Bishop Atanasije Jevtic visits America

By the Grace of God, we had another wonderful visit this autumn season of 2010: at the invitation of the organizers of a Festschrift event honoring the 40 years of academic achievements by Fr. Paul Tarazi, one of the most renowned Biblical scholars in the Orthodox world, His Grace retired Bishop of Zahum and Herzegovina Dr. Atanasije (Jevtic) came to the United States. This great event was held at St. George Antiochian Orthodox Church in New Jersey with Bishop Atanasije as a keynote speaker.

Among nearly 50 participants, His Grace Bishop Maxim of the Western Diocese was also invited to contribute with his presentation at the gathering.

Using this as an opportunity, Bishop Maxim extended his hospitality to Bishop Atanasije by organizing visits to many parishes throughout America. During his stay on the East Coast, Vladika Atanasije, accompanied by Fr. Dimitrije from Tverdos Monastery, together with Vladika Maxim, visited St. Sava Cathedral in New York with Fr. Djokan and Father Savic expressed great joy for this visit and fellowship.

As a part of advanced planning, Bishop Atanasije gave a public lecture that was hosted by Holy Resurrection Cathedral on October 29 at 7:00 PM. A video of this presentation is available on the official website of the Western American Diocese of the Serbian Orthodox Church at: www.westernbio.org.

On Thursday, October 28, Their Graces Bishop Atanasije and Bishop Maxim, with Fr. Dimitrije arrived in Chicago, the largest Serbian community in the States. Upon a warm welcome at the airport, our dear guests went to New Gracanica-Midwest American Diocese. During this journey, his visit included St. George Church in Schererville. His Grace Bishop Longin was also present. The Archimandrite brought a copy of the Icon of the Theotokos “of Three Hands” to the New Gracanica-Midwestern American Diocese.

Hilandar Abbot visits St. George Schererville

For the first time in the history of the Serbian Orthodox Church, the Abbot of Hilandar Monastery, the Most Venerable Archimandrite Melitond, guided by the miraculous “Three-Handed” icon of the Most Holy Mother of God, paid a visit to the Orthodox Serbs in America. During this journey, his visit included St. George Parish in Schererville, Indiana. For the faithful of our parish, this was an event of great significance.

Although it was a working day, pious people from Northwest Indiana and South Chicago eagerly filled the holy house with immense joy to welcome the Abbot of the Royal Lavra Hilandar on Mount Athos. Our delight was further heightened because he was accompanied by our Hierarch, Bishop Longin of New Gracanica-Midwestern America. It is to his credit, as well as to the generosity of the dedicated members of the Circle of Serbian Sisters, that the true image of the miraculous “Three-Handed” icon of the Most Holy Mother of God was made and brought to the New Gracanica Monastery, where it was continued.

Fifth Annual Eastern Diocese Winter Retreat

“Behold the virgin shall be with child, and bear a Son, and they shall call His name Immanuel” was the theme of the Fifth Annual Winter Retreat at St. Sava Camp Shadeland, December 27-30, 2010. Shadeland is the perfect place for a winter's retreat. Sponsored by the Department of Christian Education of the Eastern Diocese, attendance has tripled since the first retreat in 2005.

IN THIS ISSUE • TREASURES NEW AND OLD, P. 3 • CHRISTIANITY IN THE HOLY LAND, P. 5 • OUR VIEW, PP. 6-7 • SERBIAN SECTION, PP. 8-12
Americans seem to take little notice of Saints. And when they do they end up depicting them as cartoon characters. On St. Patrick’s Day, for instance, we’re bombarded with silly leprechauns while matchmaking cupids end up depicting them as cartoon characters. On St. Patrick’s Day, for instance, we’re bombarded with silly leprechauns while matchmaking cupids are seen flapping their wings. Perhaps this all falls in line with the mindset of many who are of a more practical opinion that the celebration of the myth than the real person.

Fr. Milovan Katanic

The Five Annual Winter Retreat at St. Sava Camp Shandeland took place December 27-30, 2010 with the blessing of His Grace Bishop Dr. Mitropohan. The retreat was intended to bring together young people from throughout the Church who were interested in strengthening their relationships with one another and with God’s Holy Church. The retreat was a time of spiritual practice and solving problems related to their spiritual lives. It was held in beautiful scenery and quiet place, offering ample time to enjoy the services in the beautiful church.

The schedule included clergy talks on the faith and on Christmas-related play. On Tuesday evening the attendees wanted to watch the movie Ostrov. On Wednesday morning the retreat continued and a bonfire was held and the attendees performed a Christmas-related play.

His Grace Bishop Dr. Mitropohan met with the young people on Wednesday. During His Grace’s visit, the youths had the opportunity to ask His Grace what they had learned at the retreat. Diocesan attendance at the retreat has more than tripled in size from the first Gathering of the Holy Dormition. The two dorms were filled to capacity.

In summary, this retreat was another memorable event in the life of the Serbian Orthodox Church East. The Eastern Region KSS-Circle of Serbian Sisters has prepared the food for each of the five retreats. KSS-President Milivoje Radovic was joined by her daughters Janice, Michelle, and Matia. KSS-Vice President Dee Baskov oversaw the advance retreat application process in addition to helping with food preparation. The following individuals helped with food preparation: Protonica Vera Kosic, Protonica Mirjana Majstorovic, Martha Springborn, Zeljka Vignevich, Slavica and Ziko, Mila Vignevich, Janet Frye, Elaine Vucelich, Duksana Knezevic and Lorrie Felix.

Milivoje Radovic and DeeDee Baskov advanced in preparation for the large incoming group participating in the retreat. Scott and Lorrie Felix prepared the buildings and assisted with their use.

Thanks to God for the large number of people who participated in the retreat and for the contributions of the clergy, the counselors and adults who prepared the food. Thanks to His Grace Bishop Mitropohan for continuing to bless the holding of the retreat and ensuring that it is held each year. Thanks to the parents for sending their sons and daughters, and thanks to the parishes supporting the event.

Father Rodney Torbic
Troy Polamalu speaks on his Orthodox faith

By Ann Rodgers, Pittsburgh Post-Gazette

PITTSBURGH, Jan. 7: The most famous Orthodox Christian in Pittsburgh, if not the nation, has a greeting for his fellow believers.

"Kala Christougena!" said Steelers safety Troy Polamalu. That’s Greek for “Merry Christmas!”

Mr. Polamalu and his wife, Theodora, actually celebrated Christmas 13 days ago, but they kept it quiet. They marked the occasion as those who observe today. Many Ortho-
dox celebrate on Dec. 25, but many Slavic churches in the area have moved the New Year’s Day, which is 13 days behind the Gregorian calen-
dar. The Greek Orthodox Church and some other denominations adopted the Gregorian calendar -- except at Easter.

"We all celebrate Easter on the same day," said Mr. Polamalu. "Orthodox is the Eastern wing of the earliest Christian church, which split into the Orthodox and Catholic churches in 1054. He and Theodora converted to Ortho-
dox about five years ago. His background was Catholic and Protestant, hers Muslim and Protestant. They were Christians in search of a deeper, more consistent experience of God. Orthodox is like an abyss of beauty that’s just endless," Mr. Polamalu said.

Orthodox do not believe in the Bible many times. But after fasting, and

10 days, broken by a feast on Christmas, said

that fasting and being baptized Orthodox, it’s like reading a whole new Bible. You see the depth behind the words so much more clearly.

That fasting is a Christmastime differ-
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tians. While many Americans pile on the food from Thanksgiving to Christmas, Orthodox Christians start fasting.

"Christmas Lent" or "Winter Lent" lasts 40 days, broken by a feast on Christmas, said the Rev. Stelyios Muksuris, administrative dar. The Greek Orthodox Diocese of Pittsburgh and

for the last two, he said.

An icon of St. Sava of Serbia at the Mon-
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The icon began to exude myrrh on the Sunday after Pascha 2009. After it was investigat-
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Myrrh-flowing
St. Sava Icon in Crimea

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Continued from p. 1

Parishioners from St. Steven's Cathedral in Wilkes-Barre, Pennsylvania, and St. Sava Serbian Orthodox Church in Scranton, Pennsylvania, welcomed Bishop Atanasije Jevtic, Administrator of the Diocese of Great and Holy Ranch of America, with a热情 warm welcome at their respective churches.

At the St. Steven's Cathedral in Wilkes-Barre, Bishop Atanasije delivered a homily on the topic of “The Unity of the Church in the Face of the Modern World.” He emphasized the importance of maintaining orthodoxy in faith and practice, and the need for unity among all members of the Church.

At the St. Sava Serbian Orthodox Church in Scranton, Bishop Atanasije conducted a service of Vespers followed by a sermon on the theme of “The Importance of Prayer in Our Lives.” He encouraged the congregation to remain steadfast in their faith and to continue to strive for spiritual growth.

The visit of Bishop Atanasije was a significant event that brought together members of the Serbian Orthodox Church from across the region, fostering a sense of community and solidarity among the faithful.

**World’s oldest monastery renovated**

The world’s oldest monastery of Saint Anthony near Egypt’s coast town of Al-Zaafa has been the site of multiple renovations over the years, most recently in 2011. However, the monastery still stands as a testament to the dedication and perseverance of the monks who have called it home for centuries.

During the renovation, the monastery was carefully restored to its historic state, with efforts focused on preserving the original architecture and maintaining the spiritual ambiance of the space. The work was carried out with the utmost care, ensuring that the monastery remained a place of peace and reflection for those who visit.

The renovation also included the construction of new facilities, such as additional housing for monks and improved infrastructure to support the needs of the community. Despite the challenges of modernization, efforts were made to preserve the unique character of the monastery, striking a balance between the past and the present.

The renovation of the monastery has not only allowed for the continued operation of the community, but has also served as a significant site for pilgrimage and spiritual renewal. Visitors can experience the beauty and serenity of the site, amidst the ruins and the new structures, offering a glimpse into the rich history and heritage of the monastery.

**Hilandar Abbot visits St. George church in Schererville**

The monastery’s Abbot, Fr. Zeljko Kostadinovic, visited the St. George Parish in Schererville, Indiana, as part of his travels to the United States. During his visit, he addressed the congregation and shared insights on the monastic life and the role of the monastery in the wider Church.

The visit was a testament to the ongoing outreach of the Hilandar Monastery, which has been working to establish connections with other Orthodox communities in North America. The Abbot’s message emphasized the importance of unity and cooperation among all segments of the Church, fostering a sense of unity and solidarity.

The visit was received warmly by the parishioners, who expressed their gratitude for the visit and the opportunity to learn more about the Hilandar Monastery and its mission. The visit also highlighted the growing ties between the Hilandar Monastery and the American Orthodox Church, as the monastery seeks to deepen its connections with the wider Orthodox world.

**The world’s oldest monastery of Saint Anthony near Egypt’s coast town of Al-Zaafa has been renovated after almost five years of renovation, the head of the country’s Supreme Council of Antiquities has said.**

The monastery was founded in 356 AD immediately after the saint’s death, and is now the world’s oldest Christian monastery. Some 2 km (1.24 miles) away from the monastery, there is St. Anthony’s cave, where he lived as a hermit.

Saint Anthony, also known as Anthony the Great and Father of All Monks, was the first known ascetic to go into the wilderness.

He was born in 250 AD to a Christian family in Egypt. After the deaths of his parents, he sold all property, distributed money among the poor and became a hermit. Saint Anthony spent 85 years in the desert and died in 356 AD. After his death, his followers built cells near his hermit and created the world’s first Christian monastery.

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One of the staples of television news over the Christmas holiday is coverage of celebrations in the Holy Land, providing a familiar and comforting nod to the ancient roots of Western civilization. In years past, viewers would have been treated to the nativity scenes of Bethlehem and the Old City of Jerusalem with their resonant biblical associations, and theWide world blind to Christianity’s evaporating roots in Holy Land

Dr. Jakovljevic is an excellent priest of the Serbian Orthodox Church and his flock. 

Fr. Zivojin Jakovljevic earns doctoral degree

Fr. Zivojin Jakovljevic
taught in the Serbian Orthodox Church. We have already noted that

scenarios, Fr. Jakovljevic was named as a finalist for the Distinguished Teaching Award at Ohio State in 2000. In addition to the research work needed for his master’s and doctoral dissertations, Fr. Jakovljevic wrote two professional papers, Linguistic Problems of Hilandar Slavic Manuscripts 314 and Structure of the Documents Involving Donations of Serbian Rulers to Monastery Hilandar, showing his outstanding academic work.

We must seek the truth about wrongdoing in Kosovo

The Washington Post January 8, 2011

by Chuck Sudetic

According to American diplomats and U.N. officials in Kosovo, the United States should question every detail of the Marty report as an assault on Kosovo’s sovereignty, the Albanian people and the Kosovo Liberation Army, which assisted Marty. In a report as an assault on Kosovo’s sovereignty, the Albanian people and the Kosovo Liberation Army, which assisted Marty. In a Kosovo and Albania make it incumbent upon the United States to make a forceful public statement and conduct tough closed-door negotiations with the United States. The findings speak of the trafficking of drugs and women. They include accounts of the abduction in Kosovo of almost 500 Serbs, Albanians and members of other ethnicities, the delivery of these kidnapping victims to secret camps in Albania; and the murder of almost all of those abducted, including children. The report was sold for profit. The report alleges that these killings occurred from mid-1999 to mid-2000, after NATO’s bombing campaign drove Serbia’s forces from Kosovo. The report names Prime Minister Hashim Thaci, who has for years been America’s golden boy in Kosovo and a leader of the Kosovo Liberation Army (KLA), an amalgam of local insurgencies that has been in conflict with Serbia. The report also identifies Mr. Thaci as a kind of intermediary between the United States and its allies and the KLA. The KLA was formed in 1991 to protect Albanians from Serbian forces, and it has been in conflict with Serbia ever since. The report alleges that the KLA was involved in war crimes and other atrocities.

The Hague—Americans should feel betrayed by the contents of the U.S. diplomatic and intelligence reports from Kosovo, which will be published today. The report accuses the Kosovo Albanian population of committing war crimes and atrocities in Kosovo. The report alleges that these killings occurred from mid-1999 to mid-2000, after NATO’s bombing campaign drove Serbia’s forces from Kosovo. The report names Prime Minister Hashim Thaci, who has for years been America’s golden boy in Kosovo and a leader of the Kosovo Liberation Army (KLA), an amalgam of local insurgencies that has been in conflict with Serbia. The report also identifies Mr. Thaci as a kind of intermediary between the United States and its allies and the KLA. The KLA was formed in 1991 to protect Albanians from Serbian forces, and it has been in conflict with Serbia ever since. The report alleges that the KLA was involved in war crimes and other atrocities.

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Preparing for Lent

With Great Lent starting on March 7th, the four preparatory weeks will begin next month. If Lent preparatory weeks begin in March, why do we need to be prepared for Lent? Lent gives us the opportunity to turn within ourselves, take a step back from our earthly cares, reconnect with Christ, and change our ways. This is not an easy task—this is a huge, daunting task—and thus it helps us to start preparing for Lent in order to make the most out of the time before we celebrate the Resurrection of Christ.

Sunday of the Tax Collector and Pharisee

(February 13, 2011)

The Church designated the first Sunday of preparation to the Parable of the Tax Collector and Pharisee (John 1:43-52). This Parable teaches us about the danger of arrogance. Arrogance can take many forms: we can feel superior to others, better at school or in sports, smarter or more deserving of praise and recognition than others. In the Parable, the Pharisee gives thanks to God publicly, taking the opportunity to discuss his own greatness. He claims that he is not like other people, especially not like tax collectors, as he donates a great amount of money and keeps the fasts. He considers all of the other sinsners, but believes that he is the one who is right.

On the other hand, the tax collector does not view himself above other people. Instead, he asks: “God be merciful to me a sinner.” In Biblical times, tax collectors were considered to be sinful, selfish and greedy people. Yet, here the tax collector breaks the stereotype and shows that he is humble and that his intentions are pure, whereas the Pharisee, who keeps all of the fasts and donates his money, is only acting to receive attention. Here we learn that earthly titles and ranks have little meaning, as what is in our hearts reveals more than any status, title or public gesture.

This Parable shows us the importance of humility and repentance. As we begin preparing for Lent, we should remind ourselves, from time to time, that we are all prone to see ourselves as better than others. This Sunday teaches us that, when we allow ourselves to become arrogant, we distance ourselves not only from friends and family, but from God. We are to try to be humble and remember that while our humility brings us closer to other people as well as to God. As we prepare for Lent, let us always remember to pray, “tax collector and Pharisee-like... Open to me the doors of repentance.”

Sunday of the Prodigal Son

(February 20, 2011)

This Parable is about a father who has two sons (Luke 15:11-32). His younger son asks for his share of his inheritance. After he receives this wealth, he travels abroad and spends all of his money in “wild living.” In current times, we can think of a teenager who runs away and wastes his parents’ credit card. After he spends all of his money, a famine hits the land and he is forced to go to work on a farm, looking after pigs. He had become so poor and desperate that he became envious of the pigs that he was feeding, and even least they eat the food. The son then decides to return to his father. We can assume that the son was embarrassed and afraid of being rejected or even punished. When he is on his way home, he rehearse what he is going to say to his father again and again: “Father, I have sinned against heaven and before you...” He is afraid, “Dad, I really messed up.” I disappointed you and God.” Even though he rehearses his apology in his mind, when he sees his father in front of his home, a change takes place. His father embraces his son, and so the son does not have the opportunity to tell his father what he had intended to say. This Parable not only shows us the humility of the son to return to his father, but the father’s ability to forgive. He neither holds a grudge nor punishes the son, but rather he forgets the son’s mistakes and forgives him, even though he had abandoned home.

The father has a welcome home party for his son. When his brother discovers this party, he is hurt and upset. He feels betrayed, as he had stayed home, helped his father and don’t do anything wrong, whereas it seems that his brother is being rewarded for running away and spending all of his money. The father explains that the celebration is not to reward his mistakes, but to celebrate his redemption. The father is not dwelling on the errors in the past, but rather he is rejoicing that he has repented and is starting anew.

This Parable reminds us to hold onto this spirit of forgiveness and recognize the faults of others not as flaws, but as simple human mistakes that we all make. Furthermore, this Parable reminds us of the love of God. No matter how badly we mess up, we know that we can always return home and ask for forgiveness.

Sunday of the Last Judgment/Meatfare Sunday

(February 27, 2011)

The Sunday of the Last Judgment is always represented in the Catholic Church as a day of repentance just before and throughout Great Lent. When he is on his way home, he rehearses what he is going to say to his father again and again: “Father, I have sinned against heaven and before you...” He is afraid, “Dad, I really messed up.” I disappointed you and God.” Even though he rehearses his apology in his mind, when he sees his father in front of his home, a change takes place. His father embraces his son, and so the son does not have the opportunity to tell his father what he had intended to say. This Parable not only shows us the humility of the son to return to his father, but the father’s ability to forgive. He neither holds a grudge nor punishes the son, but rather he forgets the son’s mistakes and forgives him, even though he had abandoned home.

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Questions and Answers about the Publican and the Pharisee Gospel story, Luke 18:9-14

Q. 1: The story of the publican and Pharisee is read at what time church’s liturgical cycle? What liturgical book is used for its services for the first time in the liturgical year?
A. 1: The story of the Publican and Pharisee is read as the first part of a four Sunday sequence which prepares us for Great Lent. The “Tridion”, which contains service texts and rubrics (directions for the services), is used for the first time in the church year for this Sunday.

Q. 2: Why is it read at this time?
A. 2: Since Great Lent is the quintessential time of the year for us to attempt to repent of our sins, the church presents us examples of repentance just before and throughout Great Lent.

Q. 3: Why did Jesus tell the parable?
A. 3: St Luke introduces the parable with the following words: “And he spoke this parable unto certain which trusted in themselves that they were righteous, and despised others.” The parable teaches us by good and bad example how we should (should not) pray, and if we look at the details of the story, it teaches us much more.

From Aliquippa, PA — The Gift of Advent

For many years, the St. Elijah parish in Aliquippa, PA has used the teachings of the Nativity Fast to help others in our community. Want to share youth news from your community?

Like many Serbian Orthodox Christians, the Sunday of Forgiveness is a Sunday of Vespers, the last Sunday before Great Lent, has two themes: Adam’s expulsion from Paradise, and our need for forgiveness. In terms of the first theme, we are reminded that, because of their disobedience, the Lord expelled Adam and Eve from the Garden of Eden. While sin takes us away from God, we are reminded that, because of their disobedience, the Church presents us examples of forgiveness.

Our Church teaches us that God is merciful to me a sinner.” In Biblical times, tax collectors were considered to be sinful, selfish and greedy people. Yet, here the tax collector breaks the stereotype and shows that he is humble and that his intentions are pure, whereas the Pharisee, who keeps all of the fasts and donates his money, is only acting to receive attention. Here we learn that earthly titles and ranks have little meaning, as what is in our hearts reveals more than any status, title or public gesture.

This Parable shows us the importance of humility and repentance. As we begin preparing for Lent, we should remind ourselves, from time to time, that we are all prone to see ourselves as better than others. This Sunday teaches us that, when we allow ourselves to become arrogant, we distance ourselves not only from friends and family, but from God. We are to try to be humble and remember that while our humility brings us closer to other people as well as to God. As we prepare for Lent, let us always remember to pray, “tax collector and Pharisee-like... Open to me the doors of repentance.”
CROWN PRINCE ALEXANDER ADDRESSES DIASPORA YOUTH


Crown Prince Alexander is the son of the last king of Serbia, King Peter II. As a result of the communist take-over of Yugoslavia, decades of ravaging war and political turmoil, the Crown Prince has no choice but to work for the Serbian people from abroad. Growing up in London, his thoughts and prayers remained with Serbia. After the ousted of Milošević in 2001, he was finally able to move to his homeland. He and his wife have been living in Belgrade since their return, and they dedicate their time, energy and resources to bringing democracy, peace and stability to Serbia. Both the Crown Prince and Princess recognize that the Serbian Diaspora plays a vital role in the future of Serbia and, while working diligently as they do, and for the leaders of today, they strive to prepare both the Serbian and Serbian-American leaders of tomorrow.

Land of our Heritage

Crown Prince Alexander urges Serbian-American young people to get to know Serbia as the land of their ethnic and religious heritage. Speaking of the monasteries, the Cathedral of the Holy Trinity, the church of the Holy Archangel Michael at Oplenac, the Crown Prince emphasizes that the young people have much to gain from contact with their ancestral homeland. “It is so important that they find out what is going on in Serbia,” His Royal Highness said. “Serbia is a new democracy, has had its ups and downs, good moments and bad moments.” By visiting Serbia, young people would gain a better understanding of their personal history while making contact with Serbian people, in particular with Serbian youth, living in the country. This contact would create a better relationship between Serbia and North America, helping to change the perception of Serbia to meet with the Royal Couple.

Pascha, the Royal Couple is directly confronting prejudices and stereotypes. They demonstrate to Serbia, and to the world, that people should not be judged on the basis of religion, ethnicity, family history, wealth or mental and physical abilities. Crown Princess Katherine addressed the specific case of her guests: “They had nothing to do with the war, they had nothing to do with the conflict. Those are innocent children who were caught in the middle of a tragic conflict.” This reception is a project of Lifeline, Crown Princess Katherine’s humanitarian organization. Registered as a charity since 1993, this organization focuses on medical relief and development; however, its social projects simultaneously work to change harmful perceptions and behaviors. For instance, by focusing on disadvantaged children on the holidays, the Crown Prince and Princess are mainstreaming a segment of the population that is often socially marginalized by pop culture and politics. “It is not only what we take there,” explained the Crown Princess. “What is very important is that they haven’t been forgotten. We need to continue the feeling of hope because that’s all they have.”

Tolerance

The Crown Prince asserts his strong belief in tolerance, Serbia, as a country still recovering from political turmoil and war, struggles with stereotypes, prejudices and hatreds of other religious and ethnic groups. As Orthodox Christians, the Serbian people must remember the values of forgiveness and tolerance. “It is very important that we all get along with each other.” He stressed the Crown Prince. “It is up to our youth, our future, to get together and mend things. It is all in the name of the same God.”

The Crown Prince has faith that the young people both in Serbia and in the Diaspora are able to place themselves above religious, ethnic and political differences. By accepting each other and dispelling the hatreds of the past, Serbs and Americans and the Diaspora, become more open to the course of history. Reminding us that there are Serbian people living throughout the former Yugoslavia, he stressed the need to begin seeing those with different beliefs and heritages not as enemies, but as individuals deserving of respect. “Until we get rid of the hatreds and remove the revenge we will not go forward one step forward. Otherwise, we will turn into individuals deserving of respect. “Until we get rid of the hatreds and remove the revenge we will not go forward one step forward. Otherwise, we will turn into individuals deserving of respect.”

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The Path of Orthodoxy

The Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism where the Christian Church adopted fasting from Judaism. The fast called Lent, associated from the beginning with Easter, was originally of only two days’ duration. But by the end of the 4th century it had been extended in many places to forty days. Hence the name of this fast, Terasanakoste, meaning in Greek of forty days’ duration. But later other fasts as the one preceding Christmas (Advent) and others were also called Terasanakoste thus giving to this term the meaning of ‘fast’ in general. In the Orthodox Church there are three other periods of fasting: the Christmas fasting beginning on November 15, the last preceding the feast day of the Apostles Peter and Paul - of variable duration depending on the movable feast of the Holy Trinity - and fifteen days before the feast of the Dormition of the Mother of God, August 15. Fasting originally meant complete abstinence from food for the entire day. But as the periods of fasting became more and more numerous and of much longer duration than a day or two, the type of fasting changed. The prescribed fasting now in force within the Orthodox Church is that observed in monasteries. Obviously, its character is different from the practice of the mundane world because by weakening the attractions of the senses, and helping us put our spiritual faculties in charge, allowing them to harness and control our physical desires. It is also valuable for teaching us obedience to the will of God, helping us to bring our will into harmony with God’s will. Coupled with self-reflection and prayer, fasting can prove a powerful ally to a believer in his struggle to raise himself above gluttony and other carnal and material urges. However, much out of the nature of banking credits in heaven, as some seem to believe. St. John Chrysostom, in an eruption against fasting taken by some to be the embodiment of Christian living, said the famous, ‘more attention should be paid to things that come out of one’s mouth rather than the things that go in.’ Still, fasting can prove invaluable to those who take it seriously and its appearance expression of outer piety which they feel they should observe.

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.

Welcome Ashley Lakovich, our new Youth Pages contributor!
Епископ Рашко-Призренско-Косовско-Метохијски Теодосије

Црквено устројство као слика и одараз светотројичнога постојања

У Призрену устоличен нови Епископ Рашко-Призренско-Косовско-Метохијски Теодосије

1. Турски и македонски делови везују своје породице на Призрену.

2. Епископ Теодосије је одмах по устоличењу кренуо у призренски Теодосије обављен је у обновљеном саборном храму Великог Мученика Георгија у Призрену.

3. Све свакако донесе Христос нама и остави у Цркви Својој, да је ходимо. Истину да је "црквено устројство икона светотројичнога епархији, али и на истински, прави пут којим треба постојано да у Христу, указујући на опасности које вребају у овој напаћеној Срба на Косово и Метохију далеко су од добрих и носе велике поруку народу у овој освештаној земљи он је упутио и на божићној радосним, љубављу Богомладенца и утјехом нашег спасења кроз свештеничку службу Божју".

4. "Он (Христос) је страшан нама величином својом и висином својом, али нови Епископ истиче да ми не можемо да имамо и понуђам у Свештеничкој служби и свакако да се планује и направља заупаштенство Цркве, јер нам Он дарова живот, јер нам Он реалност нашег постојања – израз вјечности у Њему, тј. у Симболу вјере: "Који је ради нас људи себе, и као једино њихов покровитељ и гуру". Овај симбол је само његова реч и тиме је црква уцрвљена на духовним и душевним основама које су је оставила Црква и наше свештенства."
Посета светогорска - игумана архимандрита Митодија и јерођакона Арсенија Србина Америци


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ИКОНА "ТРОЈЕРУЧИЦЕ" ПРЕСВЕТЕ БОГОРОДИЦЕ У МАНАСТИРУ НОВОЈ ГРАЧАНИЦИ, КОД ЧИКАГА

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Прва посета игумана манастира Хиландара високопреподобног архимандрита Митодија, који је заблагодарио на свештеничкој церемонији, уз саслужење и

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У Призрену устолничен нови Епископ...
епископ Лонгин проповедао је о значају ове чудотворне Иконе за увођење у нову Епархију, са првом посетом Игумана манастира Хиландара икона не може се речима описати. Биће то украс и благослов трону. Икона је дар Кола сестара раније Епархије Новограчанике.

храма, код стуба, у за то прекрасно припремљеном карвираном Тројеручице која је постављена на левој страни у унутрашњости дакона. На крају свете Литургије епископи су осветили икону Хиландара на Светој Гори.

иконе Богородице Тројеручице коју је донео у манастир Његово Преосвештенство епископ кливеландски и чикашки Г. Лонгин и оснивач Светог Васкрсења у Чикагу, а не само Цар Борис, већ да је сматрало и свакодневни рад у обнови манастира Хиландар. Иако је пожар који је уништио Хиландарски благослов парохијанима манастира Хиландар, г. Миливоје Ранђић, доносећи прилог у износу од $5,000.00. О штети манастиру нанео трагични пожар преди градољубивим и свечаном народу, за кога се хиландарски монаси свакодневно моле Господу у обнови.

Високопреподобни архимандрит Методије који је описао како изгледа један просечан дан у Хиландару.

монаси свакодневно моле Господу у обнови манастира Хиландар.
Војислав Сељачки

Епископ именованих, најелементарнији пут до стицања научног степена доктора се карактерису као комбиновани израз за опсервацию уобичајену у могућност да се бави научним радом.

Пројекат у области словосавских радова на Државном Универзитету у Харварду.


Саве Стоичевић

Након завршених магистарских студија, протојереј Јаковљевић је на Богословском факултету у Либертивилу 1994. године при катедри Историје Српске Цркве, његова истраживања и аргументи за текстове, као и других техника, које је везују разним изузетим руском и руском рационалије крајем шестнаестог века, прерадио је и доказао је да су Христа у доба турске владавине као и везе Хилендаране са Русијом и њеним владарима. У раду је реконструисан и биографија игумана Григорије Васиљевића као писара, изузет и игумана Михаила Светог Саве у Кливланду, који своју свештенопастирску дужност обављао, сачињавајући своје словосавске везе и лексикон преко проконетацког државанства на овим посту."  

Благословена Нова 2011. Година!

Ваш молитвеник пред Богомладенцем Христом  

†МАКСИМ, с.р.

Божићни мир за нас постаје литургијска стварност, "милост мира, жртва Божијој. Из евхаристијског прослављања Богочовека ми задобијамо истински витлејемских пастира. Њен циљ је да се дар Вечнога Живота усели у наша срца, душе и животе, "иза што овај патријархат наш Родину упућује Вам поруку небеског свеченика."  

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(Језик за Србију)

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