An Interview with Abbot Metodije of Monastery Hilandar
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COVER: Monastery Hilandar

With the Blessings of the Episcopal Council

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

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A New Way Down an Old Path

Tradition, as defined in the dictionary, is “the transmission of customs or beliefs from generation to generation.” In the process of this transmission, however, things change. Or, that which I pass on to my children undergoes a series of alterations so that - though essentially the same - it might slightly differ than what my father received from his.

Christos Yannaras once wrote that “the concept of tradition divides people”. It separates them into conservatives who “feel safe in following ideas and concepts...that have been tested by time”; and into progressives, who do not seek after that assurance but “want to be pioneers, to mold life with their own hands.”

We have an innate yearning for things to stay the same. This preference seems to be shared by all; subsequently, no one seems to like change. Some months back the Yahoo website altered their design. I clicked on the story about their new look. Scrolling through the comments on the bottom of the page I quickly discovered that the majority of them were negative. People preferred the old look. Or, more accurately, they had gotten used to it. We get used to things and change disrupts that comfortable routine. Yet, change is a part of our very being. St. Gregory of Nyssa observed: “everything that exists through creation is connected with change inasmuch as existence itself originates in change, the non-existing passing into existence by the divine power” [Oratio Catechetica Magna 6]. What’s more, it’s a part of our faith. Granted, there are those who will argue that our faith is based on tradition, a set of customs that we, as guardians of an ancient and sacred faith and culture, are called to preserve. Therefore, change for them is always seen with a large dose of skepticism. But in reality its not our faith that changes – or that we feel the need to change it - but ourselves: we grow, mature, seek out, we live out our faith. It’s not so much that we are changing, but rather adapting to the life around us. In this regard it is not a conformity to the world, a change to something new, which we crave but, on the contrary, we desire to preserve our identity. As Bishop Maxim noted in a recent interview, “man adapts in an effort to preserve his core. This adaptation is not bad in and of itself, for a tradition that does not adapt becomes a decadence. Introversion destroys creativity.”

The need to adapt has been the topic of discussion among the editorial board of The Path of Orthodoxy for some time now. As a result, and thanks to the leadership and blessing of the Episcopal Council of the Serbian Orthodox Church in North and South America, beginning with this issue our official church publication has a new look, a changed format. Since most look to the internet for the latest news instead of waiting for the newest issue of The Path, we saw a need to slightly change our publication. Namely, we will continue covering major stories from the life of our Church, but we intend to offer our Serbian Orthodox readership more theological articles in both languages for spiritual edification.

The Path is in its fifth decade of existence. This is surely not the first time this publication has seen change. After all, it initially started on a local diocesan level, only to later become our national church paper. In addition, over the years there have been changes in the editorial staff, and this issue sees another such change: namely, long time English editor V. Rev. Stavrophor Rade Merick of 34 years and Serbian editor V. Rev Stavrophor Nedeljko Lunich of 36 years are both retiring from the editorial staff. Their many years of service to our church through this publication deserve our heartfelt gratitude (see more on page 12.)

Someone once said, *He who rejects change is the architect of decay*. With this issue we begin a new chapter in the history of our flagship church publication. We hope you will be pleased with the new format and supportive of our efforts.

Fr. Milovan Katanic
For over eight centuries Monastery Hilandar has represented the spiritual hearth and sanctuary of the ecclesiastical and educational foundation and building up of the Serbian people. Its history begins with the holy Nemanjas, Sts. Simeon and Sava, and has been led by the Holy Spirit throughout the centuries, as the Hilandar brotherhood faithfully and with the blessings of the Holy Theotokos of Hilandar, renovate the monastery and gather them for the angelic podvig and the fulfilling of Christ’s law.

In April of 2010 the brotherhood of Monastery Hilandar, in accordance with the constitution of Mount Athos, elected Hieromonk Metodije as their abbot. Fr. Metodije was born in Cacak on January 7, 1970 of parents Momcilo and Milka. Before his monastic tonsure he studied electrical engineering at the University of Belgrade and has been at Monastery Hilandar since 1994.

With the invitation of His Grace Bishop Maxim of Western America, Abbot Metodije visited the west coast and, among other celebrations and solemnities, participated in the Diocesan days which took place on the church property in Jackson, California which bears the name of the first archbishop of Serbia and one of the founders of Hilandar, Saint Sava.

During his visit Fr. Metodije personally delivered letters of gratitude of the monastic brotherhood and Hilandar Foundation to the Circle of 100 who selflessly helped the renovations, which are still taking place, after the fire in March 2004.

Fr. Metodije shared with the faithful of the Diocese of Western America the Atho-nite, patristic and his personal experience, permeated by spiritual wisdom, which we now share with the readers of The Path of Orthodoxy as it appears in magazine format for the first time. We consider it appropriate and a great blessing that this first issue in its new format bears with it the blessing of Hilandar, since St. Sava was one of the founders of the monastery, the medieval Serbian state, but also the first archbishop of the local Serbian Orthodox Church.

Father, can you share with us your monastic experience of prayer and its significance?

Certainly, we can speak for days and days about prayer and to only yet touch upon this topic; therefore it is very difficult to say anything in a short period of time.

Top from left to right:
Aerial view of Monastery Hilandar, Archimandrite Metodije.
One of the many paths on Mt. Athos.
Left: Archimandrite Metodije with the Brotherhood of the Monastery.
Since we are celebrating the feast of the Most Holy Theotokos during these days and, similarly, as we come from the Holy Mountain, where the garden of the Most Holy Theotokos is, where she is the Abbess, I think it is best to speak of prayers to the Most Holy Theotokos.

First of all, we must have the awareness that the Most Holy Theotokos, even though she surrendered her spirit to her Son and is now in heaven, is at the same time very close to us and every time someone asks for help in a true and sincere manner, she hears it, but we must have the awareness and faith that it is truly thus.

We can pray to the Most Holy Theotokos with long prayers, there are Akathists and Canons in the Prayer books, but we can also pray to her with the shortest prayer, which is: Most Holy Theotokos, save us.

But I would share with you my personal experience with prayer, that is, with the tropar: Rejoice O Virgin Theotokos, Mary full of grace, the Lord is with You. Blessed are You among women, and blessed is the fruit of Your womb, for You have borne the Savior of our souls.

When I came to Mount Athos twenty years ago I had the desire to visit as many monasteries and for the most part I walked from one monastery to the other. The paths on Mount Athos are often unmarked so that if someone doesn’t know the way well enough and comes to a crossroad he will not be certain which path leads to which monastery. I don’t know how I came to that good idea that each time I come to such a crossroad to recite that prayer “Rejoice, O Virgin Theotokos…” and that in my heart I sense which way I should go. It was probably my Guardian Angel that placed that good idea within my heart. And truly, each time I recited this tropar I somehow felt in my being which path I should take and each time I took a certain path I ended up reaching the monastery of my intention.

But, it happened once that I found myself at such an intersection of a number of Athonite paths and I felt certain that one of the paths led to the monastery I wanted and I didn’t need to recite the prayer so I headed down that way without prayer.

I soon realized my mistake, however, because that path led to some woods and I had to return again to the intersection. Then I realized that reading the prayer to the Most Holy Theotokos was necessary, which I said to myself, crossed myself and felt the need to go down the other way which before didn’t look like the right way to me, however, it was truly the right path for I arrived at the monastery I was seeking.

In that way I had the fortune to feel in my own personal experience and to come to know the power of this prayer even before I officially became, first a novice and later as a monk, a member of the brotherhood of monastery Hilandar.

Of course, I did not forget this experience but later when the elders at the monastery gave me difficult tasks in managing the monastery jobs, I always used this prayer when situations were difficult and I realized how the Most Holy Theotokos always helps me do that which is best.

In the end, this is the message, therefore, not only my personal one but the message of the Holy Mountain; first, I hope everyone knows the aforementioned tropar by heart, and those who don’t know it should learn it and use it in their lives whenever it is necessary.

Of course, the Most Holy Theotokos knows that we are praying to her even at times we are surrounded by many people, we can pray in our minds and recite it in our hearts and she will hear it and come to our aid, and no one around us at that moment will know that we are praying.

Each time we are to have an important conversation, one that might be sensitive, and we are not certain that we will complete it, or when we are to complete a task which we think surpasses our capabilities, we feel that we are not capable on our own to complete it but need help from nigh, and for all other difficult situations in our lives, we should always pray beforehand and you will see - soon I hope - that a small miracle will occur.

People nowadays are scattered and are oftentimes distant from their faith. They deny themselves the possibility of seeing how the Lord, or the Most Holy Theotokos, acts daily for our well-being. Instead of this spiritual scarcity we need to be courageous, to seek a personal touch that without restraint and with all honesty we experience the grace of prayer and pay attention, spiritually, on ourselves and our actions. Being open in this manner we will be convinced of the little miracles that occur all around us.

Monasticism has for centuries always offered answers to the complex questions of man’s being, his salvation and behavior in this fallen world. Where does this experience and knowledge of man’s nature come?

Life in the monastery was meant to be life according to the Gospel of Christ and we attempt, as much as we can, to fulfill that goal; of course, we don’t achieve this completely but as much as it is possible the entire structure of the monastic life in the monastery is such that we live according to the Gospel. The essence of man’s life in this world is a battle between good and evil. God created man as a free being and that is the greatest treasure that God gave us and, of course, He Himself values and never wants to destroy the freedom of the human person. Therefore, man chooses on his own whether he will do good or bad, that is, whether he will fulfill the evangelical commandments which our Lord left us in the Gospels and to acquire the evangelical virtues or will follow one’s passions and commit sins.

In the Orthodox spiritual Tradition it is said that the goal of the Christian life is for the heart to be cleansed of the passions.
Feature

“The essence of man’s life in this world is a battle between good and evil. God created man as a free being and that is the greatest treasure that God gave us and, of course, He Himself values and never wants to destroy the freedom of the human person. Therefore, man chooses on his own whether he will do good or bad...”

Archimandrite Metodije

Monastery Hilandar is a construction site today of the renovation of the St. Sava church of the Serbian people. Let us not forget the words of St. Sava: Let us be doers of words and not only readers.”

Archimandrite Metodije

This goal is not final, it is transient, while the final goal is to cleanse it of the passions so that the Holy Spirit might dwell in it and thus acquire deification, while the final goal is to cleanse it of the passions so that the Holy Spirit might dwell in it and thus acquire deification, and at the end of everything comes that for which reason we do all of this, and that is, whether we battle them or have adjusted to them.

Those monks who have shown the most zeal and success against these passions attain much experience in that spiritual battle. And those monks become spiritual fathers who, based on their personal experience, can later lead many other people, therefore, not only monks but also people who live in the world.

Can you tell us something of the treasures of Monastery Hilandar, its charters, vessels and contents?

The charters are among the oldest written historical documents. In the Middle Ages they were issued by our rulers and their most powerful governors as public documents that reveal the will of the endowment, determine the rights, privileges, donations and gifts which they share.

In the Hilandar archives the majority of the charters are Serbian and Greek. The most significant among them are the Second gold-sealed letter of the Roman emperor Alexios III regarding the giving and appointing of Hilandar as a “royal monastery”, taken from the jurisdiction of the local church leaders, from the first part of 1198; and the Second founding charter of Hilandar of the Great Prince (Zhupan) Stefan Nemanja from 1200-1202.

In our old library are many handwritten books, and we should single out the shrine containing a fragment of the Holy Cross which Saint Sava received from John III Doukas Vatatzes of Nicaea (1222-1254) for “all the good he had accomplished for the Roman people”. It is kept in Monastery Hilandar and is the greatest blessing of Monastery Hilandar. We prostrate ourselves before the Cross on the Feast of the Elevation of the Honorable Cross.

There are other exponents of our treasury that represent a spiritual and cultural treasure for the Serbian people.

The significance of the Hilandar treasury and Hilandar itself is immeasurable. We Serbs are a small nation and at first glance, insignificant among the hundreds of millions of other nations. This why it is particularly amazing that we as a people are being challenged because of our values and heritage, our history is abused and our place in the spiritual and cultural history of Europe and the world is being overturned. But then there is that Hilandar which stores that heritage in its treasuries, its gardens testify to the high range and invaluable role and place it has among the cultural nations, a place that is not determined by quantity but the values and identity we posses. Hilandar is our identity card by which is seen that not only are we not indifferent, but that our history - both current and past - has laid the event has not occurred which could produce the manifestation and committing of such a sin at a specific time. And so human behavior depends mostly on the manifestation of those passions that are inside of us and our battle against them; that is, whether we battle them or have adjusted to them.

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very foundation of the cultural, Christian history of Europe and the world.

But we say this not because we are selfish, because we keep that heritage all to ourselves, for if we are honest before God we will see that we must admit that that which our ancestors created and preserved, is, in fact, not their work but a great blessing from God to our people. For this reason we have no right to keep that only for ourselves but must share that blessing with others.

In these surroundings such as America and in dioceses such as the Western American Diocese, where the members of the Serbian Church are from other nations, there we see that this is true indeed, that we truly can share that blessing with other people. And so that heritage will have greater value among people, and so our preserving of that which God has given us will be justified.

Many know that all the daily church services are served at the Athonite monasteries, and beside that the monks read prayers in their cells and have their obediences that must be carried out during the day. Can you describe for us a daily cycle at Monastery Hilandar?

Divine services on the Mount Athos begin very early, that is, during the night. During the summer months according to (Byzantine) Greek time the services begin at 4AM, while in the spring and fall months, as a transition time, they begin at 3AM, and the earliest is in the winter when they begin at 2AM. However, it should be known that monastics should not go straight to prayer without their own personal prayer, their prayer rules, since they are obliged to complete their personal prayer rules in their cells before the services. Monastics, therefore, are obliged to get up at least an hour before services, while some who are more zealous will get up even two or three hours before services.

Matins together with the Divine Liturgy, when served daily, lasts four hours. And after the Divine Liturgy we have our first meal, the first trapeza, which we call lunch since we only have two meals. After our meal the majority of the monks have time to rest which lasts two or three hours and afterward they all begin work on that which they have been assigned, or, that which we in the monastery call obediences, for example: working in the garden, receiving guests, etc.

These obediences last three or four hours and afterward the monks go to their cells and prepare themselves for Vespers, the beginning of which depends on when Matins began, for instance, in the winter when Matins was at 2AM, Vespers will begin at 3PM, while in the summer it begins at 5PM. Vespers lasts an hour and immediately afterward is dinner since the other service, which is called Compline, will last about two hours.

After that, if any of the other jobs need to be completed that had not been done during the day, one to two hours is allowed for work after Compline. After that we go to sleep because we must wake early.

In the event that the next day is a major feast day, then this schedule is slightly changed. Vespers is shortened and together with dinner it lasts an hour while Compline is not served; instead, we rest, and after two hours we begin Great Vigil. This Vigil usually lasts six hours and ends sometime after midnight and then we have approximately three hours to rest, after which the Divine Liturgy is served. After the Divine Liturgy of course we have a festal meal and no obediences are done then since it is a feast day, instead the monks use that time for reading, prayer, rest, etc.

The history of the monasteries on Mount Athos is very rich. We know that there are twenty monasteries there. How did it come about that the peninsula of Athos became a monastic “republic” and is the Athos history tied to the Most Holy Theotokos? The entire Athonite peninsula was a place of idol worship before the coming of the Most Holy Theotokos who deigned to stop there on her way to Cyprus. We know that demons abided in the idols that gave answers and predictions to the people who lived in spiritual delusion and in that manner were fooled.

With the coming of the Most Holy Theotokos, however, by God’s power, these demons spoke the truth and called all of the people of Mount Athos to come and prostrate themselves before the Mother of the one, true God. It is not known for certain at what place that ship with the Most Holy Theotokos arrived, however she later appeared in visions many times on Mount Athos and we know of those places and I would say something about this.

When the Most Holy Theotokos arrived on Mount Athos she loved the entire place and she desired that it be placed under her protection and quickly afterward that place of idolatry became the place of monastics and prayer.

The largest monastery on Mount Athos is called the Great Lavra and its founder is St. Athanasius of Athos who is revered in Mount Athos as the greatest monastic who ever lived there.

The monastic battle is difficult and the temptations in the monasteries are great, and so once because of the poverty in the monasteries they were unable to obtain foods, the monks began to complain to their abbot, and in the end they all lost their patience and endurance and many of them left the monastery so that even the abbot, Saint...
Athanasius, decided to leave the monastery and find another place for this spiritual struggle.

When he was some two kilometers from his monastery he at once saw a woman dressed in black and was surprised to find a woman on Mount Athos as even at that time women were not permitted there. She asked him where he was going. But he replied angrily: And who are you to ask me and how can you even be here when it is forbidden for women to be here. The Most Holy Theotokos said: you are a monk and you are required to answer me with patience and not address me so harshly. St. Athanasius felt a great power from her words even though he still didn’t know who she was and was compelled to patiently explain to her why he left the monastery. She then calmly reproved him and said: how is it that you monks who are required to show great patience surrender so easily and leave the monastery, don’t you place your hope in God’s help; but don’t worry, return to your monastery, I will take care of you from this day forward.

And then St. Athanasius asked: who are you that you can promise such a thing. She said to him: I am the Mother of our Lord Jesus Christ. St. Athanasius asked her: how can I believe that since I know that even the demons can at times disguise themselves as holy angels and I’m afraid that this isn’t some demonic deception. Then the Most Holy Theotokos said to him: strike that stone with the staff you hold in your hand. When he did that a great spring of water gushed forth. That spring gives a great abundance of water to this day. The water is very cold and refreshing; monks and all pilgrims that visit the Great Lavra drink from it with great joy and faith in the Most Holy Theotokos which is considered to be a great blessing. I should also note that Russian pilgrims like to bathe in this water, particularly during the winter months.

The Most Holy Theotokos made another visitation; it was on the shore in front of the monastery called St. Paul and at that time Serbian monks lived there. Mara Brankovic, the daughter of the Serbian rulers of the Brankovic family, was given to the Turkish sultan at that time to be his wife, but she kept her Orthodox faith. She desired to give a gift to the St. Paul monastery and the ship docked at the pier, and since she was the wife of the sultan she thought that the rule forbidding women to enter Mount Athos didn’t apply to her, so she went herself bearing gifts to the monastery. However, some one hundred meters from the shore the Most Holy Theotokos herself appeared to her and forbade her to go any further. The abbot and monks came and took the gifts and she quickly returned to the ship and in honor of that visitation of the Most Holy Theotokos a small chapel was built which still stands to this day.

There are other examples of the visitations of the Most Holy Theotokos that are recorded in the history of Mount Athos.

What is the relationship of the European Union and Greek government towards Mount Athos?

In public opinion there is a position, sometimes stressed greatly, that the European Union interferes too much in the internal affairs of Mount Athos, pressuring Mount Athos to change its century old structure, but this is not true.

Also, the Greek government never launched anything that would influence a change in the structure that applies to Mount Athos. The most important thing is the issue of the “avaton”, that is, the entrance of woman on Mount Athos. This is an interesting issue, and perhaps following this answer I should mention that the avaton principle is nothing unusual but is the approach of all monasteries. The only difference here is that the entire peninsula is like a small republic dedicated to monasticism, so that this principle applies to a relatively large territory. In the history of monasticism there have been many monasteries, both men and women’s, in which entrance of the opposite sex was forbidden.

And even if entrance to the monastery, or the church, itself was permitted there are specific living quarters where monks or
nuns live where persons of the opposite sex were not permitted to enter. So, this idea of *avaton* has been preserved to some degree in all monasteries.

There were a number of proposals at the European Assembly that this *avaton* be abolished, but in the reports on human rights the idea of *avaton* was interpreted unilaterally and unreasonably. The European Union cannot take this issue into consideration by imposing something that goes against our conscience because when Greece became a member a special declaration on the protection of the status of Mount Athos was signed. There are undoubtedly those who would like to change this and transform Mount Athos from a living monastic community into a dead exhibition of monastic buildings. Such initiatives existed before and they failed. But let’s say that even if we don’t take these uncultured initiatives as direct threats, we consider their spirit as a clear message of the direction the European Union and its people are heading. This is important for the Serbian people, as well as all Christians. Also, lovers of monasticism and Mount Athos are frightened that under some pressure hotels will be built on Mount Athos and that it be turned into a tourist attraction. However, this also is not feasible since all of Mount Athos is private property divided among twenty monasteries, and you here in America know very well what private property means.

In March of this year it has been ten years since the fire during which more than sixty percent of the monastery buildings were burned. Please tell us something about the work in progress, how much has been completed, and what more is planned to be done, and which factors are most important for future work.

Regarding the fire, it has truly been ten years since it occurred, while the renovations began in 2006 since those two years were spent preparing, first the building site needed to be cleared to prevent any risks and during that time the projects were completed.

When we were faced with the task of beginning the renovations our most important goal was for the monastery to look as it did before the fire. Many pilgrims came from throughout the world to Monastery Hilandar and there was also many photographs of our monastery and we knew that when they visit again they would like to be able to recognize it as it looked before the fire.

When we completed renovations of the first living quarters, many people who knew what the monastery looked like before, when they came to see it afterward confirmed that we succeeded in our task.

Of course, we needed to make some changes as well. This was done in those areas where the monks live, that is, in the private quarters of the monastery. This was done because when the living quarters were built the order in the monastery was the so-called *idiortmija*, which means that each monk would prepare his own meal, so that our workers were paid according to the work completed and so we saved a great deal of money. There is also better quality control this way.

Our endowment, the foundation in Belgrade, took care of the workers, and the director of this foundation Dr. Milivoj Randjic is with us today at your celebration. The assembly of elders, the highest administrative body in Hilandar, also has control of our foundation.

During the first years the work was financed by the Greek and Serbian government. However, when the economic crisis began in 2009, Greece completely suspended its aid, while Serbia continued but with only half the amount. Since then we were forced to ask for help from, mostly, our Serbian compatriots and others, so that we organized collections in Serbia as well as other places such as America, England, France, Russia; and of all the dioceses the Western American Diocese helped us the most. We take this opportunity to thank Bishop Maxim who organized all of that and all others from the diocese who helped.

At this time we can say that some sixty percent has been completed and almost of all these areas that had been destroyed in the fire are being used.

We place our hope in the Most Holy Theotokos, the Abbess of our monastery and of all of Mount Athos, and our founders St. Sava and St. Simeon, that we will fully complete this project.

Finally, Fr. Metodije, we wish to thank you for visiting us, for this wonderful conversation and, at the same time, we ask that you remember in your prayers the clergy, monastics and faithful of our Serbian Church in North and South America. And finally, we ask for your brief message to us.

Monastery Hilandar is a construction site today of the renovation of the St. Sava church of the Serbian people. Let us not forget the words of St. Sava: Let us be doers of words and not only readers. And, in brief, with these words I greet you and invoke the blessing of the holy Lavra of the Most Holy Theotokos of Hilandar, the founders of Hilandar, Saint Sava and Saint Simeon, bearing in mind our final goal, God’s Kingdom, that is, eternal life in the holy, consubstantial, Life-creating and individed Trinity, Father, Son and Holy Spirit.

Please visit www.hilandar.org to make your contribution to the rebuilding of Monastery Hilandar.— Ed.
The Assembly of Canonical Orthodox Bishops of the United States of America held its fifth annual Pan-Orthodox Clergy-Laity Gathering in Dallas, Texas September 15-19, 2014.

More than 30 bishops representing the member jurisdictions of the Assembly were in attendance, including Serbian bishops: His Grace Bishop Longin of New Gracanica and Midwestern America, His Grace Bishop Mitrophan of Eastern America and His Grace Bishop Maxim of Western America.

After a Doxology service on the evening of the first day of the Assembly a panel of bishops answered questions submitted by those in attendance. Questions pertained to the work of the Assembly, including youth ministry, inter-church relations, and evangelism and outreach, and challenges facing the Orthodox Church today, including questions of language, administrative reorganization, and persecution of Christians in the Middle East.

A memorial service for the repose of the soul of Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese was served on the following day after Divine Liturgy.

In opening remarks following the Divine Liturgy, Archbishop Demetrios, Chairman of the Assembly, said that the Assembly’s convening would “certainly send a clear message to the world that we, the members of the Canonical Orthodox Bishops are all one in Christ through His life, death and resurrection. We have begun our work with the celebration of the Divine Liturgy, and the partaking of His One Body and Blood, thus constituting His One Holy, Undivided and Sacred Body.”

Reports on the activities of the Assembly were presented: Church and Society, Ecumenical Relations, Legal, Military Chaplaincy, Monastic Communities, Pastoral Practice, Theological Education, Youth and the newly-formed Committee for Agencies and Endorsed Organizations reported on their progress since Assembly IV and their plans for the coming year.
His All-Holiness Ecumenical Patriarch Bartholomew, in a special video message presented during the third day, addressed the members of the Assembly of Canonical Orthodox Bishops of the United States of America.

“All of the Primates of the Autocephalous Orthodox Churches look to your Assembly with hope and optimism, recognizing with spiritual joy and pride that you comprise the largest in number and broadest in representation of our Churches,” His All-Holiness remarked. “As you gather in Dallas over the next days, remember that . . . you are visibly and tangibly expressing both the unity and the diversity of our Church.”

The Ecumenical Patriarch added: “Our brief greeting is not simply formal or conventional . . . We are addressing you because the time has surely come for us to move beyond words to actions . . . We are called to put our theory and theology into policy and practice. We are called to move beyond what is ‘mine’ and what is ‘yours’ to what is ‘ours.’”

Also reviewed during the meetings were the Assembly’s seven agencies: International Orthodox Christian Charities (IOCC), Orthodox Christian Mission Center (OCMC), Orthodox Christian Network (OCN), Orthodox Christian Fellowship (OCF), Orthodox Christian Education Commission (OCEC), Orthodox Christian Prison Ministry (OCPM), and the Eastern Orthodox Committee on Scouting (EOCOS).

Each agency provided an overview of its history, current activities and challenges. The presentations underscored the fact that, through their pan-Orthodox ministries, the agencies are and have been for many years manifesting the love and unity of the Church “on the ground” —responding to emergencies, assisting those in need, spreading the Gospel, visiting the prisoner, and educating and ministering to the Church’s youth.

In anticipation of the Holy and Great Council of the Orthodox Church, which is to convene in Spring 2016, the hierarchs reaffirmed their commitment to actively prepare one or more proposals for its consideration, as has been requested by the Holy Autocephalous Churches. To this end, hierarchs agreed to submit ideas to the Committee for Canonical Regional Planning within the next six months for appropriate action by the Assembly.

Assembly VI will be held September 15-17, 2015, location to be determined.

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2015 OCMC Teams Now Available!

Orthodox Christian Mission Center (OCMC) is excited to announce short-term mission team opportunities for 2015. Spaces are available for over 120 Orthodox Christians to serve in the coming year by ministering to youth, teaching the faith, offering healthcare, and working on construction and maintenance projects. Teams will be traveling throughout the year, so please consider volunteering. Your help is needed!

In addition to returning to Alaska, Albania, Guatemala, Kenya, Mexico, Moldova, and Uganda, a team will be traveling to Indonesia in 2015 to provide religious education at two Orthodox church schools and offer catechism to the faithful in Medan!

For more information on the cost of serving on a mission team or to apply visit http://www.ocmc.org/about/open_teams.aspx or e-mail teams@ocmc.org. Consider joining an OCMC mission team in 2015 and apply today!

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Fair Oaks Parish Celebrates Church Slava

Our beloved Church of The Assumption of The Blessed Virgin Mary in Fair Oaks, CA, has once again concluded a true celebration in honor of Our Protectoress. Our celebration this year began on Wednesday evening August 27 with the celebration of Great Vespers and Artoglosa (The Blessing of the 5 Loaves, Wheat and Oil).

Our own Bishop Maxim entered our midst with his most honored guest -- the Abbot of Hilandar Monastery Iguman Metodije. The visit of the Abbot was a historical moment for our community. At the conclusion of the service, Iguman Metodije greeted each one of us with a small icon from Hilandar as a memento of the evening and Bishop Maxim offered a piece of the Blessed Loaves to each of us.

On Thursday morning, August 28, Teodora Petrovic and Sonja Cvjetketic waited with flowers to greet our beloved Bishop Maxim. Our own Fr. Dane Popovic, Fr. William Weir, Iguman Metodije and several altar servers escorted Bishop Maxim to Church and the Hierarchical Divine Liturgy immediately began.

Our Kumovi, Aleksandar (Aco) and Zorana Petrovich, quietly stood and joined with us in prayer. All who were in Church raised our voices and joined in singing the responses. At the conclusion of the Divine Liturgy, we processed around our Church and sang in the sunshine.

At 6 p.m. we were once again in Church for Vespers. At the conclusion of Vespers we entered our Serbian Cultural Heritage Center with eagerness and a sense of anticipation for the evening’s events. As our Kumovi Aco and Zorana Petrovich looked on, the Slavski Kolach was blessed by Bishop Maxim and Iguman Metodije. Fr. Dane Popovic welcomed our honored guests Bishop Maxim and Iguman Metodije to our evening celebration. Under the watchful eye of Andjelka Gojkovich, our young dance group performed admirably and received much applause. Our President, Milos Radmanovich, welcomed all and thanked every person who had helped prepare for this two-day celebration.

Then the surprises began. Two weeks earlier, we had celebrated Daisy (Desanka) Freeman’s 90th Birthday. On this day of August 28, our sweet Daisy was awarded a Gramata from Bishop Maxim for her many long and illustrious years of work and dedication to our Church. Following Daisy’s recognition, more persons were to be recognized. Four years ago at our Slava celebration, our community became the first to publicly begin a campaign to encourage Church members to become Members of “The Circle of 100.” On this evening, those members who had heeded the call and had become Members of “The Circle of 100” were awarded Gramatas. The Abbot of Hilandar, Iguman Metodije blessed each person as they stepped forth to receive their recognition of assistance. What a wonderful close to a most wonderful celebration. May God Grant Many Years to each person who assisted in preparation for this historical celebration.

Protinica Maryann Plefka Weir

THE PATH OF ORTHODOXY FALL 2014 • 11
With the blessing of the Episcopal Council, I was appointed to the editorial staff of The Path of Orthodoxy in January 2005. Together with me, V. Rev. Bratislav Krsic was also added to the staff. Since that time Fr. Rade served as Senior Editor, overseeing general content and making occasional contribution of articles. Over the course of these few years we enjoyed and greatly benefited from his advice and expertise as each month we were summoned to once again prepare another issue.

While he remained a member of the editorial staff he relinquished himself of one duty which he delegated to us, the younger generation: writing the monthly editorials. Indeed, during Fr. Rade’s many years as editor of The Path it was his edifying and wonderfully written editorials that many of our Serbian people in parishes throughout this country will always remember him by. The Path reaches the homes of our parishioners nationwide and Fr. Rade used his editorials to remind us all of our need to be a living church. He wrote once, “In order for a parish to grow, it is essential that we grow. We must renew our lives in Christ.” After the 18th Triennial Sabor, in writing about the truly successful gathering it was, he noted, “The proof of this Assembly’s success and importance will not be found in its minutes or decisions, or the feelings of its participants...it will only come if the next Assembly is able to look back and see real accomplishments.” He wrote about topical issues. In one of his editorials he used the television series Seinfeld to make a thought provoking point while in another he used the reality show Temptation Island to take a hard look at our society. As editor of this paper during the 90’s he supplied the paper with many articles about the situation in the former Yugoslavia. He editorialized once, “If there is anything that should be clear...there is no such thing as a good war.” He described how his father, who would seldom talk about the war, broke down in recalling some of his experiences. Fr. Rade noted, “That was the face of war for him. That, not victory parades, is how we should think of war as well.” His editorials touched on many issues and topics, the far-ranging content of which we haven’t the space to fill these pages with.

On behalf of the Editorial Staff of The Path and readers nationwide who have benefited greatly from Fr. Rade’s many years of diligent work in preparing monthly issues of this newspaper, I send him my gratitude and congratulations on a job well done. He wrote once about New Year celebrations and the church’s understanding of time. He concluded: “Time’s awastin’! Let us make the most of the time we have, and use it to prepare for the most important date of all: for the end of time itself, for eternity in the presence of the eternal God!”

To Fr. Rade - as well as Fr. Nedeljko Lunich who also enters retirement after 36 years of serving as Serbian Editor - I pray that God reward you with His many gifts for their ministry which they have carried out responsibility and zealously over these many years. Your service will serve as an example to the new editors as we continue in your steps. God grant you many years!

Fr. Milovan Katanic
A
fter months of planning, the choral workshop, symposium and concert of choral works commemorating the 100th anniversary of the death of Serbian composer Stevan Mokranjac is now a fond memory. The Serbian Singing Society Branko Radichevich and Serbian Singing Federation’s months of planning and revision finally took form starting on a chilly Friday evening, the 3rd of October, when participants in the choral workshop arrived at the Holy Resurrection Serbian Orthodox Cathedral on Chicago’s northwest side.

Out-of-town presenters representing two continents, Dr. Danica Petrovic, musicologist and Mokranjac expert from Serbia and His Grace Bishop Irinej of the Metropolitanate of Australia and New Zealand also arrived Friday evening. Dr. Petrovic made the first of her three presentations during the weekend, discussing the history of Serbian liturgical music prior to Mokranjac. Friday’s gathering also served as a “meet and greet” for all present.

Saturday morning, after opening remarks and a welcoming address by Jelena Stojakovic, president of the Serbian Singing Federation, the first session began, presented by Dr. Peter Jermihov, who gave an overview of how conductors should familiarize themselves with a piece of music, using as an example Stevan Mokranjac’s composition “So svjatimi,” part of his Opelo (Requiem). In the next presentation, Popadija Jelena Vranic discussed the balancing act of interpreting a composition versus the need to respond in a practical way at the divine services. While Mokranjac’s “Aliluja” after the reading of the epistle is dramatic and conveys nearly everything that he is heralded for as a composer, in the Divine Liturgy of the 21st century, it creates an inactive period behind the sanctuary, which contradicts the dynamic nature of the service. She also compared two versions of the “Canon of the Eucharist” that were translated into English and explained the challenges involved. Finally, she taught the female voices a three-part harmonization of “Hvalite” arranged by Mokranjac.

Sunday’s workshop tradition, the student directors each directed one of the recessional hymns at the end of the Divine Liturgy.

Dr. Nikola Resanovic presented the afternoon session and delved deeper into the challenges he encountered adapting the melodies of Mokranjac’s Book of Eight Tones (Osmoglasnik) to the English language. He led a reading session of his arrangements of the evening tone 8 which the assembled singers then used at the Vesper service that followed at 5pm. His Grace Bishop Irinej presided at the service, which was served by the Cathedral clergy.

The Symposium on Saturday night included presentations by Dr. Danica Petrovic, who covered Stevan Mokranjac’s life, performances and travels in Eastern Europe, Germany and Russia as well as that of Kornelije Stankovic. Dr. Petrovic made comparison of how Stankovic was educated in Austria and from there proliferated in Serbia, while Mokranjac was educated in Serbia with his influence spreading outwards to Germany, Russia and Turkey. Rev. Dr. Vasilije Vranic presented hymnody as a part of Orthodox theology and how Mokranjac’s works accurately reflected it.

Elizabeth Neskow, Director Emerita of the Brankies and Executive Secretary of the Serbian Singing Federation presented a history of Mokranjac compositions making their way to the new world via the efforts of Vlajko Lugonja, the Federation’s founder, and the challenges he faced in maintaining the compositions’ authenticity. His Grace Bishop Irinej spoke last, covering the role of music in the church as one of the ways the presence of heaven on earth is conveyed during divine services. A question and answer session followed that featured the presenters giving their candid opinions on a variety of related topics, including each individual’s favorite Mokranjac sacred arrangement.

The Brankies, fulfilling their role as the choir of Holy Resurrection Cathedral, along with the out-of-town workshop participants, were ready and waiting for His Grace Bishop Irinej’s arrival and despite director Popadija Jelena’s imploring everyone to save their voices, responded enthusiastically to the Hierarchical Liturgy, in which His Grace ordained the co-instructor of the Junior Brankies, Jovan Anicic, to the holy diaconate, joining the rest of the congregation singing and shouting “Axios!”

Continued on Page 15
Clergy Brotherhood meeting held in Libertyville, IL.

Libertyville, IL - On the eve of the great feast day of the Protection of the Most Holy Mother of God, on October 13th of this year, at the St. Sava Monastery in Libertyville, Illinois, the Clergy Brotherhood of the Serbian Orthodox Church in North and South America held its meeting. The brotherly assembly began with prayer, at noon, serving an Akathist Hymn to St. Nicholai of Zica and Ochrid. His Grace Kyr Longin, Bishop of New Gracanica – Midwestern American Diocese officiated. Following the service, Vladika addressed the clergy and all present with fatherly words, invoked God’s blessing on all, and wished a successful assembly. In the monastery’s dormitory a delicious lunch was served to the gathering of clergy, students of the School of Theology, and other guests.

The meeting of the Clergy Brotherhood, which began immediately following the meal, was very meaningful and lively. The clergy in brotherly love expressed their opinions on various topics and issues in the life of our Holy Church in our territory.

At the onset of the assembly, the clergy unanimously agreed for St. Nikolai of Zica and Ochrid be the patron of the Brotherhood. Although his holy relics were transferred to Serbia, his birthplace of Lelic, in 1991, part of the relics remained in the grave next to the monastery where he was originally buried. Thus the monastery of St. Sava, the spiritual center of the Serbian Orthodox Church in America, continues to keep the sacred tomb of Nikolai as he continues to protect the monastery and all of us gathered in and around it.

An appeal was made to all clergy to promote the calendar in their parishes. Among other important issues, health insurance for clergy, especially younger ones who are serving in newly created and missionary parishes, the publishing activities of the brotherhood, continued education of clergy and other subjects were discussed. The assembly unanimously adopted the proposal of Bishop Maxim and the clergy of the Western American Diocese that the clergy seminar be held next year in Phoenix, Arizona, in the length of at least three days.

At the end of the day, as well as at the beginning, the gathering was continued with prayer, i.e. the festal great vigil on the occasion of the feast of the Protection of the Most Holy Mother of God, the patron of the New Gracanica Monastery. The next day, gathered around Bishop Longin, all the clergy concelebrated at the Divine Liturgy. As always, the celebration was prayerful and solemn, with the presence of a large number of faithful from all over, who were not prevented even by the rain to come under the Omophorion of the Mother of God. Someone remarked that there has never been so many clergy present. Glory be to the Mother of God on her gift!

Sebastian Press at the Belgrade Fair

From October 26 through November 2, 2014, in the halls of the Belgrade Fair, the 59th International Belgrade Book Fair was held at which the Diocese of Western America was represented with their publishing house Sebastian Press. They presented their newest publications in both Serbian and English: The Life of Bishop Mardarije of Libertyville and Archimandrite Sebastian of Jackson and Selected Writings; Contemporary Ecclesiastical Reminder Regarding the Diaspora by Bishop Atanasije Jevtic; Hamlet’s Mobile, by Milan Misic; Time is a Fragment of Eternity, by Archimandrite Justin of Cheilje; The Thunderbolt of Ever-Living Fire, Archimandrite Vasileios of Iveron and All Roads Lead to Jackson, by Milina Jovanovic.

The Diocese of Western America was especially pleased to present the long-awaited major publication in English: The Christian Heritage of Kosovo and Metohija, the work which follows the Serbian edition of 1987 and includes many texts of well known historians, publicists, artists, as well as translations of priceless historical documents, charters and reports of the tragic fate of the Serbian people of Kosovo and Metohija.

Visitors at the Belgrade Book Fair were able to see the first published copy of this book while the formal book promotion will most likely be held at the end of this year.
Commemoration Weekend

From Page 13

“Dostojan!” and “He is worthy!” Individual Brankies members’ enthusiasm and anticipation of this momentous day was palpable to the very end of the service, some three- and-a-half hours later!

The Brankies arrived at 3:15 the same afternoon to get ready for the weekend’s climax, a diligently-rehearsed program of complete selections from the different categories that Mokranjac compositions fall: from his Opelo (in English “Requiem”): “Njest svat,” (No One is As Holy), from the Matins on Holy Friday: “Statija treca” (Third Stasis); from his Akathist to the Mother of God, “Vozbranoj” (Hail Bride); from the Liturgy of St. John Chrysostom, “Heruvimska pesma” (Cherubic Hymn), “Tebe pojem” (We Praise Thee) and “Dostojno jest” (It Is Proper); from his academic works, “Cetiri obredne kajde” (Four Ritual Songs); from his Rukoveti (Garlands), the Eighth, Seventh and Second, whose verse “Osu se nebo zvezdama” (The Sky Was Filled with Stars) provided the eponymous theme for the entire weekend. Solo sections were performed by Brankie members Jelena Stojakovic (soprano), Anastasija Iglendza (soprano), Mike Minkel (tenor), Alek Lappin (tenor) and Nick Jovonovich (baritone). Dr. Vesna Neskov executed the master-of-ceremonies duties in earnest and set the appropriate tone for the program, which again featured Dr. Petrovic, who presented the third part of her series on the life and works of Stevan Stojanovic Mokranjac, in between the first and second halves of the concert. The performance took place inside the Cathedral to take advantage of its superb acoustics and was delayed slightly due to a rather large wedding that took place there earlier in the afternoon. The audience, which nearly made the venue standing-room-only, sat patiently and politely as the risers were assembled and final placements were made. The singing of “Tebe Boga hvalim” (Te Deum Laudamus) marked the end of months of behind-the-scenes preparations and seemingly endless rehearsals that culminated in a one-of-a-kind-outside-the-borders-of-Serbia performance commemorating the death of Stevan Mokranjac, the most renowned of Serbian composers.

Russian Bishops Visit Monastery

Richfield, OH - On October 10, 2014 the Sisterhood of Monastery New Marcha and all Serbs of the greater Cleveland area had the honor of welcoming three bishops from the Russian Church Abroad. With the blessing of His Grace Bishop Mitrophan visiting the monastery were His Eminence Archbishop Mark of Berlin and Germany, His Grace Bishop George of Mayfield and His Grace Bishop Nicholas of Manhattan. Accompanying them were Archimandrite Macarius Veretenikov from Russia, Fr. Demetri from San Francisco and local clergy.

The bishops and guests venerated the holy items in the monastery church: the icon of St. Archangel Gabriel which was miraculously unharmed during the fire in 2002, the wonder-working icon of St. Nektarios of Egina and many relics among which is St. Lazar of Kosovo, St. Nikolaj of Zicha and the Venerable Anastasija of Serbia. The bishops signed the Gospel on the holy Table as is tradition. After giving the visiting hierarchs a history of the monastery they visited the newly established monastery cemetery. Afterwards they viewed some of the historical artifacts, ecclesiastical items, which represent the life of our Church in America. Following this the hierarchs were served refreshments during which time Bishop Mark reminisced about his spiritual and life experience with Serbs.

After a long and sincere conversation the guests viewed the monastery library, candleshop, the chapel where photographs and models of our Serbian monasteries are on display.

60th Anniversary and Church Slava in San Francisco

San Francisco, CA - On Sunday, October 5, 2014, the St. John the Baptist Serbian Orthodox Church in San Francisco celebrated their 60th Anniversary with the Holy Hierarchical Divine Liturgy served by His Grace Bishop Maxim of Western America and His Grace Bishop Longin of New Gracanica and Midwest Diocese. Concelebrating clergy were, Fr. Slobodan Jovic, Fr. Vasilije Cvijanovic, Fr. Marko Matic, Fr. Zoran Savic and the host priest Fr. Djurica Gordic. Also present were Fr. Dusan Bunjevic and Deacon Triva Pavlov.

Before the liturgy Darko Vujetic, who for many years has been helping in the altar during services, was ordained a Reader. Besides many parishioners attending the service also in attendance were parishioners from neighboring parishes and beyond such as Jackson, Los Angeles, Moraga, Saratoga and Oakland. Following the liturgy a formal banquet was held during which Archpastoral Gramatas were presented to deserving individuals from the parish.
Many of us are faced with the great task of organizing and preparing a program for the Feast of St. Sava. We have often had to rely on tradition and what was done in previous years. But what great opportunities for learning lie in such programs when we enrich them with our own creativity!

Creative teachers are always looking for new ways of involving their students in the Program. And sometimes it begins with frustrations. “I can’t seem to decide which recitations to use this year for St. Sava’s Day,” exclaimed one teacher. “I know. I have the same problem. It’s like we’re using the same poems over and over again,” another teacher agreed. Such was the dilemma some ten years ago at St. Sava’s Cathedral Church School in Milwaukee, where Fr. Dragan Veleusic is Cathedral Dean and Fr. Rade Cutilo is Parish Priest.

Church school coordinator Diane Markovina remembers that meeting and that it was there that the staff decided to change the long time format of recitations, songs, and dances for this special celebration. They chose instead to group the classes through an educational theme. “Several years ago, one of our dedicated teachers, Aleks Zivkovic, who loves history, agreed to research and write parts for students to recite.” Diane, who’s in charge of the St. Sava’s Church School in the New Gracanica-Midwestern American Diocese, with 90 children registered, added, “We haven’t eliminated “deklamacije” completely. We have just shortened the number, and some years we have even performed plays with the older students, while other children added to the play with recitations or songs.”

After the Cutting of the Kolach, the program began with four teen emcees who narrated the program in English and Serbian. They introduced the youngest of the school to open with the traditional “Dobro dosli” poems.

One boy portraying St. Sava prayed aloud to God to help his people to “love one another as I have loved you.” Then he called “his children” from the back of the hall to come forth. Over a hundred children began marching past tables of parents, families and friends, to the chimes of the St. Sava hymn. Once on the stage they proceeded to sing several songs. It was at this moment, one felt a surge of warmth and friendliness in the big hall. One felt that this was a parish that cared for “these young ones given to the church by God.” It would be evident soon how much care and patience the teaching staff gave to preparing their groups for the program.

Next eight groups of children performed. The theme this year was the 100th anniversary of the parish. Interspersed between each group, the emcees read short clips of what St. Sava did, his impact on his people, and how even today we still need to remember him for all this.

Grades - Ages 3-5 sang the ever popular song “If you love St. Sava, clap your hands, etc.” This was followed by Grades 1-2, who told “100 Special Things about our Church.” This group brought a lot of smiles to the faces of the audience with the things they remembered, like “loud church bells, pretty candles, beautiful mosaics, Fr. Dragan and Fr. Rade, Serbian donuts, fish fry, soccer team, and how the sun shines on the church,” are only a few of their answers.

Grades 3-4 placed crosses on a giant map of the world in each spot where there was a church dedicated to St. Sava. Some of those identified were Rome, Johannesburg, Melbourne, Vancouver, and more, and of course, Milwaukee. Grades 5-6 on another map showed all the journeys that St. Sava made, either as a personal quest or diplomatic mission, focusing on Nicaea where St. Sava was able to secure autocephaly for the Serbian Church. It took your breath away when you saw all the trips he made some eight hundred years ago!

Grades 7-8 outlined the immigration of Serbs to America, beginning in the early 19th century. All the reasons for Serbs to journey out of their homeland were both interesting and painful. Rea-
sons were economic or political or simply to reconnect with separated family. They highlighted the great heroes who contributed to Serbian American life - Nikola Tesla and Mihailo Pupin.

Grades 9-12 finally capped the theme by examining the 100 years at St. Sava’s Cathedral where Serbs started a church that has grown from a mustard seed into a giant presence in the greater Milwaukee community. St. Sava’s Parochial School, with about 93 children enrolled, performed several songs. The program then concluded with remarks from clergy, staff, the church board president, Slava host, followed by Sumadija Folklore dance performances, St. Sava Tambura selections, and Sumadija Orchestra. With this, the program closed with prayer. The audience was a marvel to behold. They listened attentively. No one rushed home early. They gave themselves to the joy of the whole day. More important everyone learned something new about their faith. In admiration, they can truly sing with the children, “Sveti Sava Srbe voli, i za Srbe se Bogu moli.” - “The Serbs St. Sava dearly loves and prays to God for them.”

We tend to think that we have to bow to the traditional presentation of recitations of poems. But St. Sava’s proved that not to be the case. Of course, this may not be for every parish. Smaller schools with less children can adapt and simplify these ideas and control the length of the program. Maybe a program will be set in an average Serbian village home with children giving their poems. Or maybe it can be a dream sequence - looking back to the 19th century and the celebration of this feast then.

In any case, the goal of enlightening the audience with something about St. Sava can be appropriated by everyone. Now is the time to discuss with your school board, teachers and parents how to use the theme approach next January.

The first recorded Slava was celebrated in Sremski Karlovac in 1735. In succeeding years, various elements of the program took shape. One student was chosen to open the program with a poem. There were speeches, and music performances, followed by a dance. In 1754, students wrote essays about St. Sava. St. Sava was declared to be the patron saint of schools in Zemun in 1812. Teachers established a school fund and people were expected to contribute to help poor students at the elementary school. After that, the custom spread to other areas, as far as Sibenik, Kotur, and Vukovar. St. Sava hymn was sung for the first time in 1839 in Segedin, Hungary, when the church choir sang it in a procession after the Liturgy and Cutting of Kolach to the School. In 1872 Knez Milan gave the first award for the best essay. More and more children began reciting poems. Serbian poets were well represented, but there was one who stood out. That was Zmaj Jovan Jovanovich, our famous children’s poet. In many of the smaller towns, the celebration went beyond the church and school and embraced the whole town. A domachin was selected, who prepared the kolach, zito and refreshments for the guests. In 1948 St. Sava stopped being commemorated in the schools, and for at least five decades was only remembered in the Serbian Church. Now, once again, St. Sava is looked up to as Patron of school children everywhere.

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The writers of St. Sava’s times spoke about him in this manner: “He travelled among the people and taught them. From his mouth flowed sweet words like honey from the honey comb.” Let honey flow from the mouths of our children on this holy day, so that all may glorify God and honor His servant, St. Sava.

Fr. Kazich attended the St. Sava Day Celebration at St. Sava Cathedral in Milwaukee in January 2012.

How St. Sava became the School Slava

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How to Prepare a Savindan Program

The key to a good program is planning well ahead of time.

* Review last year’s program
* Discuss ways of improving and enriching it
* Decide on type of program and order
* Delegate duties to teachers
* Assign children recitations for program
* Decide on other program ideas and seek volunteers
* Select gifts for children after the program
* Fix a rehearsal date

Drama should always be included in any program, such as a short skit, or a pantomime of a poem – the poem “Sveti Sava” by Vojislav J. Ilic, comes to mind. Talent performances are always appreciated and can include musical instruments. The celebration can end with the Folklore Dance Group, Tamburitzan Orchestra or Junior Choir. Finally, an area should be designated to display children’s creative projects.

Resources

The books listed below are available at New Gracanica bookstore, email bookstore@newgracanica.com, phone 847-223-5480:

- **Life of St. Sava** for children in English and Serbian, $4
- **Sveti Sava Skolska Slava** in Serbian, $4
- **The Story of Saint Sava** - Svetogora Series - in English, $6

Fr. Kazich attended the St. Sava Day Celebration at St. Sava Cathedral in Milwaukee in January 2012.
With the Blessings of the Episcopal Council of the Serbian Orthodox Church in North and South America and the support of the Central Church Council, we announce the reestablishment of the Serbian Orthodox Teachers and Youth Association. The purpose of this ministry is to unite the teachers, young adults, and youth members of the Serbian Orthodox Church in the Dioceses throughout North and South America. It is a special forum through which people will be brought closer together through a ministry of faith and fellowship.

**Junior Sotaya**

We all must recognize that the home is the most important spiritual arena for Orthodox Christian formation and practice, and expresses what has long been part of the church’s self-understanding. The New Testament epistles contain a great deal of references relating to the practice of faith in the context of the household. Saint John Chrysostom called the home, the “little church.” Alongside and in support of family homes, our parishes are called to give children and young people experiences of faith. However, no family, in and of itself, has sufficient perspective, resources or capabilities to nurture children into lifelong commitment. For children and young people to grow into Orthodox Christian maturity, they need to learn what it is to practice their faith within their bigger and equally important family, the family of the baptized, the family of the Church.

Membership in JUNIOR SOTAYA is open to all high school students in the parish. During regular meetings, in a friendly, fun atmosphere, JUNIOR SOTAYA members will have the opportunity to discuss matters of faith, opportunities for educational and social events and community service. The officers of JUNIOR SOTAYA will be appointed by the local parish priest and will consist of a President, Vice-President and Secretary and Treasurer. The priest will also select a parent coordinator to assist the youth in planning and organizing their activities. Local Chapters of JUNIOR SOTAYA will be able to network with other chapters established in their respective diocese as well as throughout North and South America.

The Standing Committee for Youth Ministry is ready to assist each local chapter of JUNIOR SOTAYA in reaching its goals and will conduct an annual youth conference that will include discussions and activities specifically for JUNIOR SOTAYA representatives.

**How the following steps can make SOTAYA ministry grow**

1. Help your youth leaders learn friendliness skills. You cannot build significant relationships with more than a handful of young people. You must train both student and adult leaders to make and build relationships. We suggest that leaders of your group show up for weekly training one hour prior to the regular youth meeting. This way they will be able to greet your youth group members as they arrive. Leaders strive to contact their small group members weekly by either email or phone. And they have regular get-togethers outside of church time. There’s an obvious difference between groups that do things together outside of church and those that don’t.

2. Make relationship time a priority. Every week repeat your emphasis on relationship-building to your leaders. And find creative ways to keep your group attentive to it. One youth leader announces each week at youth group, “Leadership team, remember Project Friend.” The rest of the group has no idea what this means. It’s a cue to leaders to connect with kids who are disconnected or feeling awkward. Often we have great intentions, but just need reminders. We encourage student leaders to assume that some kids are showing up at youth group as a last-ditch effort to find someone who cares before they end it all.

3. Create an environment conducive to relationships. From comfortable downtime to background music, food, couches, foosball,
and discussion based small groups, friendly youth groups are proactive about providing settings where relationships can flourish.

4. Come alongside newbies. Most youth groups have no trouble recognizing visitors because it’s hard to go unnoticed in a group of 10 or 20. But it’s one thing to recognize visitors, and it’s another to befriend them from the start. Do your kids know what to do to make newbies feel welcomed into the group and enjoyed for who they are? Instead of forcing kids who already feel awkward to take the initiative, how powerful would it be if your “regulars” found ways to get visitors connected with the group right away?

5. Identify core students who are gifted in relationship-building and train them to use their gifts. Spend time identifying friendly young people in your group so you can put those kids in key welcoming ministry positions. Identify, motivate, and train your friendly students to greet newcomers, draw in the strays, invite the marginal to events, and minister to those who are hurting.

6. Offer basic friendship training to all your young people. Many kids have no clue what to say after the initial hello. To teach them basic friendliness skills, you can use a memorable acronym such as SALT:

- School – “Where do you go?”
- Activities – “Involved in any clubs or teams?”
- Leisure – “What do you enjoy doing?”
- Take – “I’d like you to meet some friends.”

Many kids need to know what questions to ask, how to identify common interest, the importance of eye contact, and the negative impact of moose breath.

7. Gather your leaders to pray for the Holy Spirit “to come and dwell within us.” This prayer is very important for us Orthodox Christians; we begin every service with it and so you should begin every youth leadership meeting with it as well.

_O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere and fillest all things: Treasury of Blessings, and Giver of Life - come and abide in us, and cleanse us from every impurity, and save our souls, O Good One._

8. Attend and participate in your parish weekly services. Your parish priest will assist you in finding a right place for your youth group to participate, e.g., singing in choir, reading epistle lesson, assisting with collection of donations, selling candles, serving in the altar, handing out weekly bulletins and welcoming people into the church, etc. Prepare yourself to partake of the Holy Sacraments of Confession and Communion.

On December 25th we commemorate: Saint Spyridon the Wonderworker, Bishop of Tremithus

The island of Cyprus was both the birthplace and the place where this glorious saint served the Church. Spyridon was born of simple parents, farmers, and he remained simple and humble until his death. He married in his youth and had children, but when his wife died he devoted himself completely to the service of God. Because of his exceptional piety, he was chosen as bishop of the city of Tremithus.

Yet even as a bishop he did not change his simple way of living, handling his livestock and cultivating his land himself. He used very little of the fruits of his labor for himself; instead, he distributed a greater share to the needy. He manifested great miracles by God’s power: he brought down rain in time of drought, stopped the flow of a river, raised several people from the dead, healed Emperor Constantius of a grave illness, saw and heard angels of God, foresaw future events, discerned the secrets of men’s hearts, converted many to the true Faith, and did much else.

He took part in the First Ecumenical Council in Nicaea [325], and he brought many heretics back to Orthodoxy by his simple and clear expositions of the Faith as well as by his mighty miracles. He was so simply dressed that once, when he wanted to enter the imperial court at the invitation of the emperor, a soldier, thinking that he was a beggar, struck him on the face. Meek and guileless, Spyridon turned the other cheek to him.

He glorified God through many miracles, and was of benefit, not only to many individuals but also to the whole Church of God. He entered into rest in the Lord in the year 348. His miracle-working relics rest on the island of Corfu, and even today they glorify God with many miracles.

What kind of Holidays do you want?

The “holiday season” is often so frantic; there isn’t time to think about why we are celebrating, what we are celebrating, and how we are celebrating.

Before the Nativity fast begins (November 28th, 2014), sit down with your family and discuss what you expect, and what you would like to emphasize, and then plan accordingly.

Which of the following are most important to you?

_The Holidays are..._

- a time best spent with spouse and children
- a time to renew ties with relatives and friends
- a time for parties and entertaining
- a time for traditions (old or new)
- a time to shop, shop, shop!
- a time for charity, both in action and monetary donation
- a time to cook
- a time to decorate
- a time to travel
- a time to stay at home for a change
- a time for rest and reflection
- a time for building memories
- a time to celebrate the birth of Christ

(Adopted from: http://www.theologic.com)
Реч Уредника

Нови формат Стазе Православља

Реч традиција у речнику је дефинисана као "пrenос обичаја и веровања са генерације на генерацију". У самом, пак, процесу преноса, тј. предаје са једне особе на другу, ствари се измене, нпр. оно што ја предам мојој деци измени се до неке мере, током чега се обичај и веровање измене. Савремени грчки теолог и филозоф, Христос Јанарис, једном приликом је написао да "концепт традиције дели људе". Она их раздваја у конзервативце који се "осећају сигурно у томе што следе идеје и концепте...које је време потврдио као трајне и исправне, а затим оне у прогресивне, који не траже једну такву сигурност, него напротив, желе да буду међу "првима који усмеравају и 'кроје' живот својим личним рукама".

Сви ми имамо урођену тежњу да се стvari око нас битно не мењају. Ова преференција, изгледа, појављује се код свих нас, те стога, можемо да кажемо да нико не воли промене. Пре неколико месеци Јаху (Yahoo) вебсајт је променио свој дизајн. То ме је навело да прочитам коментаре корисника о том новом дизајну. Читајући их убрзо сам открио да су већина њих негативни у односу на нови дизајн. Корисници су више волели онај стари изглед, или боље речено, навикли су се на онај стари изглед. Ми исто тако, стекнемо одређене навике, а онда промене које долазе ремете тај устаљени ред и навике. У супротности томе, промена је део нашег бића. Свети Григорије Ниски каже: "све што постоји кроз стварање је повезано са променом у оној мери у којој само постојање потиче у промени, тј. непостојеће прелази у постојање кроз божанску моћ" [Катихетска проповед 6]. Шта више, то је део наше вере. Истина, има и оних који ће тврдити да се наша вера заснива на традицији, тј. скуп обичаја које смо ми, као чувари древне и свете вере и културе, позвани да чувамо. Они, дакле, на промену увек гладају са очима скептицизма. У стварности, није да се наша вера мења, нити пак да ми осећамо неку потребу да је мењамо, него опротив – ми се мењамо, тј. ми растемо, духовно се назидавамо, и живимо по нашој вери. Није баш да се ми мењамо онолико колико се прилагођавамо животу и средини у kojoj живимо.

У том смислу није конформизам свету промена у нешто novo, u ono што желимо, напротив, то простици из тога што желимо да сачувајмо наш идентитет. Епископ западноамерички г. Максим недавно у интервјуу запажа између осталог и ово: "човек се прилагођава у настојању да сачува своје језгро. Ово прилагођавање није лоše само по себи, јер традиција која се не прилагоди постаје дакадениција. Интроверзија уништава креативност. « Слично томе, потреба да се прилагодимо је била и тема разговора међу уредницима Стазе Православља већ дуже времена. Као резултат тога, а захваљујући стрању, усмеравању и благослову Епископског Савета Српске Православне Цркве у Северној и Јужној Америци, почињемо са овим бројем, да прилагођимо формат и садржај Стазе Православља у Северној и Јужној Америци.

Стаза Православља је већ у петој деценији постојања. Ово свакако није први пут да се промене дешавају. Узимам прилику да подсетим цењене читаоце да је Стаза Православља била штампана прво као епархијски лист, да би тек после постала званични лист СПЦ у Америци. И још да додамо једну веома важну чињеницу, а то је да је уредништво Стазе исто тако у протеклих пар деценија добијало своје заслужно умировљење. Овај пут из уредништва Стазе одлазе многозаслужни протојереји-ставрофори Раде Мерик са 34 године и Недељко Лунић са 36 године радног стажа. Њихов дугогодишњи рад и допринос за комуникациони, едукативни и мисионарски рад СПЦ у Северној и Јужној Америци високо је цењен и са радошћу их сврставамо у ред наших најзаслуженијих и високоцењених свештеника.

Неко једном приликом рекао да онај који одбија промену постаје архитекта самоумиштени. Са овим новим бројем Стазе почињемо ново поглавље у историји црквене информативне службе у Северној и Јужној Америци. Надајући се да ћете, драги читаоци, бити задовољни новим форматом и садржајем, ми Вам се унапред захваљујемо на подршци нашег рада.
Разговор са игуманом Српске Царске Лавре манастира Хиландара архимандритом Методијем (Марковић)

Манастир Хиландар већ више од осам векова представља олјниште и светилице духовног, црквеног и просветног утемељења и изграђивања српског народа. Његова историја почиње са Светим Немањићима Симеоном и Савом и кроз векове Духом Светим вођена све до данаских дана када братство хиландарско верно и по благослову Богородице Хиландарске обновљава манастир и окупљају братију на подвиг анђелски и испунавање закона Христовог.


На позив Његовог Преосвештенства г. Максима, епископа западноамеричког, игуман Методије је посетио западну обалу Америке и узео учешће, између осталих прослава и свечаности, у епархијском Денцу у Калифорнији, на црквеном имању које носи име првог архиепискopa Српског и једног од утемељивача Хиландара, Свети Сава. За време своје посете, игуман Методије је лично у име братије и фондације Хиландарске уручио захвалнице кружу приложеника који су несебично помогли, још увек у току, обновљавању манастира после пожара у марту 2004. године.

Оче игумане, да ли бисте поделили са нама ваше монашко искуство о молитви и њеном значају?

Наравно, о молитви можемо да говоримо данима и данима а да смо тек почели да говоримо о овој теми, тако да је врло тешко рећи било шта у кратком временском року.

Како су ово дани празновања празника Пресвете Богородице, а ми долазимо са Свете Горе, где је башта Пресвете Богородице, где је она игуманија, мислим да је најбоље да говоримо о молитви упућеној Пресветој Богородици.

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Као прво потребно је да имамо свет ста да је Пресвета Богородица, иако је пре

Наставак на 22. стр.
много векова предала свој дух у руке свога Сина и налази се сада на Небу, истовремено веома близу нас и сваки пут када се неко усрдно и пуним срцем обрати за помоћ Она то чује. Ми сами морамо да имамо свест и веру да је то заиста тако.

Пресветој Богородици се можемо молити и дугим молитвама. По-стоје у молитвеницима акатисти и канони, а исто тако можемо се молити најкраћим молитвама која гласи: Пресвета Богородица спаси нас.

А ја бих вам пренео моје лично искуство са молитвом, тј. тропаром: Богородице Дјево, радуј се благодатна Марија, Господ је с Тобом; благословена си Ти међу женама, и благословен је плод утробе Твоје, јер си родила Спаситеља душа наших.

Када сам пре 20 година дошао на Свету Гору добио сам жељу да обиђем што више манастира и ишао сам већином пешком од једног манастира до другог. Светогорске стазе су често необележене тако да ако неко не зна добро пут и када нађе неко место где се те стазе укрштају није сигуран која од тих стаза води у који манастир. Не знам тачно како сам дошао на ту добру мисао да сваки пут када дођем на неку раскрсницу прочитам ову молитву Богородице Дјево, радуј се...и тако осетим на коју страну да кренем. Вероватно ми је мој анђео чувар ставио у срце ту добру помисао. И заista сваки пут када сам прочитао овај тропар осетио сам некако у свом бићу на који је прави пут и када бих пошао том стазом увек сам стигао на место, дакле у онај манастир, где сам и намеравао.

Али једном приликом нађох се на раскрсницу неколико светогорских стаза где ми се учинило да сам сигуран да једна стаза води у одређени манастир и да није потребно да прочитам молитву тако да сам кренуо тамо без молитве.

Убрзо сам увидел своjo грешку јер се изабрана стаза завршила негде у шуми и морао сам поново да се вратим на раскрсницу. Сетио сам се да опете ову молитву Пресветој Богородици, прекстрио се, и осетио да трета да кренем на другу страну, једном од преосталих стаза, која ми претходно није изгледала као прави пут. Заста овао изабраном путем стигао сам у манастир у који сам намеравао.

На тај начин доживео сам у личном искуству и упознао се са силом молитве Богородице Дјево... Било је то пре него што сам постао искушеник и потом монах, члан братства манастира Хиландара.

Добро искуство нисам заборавио. Касније, када су ми старици у манастиру дали задужења у вези руковођења манастирским пословима, ову сам молитву користио када су биле тешке ситуације и схватио сам како Пресвета Богородица увек помаже да урадим оно што је најбоље.

И на крају ово је порука, дакле, не само моја лична, него порука Свете Горе, прво, надам се да сви знају Богородицу Дјево напамет, а они који не знају да науче и друго, да користе ову молитву у својим животима када им је то потребно.

Пресвета Богородица зна да се ми њој молимо и она када смо окруженi многоштвом људи. Можемо само уми и у сруч да изговоримо ову молитву и она ће је чути и помоћи ће нам, а нико од оних који су око нас неће знати да се у том тренутку молимо.

Сваки пут када нам предстоји неки важан разговор који је врло битан, који је деликатан, и нисмо сигурни како ћемо га обавити, или када нам предстоји да одрадимо неки посао за који сматрамо да ћемо постојати наше могућности, осећамо да се мисли на коју страну да кренем... и у свим другим ситуацијама.
поступцима. Овако отворени уверићемо се како се и нама дешавају мала чуда.

Монаштво је кроз векове увео кућа одговоре на сломлена питања човековог бића, његовог спасења и понашања у овом палом свету. Од куда та истог и позивање људске природе?

Живот у манастиру је замислен да буде живот по јеванђељу Христовом, и ми се трудимо колико можемо да тај циљ испуни. То не успевамо у потпуности, јер смо људи као и сви други, али колико је могуће цело утроство монашког живота у манастиру је такво да се живи по Јеванђељу. Суштина људског живота овде на земљи је борба између добра и зла. Бог је створио човека као слободно биће и то је највећа драгоценост која производи грех у одређено време, а то не значи да у цело људски род. А сами греси су уствари духови, наши непријатељи, искушавају одређени број страсти кроз које зли страсти и како се стичу врлине. Постоји књиге које говоре о томе како се побеђују дана читамо о духовној борби. То су Небеска. Знајући све то ми свакога стекли обожење Дух Свети, да би тако обновио циљ је чисто прелазан, а коначан није коначан, он је само од страсти. Овај циљ живота очистити срце је циљ хришћанског традиције предању, нашој духовној ће да следује својим јеванђељском велику приповест и правду, одговоре на сложена питања човековог живота.
Уколико је потребно још нешто да се заврши, од послова који нису урађени у току дана или нешто лично ако је потребно монасима, ради се један-два сата после повечерја. После тога се одлази на спавање јер се опет рано устаје.

У случају да је сутрадан неки од великих празника, тада се програм мало мења. Вечерња служба се скраћује и заједно са трпезом траје један сат, а Повечерје се не служи, него се одлази на одмор. Након два сата почиње Велико Бденије. Ово бденије обично траје шест часова и завршти се негде после поноћи, следе око три сата за одмор, а после одмора се служи Света Литургија. Из цркве се иде у манастирску трпезарију на празнични ручак. На празнике се не обавља послушања, него монаси користе време за читање, молитву, одмор, итд.

Историја манастира на Светој Гори је веома богата. Знамо да тамо постоје двадесет манастира. Како је дошло до тога да атонско полуострво постане монашка 'република' и да ли је атонска историја везана за Пресвету Богородицу?

Цело атонско полуострво је било место служења идолима пре доласка Пресвете Богородице. Знамо да су у идолима, који су некад прорицали и давали неке одговоре, живели демони, који су на тај начин варали људе. Међутим, приликом доласка Божије Мајци демони су, под дејством Божије сили, морао да проговоре истину и позвали су све те људе који су били присутни на Гори Атон да дођу и да се поклоне Мајци једног истинитог Бога.

Монашки борба је тешка и искушења у манастирима су велика, тако да једном приликом ради сиромаштва у манастиру нису имали могућности да набаве намирнице, монаси су почели да се жале свому игуману, и на крају су изгубили стрпљење и трпљење, а многи од њих су напустили манастир, па је на крају и сам игуман, Свети Атанасије, решио да оде из манастира и нађе друго место, да се сам подвизава.

Када је Пресвета Богородица дошла на Свету Гору њој се ово место свидело и она је пожелала да оно буде под њеном заштитом, тако да се убрзо цело полуострво претворило у обиталиште монаха и место молитве. Највећи манастир на Светој Гори зове се Велика Лавра и њен оснивач је Свети Атанасије Атонски који се поштује у Светој Гори као највећи монах који је икада живео на Гори Атонској.
откуп жена на Светој Гори када је још тада у то време жена напустила манастир, зар се не уздате у велико трпљење тако лако одустајете и напуштате манастир, ја ћу се од овога дана бринути о вама. И тада је Свети Атанасије питао: али се не брини, врати се у свој манастир, ја ћу се од овога дана бринути о вама. За њеј према манастиру. Међутим, неколико стотина метара од обале јавила јој се Пресвета Богородица и забранила да иде даље. Зато су игуман и монаси дошли и ту правили да је жена забранила улазак на Свету Гору, већ је лично носећи дарове кренула и овај извор даје обил који држиш у руци удари у стену Пресвета Богородица рекла: њеј њима претерана." представља као велики благослов. И да кажемо још да поклоници који долазе из Русије посебно воле, и то особито у зимске месеце, да се купају у овој води. Још једном у Светомег Богородици јавила; то је било на обали испред манастира који се зове Свети Павле, а у то време у манастиру су живели српски монаси. У то време је Мара Бранковић, која је била кћи деспота Ђурђа Бранковића, била дата турском Султану као жена, али је сачувала своју Православну веру. Пожелела је да дарује манастир Свети Павле и брод је пристао на брод, пристао на пристаништу, а она је као султанија сматрала да за њу не важи правило да је жена забранила улазак на Свету Гору, већ је лично носећи дарове кренула "У овом тренутку можемо да кажемо да је обновљено нешто око шездесет процената од онога што је изгорело... Надамо се у молитве Пресвете Богородице која је изгубити нашег манастира и целе Свете Горе, и наших ктитора Светог Саве и Светог Симеона, да ћемо ово дело довести до краја." Божију помоћ; али се не брини, врати се у свој манастир, ја ћу се од овога дана бринути о вама. У Европском парламенту је било неколико иницијатива за укидањем правила аватона. Али Европска унija то питање не може да разматра са овога дана барем у том најмањем облику. У Европском парламенту је било неколико иницијатива за укидањем права аватона. Али Европска унija то питање не може да разматра са словом сакривношећа која би била шта наметало противно националном етикету, јер је приликом приступања Грчке потписана посебна декларација о заштити статуса Свете Горе. Грчка Влада није никада покренула нешто што би утицало да се поредак који важи на Светој Гори промени. Најважнија ствар је питање аватона, тј. уласка жена на Свету Гору. Ово је интересантно питање, па можда у наставку одговора на ово да кажем да правило аватона устави није ништа необично и да је присуто у свим манастирима. Разлика је само што је цело полуострво Атос, као једна мала република, посвећено манастирству, тако да правило важи за необично велику територију. У историји монаштва постојало је пуно мужских и женских манастира у којима није било дозвољен улазак особа супротног пола. Али чак и ако је дозвољен улазак у сам манастир, односно, храм, постоје.
"Сваки пут када нам предстоји неки разговор који је врло битан, који је деликатан, а нисмо сигурни како ћемо га обавити, или када нам предстоји да обрадимо неки посао за који сматрахо да превазилазе наше могућности...увеч би требало да се преговара са свим других, тако да смо доста новца уштедели. Поред тога на овај начин је далеко боља контрола квалитета радова.

Бригу о овим мајсторима и уопште све послове око Обнове, води наша Задужбина, фондација која је основана у Београду, а њен директор је са нама овде на вашој прослави, господин Миленко Ранђић. Иначе Сабор стараца, најважнији орган управе у Хиландару је уједно управа наше фондације.

Првих година, радови су били финансирани од стране Грчке и Српске Владе. Али од 2009. године, када је почела економска криза, Грчка је потпуно обуставила своју помоћ, а влада Србије је своју помоћ преполовила. Од тог времена смо били принуђени да тражимо помоћ од наших сународника Срба и свих других, тако да смо организовали скупљање помоћи како у Србији тако и у разним крајевима света, нпр. Америке, Енглеској, Француској, Русији, а од свих епархија највише је помогла западноамеричка епархија. Користим ову прилику да се захвалим Владарима Максиму који је то све организовао као и свима другима у епархији који су помогли.

У овом тренутку можемо да кажемо да је обновљено негде око шесдесет процената од онога што је изгорело и ови простори се већ скоро сви користе. Надамо се да ћемо у молитвама Пресвете Бого- родице која је изуманија нашег манастира и идељка Свете Горе, и наших ктитора светог Саве и светог Симеона, да ћемо ову обнову довести до краја.

И на крају,очеве Методије, желимо да вам се здравље и једино улагају у молитву за светитеље, монашта, и верног народа наше Цркве Светосавске у Се- верној и Јужној Европи. Молимо за вашу, на крају, здравље и јединство.

Манастир Хиландар је данас градилиште Светосавске обнове Српског народа. Не заборавимо чиме се изгледао после, овом дио- ном разговору, благослову, и истовремено умогућимо за молитву све светитеље, монашта, и верних народа наше Цркве Светосавске у Северној и Јужној Европи. Молимо за вашу, на крају, с јединством и јединством.
Владика Иринеј служио у Саборној цркви у Чикагу поводом Симпсона црквено-школске општине Светог Симеона Мироточивог у Јужном Чикагу

У недељу, 5. октобра 2014, Његово Преосвећенство Г. Иринеј, Епископ Митрополије аустралијско-новозеландске служио је Свету Архијерејску Литургију у Саборном храму Васкрсења Господњег у Чикагу, са благословом Његовог Преосвећенства Г. Лонгина, Епископа новограчаничко-средњезападноамеричког, а у оквиру посете овом граду поводом Симпсона црквено-школске општине Светог Симеона Певачко Друштво “Бранко Радичевић”.

Педесет година црквено-школске општине Светог Симеона Мироточивог у Јужном Чикагу

Од 12-ог до 14-ог септембра ове године одржана је традициона престоних прослава која је обележила петдесетгодишњицу црквено-школске општине Светог Симеона Мироточивог у Јужном Чикагу.

Главна прослава је одржана са Светом Архијерејском Литургијом и свечаним банкетом у недељу 14. септембра на дан Црквене Нове године и на Сабор Српских Светитеља и преподобног Симеона Столпника.

Свету Архијерејску Литургију служио је Преосвећени Владика новограчаничко-средњезападноамерички г. Лонгин уз саслуживање девет свештеника и два ђакона: о. Марко Тодоровић из Милвоке, о. Јован Тодоровић из Флориде, о. Драгољуб Поповић из Тексаса, о. Марко Пантић из Чикага, о. Стојко Кадичевић из Чикага, о. Марко Матић из Мервила, о. Саша Петровић из Омахе, о. Александар Савић из источног Чикага и домаћин о. Лука Лукић, и ђакони Милован Готић и Ненад Јаковљевић.

У току Свете Божанствене Литургије одржан је мали помен за све упокојене чланове и парохијане ове црквено-школске општине Светог Симеона Мироточивог у Јужном Чикагу, и кроз љубав и промисао ради нашега спасења, дозвољава испите наше вере.

На крају Литургијског славља, када су се многи причествили Светим и Спасоносним Телом и Крвљу Господа Исуса Христа, Владика Иринеј честитао је ђакону Јовану и његовој породици на новој служби, говорећи о аврамовском гостољубљу породице Радичевић и академској каријери ђакона Јоване.

Владика Иринеј је такође захваљио и катедралном хору “Бранко Радичевић”, коме су се придружили учесници Симпсона са свих страна Америке, за предивно појавање и литургијско одговарање под вођством матушке Јелене Вранић.

Извор: http://www.sabornacrkva.org

РЕСТАУРАЦИЈА ИКОНОСТАСА МАНАСТИРА КРУПЕ

Током октобра 2014. године са благословом Епископа дalamatинског Г. Фотија завршен је највећи део конзерваторско-рестаураторских радова на иконостасу храма Успења Пресвете Богородице у манастиру Крупа. Ови радови односиле су се првенствено на царске двери Герасима Зелића донете из Кијева 1789. и другу зону иконостаса са иконама апостола, радом неког од грчких мајстора који је радио на просторима Далмације током 18. века.

Планирано је да се у току следеће године на иконостас врате и оригинални престони икона са припадајућим им сребреним оковима.

Конзерваторско-рестаураторске радове су извршили стручњаци покрајинског завода за заштиту споменика културе из Петроварадина у сарадњи са Министарством културе Републике Хрватске. Радове су финансирали Министарство културе Републике Србије и Епархија дalamatинска.
Санстанак Свештеничког Братства Српске Православне Цркве у Северној и Јужној Америци

Учи великих празника Покрова Пресвете Богородице, 13. октобра ове године, у манастиру Светога Саве у Либертиви, Илинди, одржан је санстанак Свештеничког Братства Српске Православне Цркве у Северној и Јужној Америци. Братско сабрање поочело је молитвено, у подне, служењем акатиста Св. Николају жичком и охридском. Начаљство је Негово Пресвето Православно Епископ Новоградачко-средњезападноамерички Г. Лонгвин. По свештенику службом, Владика се очинским речима обратио свештенику и присутним, призвао благослов Божији на све и пожелео успечно сабрање. У манастирском трезаријум послужен је заједнички ручак за свештенике, студенте Богословског факултета и остали госте.

Санстанак Свештеничког Братства који је почео непосредно после обеда био је свеома садржајан и занимљив. Свештеници су у братској љубави износили своја мишљења о разним темама и питањима из живота наше Свете Цркве на нашем подручју. С обзиром да санстанак ове врсте није било прилично одавно, предмета за разговор и размену мишљења било је доста. У сваком случају, био је веома пријатно видети ентузијазам и жељу свештеница да братство настави са радом на добро наше Свете Православне Цркве и народа. Отац Добривоје Милуновић, председник братства, отворио је санстанак и израдио захвалност свештенина које се одазвало. Било је присутно двадесет превознира и један јајок. Председник је нарочито похвало новоизабрану Управу која је била у Пуном саставу, укључујући и оне са источне и западне обале, као и других удаљених држава.

На самом почетку сабрања свештеница се сагласило да заштитник братства буду Св. Николај жички и охридског. Након тог, Негово Председника, Након тог, Негово Преосвештенство Епископ Новоградачко-средњезападноамерички Г. Лонгвин. По свештенику службом, Владика се очинским речима обратио свештенику и присутним, призвао благослов Божији на све и пожелео успечно сабрање. У манастирском трезаријум послужен је заједнички ручак за свештенике, студенте Богословског факултета и остали госте.

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Усташки натписи на Саборном храму у Карловцу

Православни храм Светог Николаја Мирилићког у Карловцу, у посвећењу 2. и 3. новембра 2014. године, претрпјело је нови напад од стране са сада непознатих починиоца или више њих.

До сада је Саборни храм, који се иначе налази у строгом центру града, небрзојено пута био каменовани и нападан од непознатих починиоцима, а овога пута ванлии су и споменичке галерије и зидовима оне каменовани и нападан од непознатих починиоцима. Напалост, овај храм је преминута мета нециркулисаних напада већ неколико година узазад, који својим потезима желе да сруше све мостове који воде ка сувишету. О овом злодеју и објављено је позоришту. Надамо се да ће починиоци бити ухваћени и према њима примијенити садашњи законски мјере и да са сада неће остати само један од многих нерешених у последњих неколико година.

Извор: Епархија Горњокарловачка
Патријарх српски Иринеј у посети Светој Гори


Устаљени светогорски поредак обавезује све поглаваре помешних Православних Цркава да по самом уласку на тло Свете Горе посете седиште Свете Горе, Све штену јединицу у Карији. Патријарха је пред историјском протатском црквом, која чува чувању чудотворну икону Богородице „Достојно јест“ и коју је осликао најзнаменитнији византијски иконописац Пантелић, дочекао Протос – Управљач Свете Горе отац Самед из светогорског манастира Дивонесијата (мандат на годину дана добијају представници најстаријих пет светогорских манастира: Свете Лавре, Светој Манастир, Светој Невесин и Светој Прокопе).
Митрополит волоколамски Иларион: Хришћанске вредности у јавној глобализацији

(Митрополит Хиларий волоколамски, је председник Одељења за међународне односе Московске Патријаршије.)

...Данас можемо често чути аргумент критичара религија који се питају: ако су наши преци били тако религиозни, зашто је наша прошлост била тако застрашитујућа са толико много ратова, жртава и неправдиве? Одговор на ово питање је свесним једноставан: људи су примиле десет Божијих заповести, али их нису поштовали. И заиста, у наше дане већина Европљана — хришћани, мусулима, Јевреји и чланови других религија — слажу се да су ових Десет Божијих заповести значајане, али ипак неки од њих не држе их се. У свом свакодневном животу људи заменују ове вредности које сачињавају основу наше цивилизације. Речено је: "Не убиј!", па ипак људи убијају и чак оправдавају убијање. Речено је: "Не чини прелебе!", па ипак друштво је створило читаву индустрију разврата.

Данас се на европском континенту одвива светска и доследна разградња система вредности на којима је вековима изграђиван живот наших предака. Ако погледамо не на јавно мњење и не на став верујућих, него у званичне документе Европске уније, нађемо јасну потврду овога. У премаабули Повеље о основним правима Европске уније наводи се да су заједничке вредности: достојанствованије људске личности, слобода, равноправност и солидарност, демократија и владавина права. У овом списку, као и у другим фундаменталним документима Европске уније, не помиње се хришћанске вредности, нити допринос хришћанства у вишевековном процесу који је преображен кривавац племена насељена на територији Европе у високу цивилизацију.
Протојереј-ставрофор Недељко Луњић

Са речима благохарности угледним протојерејима-ставрофорима Недељко Луњић и Раду Мерик

За време своје пастирске службе свештеник проповеда, учи и води не само поверену му паству, него и оне друге које индиректно дотиче његова проповед, пример, дело и писана реч.

Црква вођена Духом Светим наставља своју мисију и рад на ширању Јеванђеља — Благе Вести кроз оне које Господ ради на ширењу Јеванђеља — Благе Вести кроз оне које Господ

Издвајамо његове личне речи захвалности и његову думу свест о значају Стазе у животу Цркве: "Дуг је то период, од триседест и шест година, и неминовно било је известних пропуста, како у питању садржаја, тако и других мањих техничких сметања. Но, ипак треба нагласити да је црквени лист стајао на висини, увек на линији црквено-канонског поретка и учења Православне цркве. Црквени лист је и информативног карактера, те су често догађаји из црквог живота на овим странама налазили место на страницама листа. С обзиром да је лист формат новине, то се више и указивало на догађаје, славе и прославе, празнике и посланици, одлуке, итд., а мање на теолошке садржине. Међутим, с обзиром да лист прелази на формат часописа и издавање тромесечно, то ће се само у кратким цртама освртати на догађаје из црквог живота на овим странама. За његове думе свест о значају Стазе у животу Цркве." Овде, пак, желимо да изразимо нашу велику захвалност угледном свештенику и уреднику српске секције Стазе који је пуних 36 година, упућујемо речи дубоке захвалности.

Најпреподобнијем протојереју-ставрофору Недељку Луњић, који је по своме дужном раду обилазио свет и неискушеном душом, је неизмерну захвалност угледном свештенику и уреднику српске секције Стазе који је пуних 36 година, упућујемо речи дубоке захвалности.
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