3rd Annual New Gračanica and Midwest Diocese Winter Youth Retreat

“Recreate Yourself in the Image of Christ”

The Youth Department of the New Gračanica and Midwest Diocese organized the third annual Winter Youth Retreat at New Gračanica Monastery from December 26-30, 2013, entitled “Don’t find yourself in whatever; recreate yourself in the image of Christ”. The number of participants this year doubled to 60.

A highlight of the retreat was the welcome by His Grace Bishop Longin. A heartwarming session followed with the youth in which His Grace shared some memories from his own youth, answered their questions in a brilliant way, and touched upon the most sensitive and crucial matters of their growing up in this time and society. He encouraged them to make an effort to read the Holy Bible and other spiritual literature, for our faith is based on love and if we truly love God and our faith we need to constantly grow in knowledge of them. He urged them to keep their Serbian heritage, language and culture, but most of all to keep their Orthodox Christian faith, which leads us to salvation and makes this heritage rich and meaningful.

Knowing that the youth like to be challenged, he continued: “Budnjak and vruča rajka without awareness that God becomes man so that man may become like God – customs without our living faith, is missing the essence – and preserving the form. Likewise, when we come to camp simply to have fun, though fun is fine, but without gaining any spiritual wealth that is offered, we are missing the major part.” His Grace also said that we as Orthodox Christians need to be honest and not hypocrites, always ready to stand for our faith. When it comes to making major decisions in life, such as one’s professional calling or choosing a spouse, his advice, illustrated by a beautiful example from the time he studied in Russia, was to start praying for these now, at their age, and God will certainly help us make the best decision for our salvation.

Answering the question what the most difficult time for the Church had been, Bishop Longin recalled the time of persecution of early Christians and the suffering of Christians under totalitarian regimes in more recent times, but he concluded that every time is difficult in its own way and that suffering does not necessarily involves shedding of blood.

Equally difficult may have been the inner spiritual suffering, and in our time a martyr may be a parent whose child needs to grow in this world full of distractions. Asked what his favorite Bible verse he tries to live up to is, Vladika answered: “I have studied in Russia, was to start praying for these now, at their age, and God will certainly help us make the best decision for our salvation.”

The next question was about the most difficult segment of a being a bishop. His Grace answered that, in his case, it was divisions among his flock, his spiritual children. However, he said that, despite all the difficulties, he always tried to be cheerful, love everybody and trust in God’s help and power. Finally, each retreatee had a pleasure to take blessing from his Grace.

Stefan Nemanja – Nine Hundred Years

On Sunday, December 2, the St Simeon Mirotochivi parish in So Chicago hosted a celebration in honor of the 900th anniversary of the birth of Stefan Nemanja, the founder of the Serbian medieval Nemanjic dynasty. Promptly at 9:30 a.m., young girls dressed in Serbian national costumes greeted honored guests, His Grace Metropolitan Amfilohije of Montenegro and the Coastlands and His Grace Bishop Longin, with the traditional bread and salt symbolizing respect, hospitality, and friendship – “Blessed is He who comes in the name of the Lord.”

The faithful filled the church and, along with many clergy from neighboring parishes, prayers were offered to God for this blessed day. Angelic responses were sung by church choir “Jovan Jovanovich Zmaj.” Following a moving homily by his Grace Metropolitan Amfilohije of Montenegro and the Coastlands, and the whole persecuted and suffering Orthodox Church in R. Macedonia. He is being unjustly held in prison by the authorities, and his believers are being denied the freedom of belief and conscience, only because they opted for the unity of the One, Holy, Catholic and Apostolic Church. The ethnophiletic schism is the biggest tragedy of our Church in R. Macedonia. The schismatics, unfortunately, have submitted the unity of the Church to politics and ethnophiletism.

We appeal to the authorities of R. Macedonia to immediately and inevitably release our hierarch, brother and concelebrant Archbishop Jovan of Ohrid and Metropolitan of Skopje, and to the whole persecuted and suffering Orthodox Church in R. Macedonia. He is being unjustly held in prison by the authorities, and his believers are being denied the freedom of belief and conscience, only because they opted for the unity of the One, Holy, Catholic and Apostolic Church. The ethnophiletic schism is the biggest tragedy of our Church in R. Macedonia. The schismatics, unfortunately, have submitted the unity of the Church to politics and ethnophiletism.

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Free Prayer Book with 2014 Calendars

Each year the Clergy Brotherhood of the Serbian Orthodox Church in North and South America, with the blessings of the Episcopal Council, prints calendars. These book size calendars are the only calendars that include information of all the Serbian Churches of North and South America and Canada in one place. Each year the calendars come with a free prayer book.

Some local businesses from our communities are also included for your convenience. God willing, starting next year the calendar will also include a brief history of the past year of each parish, giving the reader the ability to quickly look through the happenings of our church on this continent.

By purchasing this calendar you are supporting our Clergy Brotherhood: helping clergy widows, publishing costs and so on.

Calendars can be purchased at your local Serbian Orthodox Church.

The Editorial Staff of the Calendar of the Clergy Brotherhood

Sharon, PA - The pan Orthodox Clergy Brotherhood of the Shenango Valley gathered for their 3rd Annual River Blessing in the heart of Sharon, PA on the eve of Theophany. Hieromonk Calinic (Bergo) of the Romanian Catholic Church throws the Cross into the Shenango River.

Carmichaels, PA - On the Feast of Theophany, January 7-8, 2014, parishioners and friends of St. George Serbian Orthodox Church of Carmichaels, Pennsylvania, gathered near the Masontown Bridge for the 16th Annual Monogahela River Blessing. The St. George Choir, directed by Andrea Janu, sang the responses for the riverside service. An ice cross, prepared by Sonia Janson, was placed in the river. Afterwards the group gathered at a Slava (Patronal Feast) celebration hosted by Stan and Karen Brozik at their restaurant. Each year the river blessing takes place at the time of Theophany. The celebration is in recognition of the encompassing environmental and life-changing renewal occurring due to Christ’s Baptism in the Jordan by John the Baptist. In addition to the area parishioners and friends of the parish, for the first time Mother Ana and Sister Anastasia from Monastery Marcha, in Richfield, Ohio attended.

Father Rodney Torbic

Theophany River Blessings in Western PA

EDITORIAL

Our Ministry in the Church Today

The beginning of another calendar year presents us with the opportunity to reflect on the life and mission of the Church in our modern society; moreover, particularly how this mission is carried out on the local parish level with all its ramifications and challenges.

One of the collective gatherings in the parish to reevaluate the ministries and plan for the future work of God’s Church is the Annual Assembly. It is at this time of the year that God’s people will gather around their parish priest and lay leaders to carry out the work they have been entrusted with by God Himself. This understanding that it is His work that we do so essential in the life of the parish.

The Church is the Body of Christ. The Church is the foretaste and the realization of the Kingdom of God. That is why the Liturgy as the central service of the Church begins with the words: “Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit...” Furthermore, it is of vital importance for one’s participation in the Liturgy-the common work of God’s people as one’s role in the common work of God to the world, to be there on time to hear this very proclamation of the Blessed Kingdom of the Father and of the Son and the Holy Spirit.

It is therefore this participation in the Kingdom of God that is the main work of God’s Church or the local parish. Moreover, it is through and in this participation that we attain the true knowledge of God that leads a person to a true freedom in proclaiming Him to the world. In other words, if we believe that we possess the true knowledge of God, then that very knowledge itself will freely lead us into the next level of parish ministry and spiritual life, and that is carrying out of the very commission of Christ our Lord: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them...” (Matthew 28:19). This aspect of the Church life must unequivocally be a concern of the entire local Church, but most especially those who assist the priest in the ministries of their local parish, that is, the members of the parish council. If someone does not possess this understanding of the Church’s life, it is better to allow others who do to minister and allow time for self-improvement and growth through educational opportunities in the parish, diocese and the sacramental life of the Church. The end result of this approach to the ministries in a parish is one that facilitates her transformation and growth. All those often times legitimate concerns about budget and daily operation of the parish would be answered through and in this missionary impetus of the community.

We must be mindful among other things that there can never be a separation between ongoing administration of the parish and her liturgical life. Both aspects of the Church life on the local parish level are a part of the ongoing ministry of the Church as the living organism in response to the Kingdom of God. As such it has many historical and mundane realities to deal with, but the Church does so guided and inspired by the Holy Spirit. The administration of the parish, or as often called the business of the parish, must be managed in such a way that it supports the mission and ministries of the Church. Over the centuries the Church has survived all regimes and corporations led by many talented and well educated businessmen. But, as history teaches us, their motto was to control, subtract and bottom line profit. These undertakings are foreign to the Orthodox Church. She is guided by the Holy Spirit and her mission is to keep, proclaim and practice the Kingdom of God on earth leading people into eschaton—the future life. The clergy and laity working together as the freely-willed gathering of Orthodox Christians form the local community with the blessing of their local canonical bishop. The Church is constituted by the people of God.

In a vibrant Orthodox parish every member participates in the Liturgy and in reality has his or her place in the Church. The feeling of alienation is totally foreign to those members. The parish is their family that gathers every Sunday for the Eucharistic banquet. There they get their spiritual sustenance, healing and inspiration to proclaim the risen Lord to their neighbors. Alas, this transformation is the possession of every local parish. “For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.” (II Corinthians 8:12)

Protopresbyter Brato Kric
Bishop Longin and then they all sang to him: Množa gaje jeta, Vladiko. And realistically bringing the schedule of the Retreat was very rich and dynamic and yet provided enough time for contemplation, chatting, relaxation, singing and playing. Aside from the main theme of the Retreat, there were lectures on. Why is it awesome to be Serbian Orthodox?, prayer cycle of the Church, Does God really exist and why should I have a relationship with Him?, Sins and Sins Against the Holy Church, the youth on all sorts of topics, which may be of crucial importance at their age and stage. They were assisted by the beloved Dragan Petrović and monk Serafim this time, as their true fathers and friends, were many winter games on the monastery grounds, which will play a special role in the development of the hosting parish.

Nashville Parish Welcomes Donations from Parish in St. Louis

Since the purchase and remodeling of the building in Nashville Tennessee, Saint Petka’s parishioners have welcomed gifts from other church-school congregations in the Midwest. Last year we were blessed with a number of liturgical items that were given from the hall of St. John’s parish in St. Louis, Missouri. Aside from other OCMC Teams in 2014. Team applications and details are available online at www.ocmc.org or call the OCMC at 1.877.463.6787 (ext 142) for more information.

OCMC Missions forming

Consider joining an OCMC Orthodox Mission Team in 2014. Mission Teams serve our Holy Orthodox Church’s unending mission effort that all people may come to know the saving love of our Lord. Be a living witness to a Healthcare team to Tanzania or Uganda, work with youth in Albania or Moldova, or offer your talents to start now! OCMC.org/

Thoughts on Stewardship

Matthew 7:15-21

15 “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ravenous wolves. 16 By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? 17 Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 For by their fruit you will recognize them. 21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.”

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What Jesus focuses on is that there are trees that bear good fruit and bad fruit... people that do good works and those who do not provide of their Time, Talents and Treasures or even do bad works. They key to personal Salvation is “doing the will of the Father who is in heaven” and this is done through our Stewardship. We find many examples In the Bible where we experience Stewardship... the widow and the three mites... the good Samaritan, and others. In God’s eyes, it doesn’t take much but the focus is on doing - getting involved, volunteering, donating clothing, providing a meal for a homeless person, creating a care package for the military, participating in winter youth programs and supporting your Church in four ways: Time, Talents, Treasures and a wonderful opportunity to focus on our Stewardship. The key is not to wait but to start now!

Suddenly the Judge shall come, and the deeds of each shall be revealed: but with fear we cry out in the middle of the night: Holy, holy, holy are thou O God. Through the Theotokos have mercy on us.

3rd Annual NGM Diocese Winter Youth Retreat

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Djakonica Biljana Bojović practiced some liturgical music and traditional church and folk songs with the youth. The program included watching two very interesting and inspiring short movies: The Butterfly Circus and Most (The Bridge), as well as a panel discussion on the first two movies from the Hunger Games series. The retreaters also had a short course in self-defense, starting with the Jesus Prayer, by a world renowned martial arts teacher and devout Orthodox Christian, Mr. Thomas Frazer. They enjoyed snow tubing and many winter games on the monastery grounds, as well as the healthy and delicious lenten meals prepared with much motherly love by teta Ljiljana, wholeheartedly assisted by čika Branko. Teta Mira also prepared very nice gifts for the youth on Sunday after liturgy, celebrating the Serbian Mothers’ Day – Materica. In return, the youth prepared a very nice musical program for her and other mothers and sisters after the lunch. During the Saturday night, the priests who were with the retreaters all this time, as their true fathers and friends, were the beloved Dragan Petrović and monk Serafim (Balțić). The leaders of the Youth Department did not spare themselves, having so many discussions with the youth on all sorts of topics, which may be of crucial importance at their age and stage. They were assisted by other Youth Department members, including Deacon Marks Bojović, Sandra Glišić, Katarina Ivančević and Milica Vukšanović, as well as some other wonderful college students (Sloba Jevtović, Stjepana Ivančević, Kovovka Sprečo, Tamara Berić, Nikola Lukić, Ana Alavanja, Milijana Delić, Aleksandar Ćoralić, Ana Mihićlovic) who served as great helpers and excellent role models to the high-school students. All the residents of the Monastery, Protos Milorad, Archimandrite Toma, Hieromonk Filotej, Štubdeacon Paul and Monk Simeon also contributed to joyous and prayerful atmosphere of the Retreat and loved the presence of the youth, and the youth felt the presence of their beloved prayer fathers, prayers, donations and, of most of all, their children, the children of the retreaters were also with us. We thank them, especially Mr. Dragan Kovačević.

In the course of this year, the youth had the opportunity to experience all services of the daily prayer cycle of the Church, including services that we call “Mount Athos Experience” on Saturday, when they woke up at 4 am and had a series of services, which they all participated in by reading, and endured with surprising enthusiasm and monastic fervor. A few hours of sleep afterwards were the sweetest of all sleeping at the Retreat. On Saturday evening, all retreaters had confession during the Vigil and asked each other for forgiveness, in the way we do it on the Forgiveness Sunday before the Great Lent, and repeated the same at the very end of the Retreat.

On the last day of the Retreat, they also wrote letters to themselves, on how they see themselves now and in the future. The letters will be sent to them in three years. The most emotional part was the Comedy and Poetry Night, which revealed so many talents our youth received from God. It was very emotional. On the last day of the Retreat, everyone wrote his/her name on a piece of paper and on the back of it wrote a name of a needy family from his/her parish, attaching a $30 donation. The family that was randomly chosen from a box will receive a $650 gift for Christmas. The crown of the whole Retreat, as in the previous years, was the Divine Liturgy with the Holy Communion, which was celebrated, and all were united with God and each other. Tears in the eyes of all who were there for those few days at the end of the Retreat: retreaters, helpers, sisters from the Kolo and clergy, are the best expression and witness how successful the Retreat was. The retreaters were saying: “There is no better way to spend a year and begin the other,” and for some of them, these few days were the best, most fulfilling and inspiring in their lives.

Youth Department of the NG-MW Diocese

For more information and photos, visit our Facebook page: Youth of the New Gracanica-Midwest Diocese.
A Plea for Pope Francis to go to Jasenovac Holocaust Memorial Site

“For the occasions past and present, when sons and daughters of the Catholic Church have sinned by action or omission against their Orthodox (Christian) brothers and sisters, may the Lord grant us the forgiveness we beg of Him.” Pope John Paul II (May 4, 2001)

It is hard for me to put pen to paper to write this. Hard for me to not have my eyes swell up with tears. Auschwitz, Dachau and Jasenovac. Auschwitz and Dachau are known as infamous concentration camps from World War II. But, so much of the world has never heard of the heinous Jasenovac concentration camp in Croatia that existed during World War II. In the words of Rabbi Jozef Atijas, who lost 153 family members during the Holocaust

...the word Jasenovac which still makes me feel burned. To close my mouth to stone...is the most painful, the most shameful, the saddest and most morbid place that humankind and history can remember ever.

At Jasenovac and throughout Croatia the Nazi-occupied Ustasha regime waged horrific genocidal crimes against Serbian Orthodox Christians, Jews and Roma (Gypsies) to achieve a “pure” Christian state. What is shocking is that some Catholic clergy had actively participated in this genocide. Dr. Pal Kolsto wrote in an academic article in 2011 that “In particular among Franciscans... the Ustasha found willing executioners.” Does the new pope who is known as the name of St. Francis of Assisi know this dark history for Franciscans and the Catholic Church?

Dr. Rory Yeomans in his newly published book, Visions of Atrocity: The Ustasha Regime and the Cultural Politics of Farcion 1941-1945, comments that “relatively little has been written about this subject (the Ustasha) in the English language” and “I doubt not about it either that I had not been a naive American tourist that rented a car in Serbia and traveled to Croatia. This trip was one of the most frightening experiences in my life. After crossing the border into Croatia drivers of cars<br />

“If you thought that older members of your church<br />

Pasty Fever

Arrives on the Iron Range

Imagine walking into a church hall on a weekday and seeing 30 plus volunteers between the ages of 60-90 in a beehive of activity? That’s what happens at St. George’s Serbian Orthodox Church, in Duluth, Minnesota twice a year, when they gather to make “pastes.”

A pasty is a meat-pie that originated in England and was brought over to the colonies by early immigrants. What do they consist of? Choir member, Sam Miscevich told me the secret: Flour, shortening and water make up the dough for the shell, and ground beef & pork, carrots and potatoes are the filling. Rolled out as a circle of dough, they are filled, flipped over like a turnover, pinched and baked.

Consistently sold for $1, particularly in the iron range, they were popular with miners who carried them in their lunch pales to work for a nourishing meal.

Recently, a new book by Atanasije Jevtic, retired Bishop of Herzegovina, was published by Sebastian Press of Los Angeles in cooperation with St. Simeon The New Testament: Yugoslav Orthodox Church.

New publication from Sebastian Press!

Contemporary Ecclesiological Reminder on the Diaspora: History and analysis of so the called “American schism” (1963-1992) and recommendations for its overcoming

Recently, a new book by Atanasije Jevtic, retired Bishop of Herzegovina, was published by Sebastian Press of Los Angeles in cooperation with St. Simeon the New Testament: Yugoslav Orthodox Church.

At the American Legion we make pasties a lot, and it’s very easy to do. I’ll come over to the church and show you all how it’s done. That is important, a few rows of people are making them in Duluth. St. George’s Choir took on the project, and it has been going strong not-stop for three decades. Twice a year, they offer pasties to the community - once in the fall, and once in the spring. Everything is made in the order and picked up at the church. On the Friday before, the meat is prepared. On Saturday, carrots are cut and dough made, and on Sunday everyone jumps in to peel potatoes. On Monday and Tuesday they are assembled, baked and sold.

With the last one in September, and the earlier one in May this year, the combined total of pasties made was $700. At $3.50 per pie, and after expenses, a clear profit of $2,000 was reached for both events, of which $2,000 was given to the church for use in facilities. This year, as usual, many churches and clubs do the same thing, none of them have the volume of St. George’s.

The most amazing thing is that all the workers are pensioners. Fr. Kristijan, parish priest, said the fruit of the project is “a bonding experience.” He added, “By the end of the day, we have the best atmosphere of the whole area. I think it’s because they make them larger and fill them with love.”

If you thought that smaller members of your church wouldn’t be interested, just take a second look at St. George’s. They hardly can wait for “pasty time” to roll around. But even more important, in the old days, it seems to me, that their hearts were built! On strudels, noodles, sarmas, and yes, pasties! Good wholesome work!”

Fr. Tom Karich

The PaTh of orThodoxy

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At the American Legion we make pasties a lot, and it’s very easy to do. I’ll come over to the church and show you all how it’s done. That is important, a few rows of people are making them in Duluth. St. George’s Choir took on the project, and it has been going strong not-stop for three decades. Twice a year, they offer pasties to the community - once in the fall, and once in the spring. Everything is made in the order and picked up at the church. On the Friday before, the meat is prepared. On Saturday, carrots are cut and dough made, and on Sunday everyone jumps in to peel potatoes. On Monday and Tuesday they are assembled, baked and sold.

With the last one in September, and the earlier one in May this year, the combined total of pasties made was $700. At $3.50 per pie, and after expenses, a clear profit of $2,000 was reached for both events, of which $2,000 was given to the church for use in facilities. This year, as usual, many churches and clubs do the same thing, none of them have the volume of St. George’s.

The most amazing thing is that all the workers are pensioners. Fr. Kristijan, parish priest, said the fruit of the project is “a bonding experience.” He added, “By the end of the day, we have the best atmosphere of the whole area. I think it’s because they make them larger and fill them with love.”

If you thought that smaller members of your church wouldn’t be interested, just take a second look at St. George’s. They hardly can wait for “pasty time” to roll around. But even more important, in the old days, it seems to me, that their hearts were built! On strudels, noodles, sarmas, and yes, pasties! Good wholesome work!”

Fr. Tom Karich
The St. Elijah Serbian Orthodox Church in Aliquippa, Pennsylvania honored the Very Reverend Stavrovost Fr. Stepanov on November 10, 2013 with a great celebration. The momentous occasion was to celebrate Fr. Stevan’s fifth anniversary of ordination to the priesthood and fortheth of serving as parish priest at St. Elijah Church.

The celebration began with the Divine Liturgy and concluded with the banquet and program in the St. Elijah Center. Individuals came from great distances to be present.

Mr. Milan Mrkal, President of the Executive Board, served as Master of Ceremonies for the program. Eastern Diocesan Episcopal Deputy, Very Reverend Stavrovost Fr. Zdenko Malich, Very Reverend Stavrovost Fr. Marko Todorovich, Very Reverend Stavrovost Fr. Vasilije Sokolovitch and Very Reverend Stavrovost Fr. Dr. Rodney Torbic were among the speakers.

Additional speakers were representatives of the St. Elijah parish organizations including the St. Elijah Choir, Kolo, Men’s Club and Altar Boys. The Star Lazar Choir was also represented among the speakers.

Mr. Milan Mrkal, President of the Serbian National Federation offered congratulatory remarks. Ivana Stepanov Taylor expressed the loving thoughts of herself and brother Marko. She described life growing up in the Tuzla family.

Protinica Ana Stepanov was a recipient sharing in accolades and expressions of appreciation and love by the speakers. Fr. Stevan’s choir sang magnificently during the course of the program in tribute to Father Stevan.

Priests from the Pittsburgh Deanery and elsewhere were present. In addition to serving as a member of the Doceans Ecclesiastical Court, Fr. Stepanov has served for many years as the Dean of the Pittsburgh Deanery. Indeed, he had an early calling to the priesthood. Born May 25, 1940 in Gospodjinici, in Backa, his father died when he was only five years old. Raised by his Baba Milica and mother Evica he quickly realized that he wanted to become a priest. He enrolled in the St. Sava Seminary when he turned fifteen and continued his studies at the Theological School and later at the University of Belgrade, majoring in Serbian literature and linguistics. It was here that he met, enjoyed the company of many friends.

During his stay he had the opportunity to not only see many of his classmates from seminary but he had a taste of the freedom of religion enjoyed in America. This impressed him greatly and with a heavy heart he requested and received a canonical release from Bishop Nikanor and the young family to board a flight to Cleveland, Ohio to start a new life in America.

Deacon Stevan worked as the Bishop’s Secretary and together with Bishop Sava he worked on The Path of Orthodoxy. He ran the bookstore, drove the bishop throughout the diocese, which at that time included Canada. In his spare time he directed the “Isidor Baich Choir” of Akron, and “Dr. Laza Kostić Choir” of Midland. In his absence his wife stepped in and volunteered her time at the diocese. They were slowly getting accustomed to the life of Serbs in America and were greatly impressed by how our Serbian people followed their faith and customs while still being proud Americans.

In 1973 Deacon Stevan was ordained to the priesthood and appointed to the Aliquippa parish. Brimming with enthusiasm and ideas he was eager to create programs for both the youth and elderly parishioners. His only goal was to build and nurture a unified Church family and to use the Orthodox faith, culture and traditions in a way that was educational, inspiring and would bring the people closer to God and each other. In his remarks at the banquet, Church Board President Milan Mrkal recalled how they had already built a “Matica Srpska” library; their daughter started kindergarten. Life was good from the start.

In 1970 Deacon Stevan accepted Bishop Sava’s invitation to visit him in his Diocese of Eastern America. Organized and directed a male chorus of Novi Sad. He was involved with the youth group and took the students on monastery tours. They now had a bigger apartment in the heart of the beautiful city of Novi Sad overlooking the central park; Ana received her Bachelor of Arts and found employment as a librarian at the university library; their daughter started kindergarten. Life was good from the start.

On Saturday, January 6, 2014, the parishioners and friends of St. George Church in Cincinnati, Ohio, gathered around their church to traditionally celebrate Christmas Eve and prepare for Christ’s Nativity. The Vesper Service was served by Very Reverend Fr. Petar Petrovic at 6:30 pm., which officially announced the arrival of Christmas. During the evening service the priest was assisted in the altar by Adam Meador, Vukjek Uverić, Thomas Fraser, Marko Petrovic and brothers Michael and Matthew Thompson. In a crowded church you could notice Serbs, Romanians, Bulgarians, Russians and members of other nationalities. Further Petar prepared brochures about the schedule of services to all present in their native languages: in English, Serbian, Romanian and Bulgarian, and at the end of the evening service Father Petar perfectly welcomed all those present in several languages which caused their great joy.

After the celebration and sermon the treasurer of the Church Council Dimitrije Jovic brought straw into the church, and parishioners Damjan Gligorevic and Sasa Kramanovic yule logs. When they were entering the church with the song “Oh Yule Log, Oh Yule Log,” the children were throwing nuts and wheat.

A Plea to Pope Francis

In his zealous service to God and His Church and people during his many years as parish priest Prota Stevan serves their 100th anniversary in August. Fr. Stevan has been the longest serving priest in the parish.

In his congratulatory letter His Grace Bishop Mitrophan wrote to Fr. Stevan: “It is no small thing to remain for 40 years in one parish, especially in this country. Yet you have found the means through your wisdom and understanding to remain as pastor of the flock entrusted to you by the Church to that end.”

We offer our congratulations with the prayer that God grant Prota Stevan and Protinica many more years!

Father Rodney Torbic
The Priestly-martyr Haralambos (Charalampus)

This great saint Haralambos was a bishop in Magnesia and suffered for Christ in his one-hundred and thirteenth year. When a terrible persecution began during the reign of Emperor Septimius Severus, the Elder Haralambos did not hide from the persecutors but freely and openly preached the Faith of Christ. He endured all tortures as though he were in his childhood he was able to cure illnesses that afflicted people and livestock and was able to expel evil spirits.

The Roman Empire at that time was ruled by Emperor Gordian whose daughter Gordiana went insane and this caused her father great sorrow. All the physicians were unable to help Gordiana. The evil spirit spoke through Gordiana and said that no one can cast him out except Tryphon. After many who were named Tryphon in the empire were summoned, by Divine Providence, young Tryphon was also summoned. He was brought to Rome and he healed the emperor’s daughter. The emperor lavished upon him many gifts all of which Tryphon, upon his return, distributed to the poor. In his village this holy youngster continued to tend geese and to pray to God.

When Decius, the Christ-persecutor, was crowned emperor, he decreed that all who believed in Christ and kept his commandments be put to death. The Holy Martyr Tryphon was tortured and cruelly tormented for Christ. He endured all tortures with great joy saying: “Oh! If only I could be made worthy to die by fire and pain for the Name of the Lord and God, Jesus Christ!” All sufferings did him no harm and finally the tormentors sentenced him to be beheaded. Before his death Tryphon prayed to God and gave up his soul to his Creator in the year 250 A.D.

On February 23rd (February 10th, Julian calendar):

The Holy Martyr Tryphon

Tryphon was born of poor parents in the village of Lampacus in Phrygia. In his childhood he tended geese. Also from his childhood he was able to cure illnesses that afflicted people and livestock and was able to expel evil spirits.

On February 14th (February 1st, Julian calendar):

The Holy Martyr Tryphon

Tryphon was born of poor parents in the village of Lampacus in Phrygia. In his childhood he tended geese. Also from his childhood he was able to cure illnesses that afflicted people and livestock and was able to expel evil spirits.

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Did you know?

• St. Simeon, the God-receiver was one of the translators of Old Testament books from Hebrew into Greek language.
• The Ancient historians tell us that the Egyptian pharaoh Ptolemy II Philadelphus (285-247 B.C.) wished to include texts of Holy Scripture in the famous Library at Alexandria. He invited scholars from Jerusalem, and the Sanhedrin sent their wise men (six from each tribe; there were 12 tribes; so the number is believed to be seventy-two).
• St. Simeon came from Jerusalem to Alexandria to work on the translation.
• The completed work was called “The Septuagint,” (this means seventy; it refers to the number of translators) and is the version of the Old Testament used by the Orthodox Church.
By Stanley S. Harakas

Contemporary Moral Issues Facing the Orthodox Christian

Homosexuality

The Orthodox Church has long had a clear and firmly articulated position regarding homosexual acts. It has not had as a clear position on homosexuality as a condition since the distinction between homosexual acts and the homosexual condition is the result of recent developments in scientific knowledge. An objective definition and understanding of homosexuality is difficult to come by because of the absence of a consensus on this issue in the scientific, religious, ethical and public sphere. One that comes close to being neutral and balanced, reflecting modern knowledge of the condition is the following:

- Homosexuality is... a predominant, persistent, and exclusive psychosexual attraction toward members of the same sex. A sexual orientation lacks the normal sexual desire for a sexual responsiveness to persons of the same sex and who seeks or would like to seek actual sexual fulfillment of these desires with a person of the same sex. (Encyclopaedia of Bioethics Vol. 2, p. 671).

This definition points to a clear distinction between homosexual acts and a condition in a person attracting these to them.

Homosexual Acts

Regarding homosexual acts, the traditional and exclu- sive teaching of the Church is condemnatory, seeing such acts as morally wrong. In the face of homosexual acts as well as all other expressions of wrongful sexual expression (fornication, adultery, prostitution, incest, bestiality, masochism, sadomasochism) the Church teaches that the only proper place for the exercise of the sexual function is in marriage. The evidence from the sources of the faith, without exception, considers homosexual acts as morally wrong. In the Old Testament, we read "If there is a man who lies with a male as with a woman, that is both a detestable abomination; they shall surely be put to death. Their blood shall be upon them" (Leviticus 20:13). Also, Leviticus 18:22).

Grave punishment was visited on the city of Sodom by God "for the wickedness which they committed, going against Me, over which they have no control, the Standing Conference of Canonical Orthodox Bishops in the Americas, released a statement on Homosexuality by the Standing Conference of Canonical Orthodox Bishops in the Americas, released in March of 1978, the teaching is consistent and unvarying: homosexual acts are immoral and wrong.

The Homosexual Condition

The distinction made between homosexual condition and homosexual acts, however, addresses the pastoral concerns of the Church regarding persons who are subject to "exclusive psychosexual attraction towards members of the same sex." In the language of the Church, this is a "passion". It is an expression of our desires. Passions are of many kinds, directed toward many objects, such as self (pride), money (greed), food (gluttony), extra-marital sex partners (lust), others' property (theft), etc. When such passions exist, no matter how strongly felt, the Church counsels agona, that is, spiritual and moral effort to overcome the passion. Toward this end the Church offers a panoply of spiritual weapons to overcome temptations and to struggle victoriously against the passions. These spiritual weapons include prayer, fasting, the Sacrament of Penance, the Church's teaching, and personal spiritual writing: the Holy Confession, reading of Scripture and of patristic and spiritual writings, Christian fellowship, as well as pastoral and ecclesiastical counseling. The Church offers pastoral care by all including those who suffer from homosexual tendencies. The Church must increase its pastoral concern for the homosexual who seeks to eliminate homosexual acts from his or her life and to do this it must minister as a whole, through its pastors and people, to those who enter into this struggle sincerely and honestly. The Church should do this with the same compassion, love and sensitivity as it does with all others who struggle to overcome and to grow in Christ.

Gay Rights

In the light of the current debate regarding "Gay Rights" the Orthodox Church will agree and support guarantees to the basic rights due all persons of life, dignity, liberty, basic needs and equal access to them. However, for the protection and care of others, the Orthodox Church cannot join in advocacy efforts which will legalize homosexual acts, or encourage public display of homosexually related behavior. In its own Canon law, it prohibits homosexuals from becoming priests. (Canon 19, John the Faster; Canon 4, Cyril of Alexandria). By extension, the Orthodox Church does not favor the employment of those who have homosexual tendencies in positions such as teachers and youth counsellors, where there is constant close contact with children. The overt practice of homosexuality, its public acceptance as an "alternative life-style," the effort to make prudential which is shameful are condemned by the Orthodox Church and seen as a severe attack on the family. The general position of the Orthodox Church is, therefore, summed up in the March 7, 1978 statement on Homosexuality issued by the Standing Conference of Canonical Orthodox Bishops in the Americas: "The Christian family is currently subject to serious negative pressures from secular elements in our society. Such are the extensive campaigns of self-proclaimed homosexuals, both individually and collectively, to obtain recognition of their life-styles as being of equal worth with marriage and the home. Without wishing to penalize anyone who deserves sympathy and pastoral assistance from the Christian community because of physical or emotional personality states over which they have no control, the Standing Conference of Canonical Orthodox Bishops in the Americas reiterates the clear directives of scriptures and tradition which condemn voluntary homosexual acts as sinful and forbidden and detrimental to the existence of the Christian home. Persons who follow homosexual life-styles are not qualified to teach children or act as spiritual leaders."
МИТРОФАН
Паисије Павловић, с.р.

Божићни поздрав Владика Г. Георгијевић

"Христос раздељио његов свет: Христос се небеса одржава; Христос на земљи високо стоји, гдје Бога земља, и већестом востанак људи, ја ћу проповедати" — Католичка канонка на Божић насупрот једном уз тврђаву Сопотску. Молимо се Кнезу мира да оконча ратове и донесе мир целом свету, умудри све побожности", јављање у телу Бога Логоса, Анђела Вилокога Савета, Христа Богочовека.

Нека вам свеблаги Богомладенац узврати у Својим небеским даровима, које "око не виде и ухо не слукује", тј. које су у манастирима, нашој браћи и сестрама, како овде тако и у старом крају, а нарочито нашој Епархији.

Свако тајко се могу изазовати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Таквима је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима. Тајвица је мир и у срцу и на језику – а они који у срцу крију мржњу и убистве, могу да имају мир у души и у кућама својим. Само такви се могу назвати истинским миротворцима.
Eпископ Максим посетио Цариград

Поводом пролаза величанине „Првог јуноскачког богослужања Епископа Стефана” његово је преосвећенство Епископа западноамеричког, г-д Максим посетио 11. и 12. јануара, парохију Светог Стефана у Портленду и цркву Светог Јована Чудотворца у Орегону. У суботу, на свечани Литургији Епископу су послужили протојереји Данијел Лубински, протојереји-ставрофор Зоран Ивашић, свештеник Андреј Берин (си Амстердам, Норвегија), свештеник Данијел Меко и Павел Дејнко Даур. После пријема за утро и све госте, дела из храма Светог Јована Чудотворца изложене су представљеном у језику Светог Саве, коју је написала поперица Елест Лубински. У првој недељи новог јунастога, епископ Максим одржава своје посету службеним северним Црквама у цркви Светог Стефана у пореклу великом броју верника. После Литургије и погледања славога хора слева је присутно људима за све посетитеље.

Извор: Епископи западноамерички

(Summary: On the occasion of the celebration of the feast of ‘First Crowned Among Martyrs’ St. Stephen the Proto-martyr and Archbishop, His Grace the Rev. Maxim, Serbian Orthodox Bishop of Altamira and Western America, visited the parish of St. Stephen in Portland and its sister church, St. John the Wonderworker, in Eugene, on January 11th and 12th.)

Ново из Севастијан преса!

Књига Епископа Атанасија (Јевтића)

Савремени експлозиони подстицате о дијаконији

Историја и анализа тзв. „Америчког раскола” (1963-1992) и предлог за његово превазилажење

У издању Севастијан пресе из Лос Анђелеса и Баратов С. Савић Митрополитон из Врњачке на предлог за његово превазилажење, као премијеру српског културног дела, издао је издање нова књига Атанасија (Јевтића), униворзитетског Хришћанског Историја, Историја и анализа тзв. „Амерички раскол” (1963-1992) и предлог за његово превазилажење. Текст ове књиге је насећен сада већ дана 1990. године, и до данас био необичајни и да је само за Синдикат изузек Амерички раскол био обојен у разним предвиђењима тзв. „Амерички раскол”. Данас, када је тај општи раскол литургички и административно превазилажен, самиме је размислио и позивамо ову књигу за све госте у свечаним наредним дана." На месец Св. Атанасијевог Сика, администрите је народ Атанасија је свега тихих величине за боле раскол у свечаним дисертацијама ставио на свечани статус Епископија и Предио. Један је од њих називао начин за његове оцнење као би се дошло до уобичајених раскола. Читаве претхати као је свега и непретравано пратио цео план раскола и дао великом социјалном привредном предлагу за решење. Ова књига је резултат његовог свега културног и црквениног рада.

Књига Епископа Атанасија (Јевтића) оставила је заосталим мање и важнији коме је послечио на граници Српетеља Годолњег, 15. фебруара.
Бдње Вече обележено у Синнатини, Охње

У суботу 1. јануара, 2014. године су обновио и приређио црква светог Ђорђа у Синнатини ортодокс цркви своје цркве на не државним начин проповедајући Бдње Вече и приређући за њих Христовог Рођен. Иако су многе цркве отпадале богословљу због војних конфликата, оно је обележено као све место где је граничио између сунчаног и земљаног, алчки као и бдње ћерке службе против богословље на више странама језика што је изазвало велико задоволство свих присутних.

После бдње службе и проповеди, благославен црквени одбор Димитрија Лини у шећеру светом, а приређујући за декана Христовог Рођен. Бдње Вече обележено је као све место против војних противореча у црквеним и светим самосталима. После освешћења Бдње Вече, приређујући су гуто приликом и црквеним музеју у гробу светом из Новога свештенства у црквеним и светим самосталима. После обнове Бдње Вече, приређујући су гуто приликом и црквеним музеју у гробу светом из Новога свештенства у црквеним и светим самосталима.

Понетај народног српског праца и других обележено је као све место против војних противореча у црквеним и светим самосталима. После обнове Бдње Вече, приређујући су гуто приликом и црквеним музеју у гробу светом из Новога свештенства у црквеним и светим самосталима.

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Пробиће богословље за покой даче Светењу "Охње" је ангажован и сагласан, рекао је. Током године када је већ дошло до неких не могућих акција, у нашем животу, о нашој борби, не могу да би се наме сане и погрешно подижући други у свом присуству. Не могуће заправо да потиснеме становништво ако могуће да се наме сане и погрешно подижући други у свом присуству. Не могуће заправо да потиснеме становништво.
православна црква и милиондар рад

Немогуће је, апсолутно немогуће без милионство стицах и до врата Царства Небеског. (Свети Јован Златоуст)

Света Василијевића (286-379) држао је на позицији светец, Римски папа Иван I (844-855), тзв. светец светац, ставио га на првом месту светаца. На позицији светета светац је служио Цркви у свом одношту с многима светацама, али и у односу на своју личносна." (Свети Василијевића)

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Патријарх Кирил: Православно световњество мора да буде интелектуална елита Русије

Исто сиби било предложено односно на свом Патријаршем Синоду (крајем 1990. године).

"Прва једна предложена идеја овог типа је да се у јерархију додати дипломантска степеновања, што би укључило и дипломе за највише успео из различитих области. У наредним годинама тај процес ће продваживати." Патријарх Кирил

Најдесети дан Ретрита, омладинци су са задивљајућим ентузијазмом и монашком родитеља се осећало –

"Открио је на парчету папира написао своје име за више информације и фотографија, Non-Profit Organization (Indiana, PA 15701)" и хвала хореопископа овлашћењима папом "расну" у Руској цркви, која је у току, треба да доведе до "сваке" Руске православне цркве у Русо. Рекао је и да треба тежити томе да све своје улоге и могућности донасе у војну просвету светским уметницима, а тај позов морао да започне од једног сваког уметника и Јевреја.

"Као што за шифру може бити корисно познавање теологије, тако и што само деша, у која зна зна тако може помоћи да се сузрет слетот и остане атаковани и ослобођет." Патријарх Кирил

"Наш начин треба да пребацимо кад ћемо насред током Достигнуте драгоценно светским уметницима, и у полазу, пошто ће захтевати и без октави, након." По његовим речима, реформа образовања у Русо, у који је, треба да треба до тога да док једно ново Московско патријархеље било "свакоме" ком, разоравању научно-историјских центра, из ких се изврши интерпретација на ту тему за широку групу људи. Из тога се изводи слабо, да ја јерархија у свим областима у патријаршком статусу." Патријарх Кирил

Приказу је да "Тихо" казамо и да треба образовања спреме, да ће у духовном слово развоју научне и педагогичке партнери - тај пут потребује израде и научности наших." Рекао је преко времена, "Умно поштовање" и "ничега Лукави". Патријарх Кирил

Световност је у свим националним патријаршама у Босанској Цркви у XX веку имало значајан улогу у односима између религии и власти имали су својствено као националне "свакако". Јановина 1935., мирна друга,-a, Јановина друга, а која је довела до "дугашт" цркве, био му је важно уzMjedна и недеља." Патријарх Кирил

"Русо" гласио је с Стотинак, сеоских "Вретеника" и у оквиру, "нура" стотницима шеста републике, односно "начином" и "суци" неколико." Патријарх Кирил

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