Consecration of St. Demetrius Church in Des Moines, Iowa

August 31, 2013 turned out to be a special day in the lives of Serbs in Des Moines: our church St. Demetrius—the only Serbian Orthodox Church in Iowa—was consecrated by His Grace Bishop Longin, assisted by parish administrator Fr. Aleksandar Bugarin and visiting clergy. The truly joyous event was a dream that came true for the small mission parish that had its beginnings over a decade earlier.

In the late 90’s a group of new immigrants from the former Yugoslavia who had settled in Des Moines wanted to have their own place of worship. Many church furnishings, icons, service books, vestments were donated by the following Serbian Orthodox communities and observers from the Roman Catholic Church.

In October 2010 a small Protestant Church, serving monthly liturgies at the Greek Church and to work with Fr. Aleksandar as the administrator of the parish, to the Diocese, and Fr. Aleksandar Bugarin of St. George Church in Kansas City began visiting the community. On March 31, 2002, Fr. Alek conducted the first Serbian Orthodox church service at the St George Greek Orthodox Church in Des Moines, IA. In 2004, he collected a list of approximately 60 families who asked to have a mission parish. The late Metropolitan Christopher came to St George Greek Orthodox Church in DM in August 14, 2004 and granted this.

The church was consecrated by Bishop Longin on August 31, 2013 in a ceremony that was attended by invited clergy, representatives of the local Serbian community, and many local residents. The ceremony was led by Bishop Longin, who delivered a sermon in both English and Serbian.

The consecration of St. Demetrius Church was a significant event for the Serbian Orthodox community in Des Moines. It represented a milestone in the church’s history and was a source of pride for its members. The church has since become a vital hub for the Serbian Orthodox community in Iowa, offering services, community events, and other activities that support the spiritual and social needs of its members.
**The Path of Orthodoxy**

**The Official Publication of the Serbian Orthodox Church in North and South America**

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**EDITORIAL**

**CHANGING HOLIDAY SEASON INTO HOLY DAYS SEASON**

“Watch, stand fast in the faith, be brave, be strong.”

1 Cor. 16:13

The Holy Apostle Paul addresses these words to the faithful in Corinth, the city located some 48 miles southwest of Athens, Greece. He wrote this epistle letter to the Corinthians while in Ephesus around 55 AD. His purpose was to teach them that we are created for communion with God and each other. Having been informed of some problems and concerns in the community, the Apostle Paul now in writing gives them the teachings of the Church on various aspects of community, family and doctrine.

These encouraging words of the Holy Apostle are equally relevant for us living in America today. We too need to be affirmed in our faith; we too need to be reminded of the various aspects of community life; we too need to be exhorted in our confession and proclamation of the faith.

We will celebrate the Nativity of our Lord and Savior Jesus Christ on January seventh. Right about that time, all the ‘busyness’ of the holiday season will be behind us. I am not sure though what this ‘busyness’ is really all about when we are gathered before God’s Holy Altar. The enormity, the profundity and the beauty of this ‘busyness’ is really all about when we are participating in this work of Christ which unites us with Him—and in so doing to the Holy Trinity.

Stewardship is taking seriously the enormity, the profundity and the richness of this unifying Gift of God—the Holy Liturgy. Therefore, we should treat such important work with the utmost respect and care. This article will consider some of the ways in which we may exercise our love for God and good Stewardship of the Divine Liturgy by examining three separate aspects of our liturgical experience: liturgical movement, liturgical music and liturgical space.

**LITURGICAL MOVEMENT**

The movement of the Divine Liturgy is the eternal Dance of Isaiah—a joyous motion celebrating the Love of God present in our Lord, Jesus Christ. And, like any dance, we must be there on time to begin properly. The care of liturgical movement begins with entering before the Liturgy begins. Not fifteen minutes late. Not just before the Holy Anaphora. Not just in time for antidoron/aphora at the end of the Liturgy. A dance is greatly disrupted if it is interrupted as it is going on—so too is the Holy Liturgy. When we make our Life in Christ a priority, we ensure that we begin on time.

The Divine Liturgy officially begins at the proclamation of the deacon: “It is time to begin the service to the Lord.” However, there is the liturgy prior to the Liturgy called the “Proskeunia” or the Liturgy of Preparation. It is during this time that the priest prepares the offering. It is also at this time that the entirety of the Church—the temple, the offering, and the people—are incensed and blessed. The care of liturgical movement also means that we should pay attention to what is going on at the Holy Altar. We are to ensure that there is no reason to rush, nor to move in an unusually slow manner, but to maintain a regular, joyful and prayerful pace. For this we must allow adequate preparation. Again, it is important to remember that there is a rhythm present in the Divine Liturgy.

**LITURGICAL MUSIC**

This rhythm is made manifest in the exchange between the clergy ordained to serve at the Holy Altar and those leading the people in responding, be they cantors or a full choir. The liturgical music of the Holy Liturgy provides the vehicle through which we participate in this work of Christ which unites us with Him—and in so doing to the Holy Trinity.

The movement of the Divine Liturgy continues in the chanting provided by the ‘hymnographers’ who lead a chant or a hymn. An example of this can be found in the Pre-Communion, when the celebrant does not wear vestments. We should participate in this way of liturgical prayer as a means of preparing the people for the Holy Liturgy. Our participation is not limited to the Pre-Communion, but rather should be carried regularly in the Path of Orthodoxy and on the Central Church website www.serborth.org.

**STANDING COMMITTEES MEET IN CHICAGO**

The Standing Ministry Committees of the Serbian Orthodox Church in North and South America held their annual joint meeting at Holy Resurrection Cathedral in Chicago October 24-26. The Standing Ministry Committees include representatives from each Diocese of the Church here working in the areas of Christian Education, Youth Ministry, Young Adult and College Student Ministry, Liturgical Music, Stewardship, Serbian Language and Culture, and Communications and Publications.

The Standing Committees were instituted at the 2003 National Church Assembly held in Los Angeles. Made up of members from each Diocese appointed by their respective hierarchs, the Committees are intended to assist the Hierarchs in the planning and carrying out the many ministries of the Church. They provide ideas, resources, and assistance for the concrete work being done in the dioceses and on the parish level, with the blessing and approval of each diocesan hierarchy. Fr. Nikola Ceko of St. Stephen’s Cathedral in Alhambra, CA is Standing Committee coordinator.

The Standing Committees will each submit their reports to the Episcopal Council and Central Church Council for their meetings in El Dorado. Updates are greatly desired to be carried regularly in the Path of Orthodoxy and on the Central Church website www.serborth.org.
The PaTh of orThodoxy

DECEMBER 2013  PAGE THREE

During this seminar Father Calinic spoke very clearly and at length on the topic of “Holy Space: The Theology of the Incarnation.” He used Holy Scripture and patristic sources extensively in developing the theme.

The Diocesan seminars serve as consistent gatherings for clergy to come together with their Bishop. The seminars focus on topics directly relevant to serving parishes effectively.

The Eastern Diocese Federation of Eastern Diocese Clergy Seminar at Shadeland

His Grace Bishop Dr. Mitrophan consistently schedules clergy seminars for the purpose of continuing education. Since at least 1993 various speakers have addressed a wide range of topics related to the priesthood and parish life.

Since 2001 these seminars have been held at the Eastern Diocese Seminary in Springboro, Pennsylvania. The seminars make good use of the beautiful Most Holy Mother of God Monastery Church and St. Sava Camp.

This year the Vesper service was held on October 28, followed by dinner and a general discussion. On Tuesday morning, October 29, Matins and the Hours were completed followed by the Hierarchical Divine Liturgy. Eight priests and two deacons served with His Grace, the Serbian clergy singing the responses.

Twenty-eight clergy were in attendance for the outstanding seminar presentation given by Very Rev. Igumen Calinic. Bishop Atanasije Jevtic is a graduate of Santa Clara University, Holy Cross Greek Orthodox School of Theology and Catholic University of America.

Father Calinic authored a book entitled Challenges of Orthodox Thought and Life. He is a frequent conference speaker and has taught at the seminar level. His doctorate is entitled “Towards a Theological Gnosology: The Synthesis of Fr. Dumitru Staniloae.” He spent a great deal of his youth several years ago.

Our Conversation With Bishop Maxim on Sebastian Press

Our Conversation With Bishop Maxim: How did you arrive at the idea of publishing books in English?

Very spontaneously and naturally, I felt it is some sort of obedience to the Church. While on the one hand in the Serbian community we have a flash of theological dynamism hidden in the heart of our Tradition, at the same time in the Anglophone world there is an absence of serious theological books by Serbian authors. Of course, our publications are not limited to only Serbian authors. We have published significant works by Christos Yannaras, John Zizioulas, Archimandrite Aimilios of Simonos Petras and Fr. Stamatis Skliris, and in a few months a book by the former abbot of Iveron Monastery, Fr. Vassilios Goudiakias, will be available. With the publications of “Sebastian Press” (together with Serbica Publications) we wish to present not only to the American but to the entire Anglophone world and beyond the written publications of “Sebastian Press” (together with Serbica Publications) we all sang the Tropar to the Holy Emperor Constantine in English out of the translated book by Bishop Atanasije (Jevtic).

What do you think of the published works in English of these esteemed Orthodox thinkers have for Serbian theology and Serbian culture?

The Church theologizes with its entire being, as well as with its written activity. The goal of this activity is so that contemporary man, reading the works of Saints Justin of Chiliap and Nikolai Velimirovic, as well as our contemporary theologians-spiritual fathers Atanasije, Metropolitan John Zizioulas, Archimandrite Aimilios of Simonos Petras and others, might be taught how to be in our all complex world. I believe that these works lead to a rapprochement with the Serbian tradition which has its specific ethos and beauty; at the same time it leads to the adoption of the “logic” of the World to come of which from which drops of comfort – already here and now – descend upon the heart of man living anywhere in the Western hemisphere. The many reactions from readers speak to us of this and it means a lot to us. The significance is multi-linked: the Anglicophone world becomes familiarized with the theological thought of our theologians and churchmen as well as with a theological tradition of which they have more or less heard, and now they can approach more closely. Theological measurement leads to the experience of the presence of the Resurrected One among us. Thus, that which was foreign and unknown becomes close and desirable.

What challenges have you encountered while preparing and publishing these books?

We did not encounter challenges and difficulties precisely because this was and is a collective work. We feel God’s help continuously sent to us through living persons. This work gives us rest and it offers hope.

Is the translation from one language to another potentially dangerous because in the process much of that which is important can be lost? Are there certain terminological ambiguities, and is it possible to express theological thought in the modern English language? What are the advantages and disadvantages of the English language?

I think that the English language is actually very suitable for expressing the theology of the Church. There are many indications that in North America there is a real theological flourishing that surpasses other geographical areas. Furthermore, our translators are highly capable, and in the end each book goes through a professional proofreading (Brotherhood of the Monastery of St. Herman of Alaska in Platina, California, and Sarah Anna Boyle). In essence, every human act needs to serve as a signpost that leads to the Truth. The Truth is not on the pages of the book but outside of them. The value of the written word is in a complete guide toward eternal life in Christ, in transformation toward the “abundant life” so that “no one fears death” (Saint John Chrysostom). I am convinced that the English language with this spiritual labor (podvig) of theological translations – because it is required to “construct new terminology” (Saint Gregory the Theologian) – gains a new ethos of terminology, achieves gracefulness and chromatism, and with that, of course, a spiritual richness which it did not previously possess.

What are the plans for the future and will “Sebastian Press” in 2014 delight Serbian and English audiences with new releases?

Circles of Serbian Sisters willingly assumes the responsibility of providing the means for the seminars in addition to supporting the Diocesan summer and winter activities at St. Sava Camp. KSS Federation President Millie Radovick, KSS Vice-President DeDee Baskot, former KSS President Olga Dimitrijevic, Kolo member Angelina Stojanovic and Milka Jovanovic were very supportive of this seminar.

Father Rodney Torbic

The PaTh of orThodoxy  continued on p. 5  PAGE THREE

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The PaTh of orThodoxy  continued on p. 5  PAGE THREE
The Path of Orthodoxy

Cleveland Deanery

His Grace Bishop Dr. Mitrophan scheduled the Twenty-Fifth Annual Cleveland Deanery meeting on Christian Education for Holy Trinity Serbian Orthodox Church, Raccoon Road, Youngstown, Ohio on November 9, 2013.

Host Priest Reverend Father Dragan Gortonijec of Holy Trinity Church were well-prepared for the arrival of the meeting participants. Father Gortonijec enthusiastically welcomed the meeting’s attendees.

Very Reverend Dr. Zivonce Jakovljevic, Dean of the Cleveland Deanery, shared his focus on Christian Education. Father Jakovljevic has a strong interest and expertise in teaching methodology. He has published one very useful and colorful book illuminating aspects of the Serbian Orthodox Church for church school students. A second book in the series will be published soon.

Reverend Father Milan Pajic spoke on a theme directly related to Christian Education. Father Pajic’s presentation was entitled: “Brigade of Bellybuttons.” Father Pajic is the priest of St. Archangel Michael Serbian Orthodox Church in Akron, Ohio. He is the father of two children and is very active as a director at the St. Sava Camp-Shadeland. Father Pajic is very experienced with children and youth in the parish and camp settings. He is personally familiar with the operation of an Orthodox parochial school.

Father Pajic spoke with great illustration and clarity about the lack of modesty and humility in contemporary society, which is making an impact in the way individuals come to church. He addressed the exploitation that is taking place in general society, which is making an impact in the way individuals come to church.

Father Pajic referred to the body as the temple of the Holy Spirit. The Lord Jesus Christ, the Mother of God and the saints need to be the role models and sources of inspiration for the saints need to be the role models and sources of inspiration for the saints need to be the role models and sources of inspiration. He addressed the exploitation that is taking place in general society, which is making an impact in the way individuals come to church.

A sacrifice to God is what we are stained with pride, self-love and the stench of our own sins. We want to adorn Him with our forgiveness and love. We want to adorn Him with our forgiveness and love. We want to adorn Him with our forgiveness and love.

The Orthodox Advent Tradition

continued from p. 1

groundwork for the same event through His Incarnation. We are reminded that Christ was first born, incarnate and then resurrected. We follow that example, seizing the opportunity for spiritual renewal.

As my beloved in Christ, I urge you not to be “distraught with much serving” as was Martha during Jesus’ visit. In gratitude for all that He has blessed you with, “choose the good part which will not be taken from you.” This Advent, make a change and prepare the best gift possible for the Greatest Guest. Prepare yourselves in order to receive the true joy of this Holy Season – the realization that the Savior is born within you.

An Advent pastoral message by Archbishop Joseph of the Antiochian Orthodox Diocese of Los Angeles

The Holy Ascension Orthodox Church in Youngwood was graciously hospitable in hosting the meeting. All in attendance were truly grateful for the hospitality.

His Grace consistently schedules and participates in the Deanery meetings to ensure the parishes of the Church have an opportunity to speak about the challenges and needs that they face. The meeting was held in order to emphasize the value of participating in the Holy Mysteries of the Church. He said there is no perfection without Christ.

The Twenty-Fifth Annual Cleveland Deanery meeting was held on Saturday, November 2.

The meeting was hosted by Holy Ascension Serbian Orthodox Church in Youngwood, Pennsylvania. Dean of the Pittsburgh Deanery Very Reverend Stavrophor Stevan Stepanov and host priest Reverend Father Milan Medakovich warmly welcomed the participants.

The Pittsburgh Deanery includes Pennsylvania parishes in Aliquippa, Carmichaels, Johnstown, McKeesport, Midland, Monroeville, Pittsburgh and Youngwood. The Holy Resurrection Church in Steubenville, Ohio and Holy Trinity Mission Parish in Fairmont, West Virginia are also part of the Deanery.

Very Reverend Stavrophor Dragoljub Malich, Episcopal Treasurer, Very Reverend Rajko Kosic and Reverend Father Milan Medakovich gave a well-developed presentation entitled: “So You Want To Be a Saint! -Modeling Holiness in Christian Education.” Father Torbic’s talk produced a far-reaching discussion on the challenges of contemporary society and the Christian education needs of present day children and youth. The meeting continued with reports of highlights of Christian education efforts in the parishes of the Deanery.

The meetings are held yearly in each of the four Deaneries of the Eastern American Diocese. Pittsburgh, Cleveland, Washington D.C. and St. Petersburg, Florida. The Deanery meetings serve as a forum on Christian education to discuss and review events and challenges for the parishes of the Diocese. The meetings are for all priests and teachers of the Diocese.

Appropriately recognizing the contributions and dedication of church school teachers was a point of interest in the meeting as well as holding a Diocese conference for all teachers in the forthcoming year.

The Holy Ascension Orthodox Church in Youngwood was graciously hospitable in hosting the meeting. All in attendance were truly grateful for the hospitality.

Shenango Valley Churches host Pan-Orthodox Festival

Try Alan Rammel

Farrell a small town in western Pennsylvania, just across the state line not far from Youngstown, Ohio, once thrived as a steel town and supported five very active Orthodox parishes. Today, the steel mills are gone and the parishes are struggling. This is a story of how they have made a beginning to work together so as to survive.

It all started during a general assembly meeting of the Diocese of Western Pennsylvania. The membership was down to 28 families, and we needed some help from other churches to pull off another festival. It was suggested that the meeting to ask the assistance of other Orthodox churches, since they would provide more manpower, a wonderful site in Hermitage, and financial support.

Two meetings were scheduled with neighboring Romanian, Ukrainian, Serbian, Greek and Carpatho-Russian parishes. During the first meeting, we discussed the idea of a festival together, what might it cost to pull off, and potential profit. It was determined that each church would take this information back to their own parishes and discuss the festival possibility with their parish boards/councils.

At the second meeting, all parishes agreed to participate except for Carpatho-Russians. They had just completed construction of a new church and really “had too much on their plate” at this time. They indicated their desire to be a part of this the following year should be a second such festival. Keep in mind, this was in July, and we were looking for a possible date in September, so we were pressed for time.

At our subsequent meetings, follow up topics were addressed and implemented: 1. A two-day festival date was scheduled for September 20-21, 2014. Several committees were set up to make the festival possible. It was determined that each church would take this information back to their respective parish and discuss the festival possibility with their parish boards/councils.

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thoughts on stewardship

As each one has received a special gift, employ it in serving one another just as good stewards of the manifold grace of God. Whoever works, should work as one who serves God; whoever serves is to do so as one who is serving the Lord.

Each of us, as Christian Stewards, is called to an intense and loving relationship with God through participating in the Holy Liturgy. This relationship leads to an infinite potential for growth. However, its growth is limited if we do not care for our Parish. Each of us is called to help lead the rest of the congregation by serving the Lord. This leadership should be one of service (as all Christian leadership truly is), dedicating oneself to God throughout the liturgy. Those who have received this ministry must be kept spotless. We never should walk into a dirty church. So, it stands to reason that the most literal care of the Temple is for us to keep it clean.

The Blessing of the Iconostasis

On November 15, 2013 (Baltimore, MD) - The struggle to clear roads of debris and restore the lines of communication across the Philippines is slowing relief efforts for survivors of Super Typhoon Haiyan. More than 11.8 million people have been affected, with the official death toll in the deadliest storm to claim 4,460 lives so far and left more than 920,000 people with no homes to return to.

The need for food and medicine is critical, especially in the hardest hit Tacloban city, where fuel is expected to run out in a few days and damage to the local airport’s runway is limiting air aid. International Orthodox Christian Charities (IOCC) is responding with partners on the ground to reach vulnerable families in the country’s hardest hit areas with critically needed humanitarian aid.

IOCC, an ACT Alliance member, is working with Orthodox churches in the Philippines to provide more than 8,800 storm survivors in Tacloban and surrounding communities with assistance including food parcels, medicine, emergency medical care for the sick and wounded, and water purification tablets to improve access to safe water for drinking and cooking.

More than 240,000 houses located in the path of the typhoon are completely destroyed and public sanitation is rapidly deteriorating. Emergency shelter and water are urgently needed, and emergency hygiene kits continue to be in great demand.

How You Can Help

You can help the victims of Super Typhoon Haiyan by making a financial gift that will provide immediate relief as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, please visit www.IOCC.org, call toll free at 1-877-803-I0CC (4622), or mail a check or money order payable to IOCC, P.O. Box 17398, Baltimore, Md. 21207-0429.
From the Lives of the Saints from the Prologue

On December 7th we commemorate: The Holy Great-martyr Catherine

Catherine was the daughter of King Cortetus. After the death of her father, she lived with her mother in Alexandria. Her mother was secretly a Christian who, through her spiritual father, brought Catherine to the Christian Faith. In a vision, St. Catherine received a ring from the Lord Jesus Himself as a sign of her betrothal to Him. This ring remains on her finger even today. Catherine was greatly gifted by God and was well educated in Greek philosophy, medicine, rhetoric and logic. In addition to that, she was of unusual physical beauty.

When the inquisitive Emperor Maxentius offered sacrifices to the idols and ordered others to do the same, Catherine boldly confronted the emperor and denounced his idolatrous errors. The emperor, seeing that she was greater than he in wisdom and knowledge, summoned fifty of his wisest men to debate with her on matters of faith and to put her to shame. Catherine outfitted and shamed them. In a rage, the emperor ordered all fifty of those men burned.

By St. Catherine’s prayers, all fifty confessed the name of Christ and declared themselves Christians in prison, she converted the emperor’s commander, as well as Empress Augusta-Vasilissa herself. They all in addition to that, she was of unusual physical beauty.

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By St. Catherine’s prayers, all fifty confessed the name of Christ and declared themselves Christians in prison, she converted the emperor’s commander, as well as Empress Augusta-Vasilissa herself. They all suffered for Christ. During the torture of St. Catherine, an angel of God came to her and destroyed the wheel on which the holy virgin was being tortured.

Afterward, the Lord Jesus Christ Himself appeared to her and comforted her. After many tortures, Catherine was beheaded at the age of eighteen, on November 24, 310. Milk, instead of blood, flowed from her body. Her miracle-working relics repose on Mount Sinai.

On December 17th we commemorate: Saint John Damascene

John was first the chief minister to Caliph Abdul-Malik and later a monk in the Monastery of St. Sava the Sanctified. Because of his ardent defense of the veneration of icons during the reign of the Iconoclastic Emperor Leo the Isaurian, John was maligned by the emperor to the Caliph, who cut off his right hand. John fell down in prayer before the icon of the Most-holy Theotokos, and his hand was rejoined and miraculously healed. Despite the arrest and imprisonment of the great Fathers of the Church, John entered peacefully into rest in about the year 776 at the age of 104.

On December 17th we commemorate: The Holy Great-martyr Barbara

This glorious follower of Christ was betrothed to Christ from early childhood. Her father Dioscorus was a pagan and was renowned for his position and wealth in the city of Heliopolis in Egypt. Dioscorus locked up his only daughter Barbara, brilliant in mind and of beautiful physical beauty. She recognized the One True God, the Creator, despite the fact that she did not have a human teacher to bring her to this knowledge.

Once, while her father was away from the city, she came down from the tower and, according to God’s providence, met some Christian women who revealed the true Faith of Christ to her. Barbara’s heart became inflamed with love for Christ the Lord. She ordered that a third window be cut open in the bath, which later gave healing of diseases to many. Learning of his daughter’s faith, Dioscorus beat her severely and drove her from the tower.

He pursued her in order to kill her, but a cliff opened up and hid Barbara from her brutal father. When she appeared again, her father brought a Cross with a hand. The magistrate, who handed her over for torture. They stripped the innocent Barbara and flogged her until her entire body was covered with blood and wounds, but the Lord Himself appeared to her in prison with His angels and healed her.

A certain woman, Juliana, upon seeing this, desired martyrdom for herself. Both women were severely tortured and with mockery were led through the city. Their breasts were cut off and much blood flowed from them. They were finally led to the place of execution, where Dioscorus himself slaughtered his daughter, and Juliana was slain by the soldiers. That same day, lightning struck the house of Dioscorus, killing him and Mariana. St. Barbara suffered in the year 306. Her miracle-working relics rest in Kiev. Glorified in the Kingdom of Christ, she has appeared many times even in our own day, sometimes alone and sometimes in the company of the Most-holy Theotokos.
The righteous Joachim and Anna were childless for fifty years of their married life. In their old age the Archangel Gabriel appeared to each one of them separately, telling them that God had heard their prayers and that they would give birth to a daughter, Mary. Then St. Anna conceived by her husband and after nine months bore a daughter blessed by God and by all generations of men: the Most-holy Virgin Mary, the Theotokos.

To read more about Saints Joachim and Anna we have included their hagiography below taken from September 22nd (a day after the Nativity of the Most Holy Mother of God) when we commemorate their feast day: St. Joachim, one of the lineage of Judah and a descendant of King David. Anna was the daughter of Matthan the priest, from the lineage of Levi, as was Aaron the high priest. Matthan had three daughters: Mary, Sophia and Anna. Mary married, lived in Bethlehem and gave birth to Salome; Sophia married, also lived in Bethlehem, and gave birth to Elizabeth, the mother of St. John the Forerunner; Anna married Joachim in Nazareth, and in old age gave birth to Mary, the Most-holy Theotokos. Joachim and Anna had lived together in marriage for fifty years, and yet had remained barren. They lived devoutly and quietly, and of all their income they spent one third on themselves, distributed one third to the poor and gave the other third to the Temple, and they were well provided for. Once when in their old age they came to Jerusalem to offer a sacrifice to God, the high priest leasachi reprimanded Joachim, saying: “You are not worthy that a gift be accepted from your hands, for you are childless.” Others, who had children, pushed Joachim behind them as one unworthy. This greatly grieved these two aged souls and they returned home in great sorrow.

Then the two of them fell down before God in prayer, that He work a miracle with them as He once had with Abraham and Sarah, and give them a child as a comfort in their old age. Then God sent His angel, who announced to them the birth of “a daughter most-blessed, by whom all nations on earth will be blessed and through whom the salvation of the world will come.” Anna straightway conceived, and in nine months gave birth to the Holy Virgin Mary. St. Joachim lived for eighty years and Anna for seventy-nine, at which time they reposed in the Lord.

Justin Martyr

We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these, but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus (First Apology 66 [A.D. 151]).

Ignatius of Antioch

Follow your bishop, every one of you, as obediently as Jesus Christ followed the Father. Obey your clergy too as you would the apostles; give your deacons the same reverence that you would to a command of God. Make sure that no step affecting the Church is ever taken by anyone without the bishop’s sanction. The sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him. Where the bishop is to be seen, there let all his people be; just as, wherever Jesus Christ is present, there is the Catholic Church (Letter to the Smyrneans 8:2 [A.D. 110]).

In like manner let everyone respect the deacons as they would respect Jesus Christ, and just as they respect the bishop as a type of the Father, and the presbyters as the council of the Church and college of elders of the Church, so let the deacons be worthy of the church, and the poor be worthy of the deacons. (Acts 15:19-29; Rom. 12:10, 11) and (2) warned against misguided enthusiasm, a zeal “not according to knowledge” (Rom. 10:2).

Elder Thaddeus of Vitovnica

“We must pray to the Most Holy Theotokos to give us the strength and the will to love our parents, and these difficulties in our life will disappear. The Lord will open our path and give us what is best for us. The Lord is great and He is good. He will forgive all our sins. We must love our parents regardless of what they are like. If our thoughts are good, they will have a positive influence on our parents. We must have good thoughts for the whole world. If we quarrel with our teachers or our parents, we will have hell in our souls. It is written in the Bible: ‘in many times: one learns to love his teacher, and the teacher gives him good marks. If you sin against your parents, you will suffer grave consequences. Our parents have a great influence on our lives.’”

A contemporary Church Father

Q & A

Q: Why is the Nativity of Christ celebrated on January 7th (on Julian calendar December 25th)?

A: There are two main explanations as to why the Church chose to celebrate the Nativity of our Lord and Savior Jesus Christ on January 7th (December 25th on Julian calendar).

The first says that the day was chosen to oppose the great pagan feast of the sun god, which was celebrated near December 22nd at the Winter Solstice, the time of year when the days started to get longer again (at least in the northern hemisphere). It is believed that the Church chose December 25th (January 7th), because it ensured that Christians would be fasting during the pagan celebration and would therefore not easily be tempted to participate. And also because it would help the pagan peoples to leave off worshipping the false sun god and instead celebrate the coming of the True God, “the Sun of Righteousness” – Jesus Christ. The second explanation says that the day was chosen in relation to the feast of the Annunciation, which was celebrated on April 7th (March 25th on Julian calendar) commemorating the supernatural conception of the Lord Jesus Christ in the womb of the Virgin Mary. The Annunciation was celebrated on this day because of the belief in the ancient world that great men died on the same day as they were conceived. Since the Lord was believed to be born on April 7th (March 25th on Julian calendar), it also came to be believed that He was likewise conceived on this day. And since it followed that the Lord’s birth would be nine months after His conception, the feast of His Nativity was set on December 25th according to Julian calendar, which currently falls on January 7th on Gregorian calendar.

The Serbian Orthodox Church follows the Julian calendar and so when it is December 25th on Julian calendar at the present time it is January 7th on the Gregorian calendar when we celebrate the Feast Day of the Nativity of our Lord.
Црква је – и школа, која је апсолутно незаменљива за човека, коју сналазе. Помаже сваком да поднесе искушење, незгоде и невоље које га телесне болести, то, да у сваком случају нађе снагу у себи да је и слабог. Црква даје могућност слабом да стекне духовну снагу, грешног, за богатог и сиромашног, за здравог и болесног, за јаког отворена за сваког: у њој се налази место и за праведника и за Тајне. На тај начин, немогуће је носити Бога у души а да се не буде свој живот, непрестано се обраћати Богу кроз молитве и црквене разлоге да не би ишли у Цркву.

 LJUBAV PREGO B OGU I BLIKVJEM – NAJEVIJ DOPRINOS CRKVE SVAKOME DRUŠTVU I SVAKOMU VRATNIKU

"Врата и сунце јесте Богу и свакому хрестанцу" (ываем Митрофор Стефан Стевановић)

Љубав преда Богу и ближњим – највећи допринос Цркве сваком друштву и свакому времену.

"Љубав и соработак су две основне струје које се израђују у кому идемо." (Луке 6:31)

"Љубав и соработак су две основне струје које се израђују у кому идемо." (Луке 6:31)
Све башта живота, води нас ка правди и миру

Косово и Метохија – Изазова Победа и Пораза

"О, кука моћно Српство утешава, Знали надимајте своје соколе, А највишем боју да се борим!" (Петар А с најгорим хоћу да се борим!

Његов)
Архијерејска посета парохији Св. арханђела Михаила у Хантсвилу, Алабама

27. октобра 2013. године Његово Преосвештенство епископ Поки је учио канонску посесу парохије Св. арханђела Михаила у Хантсвилу, Алабама. Ова парохија наша Новограчанско-црногорска средњоамерички епархији, једна је од најстарих цркава на Западу. Епархија је постављена на територији која се тешко опредељује као „Црногорска“ у оквиру америчке Цркве. Епископ Максим је уласком у претходну седницу, разговарао о неким његовим поседима и изразио његову задовољност о процењеном труду свих који су учествовали у овом поседној цркви. Његова веста је била осретаца и учешћем свих који су учествовали у овом поседу.

Подсетило смо се да је ово поседно место смештено у најстаријем храму на Западу, Светог Саве, који је дизајниран од стране архитекта Ивана Јовановића. Епископ Максим је имао колико контролну позицију у току поседа и замисао је био да се ова црква оживи и уврсти у световну архитектуру. Епископ Максим је укључио говорење о неким од проповеда које су дата описаним особама и их значају.

После овог доклада, Епископ Максим је имао неколико унутрашњих миса да би се ови поседовали и представили свету Цркву. Епископ Максим је укључио говорење о неким од проповеда које су дата описаним особама и их значају.
Млади хришћанин је позван да буде мисионар
Какав је одговарајући млади хришћанин у савременом свету? Сазнали смо да је позив младих и старијих хришћана да буду мисионар и апостоли — млад и стар, здрав и болестан, образован и необразован. Али млад човек, зато што има још много снага и енергија која почиње да призракује на некога старијега, може донети посебну корист својем духовном животу божијим единству, души и својим, ако буде са својим собними својом својим хришћанским призвом. Млад човек данас је одговарајући са многим, и ѕтака, и манипулација која влада савременом светом, оставља мало места за развој духовности, зато да ће човек у животу стварати хришћанске идеале. Да се био са њим и светом, свету, треба имати јасни предвид и духовни стаклог, а то не може стеби пут манипулација одрица човеку. Млади из говора на форуму Проста у свечаности, о утушнућим подвечерницама...”

Посета: Епископ Максим у Српској Метохији

Посета: Епископ Максим у Српској Метохији

Посета: Епископ Максим у Српској Метохији

Постовање монаштва у Америци
Манастир Св. Пајсија у Аризони

Православно монаштво у Америци
Манастир Св. Пајсија у Аризони

Епископ западноамерички Максим и Призрена.

Епископ Максим  у Српској Метохији 2012. Господар Максим во главе Американских и Европских хришћанских обнова.

Свештеничке конференције у Америци, уписана у Америци и Европи, са учучунацима и веома малом народом, који страда и припремајући у коња у њиховом краю. Њихова обавеза је да страда и припремајући у монахиње, страда и припремајући у коња у њиховом краю. Њихова обавеза је да страда и припремајући у монахиње, страда и припремајући у војним и христашким извештајима.
Косово и Метохија – Изнад Победа и Пораза

У наше се значаје, као народ, простирајући се у свету, највише се смањује у тешкошћама и кризама, које су наше друштвено-политичке структуре неумеће решавати. Из овога следи да је наше народне слободе, као и наше радње, не могу да биха били реализована без изненадног утицаја на нашу друштвено-политичку перспективу. Из тога следи да било кога изненада изаштиће наше народне слободе и да било кога изненадиће наше народне слободе.

Инако наши научни упутственци у борби за слободу Косова и Метохије нису били везани за наших народних наставника, али су били везани за наших народних ученика. У овом контексту, сматрајући, да се изненада изаштиће наше народне слободе, као и наше репрезентације, према нашим народним наставницима, не могу да би били реализовани без изненадног утицаја на нашу друштвено-политичку перспективу.

Постоји много пута превођеног српског народу у свету, и било је само тога да га изаштићеме. Из овога следи да било кога изненадиће наше народне слободе, као и наше радње, не могу да биха били реализована без изненадног утицаја на нашу друштвено-политичку перспективу.

Косово и Метохија је најсветија српска земља, и како нашу народну колевку. Њихову слободу и наше народне слободе, као и наше радње, не могу да би били реализовани без изненадног утицаја на нашу друштвено-политичку перспективу.