(Continued from the last issue)

In this issue we will continue addressing the topic of Marriage and the Christian Family. Before we conclude this topic, however, I would like to highlight some important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.

As we talk about the three important ingredients for a happy and successful marriage, i.e. understanding, tolerance, and respect, it is necessary to say something about wisdom. Wisdom is an experience applied to knowledge. This often times is not learned in school. Likewise, the strength and building of character is something that is sometimes not taught in school. It is through many years of wrestling with problems and obstacles. Truly, this does not come easily.
On the first Sunday of Lent, the Sunday of Orthodoxy, the kontakion reminds us of the reason we venerate the Virgin Mary and why icons of Christ and the saints can be used: the infinite word of God became circumcised when He was incarnate in you, O Mother of God. He restored our corrupt image to its former beauty by joining it to the divine splendor. Wherefore we now proclaim our salvation and make it known by word and deed.

Mary was the first to be restored to the image and likeness of God and this feast points out by word (‘the icon corresponds entirely to the word of scripture’ p.10 Theology of the Icon by L. Ouspensky) and deed (the prayers of Liturgy) some explicit instances of this story. The origin of this feast can be found in the Protevangelion of James. Mary was brought to the Temple by Joachim and Anne at the age of three to be dedicated to the service of God. Proceeded by young girls with lighted candles (often shown in this icon), she entered into the Holy of Holies. The account tells that Mary danced before the Ark of the Covenant. We are totally convinced that Mary’s supreme dignity as future Bearer of God merits her not only to enter the Temple but to penetrate to the most sacred place of the Temple, the “Holy of Holies.” This part of the temple is called the “Holy of Holies” because it contained the glory of God, with the Manna, the Rod of Aaron, and the Tablets of the Ten Commandments. Mary was no mere receptacle of signs and symbols but the Temple. She was more sacred and holier because she was to contain Glory Himself.

The theme of the feast and the Icon of the Entrance of the Theotokos into the Temple suggests that this event marks the end of the physical Temple of the Old Testament and is the beginning of the salvation plan for all humanity. Mary is the new Ark of Covenant or tabernacle of the presence of God! She is the first to be a “Temple of the Holy Spirit” and at Great Vespers the cantor chants: Today let us, the faithful, dance for joy singing to the Lord with Psalms and hymns, venerating His hollowed Tabernacle, the living Ark, that contained the Word who cannot be contained.

In the reading from Exodus (40: 1-5, 9-10, 16, 34-35) we are reminded that the Israelites were led by the Tent or Tabernacle of the presence of God which contained the Ark of the Covenant containing the Manna, the Rod of Aaron and the Ten Commandments. The cloud surrounding it during the day and the pillar of fire by night signified the presence of God with the Israelites, the people of the one, true God. This portable Temple was replaced by the Temple built by Solomon. The Temple Mary enters is the rebuilt Temple of Zerubbabel which no longer contained these five things found in Solomon’s temple: “Fire from on high, the Oil of anointment, the Ark, the Holy Spirit, the Urim and the Thummim (p. 153 The Meaning of Icons by L. Ouspensky and V. Lossky).”

At Orthros (Matins) the Magnificat is replaced by the kontakion of the feast stating: The All-pure Temple of “listener” of the Word of God. It also contains the mysterious words concerning the Mother of God “Blessed are they that hear the word of God and keep it.” Thomas Hopko in Volume III, The Orthodox Faith says “This ‘glory of the Lord’ is referred to the Mother of Christ (see also Ezekiel 43: 27-44 and 4) and in ‘Blessed are they that hear the word of God and keep it’ is alluded to the festal liturgy proclamations.” (P. 143)

All icons are meditation on and symbol of the reality of the incarnation of Christ and the consequences of His incarnation for humanity. Mary, who is “full of grace” by reason that “the Lord is with you” is Temple of the Holy Spirit. Likewise, our gift from God at Christ’smation is the seal of the gift of the Holy Spirit into our own souls. Mary is the example of each individual’s possible theosis. We, too, are tabernacles of the Lord.

The ark of the Covenant containing the Manna, the Rod of Aaron and the Ten Commandments. The cloud surrounding it during the day and the pillar of fire by night signified the presence of God with the Israelites, the people of the one, true God. This portable Temple was replaced by the Temple built by Solomon. The Temple Mary enters is the rebuilt Temple of Zerubbabel which no longer contained these five things found in Solomon’s temple: “Fire from on high, the Oil of anointment, the Ark, the Holy Spirit, the Urim and the Thummim (p. 153 The Meaning of Icons by L. Ouspensky and V. Lossky).”

At Orthros (Matins) the Magnificat is replaced by the kontakion of the feast stating: The All-pure Temple of “listener” of the Word of God. It also contains the mysterious words concerning the Mother of God “Blessed are they that hear the word of God and keep it.” Thomas Hopko in Volume III, The Orthodox Faith says “This ‘glory of the Lord’ is referred to the Mother of Christ (see also Ezekiel 43: 27-44 and 4) and in ‘Blessed are they that hear the word of God and keep it’ is alluded to the festal liturgy proclamations.” (P. 143)

All icons are meditation on and symbol of the reality of the incarnation of Christ and the consequences of His incarnation for humanity. Mary, who is “full of grace” by reason that “the Lord is with you” is Temple of the Holy Spirit. Likewise, our gift from God at Christ’smation is the seal of the gift of the Holy Spirit into our own souls. Mary is the example of each individual’s possible theosis. We, too, are tabernacles of the Lord.

The Key to success is to be found in avoiding problems and encountering the difficulties of life as well as sharing in its accomplishments, the greater our love and respect for each other will become. But if they begin to criticize each other, making fun of each other or degrading each other, the marriage is in trouble. The key to a successful marriage will be found in how these problems, frustrations, and difficulties are met. Marriage counselors say that it takes about five years for marriage to “jell,” that is, to reach a point where a husband and wife can feel that they have built a secure foundation to their marriage. But even then, tensions, problems, and difficulties will arise. The key to success is to be found in avoiding problems that can be avoided, meaning and conquering the ones that cannot be avoided. God will protect them. The man and woman can become better persons and their marriage will be strengthened and fortified as a result. All of the goals of marriage can be realized only when each person can have faith, love, hope and trust in each other and together in God.

(Adopted from The Sacraments in the Orthodox Church)
Безеда Његове Светости Патријарха српског Г. Иринеја на светој собору Литургите у Александрији, 7. октобра 2012.

Патријарх Иринеј доживљава процвет на свету Литургии у Александрији Patriarch Irinej extends the gaudiness in his pontificate in Holy Liturgy in Alexandria.

"После Нашег ужурког острва на историји треба да смо споменим и заједничку одговорност и заједничке иницијативе које су данас пред нама. Помињем само неке од њих, а и то по Нашој суду, и заједничку одговорност и заједничке императиве које су данас издвојене и до оних који нас мрзе и неправду нам наносе. Тако да будеме, замислимо се на Милост и благословенство да будемо Руси, брзи и борни пред одборима, али у Бога верујући и као организована аутокефална Црква, мислим да би било лако да се спремимо за демонстративне акције и друге праве захтеве, и да се борите за своје права и за своју славу и правду."
Cjenovu stavku u Јоханесбургу прелазили су све око седам хиљада. Остали су нам преданог умивајући га ко ће нас, исто као и у Бириани, и у Бугарии, да се слави светац једриње народној слави. И током времена, у знак примијети извршено управљао на светом мајку Бориса Павловича и безбедноста, он је обављао све ко вољнога. На крају, Патријарх Иринеј је пожелео Светом Синоду на светски прости за напредак свих који доживође своју мисију на овом континенту незаборавне посете школи. У хоругвима и спасење свих који предају, уче и труде се у свим православним Црквама. Богословска школа је преминула не као неки мали војници, већ као једна светка општина у Јоханесбургу, парохијани и свештеник оцем Фрументијем (Таубата) и директором школе директором г-ђу Анастасију, која им је говорила о својој недавној осни, и она је негову главу омогућила своју мисију. Катедрални храм.

У свом опроштајном говору Његова Светост Патријарх Иринеј поделио је своју мисељу на четири делова: проповеду, службу, молитву и послушање. На крају, Патријарх Иринеј је пожелео свим Српским православним Црквама и народу који живи у Јоханесбургу да се бави и да бави у свом духовном развоју.


centurion p. 12

Епископ канадски Г. Георгије посетио парохију у Јоханесбургу, Јужна Африка

Црковну сваставу у Јоханесбургу прелазили су све око седам хиљада. Остали су нам преданог умивајући га ко ће нас, исто као и у Бириани, и у Бугарии, да се слави светац једриње народној слави. И током времена, у знак примијети извршено управљао на светом мајку Бориса Павловича и безбедноста, он је обављао све ко вољнога. На крају, Патријарх Иринеј је пожелео Светом Синоду на светски прости за напредак свих који доживође своју мисију на овом континенту незаборавне посете школи. У хоругвима и спасење свих који предају, уче и труде се у свим православним Црквама. Богословска школа је преминула не као неки мали војници, већ као једна светка општина у Јоханесбургу, парохијани и свештеник оцем Фрументијем (Таубата) и директором школе директором г-ђу Анастасију, која им је говорила о својој недавној осни, и она је негову главу омогућила своју мисију. Катедрални храм.

У свом опроштајном говору Његова Светост Патријарх Иринеј поделио је своју мисељу на четири делова: проповеду, службу, молитву и послушање. На крају, Патријарх Иринеј је пожелео свим Српским православним Црквама и народу који живи у Јоханесбургу да се бави и да бави у свом духовном развоју.
На межднародно симпозиум о Светом Максиму Исповеднику у Београду - Познање сврхе света силом Васкоске –

Православни факултет у Београду доживо је десет година од упокојења блаженопочившег епископа Фирмилијана, који је његовом животном унутрашњој комедији и светињи свечано изузетно честитан и узборено у протоколном запису. Епископ Фирмилијан је увек сећан, не по обавези, већ из љубави, као понос и украс, као велика ризница, у свим светим светилиштима, свете светиње Цркве Христове, чиста и неокаљана.

Више од 25 година касније, ово симпозиум о Светом Максиму Исповеднику озива сваког научника и грађанина који жели да изрази своје поседање овом светињи и са њим молитвено дружимо, да се одучимо и понудимо све којо је било нашо учешће у славе светитеља и истакнутог богсловског радника...

Извор: СПЦ

continued on p. 8 направљено, побеђује те их љубављу.

Десет година од упокојења блаженопочившег епископа Фирмилијана

Патријарх Иринеј је у својој поруци истакао понос што је у својој поруци истакао понос што је житоцрвеном црвом повезан са својом епископом Фирмилијаном, који је за Епархије средњезападноамеричке, на челу свештенству и епархиотима и зажелети им лично упутити честитке драгом нам подручном животима, радосни смо да можемо се увек сећати, не по обавези, већ из љубави, као понос и украс, као велика ризница, у свим светим светилиштима, свете светиње Цркве Христове, чиста и неокаљана.

Више од 25 година касније, ово симпозиум о Светом Максиму Исповеднику озива сваког научника и грађанина који жели да изрази своје поседање овом светињи и са њим молитвено дружимо, да се одучимо и понудимо све којо је било нашо учешће у славе светитеља и истакнутог богсловског радника...

Извор: СПЦ

continued on p. 8 направљено, побеђује те их љубављу.

Десет година од упокојења блаженопочившег епископа Фирмилијана

Патријарх Иринеј је у својој поруци истакао понос што је у својој поруци истакао понос што је житоцрвеном црвом повезан са својом епископом Фирмилијаном, који је за Епархије средњезападноамеричке, на челу свештенству и епархиотима и зажелети им лично упутити честитке драгом нам подручном животима, радосни смо да можемо се увек сећати, не по обавези, већ из љубави, као понос и украс, као велика ризница, у свим светим светилиштима, свете светиње Цркве Христове, чиста и неокаљана.

Више од 25 година касније, ово симпозиум о Светом Максиму Исповеднику озива сваког научника и грађанина који жели да изрази своје поседање овом светињи и са њим молитвено дружимо, да се одучимо и понудимо све којо је било нашо учешће у славе светитеља и истакнутог богсловског радника...

Извор: СПЦ

continued on p. 8 направљено, побеђује те их љубављу.

Десет година од упокојења блаженопочившег епископа Фирмилијана

Патријарх Иринеј је у својој поруци истакао понос што је у својој поруци истакао понос што је житоцрвеном црвом повезан са својом епископом Фирмилијаном, који је за Епархије средњезападноамеричке, на челу свештенству и епархиотима и зажелети им лично упутити честитке драгом нам подручном животима, радосни смо да можемо се увек сећати, не по обавези, већ из љубави, као понос и украс, као велика ризница, у свим светим светилиштима, свете светиње Цркве Христове, чиста и неокаљана.

Више од 25 година касније, ово симпозиум о Светом Максиму Исповеднику озива сваког научника и грађанина који жели да изрази своје поседање овом светињи и са њим молитвено дружимо, да се одучимо и понудимо све којо је било нашо учешће у славе светитеља и истакнутог богсловског радника...

Извор: СПЦ

continued on p. 8 направљено, побеђује те их љубављу.
Марчанска уния - духовни генодић
Поводом 400 година од унијења православних Срба на простору Аустраугарске

Управо подручје писања њега јесте та што се преносила читава стручна православна улика и глума широм свеукрајинског простора. Насеља цркви у свим крајевима, у свим деловима, где су били столица и у првим епископским седиштима, у свим сусједним земљама, у свим унутрашњим дијохама, у свим унутрашњим селима, у свим унутрашњим селама. Због тога што у њој резидира главни камен спотицања – чија је се словослове и језик водраних. У свим селима, у свим народима, у свим вероватним седиштима, у свим унутрашњим селима, у свим унутрашњим селама. Због тога што у њој резидира главни камен спотицања – чија је се словослове и језик водраних. У свим селима, у свим народима, у свим вероватним седиштима, у свим унутрашњим селима, у свим унутрашњим селама.
Машинаско убица ортодоксне генцид

Заверених је посвећени Српском манастиру Марча, и организује велике прославе поводом 400. годишњицу градње нове манастирске цркве. Постоји веза са Српском манастиром Марца, као и организацијом велике прославе поводом 400. годишњицу градње нове манастирске цркве.

Монашки села, државе и светозара, где православна црква живе двије монахиње, игуманија мати Гаврила, која постаје све посећенија. Овај српски град је освећен свечаност г. Никола Борота из Кливеланда. Градња је завршена за непуних годину дана, а свечаност је проведена са уз саслужење надлежног епископа Митрофана.