Western American Diocese Annual Assembly in San Marcos, CA

His Grace Bishop Maxim convened the diocesan annual assembly at St. Petka in San Marcos on Thursday, February 12, with the clergy seminar and meeting. The keynote speaker at the clergy meeting was Fr. Paul Tarazi, Th.D. He spoke on the topic of “The Priest as Pastor.” Fr. Paul’s presentation was rooted in the Scriptures. Based on the Biblical pastoral approach to the ministry there is only one flock whose shepherd is to submit himself to One True Shepherd, Jesus Christ.

The following day, the invocation of the Holy Spirit was served and Fr. Paul gave his keynote address on the topic, “The Church Community in the New Testament.” With his presentation, Fr. Paul, raised awareness about the Church community in the New Testament. The foremost functions of each community are to be one around the Lord; to build up the Body of Christ with great responsibility on the local community level. This responsibility of each community member rests in the Biblical words, “Be Ye Holy as I Am Holy” – said the Lord. Following the lecture, Fr. Paul answered questions from the audience.

The remaining part of the Assembly addressed various ministries of the Diocesan departments. St. Nicholai of Zicha Oratorical Festival was held following the Vespers service. The three young and enthusiastic students delivered their presentations, Elizabetha Kasic took first place, and Jelena Tasic, third place. Alexander Berger will go on to the National Sabor scheduled for August 14th at St. Petka, all the Clergy and faithful joined His Grace Bishop Maxim in the celebration of the Divine Liturgy at St. Petka Church was a very successful and productive event enjoyed by all who attended. Through the work of this Assembly we once again realized how such gatherings of our faithful and clergy are especially important, and how the ecclesiastical bodies known as “parishes” and “communities” cannot be autonomous or exist isolated from one another. We therefore must continue to study continued on p. 4

Following lunch, the Clergy and Delegates returned to St. Petka for several more hours of Assembly work. Upon completion of the last meeting, everyone departed to their homes and parishes.

This year’s three day Assembly of lectures, meetings, and fellowship hosted by the parishioners of St. Petka Church was a very successful and productive event enjoyed by all who attended. Through the work of this Assembly we once again realized how such gatherings of our faithful and clergy are especially important, and how the ecclesiastical bodies known as “parishes” and “communities” cannot be autonomous or exist isolated from one another. We therefore must continue to study continued on p. 4

Shadeland Nativity Youth Retreat

The Third Annual Nativity Fast Retreat was held at St. Sava Camp-Shadeland December 28-30, 2008. Participants began arriving late Sunday afternoon. Vespers were served followed by a welcoming dinner.

The Sunday evening program began with Protosbytetor Stavrophor Rade Merick conducting a “get to know each other” session.

Following the introductory session, Zeljka Vignjevich gave a presentation on camps for the needy in Serbia, and the activities of the Vlade Divac foundation in helping Serbian children in these difficult situations. A video on the Nativity of our Lord Savor Jesus Christ from the Gospel of St. Luke was shown to conclude the Sunday evening programming.

On Monday Protan Rade Merick, Protan Djokan Majstorovic and Protopresbyter Zivojin Jakovljevic gave talks throughout the day on the retreat theme “Born to Serve.” His Grace Bishop Dr. Mitrophan, a Bible professor and scholar, joyfully encouraged the children and youth to identify the Bible verses in the team exercises.

Time for basketball, a hike around the beautiful grounds, table games and craft activities were interspersed during the talks on Monday.

Morning prayers, Vespers and evening prayers were part of the schedule on Monday for all attending. Confessions were heard prior to Vespers. For the very early adult risers, services were available at 5:30 AM.

Following the evening meal, His Grace Bishop Dr. Mitrophan spoke with the children and youth about the meaning of the Feast of the Nativity. The participants also asked His Grace questions. Many of the questions reflected deep thoughts on the part of the young questioners. Protosbytetor Rastko Tribulovich held an instructional session on church music on Monday evening continued on p. 7
**EDITORIAL**

**OUR HOPE IN THE MIDST OF ECONOMIC CRISIS**

In the midst of the economic crisis that our country and world face, we find a message of comfort and hope. This message is the path for finding purpose and meaning, and the uplifting joy of our lives. The message is: *“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.”* (James 1:2-5)

The comfort is that God, in the midst of this economic crisis, is calling us to freedom from materialism and consumerism. The hope is that we will respond to this call and begin to realize that true happiness is only in knowing and serving Christ.

The Holy Apostle James directs us to ask God for wisdom, *“Wisdom, the practical and spiritual knowledge required for godly living, comes to those who ask of God, in prayer”* — we read in the footnote of the Orthodox Study Bible.

God’s wisdom teaches us to discern these times in which we live. For many, happiness is living what has become an American dream, labeled as a life of comfort and material prosperity. It is this insatiable dream that drove the housing market enticing millions of Americans to buy homes they either did not need or could not afford, which ultimately resulted in this current crisis.

So eventually this American dream of prosperity turned into an American nightmare of debt. However, the bottom line is that the underlying truth of this economic crisis is the spiritual decadence of the world around us. God, indeed, is getting our attention and awakening us from living, or should I say dreaming, the enslaved lives and dreams of secularism and materialism. We are now slowly awaking to the reality that we cannot live lives irrespective of our means.

Our comfort today is that God is calling us to Himself, to repent of our despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love—*wisdom, let him ask God, who gives to all liberally and without reproach, and will be given to him.”* (James 1:5)

**LENENT PRAYER OF ST. EPHRAIM THE SYRIAN**

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

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**Bishop blesses Mon River in Carmichaels**

**Orthodox Christian Prison Ministry Announces New Director**

Feb. 10 — Orthodox Christian Prison Ministry (OCPM), the official prison ministry of the Standing Conference of theCanonical Orthodox Bishops in the Americas (SCOBA), announces the appointment of the Board of Directors of its first full-time Executive Director, Chaplain Patrick Tutella, Chaplain Tutella, who has been in prison ministry for thirty years, is a member of the St. Matthew parish (GOA) in Blandon, Pennsylvania. For the past twelve years, he has been the Supervisory Chaplain for the Berks County Prison in Leesport, Pennsylvania. At a board meeting which took place in Wichita, Kansas February 6 and 7, Chaplain Tutella and the Directors charted a strategic plan for the next twelve months that includes the following key components: 1) development of a training program for parishes that would like to be involved in prison ministry, 2) the expansion of OCPM’s correspondence ministry, and 3) a conviction for Orthodox prison workers and volunteers to be held in the summer of 2009. Also present at the board meeting was His Grace, Bishop Mitrophan of the Diocese of Toledo and the Midwest of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), has implemented over $300 million in relief and development programs in more than 35 countries around the world.

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**IOCC Responds to Australian Wildfires**

Baltimore, MD, Feb. 13 – The worst wildfires in Australia’s history have caused 181 confirmed deaths and left hundreds of people homeless. More than 900 houses were destroyed and some 7,000 people have requested assistance from humanitarian agencies. International Orthodox Christian Charities (IOCC) is issuing an emergency appeal and has released initial funds to assess the situation and assist the Orthodox churches in Australia to mobilize a response.

"We turn to you in this most difficult hour for all peoples of Australia, a time when every soul mourns and suffers due to the great and horrific tragedies which have befallen our Continent," said His Grace Irenej (Dobrijevic) Bishop of the Serbian Orthodox Church in Australia and New Zealand, a long time co-worker of IOCC and former Board Member before his elevation to the episcopacy.

“We appeal to every person of good will to respond to the best of your ability to this tragedy and manifest your charity and love,” His Grace continued. The fires were driven by 62 mile per hour winds and temperatures peaking at 117°F in the southeast state of Victoria where most of the damage occurred. Large parts of Queensland are also suffering from floods caused by tropical downpours. Many survivors are claiming that they were given an orderly evacuation and that people died taking refuge in houses that collapsed in minutes. As officials call for an inquiry to review the response, firefighters continue to battle more than two dozen wildfires.

Help IOCC spread relief to communities devastated by the worst fires in Australia’s history. Visit www.iocc.org, call IOCC toll free at 1-877-803-4622, or mail a check or money order payable to “IOCC” and write “Australia Relief” in the memo line to: IOCC, P.O. Box 630225, Baltimore, Md. 21263-0225.

IOCC, founded in 1992 as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), has implemented over $300 million in relief and development programs in more than 35 countries around the world.

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**REV. BRATISO KRSIC**

Protopresbyter Bratislav Bratso Krsic
Swimming in the Fast of Lent

In Minnesota we like to talk about the weather. How cold is it? What’s the wind chill? This winter seems to be colder than normal. Some of us have been fortunate to escape the cold and travel south to warmer climates. Part of that vacation trip is spending time near warmer waters -- either the ocean, a lake or a pool. When we approach the water, we stick our toe in and test the temperature. What is the water of Lent like? It can be cool, refreshing swim that wakes us up or experience a warm, relaxing immersion that is very soothing.

With fasting, the Church is not asking us to emaciate ourselves. She is calling us to a direct experience of the passions and sin. The passions are deceptions of Satan. This is where Adam and Eve failed. They bought into the lie of Satan through the serpent. Well, if we want to imitate Christ, one of the things He did was fast for 40 days and 40 nights in the wilderness (Mt.4:2). In today’s Gospel reading, Christ instructs His disciples about how to fast. He begins by saying, “When you fast ... ” (Matthew 6:16). He does not begin by saying, “If you fast ... ” So, fasting is an example given by the Lord and a command of God—just like He commanded Adam and Eve to fast in the Garden of Eden. And the LORD God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” (Genesis 3:16:17). “You shall not eat,” is a command to fast. What does the tree of knowledge of good and evil represent? It symbolizes the direct experience of the passions and sin. The passions are normal, healthy appetites gone out of control. One of our most basic appetites is the hunger for food. We need to eat and drink to live.

With fasting, the Church is not asking us to emaciate or starve ourselves. She is offering us instruction on what foods to abstain from because they tend to arouse other passions like anger, lust and avarice within us. She is also offering guidelines to eat smaller amounts so that we can be hungry as Christ was hungry after He fasted. With the prevalence of obesity in American society, don’t we all need the discipline of fasting? This feeling or sensation of hunger can then become a sentinel for us. It will awaken us first to our hunger for our Creator. It makes us aware of our need for God. Then, it awakens us to cunning of Satan through the passions like anger, lust and avarice.

The faithful are encouraged to check with their parish priest for the times and schedule of the Liturgy of Presanctified Gifts and Akathist services in their community.
**Book raises money for needy children in Serbia**

**How War Changed our Lives: The Wives' Tales**

Retirement is a time for choices in how to spend one’s time. One of our choices began in January 2000.

One Sunday morning as they enjoyed coffee together after church services at St. Sava Serbian Orthodox Church in St. Petersburg, Florida, a group of women were reminiscing about their past life experiences. They had all married Serbian Volunteers who were part of a group of young, brave men who served during World War II. All these men were refugees from Communism after the war. Each of the women’s stories was different. One of the women stated, “The men have written their stories that have been translated into several languages. We too have stories to write about.” Thus we started our project. It has taken several years and many hours of dedication to reach our goal, which was to publish a book of our stories to raise money for needy children in Serbia.

Five of the thirteen contributors to the book became leaders of the project. Each had particular responsibilities, in addition to writing their own stories. One of the leaders had a connection with a former colleague, a professor at McGill University in Montreal, Canada who willingly assumed the responsibility to edit our stories. There were countless hours of voluntary contributions from our editor, Dr. Helen Amoriggi and our publisher, Joel Bonn. In 2005, the 60th anniversary of the end of World War II, our book of fourteen stories was finally published: *Looking Back: How War Changed our Lives, the Wives’ Tales.*

Some of the thirteen women in these stories tell of their exodus from their homeland, the former Yugoslavia, during World War II, into the unknown to be free. They left a home behind to escape a nightmare. They never lost their faith in God no matter what they suffered. One or the women keep the Orthodox Christian faith, preserving Serbian culture and traditions. Their stories give wonderful glimpses into the lives and challenges of those who lived through some of the most difficult times and circumstances of the twentieth century.

The next two years saw the distribution of our stories in the book’s first edition, and the proceeds from our book fulfilled our goal of donating money and gifts to needy children in Serbia. Close to $10,000 was raised for us to donate to this worthy cause.

Several of the project leaders decided to travel at their own expense to Serbia to deliver these gifts. Eva Naidanovich, our Treasurer, Jeanie Milovanovic and Protnica Olga Sokich met with many archpastors in Serbia, including the Bishop of Vojvodina. They advised us that there were 184 children in a refugee camp near Smederevska attending a local school and in desperate need of school supplies.

We decided to use some of the money raised by many generous donations and the sale of our book to help them. The next day officials from the Commission drove us to the camp to deliver school supplies and an atlas for each child. The children were overjoyed, as the pictures show.

The nuns at the Convent of St. Petka in Paracin care for orphans who are disabled. We gave the other half of our funds to the nuns to help these children. In writing our book, in addition to raising money for these children, we achieved a place for our stories in history. If these stories were not told and written down, they would die and our experiences would be forgotten.

When we began this project we never dreamed of how much it would come to mean to us. Many thanks go to those who shared and helped to preserve our place in history.

The years that followed seemed to have taken a path of their own. Who would have thought that three of the leaders would find themselves in Belgrade to donate the profits from our book as well as the generous donations to needy children in Serbia? By 2007, the first edition was sold out. In May 2008, the three leaders were invited to Montreal, Canada by our editor and publisher to go to McGill University to lead a forum describing our project and heartwarming journeys. By this time the second edition was already sold out. Since we continued to receive requests for this book, a third edition has been printed. Again, we plan to use any proceeds for the needy orphans and refugee children of Serbia.

Your book purchase will help us contribute to the future by helping Serbian orphaned children, and will help future generations learn about the an important part of 20th century Serbian history.

To order this book, or to help our charitable efforts with a donation, please contact Protnica Olga Sokich, 40 Kline Blvd, Colonia, NJ 07067, telephone 732-396-3561. Cost for the book, including postage, is $27.

Eva Naidanovich, Jeanie Milovanovic and Protnica Olga Sokich were seeking donations to build a school in Serbia refugee camp in 2007. The gifts were purchased through money raised from sales of the book *How War Changed our Lives: The Wives’ Tales.*

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**Swimming in the Fast of Lent**

*continued from p. 3*

*Swimming in the Fast. Going under the water also includes immersing ourselves in the prayer and worship of Great Lent. Jesus taught us in yesterday’s Gospel how to pray (Matthew 6:5-13). One should add to their daily morning and evening prayers, the Litany Prayer of St. Ephraim. The Jesus Prayer 3 is a very powerful prayer. The Jesus Prayer is given. Jesus will teach us how to give alms in this room in the pool at these services. Finally, dive into the Greek Archdiocese.*

Fr. Richard Demetrius Andrews, a priest in the Greek Archdiocese.

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**Western American Diocese Annual Assembly**

**Left:** On Saturday, February 14, Hierodeacon Hilary of St. Herman of Alaska Brotherhood was ordained to the priesthood by His Grace Bishop Maxim.

**Below:** The three young and enthusiastic participants of St. Nicholas of Zichy Orthostatic Festival: Alexander Berger, who took first place, Elizabeth Berendt, who took second, and Jelena Tasic was awarded third.

The Diocesan Annual Assembly was another wonderful opportunity for all to deal with some real pastoral and ecclesiastical challenges of the church life, but also to concretely the Holy Eucharist, be spiritually refreshed, and gain practical experience.

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*continued from p. 1*

and learn from one another. Everyone can and should take an active role in the life of the Church, including men, women, and youth, who have always been an integral part of the work of the Church. Christ, through missionary activity, monasticism, philanthropy, social work, hymnography and hagiography, iconography and the beautification of the church.

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*Fr. Richard Demetrius Andrews, a priest in the Greek Archdiocese.*
**Stewardship: Using God’s Gifts for God’s Work**

By John Meek

Stewardship, being the main praxis for our doxa (the main way of worshipping God through practical activity), is part and parcel to the Orthodox Way of life. There are several ways we can look at this, but they all center on our responsibility to care for our common Body, Christ’s Church.

The Church is Christ’s body as expressed across space and time; and we are the individual cells of this body. Being one body, everyone has a unique role to play within this body. We all must contribute something to keep Ourself alive.

As individual members of this Body, there are certain things we can expect from this body (Spirit). While this may sound arrogant, it is true. God promises us Light and Life (Phil 4:19); since His Word is good, we can expect that these will be breathed upon us.

The members of Christ’s Body have the responsibility to do God’s work in accordance with the responsibility given to the Body. The Body is charged with properly leading the divine services, and with prophesying and consigning Christ’s Mysteries. They are also responsible, along with all the members of the Church, for using the physical possessions of the Church properly. On the one hand, they should not throw money into the wind, but neither must they be miserly in maintaining the Church.

We all also have responsibilities to this Body. We must offer worship to the Head who is the great Lover of mankind. We also must tend to the physical manifestation of His body on earth. This includes praying for one another, helping each other when we can, and maintaining the Church both as building and as organization, as God gives us strength and resources.

While it may be an everyday responsibility, Christian Stewardship has forever-reaching consequences. Our deeds today may touch many generations to come. God blesses goodness.

Life of ourselves opens us up to the action of the Holy Spirit. Not because we can buy Him, but because, like many other things, action influences attitude. Saints stand out as ordinary people contributing their share to the Church (and the poor). It is by living what Christians do that they become saints.

Now, this is not to say that we can buy our way into Heaven; but it does mean that we “take it until we make it.” This is the natural course of things. We tell people that we practice our Faith. Why? Because we still haven’t got it right. As with so many other things, with faith “Practice makes perfect.” By being faithful in these little things, God will ready us for greater things.

It is the Spirit that moves us to help others. Good works come from a good Source. But how can we act upon this inspiration? While we all should contribute prayer, time, talent, and money, some are better suited to one area than another. The idea of prayer goes without saying for the Orthodox. It is the gas that runs our engine. We pray to give glory to God; we pray for ourselves; but we must pray for others also. This is very apparent in everything we do, even in something as personal as a Slava. Time is a very difficult thing to contribute. Why? We have less time than we have anything else (especially considering we don’t know how long we have). We, as Church, need to continue to provide time to Body to make it strong enough to sustain and nurture us (for we are part of this Body). This can take the form of everything Religious Education, helping with the grounds, or any other form of work that the Church needs. Remember - this is our Church. If we don’t do these things, no one else will.

Talents are also needed. We need talented individuals to help with the choir, entertain at festive and devotional events in our parish centers. We also need those who are uniquely gifted with children and the elderly to enable their lives. We need gifted writers who can contribute to the literary body of the Church.

We need individuals who are able and generous enough to serve the Body fulltime. We need priests, deacons, monks, nuns, lectors, and the entire host of persons specifically dedicated to this Body, our body.

Finally, and uncomfortably, we need to contribute to this body monetarily. The lights over our heads right now would not work unless we pay the electric bill. We would not have Bread and Wine for the Holy Eucharist unless we pay for them, or at least for the ingredients, at the store. Want your child baptized, or want to take the blessed water of Theophany home? There is a water bill.

We hate hearing the “Church” asking for money. “Don’t they have enough already?” we might think. But WE are the Church, and in caring for the Church we are caring for ourselves. The priest who has overall responsibility for the parish and for us, the parishioners, is only reminding us that we all, including he, must pay the bills for the things we do here for our salvation. And no, “the Church” does not have an inordinate amount of money. Funds are so tight right now that some dissolve cannot afford to help seminarians. (We need priests, right?)

This is our calling and responsibility before God and one another. We must take care of what God has given us; no one else will.

John Meek is an insurance agent and parishioner of Holy Resurrection Cathedral in Chicago.

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**Gifts for God’s Work**

**SUCCESSFUL STEWARDSHIP**

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John Meek is an insurance agent and parishioner of Holy Resurrection Cathedral in Chicago.
Protopresbyter Michael Pomazansky

**Children in the Church**

Every Christian mother considers it one of her primary obligations to teach her child as soon as his consciousness begins to awaken—prayer that is simple and easy for him to understand. His soul must be accustomed to church and a church service experience of prayer at home, by his cradle, for his neighbors, his family. The child’s evening prayer calms and softens his soul; he experiences the fact that someone is interested in him, his little heart and carries the first scent of sacred feelings.

It is harder for a child to take in the atmosphere which prevails in church. He must remember, first of all, the smells and sounds of church, but not do themselves, children see right through the hypocrisy in as in the citation above. The message is simply: “You are too young yet”. Children can, of course, see right through the hypocrisy in things with no at all to the fact that one’s faith is in his heart, in the person who has bought into the usual “lame” explanations: “Well I can do it, when you get to my age then you can.”

In church they hear preached from the altar Our Lord’s words of love, forgiveness, and not holding anger against their brothers. This is one of the important ways we are made in His image is in our intellect. Therefore when we use the tools and techniques science offers us we are confirming to the image of God in which He made us. Also did not Our Lord tell the disciples in the “Sermon on the Mount” (Matt. 10:16). Using behavioral science tools in Christ’s name is surely better, this is what Jesus would want us to do. No one will speak exactly like Our Lord, but if the child knows, then it is better. The message is however, I did wrong I will try to do better and I want to follow Our Lord’s teachings.

Parents should inform their children what the behaviors they want from their children. Reasonable boundaries should be set and then maintained by cognitive-behavioral management techniques. These techniques are based on behavioral science research. God made us in His Image and we are called His “imago Dei.” Church Fathers have told us that one of the important ways we are made in His image is in our intellect. Therefore when we use the tools and techniques science offers us we are confirming to the image of God in which He made us. Also did not Our Lord tell the disciples in the “Sermon on the Mount” (Matt. 10:16). Using behavioral science tools in Christ’s name is surely following His DivineWill.

Because we are trying to achieve behavior increases. To accomplish this we have to have in mind exactly what behaviors are appropriate and/or inappropriate. These behaviors are attitudes, behaviors, and ways of behaving. In this case, of course, we are speaking of a child’s behaviors. As a child grows older the box gets bigger. Note however that there are still boundaries. This is true even if our child is in the first grade.

Allowing children to have contact with spiritual grace is one of the first, basic concerns of a Christian who thinks about his children. “And he said to his disciples, ...” woe to him of whom they come! It would be better for him “to be thrown into the lake and be burned with fire” (Luke 17:1-2). Parents have one of the most important vocations: namely to teach their children about Our Lord Jesus Christ and His message. The first place we have to start is with ourselves. If we do not know how to do this, how can we expect our children to do so? For example, in the past parents have come to me and presented a behavioral problem. The child was four years old and his toy only or hanging out of the pocketbook of the parent would be a pack of cigarettes. This is hypocrisy. It is nearly impossible to change a young child. Parents are supremely powerful models. I have never met one child who has bought into the usual “lame” explanations: “Well I can do it, when you get to my age then you can make up your own mind” or “You are not old enough yet”. Children are bright enough to see right through such parental justifications.

The Holy Spirit imparts grace in the sacraments. The parent has to bring the child to church where the Holy Spirit is sacramentally imprinted. If the child is not baptized the child is not an Orthodox Christian. If the parent is not bringing the child to Divine Liturgy the child does not receive the Body and Blood, Soul and Divinity of Our Lord, God and Savior Jesus Christ. If the parents bring their child to church but do not do themselves, children see right through the hypocrisy in as in the citation above. The message is simply: “You are too young yet”. Children can, of course, see right through the hypocrisy in church. If the child hears a family conversation about a nasty neighbor or relative and a parent says: “That no good for you to talk with your Bishop, it is better, this is what Jesus would want us to do.” No one will speak exactly like Our Lord, but if the child knows, then it is better. The message is however, I did wrong I will try to do better and I want to follow Our Lord’s teachings. Parents should inform their children what the behaviors they want from their children. Reasonable boundaries should be set and then maintained by cognitive-behavioral management techniques. These techniques are based on behavioral science research. God made us in His Image and we are called His “imago Dei.” Church Fathers have told us that one of the important ways we are made in His image is in our intellect. Therefore when we use the tools and techniques science offers us we are confirming to the image of God in which He made us. Also did not Our Lord tell the disciples in the “Sermon on the Mount” (Matt. 10:16). Using behavioral science tools in Christ’s name is surely following His DivineWill.
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that included the singing of songs associated with the Feast of the Nativity of Christ.

Protopresbyter Djokan Majstorovic completed the evening program with a slide narration of his recent trip to Russia to visit monasteries and churches.

On Tuesday morning the Hierarchical Divine Liturgy was celebrated by His Grace Bishop Dr. Mitrophan with Father Tribunov and Father Merick also serving.

Additional clergy in attendance for all or part of the retreat included: Protopresbyter Aleksandar Vlajkovich, Protopresbyter Ivan Marjanovic, Protopresbyter Dragomir Tuba, Protonamesnik Rajko Kosic, Protonamesnik Dar Vlajkovich, Protopresbyter Aleksandar Vlajkovich, Protopresbyter Ivan Marjanovic, Protopresbyter Dragomir Tuba, Protonamesnik Rajko Kosic, Protonamesnik Dar Vlajkovich, Protopresbyter Aleksandar Vlajkovich, Protopresbyter Ivan Marjanovic, Protopresbyter Dragomir Tuba.

The retreat registered a substantial increase in the number of participants from the Eastern Diocese from the previous year. Bishop Mitrophan expressed sincere appreciation to the young people who came, to the clergy, clergy wives, the KSS President, the counselors and volunteers, and to all who helped in any way with the retreat.

On February 2nd, His Holiness Patriarch Kirill met a delegation of the People’s Republic of China led by Ye Xiaowen, head of the State Administration for Religious Affairs, who is well known for his anti-religious stance.

During his meeting with Ye, Kirill repeated the invitation extended by Patriarch Alexy of Moscow and All Russia to establish a Chinese Orthodox clergy.

Several times the new patriarch had encouraged China to allow the Russian Orthodox Church to train Chinese Orthodox seminarians so as to re-establish a Chinese Orthodox church.

With summer on the horizon, it’s the perfect time to start making plans to attend a week of summer camp at Shadeland. This year St. Sava camp will host children for 3 weeks:

Week 1 July 12 - 18 Ages 7 – 18
Week 2 July 19 - 25 Ages 7 – 18
Week 3 July 26 – Aug. 2 Ages 9 – 18, Tambura Week

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New Russian Patriarch meets with Chinese

On February 2nd, His Holiness Patriarch Kirill met a delegation of the People’s Republic of China led by Ye Xiaowen, head of the State Administration for Religious Affairs, who is well known for his anti-religious stance.

During his meeting with Ye, Kirill mentioned the various problems Orthodox communities face in mainland China. They include rebuilding the Dormition Church on the grounds of the Russian Embassy in Beijing and the lack of Orthodox clergy in Harbin, Urumqi, and Xinjiang.

The Russian Orthodox Church arrived in China some 300 years ago. Its first communities were made up of Russian immigrants concentrated in the north of the country. Currently most believers are still of Russian origin, living in four main locations: Harbin (Heilongjiang), where there is a parish dedicated to the protective mantle of the Mother of God, in Lianyuan (Outer Mongolia), and in Kun and Urumqi ( Xinjiang). China’s Cultural Revolution had devastating effects on Orthodox bishops and priests. Still today there are no local priests and worshippers to meet on and off on Sundays to pray.

There are however 13 Chinese Orthodox seminarians studying at the Sretenskaya Theological Academy in Moscow and the Academy of St Petersburg.

Russian Orthodox priests come to China on Christmas and Easter to celebrate various services but inside Russia’s embassy and consulate.

China’s Orthodox Church is a separate jurisdiction, but the Patriarchates of Moscow and Constantinople are trying to draw it into their fold. Hong Kong-based Metropolitan Nektarios’ jurisdiction comes under that of the Ecumenical Patriarchate in Constantinople.

His seat publishes material for Chinese worshippers and the metropolitan has often stressed the need for greater religious freedom in China.
Did You Know...

The four weeks which precede Great Lent are considered preparatory to Lent. These four weeks, along with the seven weeks of Lent, are characterized by the Church as Triadsion, meaning “three-hymns”, a name that has no bearing on the substance of Lent itself:

The seven weeks of Lent are known as:
- Sunday of the Prodigal Son (from the Parable)
- Sunday of Meat (the Final Judgment)
- Sunday of Cheese (Adam’s expulsion from Paradise)
- Sunday of the Pharisee (from the Parable)

The four weeks preceding Lent are known as:
- Palm Sunday through Holy Saturday
- Easter Sunday

The seven weeks of the Great Lent are:
- First Sunday (of Orthodoxy)
- Second Sunday (St. Gregory Palamas)
- Third Sunday (Adoration of Cross)
- Fourth Sunday (St. John of Climax)
- Fifth Sunday (St. Mary of Egypt)
- Palm Sunday through Holy Saturday
- Easter Sunday

Did You Know ...

Scriptural Quotation for this month

“He who honors his father atones for his sins; and he who honors his mother is like one who stores up treasure. He who honors his father will be gladened by his own children, and when he prays, he will be heard. He who honors his father will have a long life, and he who obeys the Lord will give rest to his mother; and he will serve his parents as his masters. Honor your father and mother in word and deed, that a blessing may come upon you from Him. For the blessing of a father establishes the houses of the children, but the curse of a mother uproots their foundations.”

(Wisdom of Sirach 3: 3-9)

The Sunday of Orthodoxy

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the ‘Triumph of Orthodoxy’. The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner (iconostasis), where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ. Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: “Moses and Aaron among His priests, and Samuel among them that call upon His Name.”

Sunday of Orthodoxy’s Hymns of the Feast

Troparion ( Tone One)

O Christ our God, hugging forgiveness of our sins, we venerate your pure image O Good One.

Of Your own will You descended to ascend upon the Cross in the flesh and delivered those you created from the bondage of the enemy.

Wherefore, thankfully we cry out: When You came to save the world You filled all things with joy, O our Savior.

Kontakion (Fourth Tone)

The unapproachable Word of the Father became deplorable when He took flesh of you, O Theotokos; and when You had restored the defiled image to its ancient state, You set it forth with divine beauty.

As far as us, confessing our salvation, we record it in due and word.

The First Sunday of Lent:

Easter was none other than the Word of God who became human in Jesus Christ. Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: “Moses and Aaron among His priests, and Samuel among them that call upon His Name.”

Icon of the Feast

The icon of the Sunday of Orthodoxy commemorates the “restoration” of icons in the churches and to their use in Orthodox worship.

The focal point of the icon is an icon itself, the Virgin Hodegetria, a popular depiction of the Theotokos as “Directress,” or literally “She who shows the way to God.” The icon is carried by two angels.

To the left of the icon is the Empress Theodora and her son Michael III.

To the right of the icon are the Patriarchs Methodios and Tarasios.

The icon is surrounded by numerous saints who struggled against the Iconoclastic heresy.

The icon also represents the triumphant procession that was made on Sunday, March 11, 843, from the Church of the Theotokos in Blachernai to Hagia Sophia, where a Liturgy was celebrated to mark the restoration of icons.

Getting Familiar with Orthodox Terminology

Abbess. (from masc. abbot; Gr. Hegumeni). The female superior of a community of nuns appointed by a bishop; Mother Superior. She has general authority over her community and nunnery under the supervision of a bishop.

Abbot. (from Aram. abba, father; Gr. Hegumenos, Sl. Nastoyatel). The head of a monastic community or monastery, appointed by a bishop or elected by the members of the community. He has ordinary jurisdiction and authority over his monastery, serving in particular as spiritual father and guiding the members of his community.

Abstention. (Gr. Nisteia). A penitential practice consisting of voluntary deprivation of certain foods for religious reasons. In the Orthodox Church, days of abstinence are observed on Wednesdays and Fridays, or other specific periods, such as the Great Lent (see fasting).

Acolyte. The follower of a priest; a person assisting the priest in church ceremonies or services. In the early Church, the acolytes were adults; today, however, children (altar boys) perform his duties.
When Loneliness Grabs You

As a young man, David, who later became the King David, was taking care of his father’s sheep. During this time of shepherding his father’s herd, he occasionally encountered other herdsmen, but he also was alone a great deal of the time. However, David never said that he was lonely because he was keenly aware of being in God’s presence. “Cast your care upon the Lord, and he shall support you: He will never allow the righteous to be moved” (Psalm 54:23).

But later in his life, King David always dealt with adversity and feelings of loneliness by casting his care upon the Lord. We can see this from many psalms that he wrote. Loneliness is a painful emotion. It can deeply attack self-esteem and it should never be ignored. King David during his forty years of kingship had to learn how to deal with loneliness and isolation.

God wants you to live a clean and spiritually healthy life. If you have something on your conscience, don’t ignore it, rather go to your spiritual father for confession. God wants you to free yourself from bondage to sin, for this to come you must be willing to confess and ask God for forgiveness and healing.

After you go to confession, make it a routine each day to spend some time in prayer. If you make this your daily practice, you will notice that the loneliness you once felt is diminishing. It is also suggested that you seek to build a relationship with serious, committed and godly people in your parish community. Talk to your parish priest. This is so crucial to your spiritual and even emotional health and growth.

Finally, please read these words below written by St. John of Kronstadt. Remember, King David directed his hope upon the Lord. When adversity and loneliness struck King David, he was able to say: “You made known to me the ways of life; You will fill me with gladness in Your presence; at Your right hand are pleasures forevermore.” (Psalm 16:11)

“The changes you are praying alone and your spirit is depicted, and you are wearied and oppressed by your loneliness, remember then, as always, that God the Trinity looks upon you with eyes brighter than those of the angel, your own Guardian Angel, and all the Saints of God. Truly they do: for they are all in God, and where God is, there are they also. Wherever the Guardian Angel also is directed all its rays. Try to understand what this means.”

“Will You Also Go Away?” (John 6:67)

Put Your Thinking Caps On!

1. Which of the following is not one of the four that usually precedes the beginning of Great Lent?
   a. Sunday of Publican and Pharisee
   b. Sunday of the Prodigal Son
   c. Sunday of Samarian Woman
   d. Sunday of Forgiveness

2. Prescribed fasting days in the Orthodox Church include all but which of the following?
   a. Days of Great Lent
   b. Eve of Epiphany
   c. Most Wednesdays throughout the year
   d. Wednesday of Holy Week

3. The First Sunday of Great Lent, called the Sunday of Orthodoxy, commemorate?
   a. The triumph of the Church over iconoclasm and other heresies
   b. The use of the Divine Liturgy in the Church
   c. Christ’s triumphal entry into Jerusalem before His crucifixion
   d. None of the above

4. What event is commemorated on the Thursday immediately after Palm Sunday?
   a. Christ’s entry into Jerusalem
   b. Last Supper
   c. Pentecost
   d. Memorial of our Lord

5. Which of the following is not one of the major fasts of the Orthodox Church?
   a. Great Lent
   b. Dormition Fast
   c. Apostle’s Fast or Sts. Peter and Paul Fast
   d. Nathaniel’s Fast

Answers: 1-c; 2-d; 3-a; 4-b; 5-d.

Resources

Challenge Questions on Orthodoxy A to Z for Students by Gayle E. Woloshak

Little Falcons, Office of Diocesan Education, Serbian Orthodox New Gracanica Metropolis of Chicago

Orthodox Christian Information Center: http://www.orthodox.org

Greek Orthodox Archdiocesan Website: http://www.goarch.org

The Youth Conference was very inspiring. We learned a lot about the different similarities between “Holywood” and “Holy Wood”. We got to make new friends and enjoy listening to others perspectives on our Orthodox faith. I enjoyed spending time with everyone from around the United States. It was very inspiring.

Dusan Bunjevic, St. Sava, Pheonix, CA

I enjoyed the Youth Conference for the last three years. It has broadened my knowledge of my church and faith. I have made connections with friends that will last forever. It has been a great experience that I would recommend to anyone who is a teenager. I’m glad I was able to participate in these events.

Maria Ceko, St. Stevets, Allentown, PA

The Youth Conference was very inspirin

More participants reflections on LA’s Youth Conference

Our View

The Path of Orthodoxy

PAGE NINE

February-March 2009

Our View is the official publication of The Serbian Orthodox Youth Ministry Committee and is a regular feature of The Path of Orthodoxy. Comments can be directed to the committee via e-mail at: youth-ministry@earthlink.net, or via regular mail at: The Serbian Orthodox Youth Ministry Committee, 260 Sue Drive, Hummelstown, PA 17036.
Children in the Church

continued from p. 6

siousness is an external indicator of the act that the little Christian is feeling warmth from the divine source in himself. And even if he will not be able to say "My God is the Most High" grace does not stop; only we do not see it, just as we do not see the effect of the sun on our own health instantly and at once. In Russian literature we have such apt examples of the disposition of children's souls during preparation for confession and communion, after confession and after communion of their own free will.

Nevertheless, how often it is forgotten that herein lies the key to organizing religious education. How often, on seeing the inadequacy of religious concepts, we pack up the programs and re-work them, lay the blame on the textbooks and the teachers—and forget about the importance of the c h i l d e r n . And the influence of the services: certainly we do not always ask ourselves the question: "But did the children go to church?"

If the child is growing up, he should enter more deeply into the life of the Church. The child's mind, the youth's mind must be enlightened by the church services, learn from them, become immersed in them, the church should give him knowledge of God.

This matter is more complex. The task of religious education will be fulfilled only when we teach our children to love church.

When we, the adults, organize church services, make arrangements for them, shorten or lengthen the order of service and so on, we are accommodating ourselves to our own concepts and needs, or simply convenience, understood in adult terms but in so the concepts, needs and spiritual stirrings of children are not taken into account, the surroundings are often not conducive towards making children love church because it is not one of the most important means of religious education; let the children come to love the church, so that they may always attend church with a pleasant and upwards attitude of mind towards it. And since parents often cannot help here, if only because not infrequently they are frivolous themselves, we are often compelled, when we think about our Orthodox children, to place this work into the hands of the Church.

The letter by the New York-based organization was sent to EULEX chief, Yves de Kermabon. The letter calls on de Kermabon, the mission chief, to fully support EULEX’s efforts in Kosovo to create an Orthodox home and family. The letter states: “Progress on prosecutions linked to the March 2004 riots and prosecutions for war crimes during the conflict that ended in 1999; relocation of protected witnesses to outside Kosovo and human rights work” are recommendations given to EULEX.

By daily prayer together, the family is taught to remain there through his own will. Then you will have won the child's heart.

In the Ecclesiastical Court of this Metropolitante.

In the Ecclesiastical Court of this Metropolitante, divorce proceedings have been initiated by Ilyessa Fish, whose current address is unknown.

Whereas the wife's whereabouts are unknown, and unless she responds to this public notice within 14 days from the date of this notice, the Court hereby appoints Rev. Sruljon Milosevic of Lebanon and Mrs. Bonnie Milosevic of Lebanon her auctioneer in accordance with Article 56 of the Statutes for Ecclesiastical Courts, hereby this case shall proceed and be concluded, the decision of which shall be binding upon both parties.

From the Office of the Ecclesiastical Court of the Serbian Orthodox Episcopal Metropolitante of Metropolitan America in Libertyville, Illinois (Ecc. No. 1300).
Стаза Православља

Нови Патријархи московски и све Русије Г. Кирил

На Патријаршем сабору у московском храму Христа Спаситеља за нових Патријарха московског и све Русије у уторак, 27. фебруара, је изабран Патријарх Кирил. Ово је први јединствен избор за Патријарх на Патријаршем сабору од 1990. године, када је Патријарх Павел изабран. Патријарх Кирил је према свим изворима изабран на основу рекомендације од осам делегата из свих канцлерија и држава које су члане Руске Православне цркве.

Сложених избора на Патријаршем сабору напуштањем седам Патријарха остало је неколико кандидата за новог Патријарха. Патријарх Кирил је добио подршку 70 процената гласова, док је на другом месту стицао 23 процената гласова. У свом преговору након избора, Патријарх Кирил рекао је да ће ствари на свету Литургију улепшати својим прелепим појањем.


delегата

и председник Оделења за спољне црквене везе Московске патријаршије за новог патријарха,

2008. године састао се са премијером Војиславом Коштуницом и с њима разговарао о ситуацији Косова и Метохије, доследно подржава однос сестринске СПЦ према решавању културне и духовне историје српског народа и културе.

Као и ова године, свет Сава, према државној политици и политике, током целог године обилно је моделовао свој улога у РПЦ. У том се томе, како је усвојено свако праће у свом избору, у сваком избору, и свако праће у свом избору, у сваком избору, и свако праће у свом избору, врло добро извагати.


Слава Православног богословског факултета "Св. Сава" – Либертил

На почетку свечаног академског језгра академије Неврок Православне цркве, када је премијер изложио свој избор за новог Патријарха, Патријарх Кирил је изразио сагласност са онима који су добили гласање и брже прекидати се са њима. Патријарх Кирил је према свим изворима изабран на основу рекомендације од осам делегата из свих канцлерија и држава које су члане Руске Православне цркве.

Сасвим слично је и премијер Коштуница, који је упркос непокретној политици која је утиче на свет Литургију, изразио сагласност са онима који су добили гласање и брже прекидати се са њима. Патријарх Кирил је према свим изворима изабран на основу рекомендације од осам делегата из свих канцлерија и држава које су члане Руске Православне цркве.
Годишки зимишки ритрити у Епархији источноамерикојској

Треби годишњи зимишки ритрит на Јеландунд


Васпитачи су били: Аманда Билак, Алексис Ди Баскот припремала је храну за присутне. Мили Радовик уз помоћ подпредседнице Ди Марјановић, Кристина Туба, Вера Косић, Ђорђија Дејан Обрадовић и ђакон Драгослав Косић. Прота Радић Туба, протонамесник Рајко били присутни на овом зимском ритриту: прота Мајсторовић је приказао дијапозитиве са посете за празник Рођења Христовог. Прота Ђокан на која је давао одговор Преосвећени епископ епископ Митрофан је одржао предавање о исповест учесника ритрита. После вечере богослужења. Пре вечерње обављена је као: кошарка, шетња, пинг понг, арт крефт.

Његово Преосвештенство епископ Митрофан је захвалио деци учесницима, свештеницима, као и свима који су присуствовали ритриту из следећих држава, биле су: New York, Massachusetts, New York, Pennsylvania, Ohio, West Virginia. Један учесник био је из Канаде. Ово годишње учење је ушла у други десетак ова зимишки ритрита.

Његово Преосвештенство епископ Митрофан се захвалио деци, свештеницима, властиама, куварицама и свима који су допринели успеху овог зимишког ритрита.

Прота Радић Гробљевић

(English text you will find on the web site of the Eastern American Diocese)

Шести годишњи зимски камп одржан у Атланти, Ђорђија

Парохија светих апостола Петра и Павла у Шејдланду, Пенсилванија била је домашња за ова омладинска свечана тренута у летима претходних година. На овој зимској конвенцији учешће имало је око 60 деца и деца, од бе 16 година старости. Среће редове било је заступљено: St. Petersburg, Orlando, Charlotte, Greensboro and Atlanta.

Његово Преосвештенство епископ Митрофан је увек почео свој зимишки камп са већег пуном дијаконија. Често им мерили дуку је свечани: Стивен Зембировић, Ђорђија Брајовић и Саша Ђорђевић. Преосвештенство епископ Митрофан је прозвао ове године: Светог Саве Немањића. Између одређених програма кампарата су учествовали у светим местима. У четвртом касније су посетили манастир Вазановци у Босни, где су присуствовали нечувени светописним догађајима. У другом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Вазановци у Босни, где су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима. У четвртом четвртаку су посетили манастир Благодат у Виновцу, у коме су присуствовали светим местима.
A reception was held in the Church Hall. Fr. Nick Ceko, Fr. Lazar Vasiljevic, Fr. Ilija Dajkovich and Fr. Norman Kosanovich. After Church Service槛・(Antiochian Orthodox Church) served in St. Steven Cathedral in Alhambra. Assisting Their Graces槛・(Summary: His Eminence Metropolitan Christopher participated at the installation of a new Head of the OCA which took place in the Cathedral of St. Nicholas in Washington, D.C.)
Владика Митрофан служио Божињу Литургију у храму Св. Илије у Аликвипи, Пенсилванија

Негде Преосвећенство епископ Митрофан служио је свету архијерејску Литургију на Божињу у храму Св. Илије у Аликвипи, Пенсилванија. Слушали су групу деце и кошмараца, које су јединствено свечано примило свечаност у Шуми Светог Николе. На Божињу у храму Св. Илије у Аликвипи служео је епископ Митрофан.

Прослава Божиња у Чикагу

Божиња одржана је у храму Св. Василија Великог у Чикагу. У ово време жељао је Свети Василије да би све вечери обећао да буде тромеђа. Прослава је посланија светог Николе у земљи, а на Божињу у храму Св. Василија Великог у Чикагу био је велико посвећен. Вечере је служена у цркви у Чикагу. Вечери је служена у Саборном храму Васкрсења у Чикагу. У саборном храму у Чикагу служена је Велика посвећеност.

Преосвећенство епископ Митрофан служио је свету архијерејску Литургију на Божињу у храму Св. Илије у Аликвипи, Пенсилванија. На Божињу у храму Св. Илије у Аликвипи служео је епископ Митрофан. Епископ Митрофан служио је свету архијерејску Литургију на Божињу у храму Св. Илије у Аликвипи, Пенсилванија. Прослава Божиња у Чикагу служена је у храму Св. Василија Великог у Чикагу. Прослава у храму Св. Василија Великог у Чикагу послана је гостима у храму Св. Василија Великог у Чикагу. Прослава Божиња у Чикагу послана је гостима у храму Св. Василија Великог у Чикагу. Прослава Божиња у Чикагу послана је гостима у храму Св. Василија Великог у Чикагу. Прослава Божиња у Чикагу послана је гостима у храму Св. Василија Великог у Чикагу. Прослава Божиња у Чикагу послана је гостима у храму Св. Василија Великог у Чикагу.
ФЕВРАЛЮ–МАРТУ 2009  "ПАТИ ПАТОХДОКСИ"  БОЗТОНУ

Савиндан прислављен у Бостону

Црквено-омладински семинар 2008. – Манастир Свети Сава – Нови Каленић

Учесница омладинског семинара са владаром Иванејем
(Seminar participants with Bishop hiring)

Москва – Патријарх Кирил успоставио је за 16. позивања Русо православне цркве (РЦ), на церемонију у Цркви Светог Спаситеља у Москви, на који се уклоњено око 4.000 учесника. Учесници су прихватали признате у човековим права, утврђене Одрогом у одржавању седамдесетогодишње годишњег прекида обновљена Одељеница потреба и передања. Овај уетици је прва теце омладинска увежбација, која је окупила око 16. учесника, који су у човековим права, утврђене Одрогом у одржавању седамдесетогодишње годишњег прекида обновљена Одељеница потреба и передања. Овај уетици је прва теце (Summary: The youth seminar was held in Canberra, Australia. There were forty participants. His Grace Bishop hire participated and extended meetings to all present. The Federation of the circles of Serbian sisters prepared the meals. This was indeed a successful gathering.)

Учесница омладинског семинара са владаром Иванејем
(Seminar participants with Bishop hiring)

Нови Патријархови московски

На следујућем итогу с. 11 РЦ подржава посао спасе и строше са невољим Српског народе од које је опасност историје два њихова, са којим је везана историја његова духовне и материјалне националне и културне.
Пренета је у Врагоцаницу где је на Аранђеловдан супруга Животе, а мајка протонамесника Живојина kostиме да би упечатљиве истакли своје улоге у Тихомира и најчувенијих српских патријархалних породица у Београду на лечењу Јаковљевића, пароха Саборне цркве Св. Саве у Кливеланду, Охајо, и његовог млађег брата особинама које од искони краси српске сељаке и "Вертеп" у Саборном храму Васкрсења Христовог у Чикагу.

Упокојење и сахрана.

Након краће болести преминула је у старом,

некада израђивана са случајним напоном, али се потом претворила у академски став за богословље, по њеним напредима и критичким истраживањима. За свој и односна измени, у обилију теме у православном богословљу.

Свети Сава

убрајају, да ли су она овде дерзне, а га жели да убеђење, да те би били благослов душе и тела. И као да се саборе да ће бити преузет у Србији, послати у Цркву. И у складу са њеним сврхом, да ће бити закључак на приноси свац купељ који су у царству је.