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He Followed in the Footsteps of St. Sava

Canonization of St. Sebastian of San Francisco and Jackson

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A CHRISTIAN PARISH

As the calendar year comes to a close we begin preparing ourselves for the celebration of the feast of the Nativity, Christmas, as well as the many holidays of January, from Christmas to St. Sava. This is also the time we summon all of our parishioners for the annual meeting or the annual parish assembly and elect leadership for the next year. It’s a time we take note of the many talents of our fellow stewards and solicit them that together we might work for the building up of our local parish church.

In the Acts of the Apostles St. Peter says at one place, “Of a truth I perceive that God is no respecter of persons” (10:34). But doesn’t Jesus say in the Gospels “for God so loved the world that He gave His only begotten Son” (John 3:16)? How can God love us so much and not respect us at the same time?

The answer is simple: God’s love for man is equally great for all. He doesn’t treat the skilled physician better than the hardworking farmer, men over women, and adults over children. No, God’s concern is for everyone, that all be saved. As St. Peter says, “The Lord is not slack concerning His promise…. but is longsuffering to us, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Just as God shows no partiality in bringing us salvation the same goes for our accountability before Him. And so St. Paul says to the Romans: “Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Roman 2:9).

St. James goes even further in his epistle and calls this “respecting of persons”, this “partiality”, a sin. He writes: “But if ye have respect to persons, yet commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, ‘Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law’” (James 2:9-11). There is a reason we read Psalm 119 at the Lamentation service on Good Friday when we stand before the winding sheet, the Plastanica. It’s the longest psalm. And in that psalm every verse speaks of the law, the commandments, and the precepts of the Lord. And though man tries to keep God’s law, Jesus Christ is the only one who can perfectly pray this psalm. Man, on the other hand, falls short of this as St. Paul notes we have “all sinned and fall short of the glory of God” (Romans 3:23).

In the end, just as God shows no partiality He expects us to do the same. Oftentimes it is precisely due to this partiality that we have arguments and divisions amongst one another and instead of improving our communities we suffer decline. There was a missionary to Africa who reported once how groups of Africans would walk past government hospitals and travel extra miles just to receive medical treatments from the missionaries. When they were asked why they walked the extra distance when the treatment was the same they replied: “The medicines may be the same but the hands are different.”

St. James writes, “If you really fulfill the royal law according to the Scripture, ‘You shall love your neighbor as yourself,’ you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors” (James 2:8-9).

Let us remember these words of the holy Apostle for they define a true community of believers. It is not the fulfilling of the church constitution but these words of Scripture which need to be reflected in our communities, in our dealings with one another, guiding all of our meetings as we work for the good of the church. Only then will we be a true community, a true Christian parish.

Fr. Milovan Katanic
The One, Holy, Catholic and Apostolic Church led throughout the centuries by the Holy Spirit calls and sends to the world ministers of Christ's Gospel of salvation and entrance into God's Kingdom. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit..." (Matthew 28:19-20) are the words of Christ addressed to the Apostles, and through them to all of us. The Local Serbian Orthodox Church, founded on Christ beginning with St. Sava and to this day, and by apostolic succession and priestly tradition, led by the Holy Spirit, added divinely wise and inspired hierarchs, equal to the apostles, fathers, confessors, martyrs and venerable ones to the calendar of the Holy Orthodox Church. Following that living tradition of Christ's Church, and per the decision of the Holy Assembly of Bishops under the presidency of the first hierarch and Patriarch, His Holiness Irinej, held in Belgrade from May 14-29, 2015 rendered the following decision which appeared on the official proclamation as follows:

It seemed good to the Holy Spirit and us (Acts 15:28) that at the priestly Assembly of Hierarchs of the Serbian Orthodox Church, to the glory of God, Father and Son and Holy

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Patriarch Irinej Prayerfully Leads our Serbian Church in America in Canonization of St. Sebastian of San Francisco and Jackson.

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Spirit, who is glorious in His Saints, and for the spiritual good and overall progress of our local Church and the entire One, Holy, Catholic and Apostolic Church of Christ, to add to the Synaxis of Saints Venerable Archimandrite Sebastian, who had glorified God with his life and works and whom the Lord has already glorified through precious signs and reverence of all people.

Proclaiming him a holy, Christ-bearing God-pleaser of the Orthodox Church, we pray to the Lord that his witness of the Only Lover of man, and his living examples of faith and love be an invitation to us all that we follow and glorify him in Christ’s Church in the divine services and through hymns of praise. This glorification bestows upon God’s Church a great spiritual joy and thanksgiving to the Living Lord. Through the prayers of our Venerable Father Sebastian, O Most Holy Trinity, our God, have mercy upon us and save us.

To the Only All-Wise God the Father, through Jesus Christ our Lord, and the Holy Spirit, glory and majesty, power and dominion, now and ever, and unto the ages of ages. Amen.

Arrival of His Holiness and Visiting Hierarchs

His Holiness was welcomed at the airport by the diocesan bishop, His Grace Bishop Maxim of Western America together the diocesan clergy and faithful and in front of the St. Stevan’s Cathedral in Alhambra on Friday, September 4, 2015. After the Doxology Bishop Maxim expressed his joy at their arrival and leading the upcoming eucharistic gathering: “Your Holiness, the first hierarch of our Holy Serbian Orthodox Church and Archbishop of the Church of God in Belgrade and the Archdiocese of Belgrade-Karlovi, at this moment I greet you with a joyous heart to this Church of God were our church and honorable people have gathered. I sincerely welcome you, and wish you a pleasant stay together with the hierarchs accompanying you from the old country. Bishop Justin of Zicha and Bishop Grigorijef of Zahum-Hercegovina. We welcome you together with our many guests. This is the Church of St. Stefan the First-Crowned, Symeon the monk, and this is a church and city under the protection of the Most Holy Theotokos, the Queen of Angels, the Protectress of Los Angeles. We ask that during your stay you strengthen us, encourage us and bless us. And the occasion for your visit is more than miraculous. The celebration of the great missionary of the church to the American people Sebastian, born in San Francisco who by God’s providence who gathered many people on this continent through the Gospel and the Cross of Christ. Our clergy greet you, servers of the altar, hieromonks, monastics who recognize in you the image of St. Sava and the image of your glorious predecessor, Patriarch Pavle of blessed repose, who visited us on many occasions at which time you accompanied, but also as administrator of this diocese you had the opportunity to meet with the people here, to see their goodness and virtues but also their shortcomings. Welcome. A blessed feast and occasion and welcome to all of our dear bishops.” Bishop Maxim welcomed also the representatives from the other sister Churches, who were also present at this wondrous event. It should be noted that the formal canonization of St. Mardarije of Libertyville will be served in Chicago, in Libertyville, in 2016. 

His Holiness thanked the Bishop for his kind words of welcome and expressed his joy at once again being at the beautiful St. Stevan’s Cathedral in Alhambra, California. The Patriarch noted the works of St. Sebastian who preached and spread Orthodoxy to both Serbs and all people, adding that this should be the mission of the Church of Christ to this day, that is, that our doors be open for all who wish to open their hearts to God and His Holy Gospel. “I thank you brother and Bishop Maxim for your beautiful words of welcome which you expressed in this holy church. I thank the Lord for giving me the opportunity to visit this beautiful church which I visited many times, to visit these beautiful parts were our people both in the past and now find their home and preserving that rich spiritual heritage which our church has, that has always been seen in the building of beautiful church among which is this church dedicated to the Lord, and in glory and honor of our great ancestor, St. Stefan the First-Crowned, the monk Symeon, where our people congregate, as well as in other churches. I am given the opportunity today to greet you with the greetings of our Holy Church and our great holy sites, beginning with Studenica, the oldest church, built by St. Sava, the brother of St. Stefan the First-Crowned, our clergy and monastics and our people. On this beautiful occasion, the most beautiful occasion for a church, which is the adding the name of a great missionary of our people, St. Sebastian, who, as the bishop noted, is the first child born of Serbian parents in this region, the first priest and monastic from our people, but not only our people, for he labored in spreading the word of God who desired to hear the truth of the Gospel, but firstly to our own. That great day we will celebrate tomorrow which is the joy not only of our church, but to the great joy of the entire Church of Christ, all Orthodox Christians throughout the world. We hope that that celebration and that great event will be of grace-filled importance for this continent where many people live, among which are many Christians and that many will have the opportunity to learn about the Saint who wanted to introduce that church and that Orthodox faith to all people, not looking at who is who, whether they be Russian, Serbian, Bulgarian, Arabs and so on, but to all whose hearts were open to hearing the word of the Gospel, he joyously planted the word in their hearts. Behold, that great event we will celebrate tomorrow. We thank God for giving us such a beautiful saint that we number him among the saints of our people, but also to the saints of this continent. I greet all of you with God’s blessing, wishing those called to

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The Canonization of St. Sebastian of San Francisco

Plant the seed of God's word, the truth of God, that we all look to the example of all those who with apostolic zeal planted the word of Christ among the people in these parts. May these days be blessed and the blessing of God and the blessing of St. Sebastian and the other saints who labored in these regions, that they bless us, that we be worthy of the name we bear, and worthy successors of the mission and role in the church we took upon ourselves and continue in our time and life. May the blessing of God be with all of you now and ever and unto the ages. Amen”

The Eucharistic Gathering and Canonization of St. Sebastian of San Francisco and Jackson

The beautiful and spacious St. Steven’s Cathedral in Alhambra was too small to receive all the faithful who came from many directions to witness the canonization of St. Sebastian of San Francisco and Jackson on Saturday, September 5, 2015.

The parking lot was nearly full before Matins even began. Visiting clergy from the pan Orthodox community could not contain themselves in expressing their great joy at being given the opportunity to take part in this once-in-a-lifetime experience. Diocesan clergy as well as visiting clergy from the Diocese of Eastern America, New Gracanica and Midwestern America, as well as Canada, not to mention the many clergy from the Pan-Orthodox community of greater Los Angeles formed a long line, escorting His Holiness Serbian Patriarch Irinej and all the hierarchs into the overfilled church with many faithful standing at the front steps, as well beside the church where seating and television screens were prepared for the faithful to be able to watch the liturgy from outside the church.

In addition to the Serbian Patriarch, the participating hierarchs were: His Eminence Archbishop Demetrios, His Eminence Archbishop Kyrill of San Francisco and Western America, His Eminence Archbishop Alejo Mexico City and all Mexico, His Grace Bishop Benjamin of San Francisco and the West, His Grace Bishop John of Naro-Fominsk, vicar of the Moscow Diocese, His Grace Bishop Sava of the Georgian Patriarchate in the US, His Grace Bishop Danil of the Bulgarian Diocese, His Grace Bishop Longin of New Gracanica and Midwestern America, His Grace Bishop Mitrophan of Eastern America, His Grace Bishop Justin of Zicha, His Grace Bishop Grigorije of Hercegovina and host hierarch His Grace Bishop Maxim of Western America.

Upon the entrance of His Holiness into the church, Bishop Maxim and Justin carried the icon of St. Sebastian of San Francisco and Jackson out of the altar and presented it before His Holiness and the hierarchs. Bishop Longin read the official proclamation issued by the Holy Assembly of Bishops of the Serbian Orthodox Church on May 26, 2015.

Following the reading of the proclamation, the Troper to St. Sebastian was sung festively by the Prizren seminarians. The singing of Kto Bog Veli followed during which time the patriarch and concelebrating hierarchs venerated the icon of St. Sebastian.

Archbishop Demetrios offered a homily after the gospel reading, quoting the gospel words read, “Learn from Me for I am humble and meek”. St. Sebastian, His Eminence noted, was both humble and meek, but also very dynamic and gifted and hard working missionary. He possessed, in the words of the archbishop, three characteristics, apostolic in nature, making him holy. First, he was fully dedicated to God. Secondly, he had a passion for spreading the gospel which he did, not only among his beloved Serbian people, but all people of good will eager to hear God’s Word. Finally, St. Sebastian had love for the people entrusted to his care and with tears he cared for their salvation.

A great many faithful approached the Holy Chalice so that in addition to His Holiness who was communing the faithful, clergy were spread throughout the church, and even outdoors communing the faithful.

Beside the Prizren seminarians singing antiphonally, with them was the choir comprised of singers from throughout the diocese, which together with the hierarchs and many clergy and deacons made the morning liturgical celebration all the more glorious. In his homily at the conclusion of the Divine Liturgy, His Holiness spoke of the miraculous life of the newly glorified St. Sebastian, how he studied theology abroad to only return to his San Francisco where he was eager to share his knowledge of the Christian faith with his Serbian people. “Upon his ordination he traveled throughout the continent. And whenever he heard that there was a Serbian community somewhere he would visit them, to talk with them, to establish parishes and build churches. He walked in the footsteps of St. Sava,” said the patriarch. He added, “This is a great day for our Serbian Orthodox Church, but not only for it but for the entire Church of Christ and the whole world. We have gathered today in the Holy Spirit that to the assembly of the Saints we add a diligent servant of Christ, a great apostle, and a great missionary of Christ’s Gospel in these regions. Glorifying the Lord we have gathered to proclaim the great joy of our church. Our holy Serbian Orthodox Church to the most holy assembly added our Holy Father Sebastian whose relics are with us in this holy church. Who is St. Sebastian: a Serbian child, dear brothers and sisters, born here, as the first Orthodox child born of Serbian parents, the first Serbian priest born on this American continent. He is a holy man of which Archbishop Demetrios spoke beautifully, so there is no need to repeat him, but only to add that he was equal to the Apostles, for he is the apostle of our people in these parts, a missionary who thought more of Christ’s Church and his people and those who desired Christ and His words. Born in San Francisco where he first learned about his faith, God, the church, and through God’s providence he went to Russia where he studied theology. There he met great Russians from the past and during his time. He returned from Russia to his home town of San Francisco and in the prime of his youth desired
to follow the footsteps of St. Sava, and soon he was tonsured and ordained so that he would tirelessly spread the gospel throughout the American continent...May the Lord, through the prayers of our holy Father St. Sebastian, bless us and keep us.”

In his gratitude to His Holiness, His Grace Bishop Maxim presented an icon of the newly glorified Saints at the end of liturgy to the Serbian Patriarch.

**Symposium and fellowship**

A symposium after lunch, emceed by Fr. Josiah Trenham followed. Speaking during the symposium were a number of the visiting hierarchs including Bishop Maxim, who was called upon to speak more on the process of becoming a saint. Since the icon revealed in church was done by the hand of Fr. Stamatis Skliris, Fr. Stamatis was called upon to speak about icons. In his beautiful talk he noted how art attempts to take something and make it immortal but in the end it remains mortal. The art of iconography is the only art that succeeds in doing that. When I painted St. Sebastian, Fr.

Stamatis stated, I did not paint the historic one, but the one we will greet in God’s eternal kingdom.

In addition to speakers, Fr. Josiah also read letters sent to the diocese on the occasion of the canonization, including greetings from His Beatitude Metropolitan Tikhon, first hierarch of the Orthodox Church in America.

After a two-hour break, during which time fellowship was enjoyed, the clergy and faithful met once more in church for Vespers. At the conclusion of the service Bishop Longin wished His Holiness a most happy name’s day, as the following day is St. Irineus of Lyon.

**Evening program**

After dinner the host priest, Protopesbyter Nikola Ceko, invited everyone to the main hall for the evening’s program that included folklore performances from the St. Steven’s folklore group, as well as the Avala group from the San Marcos parish. The singing group Breza from St. Sava in Phoenix also performed. The annual Oratorical Festival took place with two participants this year: Kaija Germain from the St. George Church in San Diego and Lazar Katanic from St. Petka Church in San Marcos. Kaija took first place in this year’s oratorical festival. In addition to the monetary prizes bestowed upon the winners of $500 and $300 respectively, Protopresbyter Brato Krstic made an announcement that His Eminence Archbishop Demetrios added another $500 to the second place winner and $1,000 to the first place winner.

Fr. Nikola announced once again that the third day of the Diocesan Day weekend would begin at 9AM with Matins. While many of the hierarchs retired to their hotels to get some rest after a long and eventful day and in preparation for Sunday’s events, many of the faithful people remained in the church hall for enjoy dancing and fellowship. Thus concluded the second day of this year’s Diocesan Day celebration.

**The Spiritually Rich and Joyous Weekend Closes**

On the following day His Holiness officiated at the Holy Hierarchical Divine Liturgy with the concelebration of the diocesan bishop, His Grace Maxim, and the visiting hierarchs and clergy.

“How beautiful and what a great blessing it is to be gathered here in church, in God’s house,” His Holiness Serbian Patriarch Irinej exclaimed with joy at the conclusion of the Holy Hierarchical Divine Liturgy on the third and final day of this year’s Diocesan Days. And truly what a blessing it is each and every year when the entire diocese - the clergy and laity - come together and gather in one place, around one altar, around their hierarch on that most sacred day of Sunday, the Lord’s Day, for the Holy Eucharist. This year the faithful of the Western American Diocesan had the added joy of having the first hierarch of the Serbian Orthodox Church, Patriarch Irinej of Serbia, lead them in that eucharistic joy.

In his homily following the gospel reading, His Grace Bishop Benjamin of San Francisco and the West interpreted the morning’s gospel reading of the marriage feast and the need for us to lead such lives that our garments be without blemish when we too are called to the feast. The bishop touched upon St. Sebastian’s many great qualities and the great blessing of his glorification that he be an example not only to the Serbian community, but to all Orthodox. He thanked Bishop Maxim and presented him with an icon of St. Sebastian holding the Russian church he grew up in as a child in San Francisco.

The faithful who filled the church for the morning’s liturgy filled both the main hall and patio for the banquet. The host priest, Protopresbyter-Stavrophor Nikola Ceko, emceed the program that included a performance by the Phoenix singing group “Breza” and a reading of the life of St. Sebastian by Zeljka Gortinski. A wonderful moment during the banquet was the bestowing of the Order of St. Sava to Ron Radakovic and Brian Gerich, two instrumental members of the Western American Diocese and active members of their respective home parishes. His Holiness, in his keynote address, could not contain his delight at the gathering, not only of the Serbian community, but to all Orthodox. He thanked Bishop Maxim and presented him with an icon of St. Sebastian holding the Russian church he grew up in as a child in San Francisco.

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The Diocese of Western America, with the glorification of the new St. Sebastian, established a new award of recognition, the Order of St. Sebastian which, during the banquet, was bestowed to a very active parishioner and steward of the church, Pance Smirkovic from the St. Petka Church in San Marcos and, His Grace Bishop Maxim surprised the receipt of the third Order of St. Sebastian, Protopresbyter-Stavrophor Nikola Ceko, for his many years of dedicated and selfless service.

With the conclusion of the banquet, the rest of a very beautiful Sunday afternoon was spent in fellowship. Many of the faithful who came from the different diocesan parishes departed and
Holy Baptism and Chrismation Today

The proposed order for the celebration of Holy Baptism and Chrismation in association with the Divine Liturgy

By Prof. Nenad Milosevic

In our opinion, restoration of the traditional ecclesiastical practice is required for the correct and necessary reconnection of the three sacraments into one sacrament of Christian initiation. In the first place, the sacrament of Baptism should cease to be a formal, family affair occasioned by the birth of a child and should be restored as the sacrament of the building of the Church. Since infant mortality (which was very great in the past, making any postponement of Baptism a risk) is now much reduced, infant Baptism should be restricted to cases of emergency. Children of devout parents should be baptized at the age of two or more, to make the practice of Baptism easier. Finally, a suitable room (baptistery) should be provided outside the main church in which to hold the Baptism.

To ensure the smooth transition to the restoration of the traditional celebration of the sacrament of initiation, baptisms need to be held en masse and on the feasts designated for the ceremony. Great Saturday should again be the main day for baptisms, as was the practice of the Church over the first fifteen centuries. Apart from this, Christmas, Theophany, Lazarus Saturday, and the Sunday of Pentecost are also suitable days for the celebration of the sacrament of initiation. As regards the order of service for baptisms on Great Saturday, it is our opinion that it should follow that of the Typikon of the Great Church of Constantinople. In its present form, this typikon retains all the elements of the old baptismal order and has Great Saturday as the most suitable day on which to link the multiple baptisms with the Liturgy, with Great Lent as the most suitable period of preparation. This restoration would lend Great Lent particular significance and even greater lustre and theological fullness to the feast of Easter. In this way, it would also be possible to celebrate this sacrament on the eve of Christmas or Theophany.

As regards the celebration of this sacrament at Christmas or Theophany, it is our view that the order of service for Great Saturday should be applied, whereas for Lazarus Saturday and the Sunday of Pentecost, the order of the Great Church should be restored. Since there is a need to hold baptisms on other feasts and on any Sunday throughout the year, in order to link it fully with the Liturgy, the antiphons in the latter service should be abolished and the entrance of the priest (or bishop) should be accompanied by the entry of the new members at that point in the service. As for the order of service for the connection of the sacrament to the Eucharist on other feasts and on all other Sundays of the year, this could be carried out in the manner which we shall set out below.

Since the Liturgy is no longer linked to vespers on feasts and Sundays, as used to be the practice during the Easter vigil, but is celebrated independently or immediately after matins, baptisms must be held a short time before the beginning of the Liturgy. After the end of the proskomidia, the priest, robed in white vestments and carrying the gospel and the censer, comes into the baptistery or special room where the font is. On entering this baptismal space, he puts the gospel down, censes the baptismal font (font) cross-wise and begins: “Blessed is the Kingdom …,” the litany of peace, and the blessing of the water. Baptism and Chrismation follow according to the usual order of service. After the Chrismation, the choir begins Psalm 31, Blessed are they …, and the priest (bishop) leads the new member into the church, saying the prayer of the entrance at the Liturgy: Lord and Master, our God. When the priest (bishop) enters the sanctuary, the prayer of the trisagion is read: Holy God … For You, our God are holy, and the choir sings: As many as are baptized in Christ … Epistle and gospel, first of the Sunday and then of Baptism; if it be a feast, then only of the feast. Thereafter the Liturgy. The cutting of the hair and the washing should be held, according to the ancient practice, “after eight days.” If there is no suitable room, and the Baptism has to be held in the middle of the church, and if it is an infant Baptism, then after the Chrismation and during the clothing, the priest should read the prayer of the entrance at the Liturgy and the prayer of the trisagion and the choir should sing straight away: As many as are baptized in Christ, three times. The priest censes three times, as normal, and they go round the font three times. He takes the Gospel and goes into the sanctuary at the time when Dynamis, As many as are baptized in Christ, and Let us attend and so on are being sung.

From what has been said above, it may be concluded that the sacraments of Baptism and Chrismation were always closely associated with the Eucharist, and, as such, constituted a single sacrament of initiation into Christianity. Historical circumstances, however, contributed to the separation of the first two sacraments from the Liturgy, and, in this way, an independent ritual was formed which now meets the private and individual needs of the members of the Church. The aim of Baptism is the union of believers with Christ and their induction into the Church. However, since the latter is made up of the very Body of Christ Him—
FIVE YEARS SINCE THE REPPOSE OF METROPOLITAN CHRISTOPHER

Exactly five years ago, on the eve of the Lord’s great Feast of the Holy Transfiguration in 2010 the great man and respected hierarch of the Serbian Orthodox Church, Metropolitan Christopher Kovacevic repose in the Lord. He spent his last days at St. Sava Monastery in Libertyville. He lived in this monastery for over twenty years. He passed away in his room, surrounded by his children and grandchildren.

Recollection...

If anyone can be referred to as an inviolable witness and laborer in the era of the Serbian diaspora on the North American continent, then it would certainly be Metropolitan Christopher of blessed repose. Preacher, translator, clergyman, father and hierarch. He truly responded to the time God sent him to as well as to his calling. A bishop who marked the historical trends in the crucial moments of the Serbian Orthodox Church in the United States of America and Canada. Someone who directly participated in defense of the unity of the Church of Christ, fighting to prevent the tearing of the garment of St. Sava and a division among brothers.

I remember my last conversation with him. I was preparing for my vacation to Serbia. I wanted to stay in Libertyville, but he convinced me to go and visit my mother and father. Already visibly ill, he said he was fine and that we’d see each other once more. We did see each other once more but it was at his funeral.

I remember the concern and love he had for us, the ones he ordained.

He was a man of high morals.

He taught and preached tirelessly. He didn’t hesitate in pointing out injustices. He was an exceptional organizer of church-administrative order.

He was a father in the true sense of the word. Strict, but also gentle at the same time, full of sincere love and understanding.

At only seventeen years old, Metropolitan Christopher, then seminarian Velimir, met St. Bishop Nikolai at St. Sava Monastery in Libertyville. It can be said that this encounter with this holy man laid the foundation for the determining of his young profile as well as his entire life’s path.

Youth....

He was born December 25, 1928 in Galveston of father Petar and mother Rista. He received the name Velimir at his baptism. Both parents emigrated here from Montenegro. His mother was from Grahovo near Niksic. His father came to America at a young age. After arriving he wrote to his father asking him to find him a bride and send her to America by boat. His father picked Rista, daughter of a respected household in Niksic, and sent her over. She set off for America only a few days after Gavrilo Princip assissinated Archduke Franz Ferdinand on June 28, 1914. That was the last boat that set off for sail. Due to the newly developed situation everything was quickly stopped. Rista spent her youth and the rest of her life in America and would only once return to her homeland. She visited Serbia in 1978 when her son Velimir "became a bishop."

Velimir was the seventh of twelve children. He grew up in the church at Sts. Constantine and Helen in Galveston.

The Galveston church is one of the oldest Serbian churches in America. The church was consecrated by Bishop Nikolai of the Russian Diocese in Alaska on June 3, 1896. Velimir helped in the altar ever since he was a young boy. During summer break he worked in a bakery and delivered newspapers. Once finishing his elementary studies he went to Libertyville in 1945 where the St. Sava Seminary had just been opened.

Seminarian Days....

The desire of Bishop Mardarije Uskokovic, the first bishop of America and Canada, was to have a Seminary at St. Sava Monastery in Libertyville. With God’s providence his wish was fulfilled by his successor. Bishop Dionisije of America and Canada on many occasions addressed the Serbian government in London, but with no success, regarding the financial support in opening a seminary at St. Sava Monastery in Libertyville. However, at the 5th Church-Laity Sabor in Chicago in 1944, the initiative was launched for the opening of a seminary. A decision was made that the first seminarians temporarily stay at St. Vladimir’s Academy in New York. In August 1944 Bishop Dionisije addressed the dean, Bishop Makarius Ilyinsky, for him to receive five Serbian students. Since there was no more room it was decided to send the already accepted candidates to the living quarters in Libertyville where the seminary was opened quickly and unplanned.

After World War II, through God’s providence and will, a number of clergy and highly educated theologians emigrated to America. They immediately joined in the work of the newly established Seminary. Bishop Dr. Nikolai Velimirovic taught New Testament and homiletics, Bishop Dr. Irinej Djordjevic taught patrology and apologetics, Bishop Dionisije Milojcic taught canon law and liturgics, Archimandrite Firmilian Osokoljic taught church history and dogmatics. The other subjects: Serbian history, Serbian language, Old Testament, Church Slavonic, were taught by clergy: Milan Brkic and Jovan Marcetic, Hieromonk Dimitrije Balac, Vojislav Dosenovich, Consul Bozidar Stojanovic and Charles Cook.

The seminarians took one part of their exams at the Anglican seminary “Nashotah House” in Wisconsin. Six out of the seven students completed their studies. Two of them were tonsured monks, while the rest were ordained to the priesthood. One of them was Velimir Kovacevic from Galveston, later Metropolitan Christopher. He had the honor of having Bishop Nikolai Velimirovic as one of his professors. Since Velimir was born in America one of his duties was to review and correct the texts written by Bishop Nikolai in English and he would also drive him around from time to time.

Memories Of St. Bishop Nikolai....

Metropolitan Christopher would frequently recall that period of his life and Bishop Nikolai. When asked how well did Bishop Nikolai speak and write in English, he would answer: “The bishop knew English grammar and spelling very well. I
typ ed his English writings on an old type writer, and my obedience was to correct the spelling and grammar since I was born in America and spoke English. There were hardly ever any mistakes!”

He told me that Bishop Nikolai liked driving fast. Among other things Metropolitan Christopher told me once, “While we were driving Bishop Nikolai would often say: ‘Velimir, Veljo, can you go a little faster.’ And we’d be in an old car.... And when I’d take him to the markets in Chicago, the bishop would turn over and examine with his cane some old clothes on the ground as if completely interested in what was being offered. Then we’d go to the fish market. And here Bishop Nikolai would spend a long time by the aquariums with the eels. I assume it reminded him of Ohrid,” Metropolitan Christopher recalled.

Ordination, Parishes, Service...

Velimir Kovacevic finished the Seminary in Libertyville in 1949 when he moved to Akron, Ohio. With the blessing of his bishop, Bishop Dionisije, Bishop Nikolai ordained him to the rank of Reader on Ascension 1949. He continued his studies at the State University. During that time he met Milka Raicevic with whom he entered into holy matrimony on September 20, 1951. That same year he was ordained a deacon, on November 25th and on December 2nd he was ordained a priest. Both ordinations were officiated by Bishop Dionisije.

From 1951-54 he served the St. Nicholas Church in Johnston, Pennsylvania. During this time two of his sons were born, Peter and Paul. In addition to his parish duties Fr. Velimir completed his studies in philosophy and received his master’s degree in history at the University of Pittsburgh. In 1954 he was appointed to the St. Sava Church in Pittsburgh where he remained until 1962. Here, two more children were born, Valerie and Velimir. During his time in Pittsburgh he served as chaplain at four local universities. Also, he was secretary of the Central Council, director of the committee for Christian Education and the summer church camp. In addition to this, he was editor of two church journals.

In 1962 he transferred to the St. Archangel Michael parish in South Chicago where he remained until his election as Bishop of Eastern America and Canada. Bishop Firminian of Midwestern America elevated him to the rank of Protopresbyter on Christmas 1964.

As priest of the South Chicago parish he established the Serbian Orthodox Association for church school teachers and the youth. The main mission of this organization was to promote quality education for teachers.

When the schism occurred in the Serbian Orthodox Church in America and Canada in 1963 Protopresbyter Velimir Kovacevic remained, together with his parish, with the Mother Church and the Serbian patriarch. He was and remained until the end of his life a leading defender of law and order in the Church.

He lived to see what had been his wish, church unity on the North American continent, which was partly in credit to him.

During the schism per the recommendation of the Holy Synod of Bishops and the Assembly of Bishops he served as the main translator before the state courts. Many of the documents from that period were translated by him to Serbian.

As the South Chicago parish priest he received his master’s degree at Holy Cross College in Boston. He brought all his doctoral studies to an end at the University of Chicago. Due to many obligations he couldn’t defend his dissertation... At a formal ceremony the Anglican Seminary “Nashotah House” gave him an honorary doctorate in 1997.

After nineteen years of marriage and four children his Popadija Milka passed away in the Lord in 1970.

Election For Bishop

In 1978 at their regular May meeting and upon the recommendation of Bishop Firminian of Midwestern America, the Holy Assembly of Bishops of the Serbian Orthodox Church elected Protopresbyter Velimir Kovacevic as bishop of Eastern America and Canada. He was consecrated that same year by Patriarch German, receiving the name Christopher, after St. Christopher.

Kovacevic was the second Serbian bishop born in America. The first was Bishop Varnava Nastie of Hvosno.

As bishop of Eastern America and Canada he developed the diocesan programs for Christian education. He completely computerized the administration of the diocese which is still used to this use. He represented the Serbian Orthodox Church at pan Orthodox conferences. He took part in the work of Orthodox and Roman Catholic bishops, as well as in Orthodox-Lutheran dialogue. He also represented the Serbian Orthodox Church at the World Council of Churches.

He suggested to the Holy Assembly of Bishops in 1983 that a re-structuring of his Diocese be done and that two dioceses be established: the Diocese of Eastern America with its See in Edgeworth, PA and the Diocese of Canada with its See in Toronto. He continued to administer the Diocese of Eastern America until 1991.

The First Serbian Metropolitan Born In America

At the regular meeting of the Holy Assembly of Bishop in May 1991 he was elected as the first metropolitan of Midwestern America with headquarters at St. Sava Monastery in Libertyville.

Since his arrival as metropolitan he also served as Dean of the St. Sava School of Theology in Libertyville. He worked with state officials in having the School of Theology in Libertyville recognized as an institution of higher education in America and Canada and in Europe as well.

After the re-structuring of the Serbian dioceses in the United States of America and for the good of the Church Metropolitan Christopher received a new title in 2009: he became Metropolitan of Libertyville-Chicago, giving the Metropolitanate of Midwestern America which has been entrusted to his care, over to Bishop Longin of New Gracanica. The Holy Assembly of Bishops, at their meeting rendered the following decision that “according to which the Dioceses of our Church on that territory will be structured in the following manner: The Metropolitanate of Libertyville-Chicago, with its See at St. Sava Monastery in Libertyville (comprised of St. Sava Monastery in Libertyville, Illinois and the Holy Resurrection Cathedral Church with its three parishes), whose Metropolitan shall be president of the Episcopal and Central Church Councils and of the Church-Laity Assembly, and thereby the ex officio representative of the Serbian Orthodox Church on that territory.”

Reposed In The Lord....

Metropolitan Christopher passed away in the Lord on the eve of the Feast of the Lord’s Transfiguration, 2010, at St. Sava Monastery in Libertyville. Patriarch Irinej received the news during the Holy Hierarchical Liturgy on the Feast of the Transfiguration. In his telegram expressing his condolences he wrote, among other things: “Metropolitan Christopher of blessed repose leaves to his Lord, Whom he served
faithfully and devotedly from his days as a student until his last breath. He had the immense honor to be the student of the greatest teacher of our people and age, Saint Bishop Nikolai, to whom he was of great use in preparing his literary works for publication...We hope that our good Metropolitan Christopher, from the world where there is neither sorrow nor grief, but joy and bliss in unity with the Lord and all the saints, will care for his Church and his flock, and remain henceforth a devoted intercessor in prayer for his faithful flock.”

Recollections....
Metropolitan Christopher is undoubtedly one of the most significant witnesses and players in the recent history of the Serbian Orthodox Church. The legitimacy of his participation in the battle against the schism in the Church is in the fact that this spiritual bard, though born outside the borders of Serbia, remained with the Mother Church. His social, but above all spiritual, engagements are interwoven with the living threads of advantages and disadvantages, ups and downs of a people who came here to stay and brought with them many customs. With the aim of creating a Christ-like nation, Kovacevic, instead of building up a nationalistic identity always emphasized Christ and always put in the first place the Church from whence we all receive our identity. In the constant battle Metropolitan Christopher never complained.

He devised his existence, fulfilled his mission, and led the Church on this continent to unity. The battle was great but Metropolitan Christopher’s energy was greater. Everything he said he backed up with his actions. He never did anything for himself but only for the Church. Thus, it wasn’t difficult for him to “give” his entire diocese for the sake of God-pleasing unity, keeping for himself only one church in Chicago and the most significant monastery, St. Sava Monastery in Libertyville. No one took his Diocese, no one would have asked for such a sacrifice, but Metropolitan Christopher of blessed repose knew that a speedy unity could be reached only in that manner, said Bishop Georgije of Canada at the funeral of Metropolitan Christopher at Holy Resurrection Cathedral in Chicago.

I would like point out some of the virtues of Metropolitan Christopher of blessed repose: I met him at the Serbian Patriarchate in Belgrade during the bombing in 1999. Then, as a senior at the Prizren Seminary, I came to speak with him about enrolling at the theological school in Libertyville. We spoke for five minutes in English. At the end he told me: “Good boy, welcome to Libertyville.” And so it was. From 1999 to 2010, that is until his repose, he was present in my life, and I in his. During my studies he watched over my intellectual development. After graduating he ordained me to the rank of deacon and included me among his closest collaborators.

Metropolitan Christopher had much influence on my life, as well as the life of the Church and the flock entrusted to him on the North American continent. As an expert of church administration, he brought an administrative-legal order to all church-school congregations in America. This knowledge he selflessly passed on to others. He had patience. He placed administrative tasks before me waiting at times indefinitely for me to solve them.

I thank him for that!
May the almighty Lord and Savior, the Proto-Image, grant rest to the soul of Metropolitan Christopher of blessed repose.

Las Vegas Parish Receives New Priest

On Sunday, November 8, 2015, on the feast day of St. Demetrius the Great Martyr of Thessalonica, the St. Symeon the Myrrh-flowing parish in Las Vegas, Nevada received a new priest. The Divine Liturgy was officiated by His Grace Bishop Maxim of Western America with the concelebration of Abbot Sava, of the Tvrdos Monastery, V. Rev. Stavrophor Uros Todorovic, Fr. Milan Unkovic, Deacon Ozren Torodrovic and Deacon Zoran Aleksic.

The solemn event and spiritual joy began on Saturday when the distinguished guests arrived at Vespers. Following the service an agape meal was served in the church hall.

The Serbian parish in Las Vegas does not have a long history and is one of the youngest parishes in the Western American Diocese. The parish church, which is under construction, is already one of the most beautiful structures in the area, and it is clear that it will look magnificent once it’s finally completed. In that holy church the new priest, Fr. Milan Unkovic, will serve the Liturgy “of this and the other world.” Bishop Maxim thanked Protopresbyter-Stavrophor, Fr. Uros, for his many years of service and congratulated him on his successes, above all for his endeavors in constructing the church. To the faithful he expressed his joy that the new priest be unto spiritual joy and to their salvation. To Fr. Milan Unkovic, who arrived at this parish after serving the Portland parish, he wished that the grace of the church’s paternity he transfer not only to the current but also future members of the Church.

All the parishioners anxiously await the completion of the church and that soon the consecration of the completed and beautified church be celebrated. May the merciful Lord grant to all our faithful in Las Vegas love, zeal, readiness for sacrifice, that they continue to work and - as much as they can - contribute to the completion of the church.
In Memoriam:

V. Rev. Stavrophor Vasilije Sokolovic

Very Reverend Stavrofor Vasilije Budimir Sokolovic, Orthodox priest of 45 years, retired from St. Sava Serbian Orthodox Cathedral fell asleep in the Lord on Saturday, Oct. 10, 2015. The son of Holy Priest-martyr Saint Budimir of Dobrun and the late Protinia Desanka Sokolovic, he was the beloved husband of Protinica Vojvode Protinica Sokolovic, the 42nd ordained clergyman in the Sokolovic lineage from Patriarch Makarije Sokolovic until today.

He completed both elementary and junior high school in Zagreb, Croatia and continued his education by completing St. Sava Seminary at Monastery Rakovica. He received his college degree from the Theological University of Belgrade in 1962 and also finished Music school “Vladimir Nazar” in Zagreb and “Mokranjac” in solo singing in Belgrade. He also studied Pedology and Linguistics at Belgrade University. During the last two years as student of Theology, he served His Holiness Serbian Patriarch German as Assistant Secretary with his Secretary of the Cabinet Protodeacon Georgije Zunic. He served the J.N. Army from 1962-1964. For one year he served as Treasurer, religious educator and cantor of the Transfiguration of the Lord Church in Zagreb, Croatia and at the same time replaced the Secretary of the Metropolitanate of Zagreb.

In January 1966 he arrived in the USA and was married to Zagorka Zorina Vitkovich of Gary, Indiana. There he served as Choir Director of Karageorge Choir and Religious Education Teacher of St. Sava Church in Gary, Indiana.

He attended Roosevelt University Graduate School in History and Purdue University in Engineering. While working in the US Steel as a draftsman, he was a member of their Goodfellow Club, which also displayed his works of art.

His true calling was priesthood. His Grace Rt. Rev. Bishop Sava (Vukovic) ordained him as deacon in Niagara Falls, Ont., Canada and as a priest at St. George Church of Masontown, PA, where he served for 5 years from 1970-75. He was transferred to Holy Resurrection Church in Steubenville, OH, where he served 10 years and then

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in the Sokolovic lineage from Patriarch Makarije Sokolovic until today.

He also helped Serbian immigrants settle in the area and often was called upon to translate their documents. He and his Parish Council also instituted the church’s Stewardship Program, which supports parish activities through pledges.

He was a member of the Council of Orthodox Christian Churches of the Niagara Frontier. He recently served on the Central Church Council of the Serbian Orthodox Church and on the Ecclesiastical Court of the Serbian Orthodox Diocese of Eastern America.

In August, he was awarded the Order of St. Sava, the highest honor bestowed by the Serbian Orthodox Church, for his 42 years of service. His retirement was to become official on the date of his death.

He was an avid photographer and chronicled parish events with his camera. A talented musician, he composed music and directed the Pan-Orthodox Choir of Western New York.

Survivors include his wife, the former Victoria Evanoff; a son, Basil; a daughter, Sarah Amador; two sisters, Gordana and Yovanka; and two grandchildren.

May Fr. Rastko’s memory be eternal.
The word catechism (κατηχέω, meaning - to teach orally) derives from the Greek language. It refers to a summary or exposition of teachings (doctrine) and serves as a learning introduction to the Mysteries (Sacraments) traditionally used in catechesis, or Christian religious teaching of children and adults. The book No Faith is More Beautiful Than the Christian Faith, written by Bishop Danilo Krsstich of blessed memory, and then Hieromonk Amfilohije Radovich, now Metropolitan of Montenegro and the Coastlands accomplishes that and more. The book shows the Faith as the path on which an encounter takes place between Orthodox Christians (those reading the book particularly) and God; our encounter with God as the response to His call. The book is highly recommended. It was published in Serbian in 1982, and for the first time, Sebastian Press of the Western American Diocese, published it in English and it is available for purchase at: www.westsrbdio.org.

No Faith Is More Beautiful Than
The Christian Faith

Bishop DANilo KRStich
Hieromonk AMFilOHijE RADOvICH
Belgrade 1982
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The Mystery Of Faith

Why were Adam and Eve expelled from Paradise?
Because they tasted the fruit from the Tree of the Knowledge of Good and Evil and thereby transgressed God’s commandment. But even the expulsion from Paradise was done by God out of love for our forebears. The Tree of Life is also in Paradise. And whoever eats of the tree of life becomes immortal. Had Adam and Eve eaten of that fruit after the fall, having within themselves the poison of death, they would have immortalized themselves in their sinful and mortal condition. That would have been the most terrible hell. And so that greater evil would not happen to men, God expelled them from Paradise to prevent evil from becoming eternal.

But after the expulsion, so that Adam and Eve would not fall into despair, God promised to send them a Savor who will defeat the Devil—the Serpent, who will liberate them from death and lead them back to Paradise.

What did God say to Adam and Eve when he expelled them from Paradise?
To Eve God said, “I will greatly multiply your pain in childbirth… your desire shall be for your husband, and he shall rule over you.” To Adam He said, “Cursed is the ground because of you… in the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.” Not only do men suffer because of man’s sin, but all creatures and all of God’s creation. And already Adam’s first son kills his brother Abel.

Why did Cain kill Abel?
He killed him out of envy: Cain envied Abel because God accepted Abel’s sincerely offered sacrifice. So it remains to this day: envy is the main cause of every fratricide. And every murder is fratricide, for all men are brothers.

Who was Noah, and how was he saved from the flood?
Noah was one of God’s chosen ones. He was not corrupt, as were the people around him, but believed in God and hoped for the future Redeemer, the Son of God. God commanded Noah to build an ark (a boat), and bring into it his family, as well as one pair of all the animals on earth. Noah’s ark is a mystical image of Christ’s Church in which we are being saved from the flood of sins and death, and are being given eternal life.

What is idolatry?
Idolatry is the falling away from the True God and worshipping idols, which held demons as false gods. Man becomes an idolater whenever he worships created things rather than serve the Creator. He is an idolater also when he worships himself or the work of his own hand.

Who was Abraham?
Abraham was an Old Testament patriarch. He did not worship idols, as did his contemporaries. He believed in one God and in the promised Savior who will come from heaven. He was the first man to whom the Holy Trinity appeared mysteriously in the form of three angels, three guests at the oak of Mamre. According to God’s promise, the chosen people of God were created from the descendants of Abraham through his son Isaac. We Christians are also the spiritual children of Abraham. That is why we pray that God give rest to our departed brothers and sisters in the bosom of Abraham, Isaac and Jacob, our forefathers.

Whom was Abraham prepared to offer as a sacrifice?
Abraham was prepared to offer his only son, Isaac, as a sacrifice. Here God was testing Abraham’s faith, and when he proved himself faithful, God bestowed upon him, through his son Isaac, the gift of a great and holy progeny. Christ the Savior is also his descendant in the flesh, and the sacrifice of Isaac was the foreshadowing of the suffering and sacrifice of the Son of God.

How many sons did Isaac’s son Jacob have, the one called Israel by whom the people of Israel received their name?
The Patriarch Jacob had twelve sons, who themselves became the founders of the twelve tribes of Israel. His son Joseph was sold by his brothers into Egypt out of envy. But God saved him and through him saved all of Jacob’s descendants. And we Christians, because of Jacob, called Israel, are called the New Israel, that is to say, the new chosen people of God.

How did Joseph get to the palace of Pharaoh, the King of Egypt?
Joseph was alone able to interpret Pharaoh’s dream. The Pharaoh then released him from his innocent imprisonment. The interpretation of the dreams was a gift from God.

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In Memoriam:
V. Rev. Stavrophor Svetozar Veselinovic

V. Rev. Svetozar Veselinovic passed away in the Lord on September 16, 2015 after a brief illness. Father Svetozar served the St. Simeon Myrhflowing Serbian Orthodox Church in North Miami where he oversaw the construction of the parish church which began during his tenure there and is yet to be completed.

Father Svetozar also served parishes in South Bend, Indiana, Carmichaels, Pennsylvania and Elizabeth, New Jersey. He performed baptisms, weddings, and funerals as each parish needed. He blessed homes and was compassionate in visiting the sick and imprisoned. He was faithful in the area of Christian education, always attended Deanery meetings and prepared reports of parish efforts.

In order for his parishioners to more fully understand the Divine Liturgy, Father Svetozar edited and published two Divine Liturgy books while serving the Carmichaels parish, one in Church Slavonic and English and one in Serbian, Church Slavonic and English.

God blessed Father Svetozar with skills in sewing. He made clergy vestments, cassocks and altar covers to benefit his parishes, himself and others.

During his time at St. George’s in Carmichaels he recognized the need for services in Fairmont, West Virginia and served at least one Divine Liturgy in a private home in Fairmont. A mission parish now exists in Fairmont and Father Svetozar’s interest in the area is fondly remembered.

Father Svetozar was a regular presence and participant in meetings of the Serbian Orthodox Clergy Brotherhood. He valued the Brotherhood. He was elected by his peers and held the position of treasurer of the Serbian Orthodox Clergy Brotherhood.

Week after week, month after month, year after year, Father Svetozar stood at the Holy Altar and served the Divine Liturgy in parishes of the Serbian Orthodox Church. He proclaimed the Gospel. He heard confessions and offered the Precious Body and Blood to parishioners. The years turned into decades. He came young in his adult life from the former Yugoslavia with a willingness to be a Serbian Orthodox priest in this land.

God blessed Father Svetozar with his dear Protinica Andjelka and daughters Slavica and Snezana. They were an integral and supportive part of his life as a parish priest. The family moved to the different parishes where the need for a priest existed. The family remained strongly identified with and a part of the Serbian Orthodox Church.

Thank God for Father Svetozar’s long-standing service in the Serbian Orthodox Church on this continent. Thank God for his eagerness to serve and to preach Christ. Thank God for the lives he has touched in the Name of Christ.

May Father Svetozar’s memory be eternal.

In Memoriam:
V. Rev. Stavrophor Miladin Garic

As the Fall Issue of The Path of Orthodoxy was being prepared for print we learned that Protosbytery Stavrophor Miladin Garic fell asleep in the Lord peace-fully early Tuesday morning, November 24, 2015.

He was preceded in death by his beloved wife Protinica Nina. He is survived by nephew, Mane Garic of Placerville and niece Borka Pavlovich of Fresno. He also leaves family members residing in Serbia.

Fr. Miladin served as the Parish Priest at the Serbian Orthodox Church of the Assumption of the Blessed Virgin Mary in Fair Oaks, CA. It was under his leadership that this Church was designed and built. He served the Sacramento, Fair Oaks and Jackson communities for 48 years.

May Protina Miladin’s memory be eternal.

How did the Hebrews live in Egypt?
Because of a famine, the elderly Jacob and his sons came to Egypt to be with Joseph, the governor of all of Egypt. As long as the Egyptians remembered Joseph’s contributions, the Hebrews lived well. Later their lives became very difficult and they worked as slaves.

What did the Babylonians build?
The Babylonians erected a great tower. They wanted the top of the tower to reach heaven. In this way they wanted to contradict God. That is why God confused the tongues and the builders were unable to communicate among themselves. They scattered, and thus were formed the various peoples speaking a different languages. So it always is: whenever men build or commit Godless acts they not only alienate themselves from God, but from one another, also. Hatred and confusion enter them, as in the builders of the Tower of Babel.
self, which is one and the same as the Church and the Eucharist, it is necessary to restore the only proper order of service for the combination of the three sacraments into one, the Sacrament of initiation into the Christian Church.

NOTES
1. Φοντωτόλη, ΑΑΑ, Α’, p. 259.
2. Ibid.
4. I have already noted that the typikon for the feasts of Christmas and Theophany was shaped in imitation of the typikon for Easter. With regard to Theophany, the main obstacle to celebrating Baptism in connection with the Liturgy on the eve of the feast is the unsuitable location of the Great Blessing of the Waters, which was, originally, a blessing of the water for holy Baptisms (see I. Φοντωτόλη, op. cit. Α’, p. 269). The oldest typikon manuscripts place the celebration of the Great Blessing of the Waters at the all-night vigil for Theophany— at the end of the Liturgy, however (see Mateos, op. cit., I, p. 182; I. Φοντωτόλη, op. cit., Β’, p. 157), at which time it was no longer possible to connect Baptism with the Divine Liturgy. This is probably why Baptism was transferred to the next morning, before the beginning of the Liturgy. My view, however, is that, in accordance with the structure of the order of service for the all-night vigil of Theophany, the original position of the Great Blessing of the Waters with the Baptism of the catechumens was after the entrance at the evening service, i.e., during the readings. My position is supported by the Typikon of the Great Church, which notes: “And it must be known that the patriarch does not come into the palace until the seventh reading is being read; but if he comes and he is not delayed in returning, the other readings are also read, as is written” (Mateos, op. cit., I, p. 178), and, at the end of the readings, it is noted: “The patriarch’s second entrance must be added” (Cod. Patmos 266, 9th–10th c.). These two sources of information are similar with regard to the practice, which is mentioned in the order of service for Great Saturday: “If it happens that the patriarch is baptizing for an extended time, then the readings are read in order, starting with the eighth …” (see Mateos, op. cit., II, p. 86), and “when the patriarch moves to enter with the newly baptized at the second entrance” (ibid., p. 88). However, in the case of Theophany, when it refers to the patriarch being delayed in making the entrance, not because of Baptism but because of his entrance into the palace, it is clear that the original reason was the celebration of the Baptism of the catechumens in baptism.
6. Originally, the antiphons were not an integral component, but rather part of the preparation for the Liturgy. They were chanted during the procession into the church in which the Liturgy was to be celebrated. Concerning the historical development of the antiphons, see Π. Τρεμπέλα, Αι τρεις Λειτουργίαι, Αθήναι 1982, pp. 21–34, and Schmemann, The Eucharist.
7. The pre-baptismal rites were celebrated after Vespers in due course. See I. Φοντωτόλη, Λειτουργική, τ. Α’, p. 288.
8. According to the Typikon of the Great Church, when baptisms are performed during the feasts of Theophany and Pentecost, the epistle and gospel of the feast alone are read. See Mateos, op. cit., I, p. 186, and II, pp. 64, 138.
9. According to the outline by Ι. Φοντωτόλη (see Ι. Κουγκούλη, Χ. Όσκονόμου, Π. Σκαλτσή, Τό Βάπτισμα, Θεσσαλονίκη, 1992, pp. 222–224), which calls for the Baptism of infants in the middle of the temple.

Excerpt from the author’s book To Christ and the Church: The Divine Eucharist as the All-Encompassing Mystery of the Church, Sebastian Press 2011, pp. 54–57.

In Memoriam: Father Vasilije Sokolovic
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In Memoriam: Father Vasilije Sokolovic
Continued From P. 12
went to Cleveland, OH as a priest of St. Sava Cathedral for 18 years.
From the very start of donations being collected for the St. Sava Church of Vracar, Fr. Vasko collected donations from the faithful in Masontown and later from Steubenville. Upon coming to Cleveland, as President of the Vracar Committee he held annual banquets for 27 consecutive years to raise funds for Vracar.
During the war in the former Yugoslavia, Fr. Vasko’s name was known among the refugees as one who would help them to find a new home in America. He took them to agencies, children to schools for enrollment and to hospital clinics for vaccines and shots, and also took adults to learn the English language (at St. Sava Church School Mrs. Borjana Simic Glavaski taught them English). When the refugees needed to go to the Social Security Administration, Department of Health and Human Services, or doctors, he took them at a moments notice.
Fr. Vasko was the first to get a permit from the City of Cleveland to hold demonstrations every evening in Public Square during the bombing of the former Yugoslavia.
Fr. Vasko was instrumental in making peace among Serbs on this continent. V. Rev. Vasilije B. Sokolovic, V. Rev. Djuro Majerle, and His Grace Hrizostom Bishop of Bihac and Petrovac were the first to serve a whole Divine Liturgy together on the Sunday of Orthodoxy 1992 at St. Sava Church on Wallings Road, and again together that evening at the Pan Orthodox Vesper service at St. Sava Cathedral in Parma, OH. That made history!
Fr. Vasko and Protinica Zaga were blessed with two children, Mirjana (Damljanovic) and Deacon Teodor (43rd ordained in the Sokolovic lineage) and have 4 grandchildren: Maksim, Makarije, Izabella, and Metodiye.
Fr. Vasilije always had a void in his heart for not knowing the place of his father’s grave. In the year 2005, his father was canonized as a holy priest-martyr St. Budimir of Dobrun. This gave him the closure he had wanted for many years and was blessed to have his entire family attend the canonization service in Zitomislic Monastery.
The Kolo Srpskih Sestara is widely recognized as one of the most prominent organizations that serve the Serbian Eastern Orthodox Church. In an effort to ensure its ability to continue in this capacity, the Serbian Sisters Ravanica, Detroit’s Kolo, embarked on a new concept. We are pleased to announce that on Sunday, October 18, 2015, we inducted 24 young girls into the Junior Sisters Ravanica. At the conclusion of Divine Liturgy, they were called up to the altar where they stood proudly reciting the Oath, followed by a special pinning. Their willingness and desire to participate and donate their time to their parish is to be commended and embraced.

Junior Sisters Ravanica Mission Statement: “To help our Serbian Sisters of Ravanica and St. Lazarus Serbian Orthodox Cathedral ‘Ravanica’ throughout the school year in many different Acts of Kindness that benefit our fellow brothers and sisters in Christ. This is a wonderful opportunity for me to serve God and to put my faith into action by helping people at all times.

To respect myself and others; to be honest and fair; considerate and caring; to respect authority; to do outreach such as visiting the sick and elderly and feeding the homeless; to be a sister to every girl; to encourage one another and build each other up; to be a good example for younger girls; and to be friendly and helpful at all times.”

In the history of the world, change often starts with the young. Young people look at the world with fresh eyes. They see the world as it is and ask “Why?” and imagine a different world and ask “Why not?”

Investing in the Next Generation of Leaders: Going forward, a Serbian Sister, parish priest and other church leaders will mentor each Junior Sister. The mentors will help them process experiences and walk alongside them as they encounter dilemmas that require making sound decisions. They will also teach them how to acquire leadership skills and show them how to become involved in a ministry context. Our hope is that, while they are learning through example, they will make lifelong friendships, learn how to be supportive and encouraging to one another, accept their similarities as well as differences and share amazing experiences with other Orthodox youth by serving God and their community. So many of today’s youth experience confusion regarding decisions about their future. We believe they will benefit from someone who walks alongside them, recognizes their potential and encourages them toward a life in Christ.

“Greater love has no one than this, than to lay down one’s life for her friends...” John 15:13

“For whoever does the will of My Father in heaven is my brother and sister & mother.” Matt. 12:50

Let sisterly/brotherly love continue. Hebrews 13:1

Loving one another as Christ, 1st loved us (John 15:12)

What Will People Experience When They Meet Our Junior Sisters? The love of God. Acceptance. Empowerment

Our Junior Sisters accept members from first through twelfth grade. When a Junior Sister turns 18, she will officially become a member of the Serbian Sisters Ravanica, where she will be given the rights and privileges associated with the membership. The proceeds of all the Junior Sisters fund-raising efforts will be directed to the Serbian Sisters Scholarship Fund as well as helping and aiding their fellow brothers and sisters in Christ. Beloved of the LORD, remember this: A friend loveth at all times... Proverbs 17:17

Sister in Christ Donna Rajkovic
Serbian Sister Ravanica President
The Oratorical Festival was held during the Diocesan Days celebration and canonization of St. Sebastian of San Francisco and Jackson, Saturday, September 5th, 2015. Both first and second place orations appear in this issue of Our View.

Theme: The wonder of the work of Holiness in us and its manifestation in our mission and outreach.

Subtheme: The newly canonized Saints Mardarije and Sebastian as living pillars of holiness and mission of our time.

First Place Kaija Germain:

“Go ye therefore, and teach the nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of time.” (Matthew 28:19-20)

In the new movie entitled “Do You Believe”, a seemingly homeless man, who walks about the streets carrying a large Cross, asks a priest this very serious question: “Do you believe in the Cross of Christ? The Cross is bloodstained, painful. It loves, forgives and demands. But what does it demand? That we profess it in this dark world. Then if you believe, the question is, what are you going to do about it?” 2.2 billion people, or 32 percent of the world’s population professes to be Christian. Although Christianity is growing in some parts of the world, there are still countless numbers who thirst for the truth of the Gospel. Sure, we can easily say that we are Christians, but by not attending and participating in the Church services, not reading God’s word, or sharing His truth to those who don’t know Him, is in defiance of the Lord’s Holy Commandments. Acts 14:5 says, “Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, who made the Heaven, and the Earth, and the sea, and all that is in them.” As Orthodox Christians, we are called to spread Christ’s word and do good deeds. It is truly right to say that the wonder of the work of holiness is in us and its manifestation is in our mission and outreach. The Book of Isaiah, chapter 42:10-12 says, “Let the wilderness and its cities lift up their voices, the settlements of Kedar inhabit, let them imitate joy from the tops of the mountains. Let them give glory to the Lord and declare His praise in the coastslands.”

Christ calls us to proclaim His Name from the rooftops, so all can hear. Let us not be ashamed to proclaim His Name, even in the direst of circumstances. Romans 10:14-15 asks us, “How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, how beautiful are the feet of those who bring good news of good things!” Metropolitan John of Pergamon, in his paper entitled, “Holiness: A Forgotten Vision”, says that “holiness is something entirely irrelevant and foreign in our time and has become a forgotten vision.” He goes on to tell us that, “at one time sanctity actually existed, because it was what inspired our civilization; because our people used to live among saints.” It is difficult to be in communion with Christ, and serve Him. We have so many temptations thrown at us, to distract us from growing closer to God. Metropolitan John goes on to say that, “…the Divine Eucharist is the culmination of sanctification, not only because it offers Man the most perfect and fullest union with the Only Holy One, but also because it comprises the most perfect portrayal of the Kingdom of God.” If we draw ourselves closer to Him through prayer, fasting, confession and partaking Holy Communion, then our purpose becomes clearer. To live like He did, and serve him by helping and serving others.

Countless numbers of people have gone before us and spread the Gospel. But being a missionary is not only about preaching. The inspiring saying, “actions speak louder than words”, truly epitomizes what missionary work entails. Recently, the Serbian Orthodox Church has canonized two new Saints, St. Mardarije of Libertyville and St. Sebastian of San Francisco and Jackson, who spent their entire lives in service to Christ and His people. Both men started their missionary life at a young age, and continued in loyal service until their repose. In 1917, St. Mardarije became head of the Rakovica Monastery and rector of its monastic school, until he was elected as the first Serbian Bishop of America and Canada. In 1923, he purchased a plot of land in Libertyville, Illinois, where the St. Sava Monastery was built. From then on, he spread Christian love and peace, and witnessed the Gospel throughout America.

Before his ordination to the Priesthood, St. Sebastian demonstrated his zeal for missionary work when he submitted a report to Bishop Nicholas, in which he estimated that there were 1,500 Orthodox Christians who resided in California, Oregon, and Washington. He requested to be assigned in this region to support the people and establish Eucharistic communities. Bishop Nicholas recognized his apostolic zeal and granted his request. St. Sebastian then became a missionary priest to California and the Pacific Northwest. A week after his ordination, he left on a missionary tour of the west coast of North America, traveling from Vancouver to San Diego, and eventually covered 3,000 miles. This was just the beginning of his ministry. He founded the St. Sava Church in Jackson, California, in 1894 as well as many other parishes throughout the world and outreach. The Book of Isaiah, chapter 42:10-12 says, “Sing to the Lord a new song, sing His praise from the end of the earth! Let the wilderness and its cities lift up their voices, the settlements where Kedar inhabits, let the inhabitants of Sela sing aloud, let them shout for joy from the tops of the mountains. Let them give glory to the Lord and declare His praise in the coastslands.”

Our View  The Youth Pages of The Path of Orthodoxy
Synaxis of the Holy Archangels Michael and Gabriel and All the Bodiless Powers

*Commemorated November 8/21*

Because He is true, boundless Love, God created “all things visible and invisible” to share in Him. According to St. Gregory the Theologian, “Since for the goodness of God it was not sufficient to be occupied only with the contemplation of Himself, but it was needful that good should extend further and further, so that the number of those who receive grace might be as many as possible (because this is characteristic of the greatest Goodness) - therefore, God devised first of all the angelic heavenly powers; and the thought became deed, which was fulfilled by the Word, and perfected by the Spirit ... and then because the first creatures were pleasing to Him, He devised another world, material and visible, the orderly composition of heaven and earth, and that which is between them.”

The invisible - including heaven and the Bodiless Powers - was created by God before the world we live in. The heavenly hosts even witnessed and praised the creation of the material world, as the Lord explained to Job, “When the stars were created, all My angels sang praises to Me.” (Job 38:7) In addition to praising and ministering to God, the Bodiless Powers are the agents of His will: they administer the creation, protect and intercede for man, and attempt to guide man and the nations to Him - sometimes means correcting man’s actions, sometimes teaching or revealing God’s will to him.

God made the Bodiless Powers without physical form or substance (“incorporeal”). St. John of Damascus explains, “When it is the will of God that angels should appear to those [men] who are worthy, they do not appear as they are in their essence, but, transformed, take on such an appearance as to be visible to physical eyes.” By God’s grace and mercy, the Bodiless Powers are also conditionally immortal, but (unlike God Himself) are restricted by location and time: they cannot be in heaven and on earth at the same time, though they travel at lightning speed.

God endowed the Bodiless Powers with intelligence, reason, and self-will - as He later made man - but they are “the most perfect spirits, superior to man in their spiritual powers” and “so far above us [men] as to be incomprehensible.” The angels in heaven are perfect beauty in their love for and service to God. Continually before His face, the Bodiless Powers “are so filled with the grace of God, that they do not desire in any way to sin,” according to Fr. Seraphim Slobozhoy.

All the Bodiless Powers share the common name of ‘angel’ - which means “messenger” in Greek - by virtue of their service: they “stand before the face of the Creator and serve Him.” The Lord reveals His divine will to the Bodiless Powers closest to Him, and they in turn inform the others - a Hierarchy in service to Him! This simple name also describes quite well how man most often encounters the Bodiless Powers: as the heralds or messengers of God.

Holy Tradition divides the angels into three Hierarchies of three ranks each. In the highest Hierarchy are the Seraphim, Cherubim and Thrones.

Closest to the Most-Holy Trinity are the six-winged Seraphim, who blaze with love for God - and encourage that love in others. In the iconography of the Church, they are shown as faces surrounded by flame red and red-orange wings.

The many-eyed Cherubim are next. Through these hosts, wisdom and enlightenment in true divine knowledge are sent to creation, and their name means “outpouring of wisdom” or “enlightenment”. Cherubim are shown as faces surrounded by four (or sometimes six) blue-green wings, covered with all-seeing eyes; a monk/iconographer in the Middle-west suggests that the wings may look like they are made up of beautiful peacock feathers!

Finally, the Thrones (described in Ezekiel 1:15-21) are found at the foot of God’s heavenly throne, mysteriously upholding Him. They serve the uprightness of God’s justice. The “spinning wheels” seen by the prophet Ezekiel, Thrones are depicted in icons as two red-amber interlocking rings, with four wings each. The rings are covered with all-seeing eyes.

The middle Hierarchy includes the Dominions, Powers, and Authorities who - according to St. Athanagoras - are “set in command of the elements, the heavens, the world, and all within it.”

The Dominions instruct and guide our earthly authorities (if they will listen) to wise governance. They may influence earthly life by miracles, dampen sinful impulses, and provide mastery of the will to conquer temptation.

The Powers (known from 1 Peter 3:22) send down the grace of wonder-working and acute spiritual discernment to saints pleasing to God. They assist man in being obedient and patient, serving the will of God. They are depicted in the iconography of the Church as shining, crystal spheres with “X” or “XC” on them, usually held aloft by angels revealed in human form.

The Authorities (also called “Virtues”) stand against the power of Satan and keep people from giving in to demonic temptation.

In the lowest Hierarchy are the Bodiless Powers most often encountered by man:

The Principalities command the lower angels, instructing them in the fulfillment of God’s will. According to Mother Martha of Pskov, “They direct the universe, and protect lands, nations, and peoples. Principalities instruct people to render honor to everyone, as becomes their station. They teach those in authority to fulfill their necessary obligations, not for personal glory and gain, but out of respect for God and benefit for neighbor.”

The Archangels announce or bring messages about God and His works for our salvation. Because of this role, they are the angels named individually in Holy Scripture or known through Holy Tradition: Michael (“like God.” the leader of the angelic armies, often shown in armor with a flaming sword or banner emblazoned with a red Cross), Gabriel (“the strength of God” found in Dan. 8:16 and Lk. 1:26), Raphael (“the healing of God.” Tobit 3:16, 12:15); Uriel (“fire of God,” 3 Ezdras 5:20); Selaphiel (“the prayer of God,” 3 Ezdras 5:16); Jehudiel (“the glorifying of God”); Barachiel, the distributor of the blessing of God for good deeds; and Jeremiel (“the raising up to God,” 3 Ezdras 4:36). Archangels are revealed to man as beautiful, shining, winged humans.

Archangels “reveal the mysteries of the faith, prophecy, and understanding of the will of God; and intensify deep faith in people, enlightening their minds with the light of the Holy Gospel.”

The Angels (often referred to as “guardian angels”) are closest to men, revealing to them the intentions and instructions of God and guiding them to lead pious, Christ-centered lives. They attempt to keep man from falling (both spiritually and physically) and are there to help him “get up” when he does fall. Angels are also revealed to man in shining human form, with or without wings.

As creatures who come before the face of God, angels are powerful intercessors, meaning they speak on man’s behalf to Him. While instructing His disciples about caring for His followers - the sheep of His flock - the Lord Jesus Christ said, “See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of My Father in heaven.” (Matthew 18:10)

Because of their faithful and unending service to God - and at His command, to man/creation - the angels are considered the prototype for the service ministry of the holy diaconate - they are the ‘role model’ for the deacons of our Church!

By Nichola Toda Krause, Adopted from Orthodox Family Life Publication
Second Place Lazar Katanic:

Saints Mardarije and Sebastian have recently been canonized as saints or more accurately they were added to the calendar of the One, Holy, Catholic and Apostolic Church. What makes them saints? For that matter, who is a saint? While some will say that in order to be a saint you must be sinless, others say you must be holy. Is there a difference? The Apostle Paul says, “For all have sinned, and come short of the glory of God” (Romans 3:23). In other words, everyone sins because no one is as pure and holy as God. While we strive to live our lives to be without sins only God is holy. Therefore, while we can try to live our lives free of “doing the wrong thing” – that is missing the mark - sinning, we can achieve holiness only through God. Saints Mardarije and Sebastian listened to and followed God’s commandments. From their early age they closely and diligently followed God’s instructions to achieve eternal salvation, which is the main goal of Orthodox Christians in the Church. But more importantly they spent their lives in communion with God through His Church, which is the Body of Christ. This is where their holiness comes from, that is, from the Holy, Life-giving, Cons substantial and Undivided Trinity, Father, Son and Holy Spirit, One God. Having entered into such an intimate and loving relationship and communion with God, St. Mardarije and St. Sebastian lives became instruments of God’s missionary work among Serbian Orthodox people who moved to this country, far from their homeland. Not surprisingly, both of them reached out to their non-Orthodox neighbors, for the Gospel is for all nations and Christ’s great commission is to teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit (cf. Matthew 28:19-20).

Is pursuit of holiness as common today as it once was? If anything, we are more in the pursuit of happiness. People don’t choose to spend their time with God – or seek after Him - because they are too caught up in the flashy and fast-paced modern lifestyle. But worshiping God is our duty; it’s our purpose. In today’s church we are not called upon to seek after holiness nor is it a priority for many who mostly see the church as a place to socialize.

Saint Mardarije’s life was spent in preaching, building churches, and serving God. Ever since he was just a boy he had a desire to serve God. He went to Belgrade to study theology. Afterwards, he spent twelve years studying theology in Russia. He was then sent to America, and, over time, he was chosen to become a bishop. In his preaching and spreading the Gospel Saint Mardarije manifested holiness in modern life. He built Saint Sava Monastery in Libertyville, Illinois, which to this day remains as a spiritual nucleus of our Serbian Orthodox Church on this continent.

Like Saint Mardarije, Saint Sebastian shared the same zeal in preaching the Gospel. He was the first American-born Orthodox priest. He began preaching after high school. He served his parish as a reader and teacher. He spent the next years of his life as a monk and later was ordained a hieromonk. After being ordained, he served as a deacon at the San Francisco Cathedral where he was ordained a priest at the age of 29. Hieromonk Father Sebastian preached the Gospel, served Divine Liturgy, and worked hard at establishing many parishes all around America. Years later, World War I exploded from the Balkans. Fr. Sebastian decided to serve as a chaplain in the Serbian Army. He spent the rest of his life in Serbia, where he passed away peacefully on November 30, 1940.

In conclusion, to be a saint means you dedicate your life to God. This is what both St. Mardarije and St. Sebastian did but we are all called to do this very same thing. In the Divine Liturgy we say: “let us commend ourselves and each other and our whole life to Christ our God”. Modern life makes it hard to become a saint, but through the example of St. Mardarije and St. Sebastian, we see that it is possible. The Bible say: “Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom.” (James 3:13). Saints Mardarije and Sebastian not only believed in God but they preached the Gospel and spread Orthodox Christian Faith making it possible for us to be here today in a great number, from all Orthodox jurisdictions and our neighbors who have come to share the light of Christ and communion of saints. Holy lives of Mardarije and Sebastian, laborers in God’s vineyard, apostles to America, concretely demonstrate that a saint isn’t just someone who believes in God, but one that guides others to God with love and compassion.

For this reason, the Church lives of Mardarije and Sebastian have recently been canonized as saints or more accurately they were added to the calendar of saints.

We did this at the Divine Eucharist since it “is the culmination of sanctification, not only because it offers Man the most perfect and fullest union with the Only Holy One, but also because it comprises the most perfect portrayal of the Kingdom of God.” (Metropolitan John Zizioulas)

We are called not only to honor their memory, but also follow in their footsteps and pursue holiness in our lives!
Стаза Православља

ГODИНА 50

БРОЈ 4

Реч Уредника

ПРАВОСЛАВНА ХРИШЋАНСКА ПАРОХИЈА

Крај календарске године спрема нас на припреме прославе Рођења Христовог, као и многих других празника у месецу јануару, почевши од Божића па до празника Св. Саве. Истовремено, то је време када позивamo парохијe на парохиjsку годишњу скупштину и кадa бирамо чланове савета, тј. управe за предстојећu godinu. То јe прилика када сагледавamo многe дарове старатеља парохије а којe молитвено гледамо да усмеримo на заједнички рад за раст и изграђивање локалне црквенe заједнице, тj. парохијe.

У Дељим Апостолским Свети апостол Петар каже: “Занеся видим да Бог не гледа ко је ко” (Дел. Ап. 10, 34). Зар Исус Христос не каже у Јеванђeљу “Јер Бог тако заволе свет да је Сина своега Јединороднога дао” (Св. Јован 3, 16). Како, дакле, Бог може истовременe да нас толико воли а да не гледа ко је ко?

Одговор је једноставан: Божијa љубав према човеку је истa за све. Он не третира докторa другачијe од вредног фармерa, човекa више од жене, одрасле више од деце, итд. Не, Божијa брига је за свe и да сви буду спасени. Као итo Св. ап. Петар кажe: “Не доци Господ с обећањем...него нас дуго трпи, јер неће да икo пропадне но да се свi покајu” (2 Петар 3, 9).

Као итo Бог не показуe пристрaсност у нашем спасењu, истo сe можe рећи и за нашu одговорност пред Његовим лицем. Свети ап. Павле кажe Римљанима: “Невоља и туга на сваку душу човекa који чини зло, а најпре Јудејца и Јелина” (Римљанима 2, 9).

Свети Јаков иде чак и даљe у своjoj посланици где кажe da сu “гледањe ko је ko” и “пристрaсност” грех. Он пише: “Ако ли гледате ко је ко, грех чините, и закон вас кара као преступнике. Јер који сав закон одржи а саргеши у једноме, крив је за све. Јер Онaј који је рекao: Не чини прeљубе! Рекaо јe и: Не убиј! Ako, dакle, не учиниш прeљубу а убiјеш, постао си прeступник закона” (Јак. 2, 9-11). Сa разлогом читamo псалм 119. за временe пoлaгањa плаштаницe на Велики Петак. То јe најдужи псaлм. И у том пsalму сваки стих говори o закону, заповестима и одредбама Божијим. Иакo човек покушавa да испуни закон Божији, Исус Христос јe једници најчeћи који може да изговори оваj пsalм као савршену молитву. Човек, нac, c другe странe, остaјe неашeквaтан, a итo свети апостол Павле у посланици Римљаниma кажe: “Јер сви сагрeшише и лишени су славe Божијe” (Римљ. 3, 23).

И на крај, као итo Бог не показуе пристрасност, Оп истo тако очекuвa да и мы такo чинимo. Честo сe дешавa да управo због пристрасности улазимo у претирке, свађe и поделe мeђу собом, тe услед тогa уместo да побољшавамo своjoj заједници и рaстeмo, ми нaпротив сlабимo. Мисионаp у Африци сведочи какo групе африканаца пешаче у парoлe владиних болницa, чaк и екстpa километpе, сaмo дa би примилли медицинску пoмoc од мисионаpa. Kада су их питaли зашто путuju у удалениjе болнице за лечењe, тj. кoд мисионаpа, a не у oне ближe, односнo владинe, они су oговорили: “Лекови су можда istи, али рукe коje их дaјu су другачијe”.

Свети Јаков пише: “No, ако ви закон царски извршите по Писму: Љуби близњега својега као самом себе, добро чините; ако ли гледате ко је ко, грех чините, и закон вас кара као преступнике” (Јак. 2, 8-9).

Дa не заборавимo овe речи Светог апостола Јакова пошто oне deфинишу истините верне једине црквенe заједнице. Ниe испуњeњe црквеног уставa, већ речи Светог Писма коje требa да буду созрaвanę у нашим црквeним заједницамa, у нашем мeђусобном oнoсу, у рукoвoђењu наших cтaнaмaca дoк радимo за добро наше Цркве. Самo такo постаjемo истинитe заједницa, тj. истинитe христиjанска парохијa.

Протојереj Милован Катанић
Канонизација архимандрита Севастијана Санфранциског и Џексонског


Једна, Света, Саборна и Апостолска Црква кроз векове вођена Духом Светим призива и дарује васељени посланике Јеванђеља Христова на спасење и увођење у Царство Божије. "Идите и научите све народе крстећи их у име Оца и Сина и Светога Духа..." (ср. Матеј 28:19-20) су речи које је Христос упутио апостолима, а преко њих и нама данас који живимо у савременом свету. Помесна Српска Православна Црква утемељена на Христу почевши од Светог Саве па до данас, а по апостолском прејемству и свештеној традицији, вођена Духом Светим, причиславала је богомудре и богонадахнуте јерархе, равне апостолима оце, исповеднике, мученике и преподобне календар Свете Православне Цркве. Следујући тој живој традицији Цркве Христове, а по свештеној одлуци Светог Архијерејског Сабора (бр. 110, зап. 261) под председништвом првојерарха и Српског Патријарха, г. Иринеја одржаног у Богом-чуваном граду Београду у Србији од 14. до 29. маја 2015. године у Патријаршији српској, донео је следећу одлуку чије су речи унете у званичну светску грамату која гласи: "Иринеј, Божјом милошћу православни Архиепископ пећки, Митрополит београдско-карловачки и Патријарх српски, са свим члановима Светог Архијерејског Сабора Српске Православне Цркве, свој духовној дели својој у отачству и расејању, благодар вам и мир од Бога Оца нашега и Господа Исуса Христа и Духа Светога Утешитеља! Изволи се Светоме Духу и нама (Дап. 15, 28) у свештеној Сабору архијереја Православне Српске Цркве, на славу Оца и Сина и Духа Светога, Бога нашега, дивнога у Светима Својима, ради духовног добра и свекупног напретка наше помесне Цркве и целе Једне, Свете, Саборне и Апостолске Цркве Христове, да прибројимо Сабору Светих преподобног архимандрита Севастијана који је Бога прославио својим животом и делима и кога је Господ већ прославио свечаним знамењима и свенародним поштовањем. Наставак на 22. стр.
Проглашаваћи га преподобним христиносним богоугодником Цркве Православне, молимо се Господу да његово сведочење Јединог Човекољупца, и његови живи примери вере и љубави, послуже свима нама, као позив да му следујемо и прослављамо га у Цркви Христовој божанственим службама и похваним песмама. Ово прослављање дарује Цркви Божијој велику духовну радост и благодарност Живоме Господу. Године 1950. године. по промислу и благослову Божјем, на овај пута у посету нашему духовном дома, Јеванђељску истину, а пре свега наше Свете Цркве, радост и благодарност Живоме Господу.

Благодарим Господу што ми се дала прилика да и овој прилици посетим ову свету Цркву, која је поводом придодавања лику светих свештеника и монаха, нашега народова. Овом приликом са јединим дивним повodom, нарадоснији повод једној цркви, а то је повodom придодавања лику светих великог мисионара наше Цркве, нашега народова, Светога Светастијана, који је, као што Владика рече, прво дете рођено од српских родитеља на овим просторима, првога свештеника и првога монаха. Благодарим Господу што ми се дала прилика да и овој прилици посетим ову свету Цркву, која је поводом придодавања лику светих великог мисионара наше Цркве, нашега народова, Светога Светастијана, који је, као што Владика рече, прво дете рођено од српских родитеља на овим просторима, првога свештеника и првога монаха.

Наше Цркве Православне Српске и епископски архијереј, Преосвећени Епископ Максим је поздравио и као што рекох, још једном налази у посети дивној гостима. Ово је храм Светог Стефана Првовенчаног, који је, као што Владика рече, прво дете рођено од српских родитеља на овим просторима, првога свештеника и првога монаха. Благодарим Господу што ми се дала прилика да и овој прилици посетим ову свету Цркву, која је поводом придодавања лику светих великог мисионара наше Цркве, нашега народова, Светога Светастијана, који је, као што Владика рече, прво дете рођено од српских родитеља на овим просторима, првога свештеника и првога монаха. Благодарим Господу што ми се дала прилика да и овој прилици посетим ову свету Цркву, која је поводом придодавања лику светих великог мисионара наше Цркве, нашега народова, Светога Светастијана, који је, као што Владика рече, прво дете рођено од српских родитеља на овим просторима, првога свештеника и првога монаха.
он је са радошћу сејао ту реч у срца њихова. Ето тај велики догађај ћемо прославити. Благодарећи Господу што нам је дао таквог дивног светитеља да га убрзојимо у лик светих наше народа, али и лик светих овог континента. Све вас поздравимо благодарством. Светости, са жељом да ви који сте призивани да чујете Реч Божју.

У суботу, 5. септембра, 2015, уз саслушивање великог броја епископа, свештеника и народа, у Цркви Светог Севастијана и Цисонског из отпраховања и приказали је Неговој Светости, архијерејима, свештенству и народу – живој Цркви Божјој. Епископ Лонгин је прочитао званичан текст – одлуку о проглашењу Канонизације Преподобног Евхаристија, на основу његове Светости у цркви, епископа Максима и штампана у некој светом спису. Ванђељска проповедања, усилујући се да чују Реч Божју. И најзад, Свети Иринеј служио је, по своме вету

Безумне, у лик светих наше народне, али и лик светих овог континента. Све вас поздравимо благодарством. Господу славно се са њима изговара, да оснива мисионар који једнако Христов у иностранству и да се најзад вратио Свету Литургију.

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новопросјавших светитеља, Св. Севастијана Санафранциског и Св. Мардарија Либертивилског.

Наредног дана, у недељу, 6. септембра, Његова Светост Патријарх српски г. Ириње служио је архијерејску Литургију уз саслуживање Архиепископа Димитрија, бројних локалних епископа православних јурисдикција, надлежног архијереја г. Максима, свештениства, монаштва и великог броја верних народов Српске Православне Цркве у Америци и Канади.

Житије Светог Севастијана Санафранциског и Декосног
(1863-1940)
Српски православни апостол у Америци Рођен у време председника Абрахама Линколна, архимандрит Севастијан Дабовић је значајан родитељ, Илија Дабовић је тамо отворио Храм св. Светог Николаја у Сан Франциску 21. Јуна 1863. г. Његова Светост Отац Севастијан је био четврто од деветоро деце Илије и Јелене и добио је име Јован.

Православна заједница је основана у Сан Франциску шест година пре рођења о. Севастијана и названа је “Грчко-русословенска Источна Црква и добротворно друштво”. Заједницу су чинили Руси, Срби, Грци и Сиријци који су дошли у Калифорнију у првим годинама Златне гроznице. Пошто ова заједница још увек није била парохија и није имала свог свештеника, капелани Руске царске монашнице су се старали о духовним потребама православних верника у Сан Франциску. Године 1863. г. један од ових капелана, јеромонах Кирил из манастира Тиквин у Русији, крсни је бебу Јована – будућег оца Севастијана – у капели на руском ратном броду Богатир (Bogatyr), који је тада био ухотвљен у Сан-франциском заливу.

Године 1868. годину дано пошто су Сједињене Државе купиле Аљаску од Русије, руски свештеник је наименован за православну заједницу у Сан Франциску. Нови пастир, отац Николај Ковригин, преселио се из руске православне саборне цркве у Ситки на Аљаски, заједно са својим помоћником, чтецем Василијем Шишкином. Заједницу су чинили Руси, Грчи и Сиријци који су се старали о духовним потребама православних верника у Северној Америци.

Наредног дана, у недељу, 6. септембра, Његова Светост Архиепископ Димитрија, бројних архијереја и монашка пострига у Православној Цркви. Међутим, најзначајнији је монашки постриг у Православној Цркви. Заоц Севастијан је рођен у Сан Франциску, крај Херцег Новог, на улазу из свог родног села Шашовац, које се налази крај Херцег Новог, на улазу у Бококоторски залив, у Црној Гори. После дугог путовања (укључујући прелазак преко Панамског канала на магацима), стигли су у Сан Франциску 1853. Његова Светост Отац Севастијан је био четврто од деветоро деце Илије и Јелене и добио је име Јован. Пет година пре рођења Севастијана, он је био четврто од деветоро деце Илије и Јелене. Његова Светост Отац Севастијан је био четврто од деветоро деце Илије и Јелене и добио је име Јован.

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Јован је одлучио да продужи своје образовање, тако да је тај школски период завршио у Калифорнији. У периоду од 1888. до 1893., још у време промене у Руској царској држави, о. Севастијан је пренео интересовани двадесетак Срба у Калифорнију и Орегону, где су направили прва парохија. Овај период је био значајан не само за његову каријеру, већ и за оснивање Српске Православне Цркве у Америци. Отац Севастијан је остао у Џексону и продужио своју друштвену активност и епархијалну радност у апсолутној одговарашиности.

**Терминологија:**
- Свети Севастијан Санфранциско-Џексонски
- Свети Севастијан: свештеник, мисионар, писац и иконостазар Српске православне Цркве у Америци.
- Џексон: град у Америци, где је Севастијан постао центар папства Српске Православне Цркве у Америци.
- Црква у Џексону: прва Српска православна црква у Америци, освећена 1904. године.
- Србска Православна Црква у Америци: за време њеног одржавања у Америци, била је најстарија српска православна црква.

**Контекст:**
Свети Севастијан Санфранциско-Џексонски је био један од првих Српских свештеника у Америци, чији рад је значајан за оснивање Српске Православне Цркве у Америци. Његова активност и радност су се одговарала потреби Српских Срба, који су били у Америци у државама Калифорнија и Орегон. У његовом раду је биле укључене многе Српске рударе из Спана, који су купили даљу наје, где су се настали многи српски градови. Свети Севастијан је био нестих и активан свештеник, који је чувао и приповетао српску културу и веру у Америци. Његов рад је допринао интеграцији Српских Срба у Америчку културу и веру.
Митрополит Христофор: Пет година од упокојења (2010-2015)

Пред тачно пет година, у освт великог Христовог празника, Преображења Господњег, 2010. године, усно у једном од важнијих свечаних догађаја, преовладао је његов младалачки профил као и сусрет са овим светим човеком темљно Литургију. Може се рећи да је његов наследник. Епископ америчко-канадског Мардарија Усоковића², била је да се при манастиру Св. Саве у Либертивилу отвори богословија. Жељу му је испунио, промислом Божијим, његов наследник. Епископ америчко-канадског Диниције, више пута, али без успеха, обраћао се српској влади у Лондону, а поводом финансијске подршке око отварања богословије при манастиру Св. Саве у Либертивилу. Може се ратовати да је то свакако било некако блаженопочивши на Северно-Америчком континенту, делатник епохе у Српској дијаспори неприкосновеним сведоком и децом и унуцима.

Велимир у једном од најстаријих српских храмова у Њујорку, 26. децембра, 1928. године. Радио је да се на задржавање српских цркава у Сједињеним Америкама, средиласе и многе другие свечаности на Северно-Америчком континенту. При усној упороди, њему било добро и да ћемо се видети. Видели смо се на устаници, његове изловци Ив. Митрополит Христофор. Беседник, онда је то свакако било некако блаженопочивши на Северно-Америчком континенту, делатник епохе у Српској дијаспори неприкосновеним сведоком и децом и унуцима.

Велимир је био седмо дете од свога оца, Митрополит Христофор. Митрополит Христофор Корачевић. Своје последње dane живота провео је у манастиру Св. Саве у Либертивилу. У том манастиру живео је преко двадесет година. Упокојио се у својој соби, на своме кревету, окружен децом и унуцима.

ОСВРТ...

Ако се неко, данас, може назвати неприкосновеним свечаном, од најстаријих српских храмова у Галвестону.

Црква у Галвестону је једна од најстаријих српских храмова у Америци. Храм је осветио Епископ Руслан Епископић, а црква је у својој соби, на своме кревету, окружен децом и унуцима.
Реч катахизис је грчког порекла (κατάχει, значи – оглашење, усмено поучавање, вероучење). Односно се на излагање основних догматских истина хришћанске православне вере и учење ихтис од стране верника за мистично заједништво са Богом и спасење душа. Употребљава се у катихетци за децу и одрасле. Књига Нема лепше вере од Хришћанске коју су написали блатенопочивши Епископ Г. Данило (Крстић) и Јеромонах Амфилохије (Радовић) 1982 године, тј. садашњи Митрополит црногорско-приморски је идеалан пример катихизетског излагања Православне вере. Поменута књига је по први пут издата на енглеском језику од стране Севастијана Прес-а, издавача књига западно-америчке епархије, и доступна је за куповину путем веб странице: www.westsrbdio.org. Стаза Православља наставља са штампањем делова текста у енглеској и српској секцији часописа.

Нема лепше вере од хришћанске

Епископ Данило Јеромонах Амфилохије

ОТКРИВЕЊЕ У СТАРОМ ЗАВЕТУ

Зашто су Адам и Ева истерани из Раја?

Зато што су окусили плод са Дрвета познања добра и зла и тиме преступили Божју заповест. Али и то истеривање из Раја Бог је учинио из људских пренесених наше прародитеља. У Рају постоји и Дрво живота. Као једне плодове са Дрвета живота постаје безмртан. Ако би Адам и Ева јели те плодове, са отровом смрти у себи после пада, они би себе обесмртили у стању греховности и смртности. То би они био најстрашнији пакао. И да се то веће зло не би десило људима, Бог их је истерао из Раја. Значи истерао их је Бог из Раја да би спречио да зло постане вечно.

Али да Адам и Ева после истеривања не падну у очајање, Бог им је обећао да ће им послати Спаситеља који ће победити Ћавола – Змију и који ће их осlobодити од смрти и по ново довести у Рај.

Шта је Бог казао Адаму и Еви као их је проглашено из Раја?

Еви је рекао: “С муком ћеш рађати децу, и воља ће твоја стајати под влашћу мужа твог, и он ће ти бити господар”. Адаму је рекао: “Земља ће да проклета због тебе…са знојем лица свога ћеш јести хлеб, докле се не вратиш у земљу од које си узет; јер си прах и у прах ћеш се вратити”. Због човековог греха страдају не само људи, него и сва створења и цела творевина Божја. Тако је већ први син Адамов убио свога брата Авеља.

Зашто је Кайн убио Авеља?

Убио га је из зависти: Кайн је завиставо Авељу зато што је Бог примио Авељеву од срца принету жртву. Тако бива и до данас: завист је главни узор свакога братоубиства. А свако убиство је братоубиство јер сви људи су – браћа.

Ко је био Ноје и како се он спасао од потопа?

Ноје је један од изабраних Божјих. Он није био покаран као његови савременици, него је веровао у Бога и очекивао будућег Избавитеља, Сина Божјег. Бог је заповедио Ноју да направи ковчег (лађу) и да у њега смести своју породицу и по један пар од свих животиња на земљи, да се избаве од потопа. Порат је дошао да очисти нагомилане грехе људске и да опере обесмрћену земљу. Лађа Нојева је тајанствена слика Цркве Христове у којој се ми спасавамо од потопа греха и смрти и задобијамо живот вечни.

Шта је идолопоклонство?

То је отпадиштање од правога Бога и клањања киповима (идолима), у којима су били ђаволи, лажни богови. Човек постаје идолопоклонник кад год почеће да се клања створењима уместо да служи Творцу. Идолопоклонник је и онда кад почеће да обожава себе или дела руку својих.

Ко је био Авраам?

Авраам је био старозаветни патријарх. Он се није клањао идолама, као његови савременици. Веровао је у једног Бога и у обећаног Спаситеља, који ће доћи са неба. Њему се првом од људи јавила тајанствено Света Тројица у виду три Ангела, три госта код Марјића дуба. Од Авраама преко његовог сина Исака намјење се, по Божјем обећању, Изабрањени народ Божји. И ми хришћани смо духовна деча Авраама. Зато се молимо да Бог упокоји нашу уснулу браћу и сестре у недрима Авраама, Исака и Јакова, наших праотца.

Кога је Авраам хтео да присне на жртву?

Хтео је да присне на жртву свој јединица Исака. Ту је Бог испробао његову веру, па кад се он показао веран, Бог је преко сина Исака, обдаро великом и светим потомством. И Христос Спаситељ је његов потомак по телу, а Исакова жртва је била предуказање Христовог страдања и жртве.

Колико синова је имао Јаков?

Интересантно је да смо имали дванаест синова. Јаков је био старозаветни патријарх. Јаков је имао дванаест синова. Од ових синова најзначајнији су изабрани Народ, који се зову Изабран. Изабран је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоћник, а Убаков је и Онемоци
Митрополит Христофор
Наставак са 26. стр.

"Нешот хаус"3) у држави Вискансни. Шест од седам уписаних ђака, студије је привело крају. Двојица су примила монашки постриг, док су остали рукоположени у свештенички чин. Један од њих био је Велимир Ковачевић из Галвестона, потоњи Митрополит Христофор. Имао је ту част да му један од професора буде Владика Николај Велимир Миошевић. Пошто је Велимир био рођен у Америци једно од задужења му је било да прегледа текстове владике Николаја које је он писао на енглеском и да исправља, а повремено га је и возио.

Сви његови радови успостављају свој живот и Владике Николаја. На парохији Св. Влахиду Николаја, Митрополит Христофор, често се присећа на то време и владика Николај. На парохију Св. Архангела Михаила у Јужном Детройту, од стране Патријарха Иринеја одбио је да види, што му је и била жеља, остварење свештеничке службе у Питсбургу.

Црквенословенски језик, предавали су свештеници: Милан Брукић и Јован Марчетић, Јономах Димтрије Балаћ, Војислав Доценовић, Константин Божидар Стојановић и Чарлс Кук.

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Црквенословенски језик, предавали су свештеници: Милан Брукић и Јован Марчетић, Јономах Димтрије Балаћ, Војислав Доценовић, Константин Божидар Стојановић и Чарлс Кук.

"Нешот хаус" у држави Вискансни. Шест од седам уписаних ђака, студије је привело крају. Двојица су примила монашки постриг, док су остали рукоположени у свештенички чин. Један од њих био је Велимир Ковачевић из Галвестона, потоњи Митрополит Христофор. Имао је ту част да му један од професора буде Владика Николај Велимир Миошевић. Пошто је Велимир био рођен у Америци једно од задужења му је било да прегледа текстове владике Николаја које је он писао на енглеском и да исправља, а повремено га је и возио.
Ковачевић је био други српски епископ који је рођен у Америци. Први је Епископ хвостански Варнава Настић.

Као Епископ источноамерички и канадски развио је епархијски програм за верско образовање. Комплетно је компјутеризовао епархијску администрацију по чијем систему се и данас ради. Представљао је Српску православну цркву при конференцији православних епископа. Учествовао је у раду заједничких комисија православних и римокатоличких епископа, као и у православно-лутеранском дијалогу. Такође је представљао Српску православну цркву у Светском савету цркава.

Предлаже Светом архијерејском Сабору, 1993. године да се изврши архијерејска поверене му Епархији и да се оснију две: Епархија источноамеричка, са седиштем у Европу, и Епархија канадска, са седиштем у Тороонту. Наставио је да управља Епархијом источноамеричком до 1991. године.

**ПРВИ СРПСКИ МИТРОПОЛИТ РОЂЕН У АМЕРИЦИ**

На редовном мјасном заседању Светог архијерејског сабора, 1991. године, изабран је за првог митрополита средњезападноамеричког са седиштем у манастиру Светог Саве у Либертивилу. Од његовог доласка за митрополита вршио је дужност декана Богословског факултета у Либертивилу. Изједноставио је код државних власти да факултет буде признат на свим високообразованим установама у Америци и Канади као и у Европи.

Након архијерејске епископије у Сједињеном Америчком Државама, а на општу корист Цркве, 2009. године, Митрополит Христофор добио нову титулу: Митрополит либертивилско-чикашки, као и у православно-лутеранском дијалогу. Такође се и данас ради. Представљао је Српску православну цркву. Епископија компонисана је у Савоју (Северна и Јужна Америка) и у Добровам (Канада).

**УСНУО У ГОСПОДУ...**

Митрополит Христофор упокојио се у навечерје празника Преображења Господњег, 2010. године у манастиру Св. Саве у Либертивилу. Патријарха српског Иринеја, вест о упокојењу приплика од његовог упокојења, био је у његовом. Током студија бдио је над мојим интелектуалним узрастањем. Након дипломирања, рукоположио ме је у чин ђакона и уврстио у своје најближе сараднике.

Митрополит Христофор је делотворно утицао на мој живот, као и на живот Цркве Христове у Северноамеричком континенту. Као велики познавалац живота, као и на живот Цркве Христове и поверене му пастве, није тешко пало да своју целу Епархију "поклони", Митрополит Христофор није жалио себе. Сваки колико његов упокојења, био је присутан у мом животу, као и ја у његовом. То може доћи до брзог јединства, рекао је Епископ канадски.

Уснуо у Господу протојереј-ставрофор Василије Соколовић

Протојереј-ставрофор Василије Будимир Соколовић, православни свештеник који је верно служио Господу 45. години, умро је у Недељу православља 2015. године.

Протојереј Василије је умро 10. октобра 2015. године. Иоан приписује његову смрћу на немилостивост Египћана над Јеврејима који су живели веома тешко као робови.

Шта су зидали Вавилонци?

Вавилонци су зидали огромну кулу. Хтели су да врх куле допре до неба, а она ће бити део Мреже Навоја, изградње епоса Јакова.

Вести из Цркве

Протојереј-ставрофор Василије Соколовић

Против је прослављен у Свету Литургију у храму Светог Саве у Кливланду, Охајо, Америци,

Православни Катихизис

Наставак са 27. стр.

фараон извео из тамице у коју је био невино бачен. Тумачење снова је био дар Божји.

Како су живели Јевреји у Египту?

Стари Јаков и његови синови су дошли због глади у Египат код Јосифа, управитеља целе египатске земље. Док су Египћани памтили његова доброчинства, Јевреји су живели добро. Касније су живели веома тешко, радијући као робови.

Шта су зидали Вавилонци?

Вавилонци су зидали огромну кулу. Хтели су да врх куле допре до неба, а она ће бити део Мреже Навоја, изградње епоса Јакова.

Света Литургија служена је у петак, 16. октобра у осам часова у храму Светог Саве, Парма, Охајо

Протојереј Василије је неуморно радио на сакупљању помоћи за изградњу спомен-храма Св. Сава на Врачару у Београду одржавајући годишње банкете у ту сврху и као председник одбора. За време доласка великог броја избеглица из Србије и других српских места Прота Василије је увек излазио у сусрет, помагао и помагала са смештајем, храном, испуњавањем документа, итд. Био је активан у демонстрацијама за време бомбардовања Србије, а исто тако радио је на измирењу браће на овом континенту. Он је у априлу са звончићем, изградили су храм Светог Саве у Светом Јакову.

Протојереј Василије и протиница Зага имали су двоје деце, Миријана и ђакон Теодор који су радили на измирењу браће на овом континенту. Он је за време свога живота осећао велику празнину у срцу зато што није знао где му је отац сахрањен.

Та празнина је испуњена благом вешћу 2005. године када је његов отац, блаженопочивши Протојереј Будимир канонизован и унет у календар наше Свете Цркве као свештеномученик Будимир Добрунски. Прота и његова породица су овом приликом били присутни и манастиру Житомислић за време светог чина канонизације што је дало проти и његовој породици велику утеху и благослов.
Вести из Цркве

Упокојио се протојереј-ставрофор Растко Трбуховић

Парох при цркви Светог Стефана у Лакавани, протојереј-ставрофор Растко Трбуховић је умро после дуге болести 30. септембра 2015. у 68. години живота.

Рођен у Кливланду 30. јануара 1947, отац Растко је био трећи свештеник у породици Трбуховића. Похађао је Јона Колеџу, да би касније дипломирао на Богословској академији Светог Владимира. Једно време је са супругом Викторијом провео у Београду, где је добро изучио српски језик и упознао се са културом својег народа и црквеним животом, оставши диван спомен међу свима нама који би долазили у додир са овом дивном породицом. Рукоположен је за свештеника 1984. г. и био постављен за пароха у Лакавани. Поред свакодневних пастирских дужности, које је обављао на духовну ползу својих парохијана, посебно се залагао на фрескописању своје цркве Светог Стефана, која је заблистала византијским живописом. Да би обавио ово животно дело, он је скоро десет година чекао на живописца Теодора Јурјевича из Пенсилваније, непрестано се консултујући с њим о будућем подухвата, па је са уметником наставо саветовања и праћење овог богоугодног дела још шест година, да би животописање било завршено тек 2013. године.

Такође је умногоме помагао Србима усеељенима који приспеше у област Лакавана услед грађанских ратова, испомажући им и при превођењу докумената. Он и његов Црквено-парохијски одбор установили су једну врсту хуманитарног фонда који је помагао све парохијске активности.

Био је члан Савета православних Цркава у области Нијагаре. У последње време био је члан Епархијског савета и Црквеног суда Источноамеричке епархије.

У августу је одликован орденом Светог Саве, што је највише одличије које додељује Свети Архијерејски Синод Српске Православне Цркве, а ово одликовање му је уручено непрекидно Епископ источноамерички Митрофан повodom 42-годишње приљубљености у служби у Црквама. Требало је да се повуче из парохијске службе управо на дан своје смрти.

Протоњак Радомир Ракић

Уснуо у Господу протојереј-ставрофор Светозар Веселиновић

Протојереј-ставрофор Светозар Веселиновић уснуо је у Господу 6. октобра 2015. Био је активан члан Светог Литургија, активан у службама у парохији Светог Стефана у Северном Мајамиу, где се активно упућивао на исправљање храмова и исламских школа. Имао је много талената којима истичемо шивење црквених радова, као и разне декоративне уметности.

Отац Светозар је исто тако служио у црквама у области Нијагаре и Источном Њујорку. У својим послевој послевој активностима је значајан улога у православном храмовном животу. Био је члан Епархијског савета и Црквеног суда Источноамеричке епархије, активан у Светој Литургији, у раду о приручниках за Литургију и у иницијацијама нових храмова.

Из живота у слави и задовољству, ако је то било могуће, као свекре, предаје све све све својој немачкој породици и све својим верним.

Протоњак Радомир Ракић
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