The Serbian Orthodox Church to her spiritual children at Christmas, 2007

Pavle

By the Grace of God
Orthodox Archbishop of Pec, Metropolitan of Belgrade Karlovoi and Serbian Patriarch, with all the Hierarchs of the Serbian Orthodox Church to all the clergy, monastics, and all the sons and daughters of our Holy Church:

Grace, mercy and peace from God the Father, and our Lord Jesus Christ, and the Holy Spirit,

with the joyous Christmas greeting: Peace from God! Christ is Born!

"...Today Bethlehem receives Him Who is co-enthroned with the Father, Today angels marvellously praise the New Born Child exclaiming: Glory to God in the highest and peace on earth; good will among men."

The Church, in her daily supplications, dear spiritual children, prays first of all for the PEACE FROM ABOVE. We don’t pray for some undefined peace from an unknown world; rather we pray for the PEACE which was brought and given to us by our Lord Jesus Christ, “Peace I leave with you; my peace I give to you; not as the world gives do I give to you.” (John 14:27) Here at the beginning of the celebration of the most joyous Feast Day of the Nativity of the Son of God, our Lord Jesus Christ, we start with prayers for the PEACE FROM ABOVE. We send to you the message of the heavenly PEACE which we hope enters your into your hearts and your souls and into your lives, as on that blessed night of the Nativity of the Emmanuel it entered the hearts and souls of the shepherds of Bethlehem. To have God’s peace means having peace with God, with our brother and our fellow man, and with God’s entire creation. This is the privilege bestowed upon holy Christians. Even when the waves of this restless world threaten to drown and destroy everything, as the case is in our time, we remain calm and serene, filled with grace and divine peace, because we know that He Who encourages Christians of all times is faithful: DO NOT BE AFRAID! And He adds “…I am always with you unto the end of age.” (Matthew 28:20)

In the divine peace between God and the Most Holy Theotokos fulfilled in the mystery of the Annunciation, the Only-begotten Son of God was conceived as the Peace and Love of God and He was born in the quietness of Bethlehem. To have God’s peace means having peace with God, with our brother and our fellow man, and with God’s entire creation. This is the privilege bestowed upon holy Christians. Even when the waves of this restless world threaten to drown and destroy everything, as the case is in our time, we remain calm and serene, filled with grace and divine peace, because we know that He Who encourages Christians of all times is faithful: DO NOT BE AFRAID! And He adds “…I am always with you unto the end of age.” (Matthew 28:20)

The birth of Christ is a historic event — an event which took place in a concrete historical time and a particular geographical place. He was born during the reign of the Roman Emperor Caesar Augustus and the during the census of the people which he ordered. Christ was born during the reign of Herod the Great, as at the time ruled Judea. He was born in Bethlehem of Judea. His birth did not go unnoticed in Judea and the great Roman Empire, especially because of the act of God’s love which was brought and given to us by our Lord Jesus Christ. “Peace I leave with you; my peace I give to you; not as the world gives do I give to you.” (John 14:27) Here at the beginning of the celebration of the most joyous Feast Day of the Nativity of the Son of God, our Lord Jesus Christ, which is human being more and more emphasized, and that which is divine not perish but have eternal life.” (John 3:16)

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Because from year to year around the Feast Day of the Nativity of our Lord Jesus Christ, which is human being more and more emphasized, and that which is divine not perish but have eternal life.” (John 3:16)

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THE PATH OF ORTHODOXY

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EDITORIAL

The Birth of God’s Love

I read somewhere recently a delightful observation about airplane travel, more precisely night flights. The night flight from New York to Paris leaves, let’s say approximately, at 7 p.m. and will arrive in Paris at 8 a.m. French time. During the flight dinner is served, trays are cleared, we either doze off or watch the movie, and then, four hours later, the captain in his bistro style of serving breakfast. The idea, this article concludes, is to fool the body into believing it has passed a night like any other – “that the uncomfortable nap we took was like any other – and that it is now morning, a new beginning.”

Perhaps the fast can have a similar effect on us. Though a great amount of joy will fill our hearts, we fast and prepare ourselves for the divine gifts of Holy Communion we would certainly be fooling ourselves in thinking that by fasting a few days – or any other good thing we’ve done for that matter – has somehow deserved being of any of the Church’s sacraments, the Holy Gifts. We’re reminded of the gospel reading in which our Lord was approached by a young man who addresses Him as “good teacher” and Jesus responded, “Why do you call Me good? No one is good, but One, that is, God” (Luke 18:19). In other words, our fasting and spiritual struggles and all of our God-pleasing endeavours are to be endless because the love that Christ calls us to have for Him is such that it fills and overflows our whole hearts, souls and minds.

The approaching feasts of the Nativity and Theophany should serve us as a beacon of light in our life to contemplation of the multitude of God’s gifts. As we know, in the celebration of the great feasts we celebrate human achievements, but that which is beyond our human ability – our salvation. We celebrate God’s great and infinite love for mankind; from His incarnation in a cave, to His law abiding circumcision and His baptism in the River Jordan and with every other salvific, festal event, we celebrate His love for us. In light of these events we can with the holy and Godly Paul when he candidly admits that we have all sinned and fallen short of the glory of God (Rom. 3:23).

Though we have indeed fallen short, we nonetheless should strive with all intensity to respond to God’s love by dedicating and committing ourselves to Him, not only in times of the fast, but also in times of the feast.

We also commemorate during these days the start of a new year. The English author G. K. Chesterton wrote once that the “object of a new year is not the calendar year, but that we should have a new year that but that we have a new soul and a new sense; new feet, a new backbone, new ears and new eyes; unless a man starts that we should have a new year but that we should have a new soul and a new nature.”

On behalf of the editorial staff of The Path of Orthodoxy I wish all of our readers a blessed feast of the Nativity and all the many feasts in January as well as a happy and blessed New Year 2008.

Protonamensnik Milovan Katanic

STEWARDSHIP MATERIALS ONLINE

The December issue of the Path included an article on the stewardship program experience of St. Nicholas Church in Schoenstatt/Oberlin, Pennsylvania. The end of that article mentioned a number of pamphlets on stewardship themes prepared by the parish’s pastor, Rev. Prota Srboljub Jecovcic. Some of these pamphlets are available for download on the Stewardship Stewardship Standing Committee portion of the Serbian Orthodox Church’s official website at http://www.serbecue.org/trjekovic.htm. The site offers many other stewardship and other resources as well.

Alikquipa, Pa. Fr. Stefan Stepasovic is pictured with students from St. Elijah Serbian Orthodox Church school at their annual Advent community service activity. This year, our congregation bought gifts for families in the care of Beaver County Children’s Youth Services; gifts were purchased from the wish lists of eighty-four kids.

It was especially appropriate that these were delivered to CYS on St. Nicholas Day. This project has become an annual Advent activity for our church school and helps the St. Elijah church community to better understand the true meaning of this season.
The Icon of the Nativity

In the center is the cave in which, according to Orthodox tradition, the Savior was born; the two animals fulfill the prophecy of Isaiah (1:3): The ox knows his owner, and the ass his master’s crib: but Israel does not know Me, and the people has not regarded Me. Surrounding the cave, the whole of creation offers what it can in thanksgiving to the new-born Savior: Angels their song, the heavens a star, the magi gifts, the shepherds wonder, the earth a cave, the wilderness a manger, and we the Virgin Mother (Stikhira of Vespers). At bottom two women wash the Child, a manger, and we the Virgin Mother and St. Joseph is tempted by the devil (in the guise of a shepherd) to doubt the Virgin Birth.
ON THE IMPORTANCE OF FAMILY AND THE ENVIRONMENT OF THE HOME

ST. JOHN CHRYSOSTOM

ON THE PATH OF ORTHODOXY

JANUARY 2008

CONTINUED FROM THE DECEMBER ISSUE OF THE PATH

The Nativity of Jesus Christ

continued from p. 2

In the manger of the Savvi we see two kinds of people: pastors and magi, i.e., the simplest people and the most cultivated.

By this it is suggested to us that the Lord receives all and everyone: He is pleased by uniqueness, when it is united to faultless faithfulness in one’s calling, ability to manage one’s family, state and life; and He does not reject human wisdom, when it knows how to submit itself to illumination from above and mingle with the light of God and the gifts of one’s fellow men. This instructs each to be satisfied with his lot in life, and at the same time it shows that there is no earthly lodging, or condition that prevents one from drawing near to God; that honest and industrious labor, conscientious fulfillment of one’s duty, is pleasing to God. The Reward of the Holy Church is the glory of God…Frankincense is offered by those who use, for the many deeds, not words. These things will secure the Kingdom and bestow glory of God…Frankincense is applied by those who sacrifice something from their labor or acquisitions for the sake of the Lord, and who sacrifice something from their labor or acquisitions for the sake of human beings. These are God’s gift to man, but they can and should be a gift to the Lord. Myth, like frankincense, gives a fragrance, but its distinguishing characteristics lies in its extreme humility. It represents our misfortunes, sorrows, tears, and suffering. They offer mercy as a gift to the Lord who bears misfortunes in life and sufferings, without falling into despair or complaining… This is the most precious of all the gifts that we can offer the Lord.

Commendation is made also in this day of the simple shepherds who were first of the chosen People to hear of the Birth of the awaited Messiah. The second day of the feast is dedicated to the glorification of Her Through Whom the feast was made possible: the Most Holy Mother of God.

(Endnotes)

From the Manual for Orthodox Priests (Nastolnaya Kniga), Kharkov, 1900. Translated from the Russian by Fr. Seraphim Rose.


ST. JOHN CHRYSOSTOM FELL ASLEEP IN THE LORD IN 407. THIS YEAR MARKED THE 1600TH ANNIVERSARY OF HIS BLESSED REPOSE.

What Can Be Done?

Having expressed this concern for our children and emphasizing the crucial role of the parents in the transmission of the faith and the molding of our children into children of God, what can practically and reasonably be done to make a difference? I would suggest that as a significant part of the answer to this question, the solution to many of our concerns, is simply the rediscovery of those basic disciplines which have epitomized the Orthodox Christian home throughout the ages, disciplines that have been neglected and disregarded for far too long.

A Pattern

The basic necessity for a fruitful education is a pattern. St. John conveys the importance of this when he says, “A pattern of life is what is needed, not empty speeches; character, not cleverness; deeds, not words. These things will secure the Kingdom and besotted God’s blessings.” All of our homes have a pattern, a personal and unique atmosphere in which we teach and live. Obviously, some of those patterns are good and some are not. Consider a father who daily complains about his job, uses profanity, is verbally abusive to his family, criticizes others, rarely ever goes to church or has an interest or regard for the sacred-this is the pattern that will likely be repeated in his children. On the other hand, consider a father who is grateful for his job and the ability to provide for his family, who speaks with decency and love, who sees the good in others, who churchgoes faithfully with his family, who respects that which is holy and gives priority to God-this also is a pattern that will likely be repeated. This is the kind of pattern that St. Paul recognized in the heritage of young Timothy as he called to mind the gentle fatherhood that “dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also” (2 Timothy 1:5).

The Church and the Home

What specifically should this pattern be based on and what should it entail? St. John makes an insightful parallel between and within the Church, for indeed the household is a little Church. Each parent is in effect the priest, the pastors, the shepherds of the flock entrusted to their care. The primary responsibility of a priest is to teach and to lead God’s people to a life of thanksgiving and worship and leading the faithful in prayer. As a little Church,” the center of the home should be the “altar,” an icon corner where the family goes for prayer. This area does not have to be elaborate, but it should be special and sacred. It should furnish hope to those who are discouraged, lead to Christ, and be a place where people can pray. Consider a wooden altar or blank space to place an image of Christ and the Theotokos. Icons of the patron Saints of the family members and other Saints can be included. This would also be a good place to put a book, a book, and holy water. The icon corner can also include blessed oil, incense, pillowy pillows from Palm Sunday and other sacred items. All of these things help to set aside this area as a sacred place within the house. This is the environment into which the children will learn to live, there is a contradiction. So why should I worry about what people think of my family as Orthodox Christians about God, the Saints, moral issues, life and death, sports, and my values? It is necessary for everyone to know Scriptural teachings, and this is especially true for children. Not knowing divine truths, they will not know what to believe in, and they will be unable to put into words about wondrous lives, about heroes in their sight, who served the passions and were afraid of death. This is the pattern of life that we need to begin to teach our children, the heart and minds of young people today are filled with the melodies and lyrics of the world that promote greed, dishonesty, verbal and physical ill will, illicit sex, violence and godlessness. Would it be unreasonable to expect that time will be arranged for from these things, offering an alternative with music that promotes goodness, purity, sanctity, grace, mercy, forgiveness, righteousness and truth? Children know the words to “Rudolph the Red Nose Reindeer,” but cannot sing “Divinata Nova.” This is a sin and a tragedy. Observe the Feasts and Fasts of the Church as a family. Would it somehow be out of place to do this when the Feast of the Birth of the Lord is being celebrated? The Feast of the Dance around the altar table? Attend the Feast of the Day Liturgy as a family. If you cannot attend the Liturgy, what about Vespers the evening before? If this is not possible, at least read the account of the Feast being celebrated. But don’t let them just pass by without acknowledging them as important events in the history of salvation.

STOP

Children to observe the Lenten season? How? By observing it with them as a family. Attend the Lenten services; turn off the radio and listen to the penitential hymns of the season; do not listen to secular music. The Lenten season is a solemn season, much more than giving up chocolate. Teach them to fast properly by doing this as a family. Attend the Divine Liturgy faithfully on Sunday, never allowing anything to come before this priority. If there are sporting events or other activities that pose a conflict, the children should be taught and understand that the Liturgy comes first, always, and without exception. Talk with your children about what we believe as Orthodox Christians about the Saints, moral issues, life and death. Bring the faith to bear on the issues that concern them and the trials and temptations they are facing. Talk to them about purity and value, about the joys of spiritual growth. The word of God is the source of information by truth rather than the impurity that is rampant all around them in the response of our secular culture. All of these simple disciplines (and others) combine to form a learning environment within the family, a pattern for family life that will secure the children’s love for the spiritual life. The foundation is laid in the home before the children are old enough to think. In the end it comes down to consistently living what we profess. If there is no consistency in our lives, the children will not be able to see any other way. Explain to them this way: “This is what my mom and dad believe, but this is the way they live. So this is what they believe and this is how they should live. They are nothypocrites, they live what they believe when they don’t work anything." The best way to teach your children the “why” is to live the “why.”

Conclusion

I wish to conclude with a powerful story that I read some years ago. It is not told with malicious intent, but it is a powerful confirmation of my thoughts and certainly the thoughts and spirit of our Holy Father, Saint John Chrysostom.

A man was killed in Texas, an oil well was being dug. It was 180 feet deep and 12 inches wide. During the digging, a small child fell in to the well. From the depths of the well the child’s cries could be heard, “Daddy, get me out!” May the words of the Old Testament Prophet be with us today: “As for me and my family, we will serve the Lord.” (Joshua 24:15).
THE SERBIAN ORTHODOX CHURCH TO HER SPIRITUAL CHILDREN AT CHRISTMAS, 2007

May the light of Bethlehem’s cave shine upon all the people and all the nations of the world, granting the Peace which comes from Above to all and to everybody. Greet you all, dear spiritual children, we once again call upon you all and all of good will to celebrate the Feast Day of the Nativity of our Lord Jesus Christ in peace, joy, and a spiritual disposition.

And may you have a blessed New Year!


Your intercessors before the divine Christ-Child:

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Metropolitan of Belgrade-Karlovci and Serbia Patriarch PAVLE.
Metropolitan of Zrenjanin and Ljubovija JOVAN.
Metropolitan of Montenegro and the Coastlands AMBROSIJE.
Metropolitan of Midwest America CHRISTOPHER.
Bishop of Dubrovnik-Neretva NIKOLA.
Bishop of Sabac-Valjevo LAZAR.
Bishop of Niš IRINEJ.
Bishop of Zrenjanin-Tuzla VASILE.
Bishop of Srem MUSA.
Bishop of Beli Manastir LUKIJAN.
Bishop of Canada GEORGE.
Bishop of Banat NIKIJE.
Bishop for America and Canada GEORGE.
Bishop of Eastern America MIFROS.
Bishop of East CHRYSTOS.
Bishop of Backa IRINEJ.
Bishop of Great Britain and Scandinavia DIMITRIJE.
Bishop of Raš and Piroten ARISTAR.
Bishop of Zahumlje and Herzegovina ANTUN.
Bishop of Bihac and Petrovac EPHREM.
Bishop of Osijek and Baranja LUKIJAN.
Bishop of Central Europe CONSTANTINE.
Bishop of Western Europe LUKA.
Bishop of Timok Jovan.
Bishop of Vranje PAVLE.
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Bishop of Banovci NIKIJE.
Bishop of Vojvodina FILARET.
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Bishop of Gornji Karlovci MUSA.
Bishop of Western America MAXIM.
Bishop of Trebinje MUSA.
Bishop of Australia and New Zealand IRINEJ.
Vicar Bishop of Jugoslovenija MUSA.
Vicar Bishop of Liburnija EPHREM.
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Vicar Bishop of Morvačka ANTON.

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Bishop of Polos and Kamenska JOAKIM.
Bishop of Bregal and Locum tenens of the Diocese of Bitolj Miroslav.
Vicar Bishop of Stiljka David.

[Path of Orthodoxy translation]

continued from p. 1

rejected and man’s peace is trying to replace it — a peace of passion-controlled men which, instead of bringing peace, inflames restlessness. To make the paradox complete, even the world of the Serbs and our own soul, shamelessly try to deceive the world with their so-called “peace initiatives.” Actually, these are pseudo-peaceful intentions that seem to deceive the world. What is important to them is peace with a price, a peace from which these “peacemakers” will gain political interests and material profit.

Today we especially greet our brothers and sisters in Kosovo and Metohija and we pray to the Divine Child Christ-Help. To all homeless, to all who have lost their homesteads, to all who have burned homesteads. We know and see that they suffer on their homesteads and those who have returned to their normal and decent life, doing everything that is possible, are not again on their homesteads, shamelessly try to deceive the world with their so-called “peace initiatives.” Actually, these are pseudo-peaceful intentions that seem to deceive the world.

We appeal to government officials in Croatia and Bosnia-Herzegovina. We appeal to all government officials in Serbia and Montenegro to provide a normal and decent life, doing everything that is possible for their safe return and the return of their personal property. We especially appeal to all of you dear brothers and sisters, that you share this Holy Day with all those exiled. Let us remember today all of those who have remained on their homesteads, those who have returned to their burned homesteads. We know and see that they suffer daily discrimination and humiliation, just because they are Serbs and because they found the strength and courage to return and remain on their homesteads.

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The monastery near Despotovac, close by the Resava stream that gave it its original name, was erected between its 600th Anniversary. The monastery was intermittently attacked and heavily damaged by the Turks and Austrians. The five-domed Holy Trinity Church is an example of Moravian style, but its façade is of stone, in the fashion of the Rascian tradition. The parvis still contains the original floor paved with marble of different colors. In the frescoes of this last Serb medieval church gold and blue are the dominant colors. The murals are decorative, poetic and graceful. The famous frescoes depicting the Holy Warriors give the best description of Serb knights of the Middle Ages. The founder’s portrait of despot Stefan Lazarevic, solemn and composed, is also special.

Sources:

Rev. Fr. Mile Subotic

In the this issue of The Path of Orthodoxy, the Standing Committee for Serbian Culture and Heritage continues to bring you stories about the most historic monasteries in the Serbian lands. We continue with Manasija (Resava) near Despotovac because it is marking its 600th Anniversary.

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[Path of Orthodoxy translation]
Families are very important in God’s plan for our salvation. Jesus Christ, God’s Son, was born into a family when God came to us as a man. In St. Luke’s Gospel, Jesus is known as “the son of Joseph” (Luke 3:23), though God, not Joseph, was His real father. In St. Matthew’s Gospel, again we read that Joseph is named as “the husband of Mary” (Matthew 1:16) We know that Joseph was an elderly relative of Mary and chosen to care and protect her and be a foster father to Jesus. But, Joseph and his wife Sarah were very old, God promised that they would have a son. Abraham and Sarah were held up as an example of obedience and punishment, were blessed to live together and have several children. When many generations later, people became very sinful, God destroyed the earth and the sinful people by a flood, but He chose Noah and Sarah could live. Noah obeyed God so that humanity could still live on the earth. In the marriage service, several couples are mentioned. They are held up because they followed God’s will: Abraham and Sarah, God promised Abraham that he would become the father of God’s people (Genesis 12:1-2). Though Abraham and his wife Sarah were very old, God promised that they would have a son. Abraham trusted God and a son was born to Sarah, whom they named Isaac. God promised that a great people would be born from this son and his children, and grandchildren, and great-grandchildren. In them, “shall all the nations be blessed.” (Genesis 12:3)

Isaac and Rebecca and Jacob and Rachel are two other couples mentioned in the Bible. Then there are Zachariah and Elizabeth, the parents of St. John the Baptist and Joachim and Anna, the parents of Mary, the Mother of God. Joachim and Anna were a very pious but elderly couple who prayed to God for a child. Many people at that time thought a couple, who were barren, were being punished by God. But Joachim and Anna never lost their trust in God. Soon their prayer was answered. They had a girl, whom they named Mary. They brought her to the Jerusalem Temple where they dedicated her to God’s service. She would be the one to accept for all people to be the Bridegroom of God.

Conclusion: There were many other families whom the Lord used to prepare His people for the coming of His Son. In some frescoes in church is pictured a “tree of Jesse”. Jesse was one of Jesus’ ancestors and the tree grows. When you are at the beginning of the Gospels of Matthew and Luke, you can see the list of families that let to the family of Jesus Christ (Matthew 1:1-17 and Luke 3:23-38). Each of them played a part and remained faithful to God.

What do we mean when we say, “that the days may be long upon the land”? As a general rule this is a blessing that we wish to our children that God will reward the children who honor their parents, even in this life.

Our youth ask...

What should I do when my parents argue?

You know that your parents love and care for you. You rely on their support. So, how is it that at times it is hard for them to get along?

In the Gospel of St. Matthew we read: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” (Matthew 19:5) You mom and dad with the blessing of God helped each other. They did that because God gave us life and because they were our first benefactors. We must also respect and obey our parents, because they have in us their first benefactors.

How do we help our parents?

We help our parents by being their first and best friends. By praying for them while they live and when they die. We help our parents by following the Fifth Commandment. The Fifth Commandment orders us to do our duties towards our parents and towards our superiors and superiors. Our duties towards our parents are: to love them, to help them and to obey them in all that is not sin. We must love our parents, because it is through them that God gave us life and because they were our first benefactors. We must also respect and obey our parents, because they have in us our place of God.

How do we help our parents?

We help our parents by helping them in their physical needs, by listening to their advice, and by praying for them while they live and when they die. The Fifth Commandment also implies other duties such as duty to our home, superiors, and country. Our duty to our home is to fill it with devotion to God and with love, so that it will be a blessing to every member of the household and to the community.

What do we mean when we say, “that the days may be long upon the land”?

Continued on the next page...
PEACE in Time of Anxiety and turmoil
Psalm 4: 1; Isaiah 26:3-4; Philippians 4:6-7; Hebrew 4:16

GUIDANCE in Time of Decision
Proverbs 3:5-6; Psalm 31 (22); Joshua 1:5-6; James 4:7

Prayer of a Student
Christ my Lord, the Giver of light and wisdom, who opened the eyes of the blind man and transformed the fishermen into wise heralds and teachers of the gospel through the coming of the Holy Spirit, shine also in my mind the light of the grace of the Holy Spirit. Grant me discernment, understanding and wisdom in learning. Enable me to complete my assignments and to abound in every good work, for to You I give honor and glory. Amen.

The following Scripture passages are suggested for you to read to help you focus on God and at the same time they will help you overcome anxiety, fear and temptation. May God help you understand and apply!

The Three Trees

Once upon a mountain top, three little trees stood and dreamed of what they wanted to become when they grew up. The first little tree looked up at the stars and said: “I want to hold treasure. I want to be covered with gold and filled with precious stones. I’ll be the most beautiful treasure chest in the world!” The second little tree looked out at the small stream trickling by on its way to the ocean. “I want to be traveling mighty waters and carrying powerful kings. I’ll be the strongest ship in the world!” The third little tree looked down into the valley below where busy men and women worked in a busy town. “I don’t want to leave the mountain top at all. I want to grow tall so that when people stop to look at me they’ll raise their eyes to heaven and think of God. I will be the tallest tree in the world.”

Years passed. The rain came, the snow shone and the little trees grew tall. One day three wood cutters climbed the mountain. The first wood cutter looked at the first tree and said, “This tree is beautiful. It is perfect for me.” With a swoop of his shining ax, the first tree fell. “Now I shall make a beautiful chest, I shall hold wonderful treasure!” the first tree said. The second wood cutter looked at the second tree and said, “This tree is strong. It’s perfect for me.” With a swoop of his shining ax, the second tree fell.

The third wood cutter looked at the third tree and said, “This tree is strong. It’s perfect for me.” With a swoop of his shining ax, the third tree fell.

“Now I shall sail mighty waters!” thought the first wood cutter. “I shall be a strong ship for mighty kings!”

The third tree fell to her heart sink when the last wood cutter looked her way. She stood straight and tall and pointed bravely to heaven. But the wood cutter never even looked up. “Any kind of tree will do for me.” He muttered. With a swoop of his shining ax, the third tree fell.

The first tree rejoiced when the wood cutter brought her to a carpenter’s shop. But the carpenter fashioned the tree into a feed box for animals. The once beautiful tree was not covered with gold, or treasure. She was coated with saw dust and filled with hay for hungry farm animals. The second tree smiled when the wood cutter took her to a shipyard, but no mighty sailing ship was made that day. Instead the once strong tree was hammered and sewed into a simple fishing boat. She was too small and too weak to sail to an ocean, or even a river, instead she was taken to a little lake. The third tree was confused when the wood cutter cut her into strong beams and left her in a lumber-yard. “What happened?” The once tall tree wondered. “All I ever wanted was to stay on the mountain top and point to God...”

Many days and nights passed. The three trees nearly forgot their dreams. But one night, golden starlight poured over the first tree as a young woman placed her newborn baby in the feed box. “I wish I could make a cradle for him.” Her husband whispered. The mother squeezed his hand and smiled as the starlight shone on the smooth and sturdy wood. “This is such lovely wood.” She said. And suddenly the first tree knew he was holding the greatest treasure in the world.

One morning a tired traveler and his friends crowded into the old fishing boat. The traveler fell asleep as the second tree quietly sailed out into the lake. Soon a thundering and a threshing storm arose. The little tree. She new she did not have the strength to carry so many passengers safely through the wind and the rain. The tired man. The traveler sat up and shuddered as the storm pounded the little tree.

Thy fame has gone forth into all the earth, which has received thy word. Thereby thou hast taught the Faith; thou hast revealed the nature of created things; thou hast made a royal priesthood of the ordained life of men. Righteous Father Basil, intercede with Christ our God that our souls may be saved.

The Kontakion to Saint Basil the Great, sung in tone 1:

Thou didst seal with thy doctrine, O righteous Father Basil, revealer of the mysteries of heaven.

The Path of Orthodoxy

The Bible teaches, “Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you” (Exodus 20:12). Since the relationship of parent to child endures throughout one’s life, the child has the honor and responsibility of caring for and respecting parents.

As a young man, Saint Basil was highly educated. He practiced law and taught rhetoric. However, his faith was so great that he decided to become a monk and was co-founder of the first monastery in Asia Minor. After only five years as a monk, he left to live as a hermit for a period of time. Eventually, he became the Bishop of Caesarea in Cappadocia.

Saint Basil’s family was not only large, (he was one of ten children), they were very religious. His maternal grandfather was a Christian Martyr. His brother, Gregory, became the Bishop of Nyssa. In fact, Saint Basil is only one of the seven members of his family to be included in the list of Christian Saints.

Saint Basil is well known for his valued writings. He formulated a rule for the monastic life. He is also credited with developing the Liturgy which bares his name, celebrated ten times a year. Ironically, there is the common misconception that the famous Saint Basil Cathedral of Moscow is named after him. It is not. Instead, it is named for Saint Basil the Fool for Christ (Yurodivy).

Catechism

Should grown children continue to honor their parents according to the biblical commandments? The Bible teaches, “Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you” (Exodus 20:12). Since the relationship of parent to child endures throughout one’s life, the child has the honor and responsibility of caring for and respecting parents.

Jesus condemned the Pharisees for breaking this commandment. They did so, by saying to their parents, “Whatever profit you might have received from me is Corban,” which means dedicated to God (Mark 7:11). They did not give the money to God, they merely dedicated it to the temple for a future time and thereby avoided their obligation to their parents. People today need to understand that grown children owe their parents the duty of material financial support as a part of honor and respect. Apostle Paul has said that if a believer will not take care of his own, “He has denied the faith and is worse than an unbeliever!” (1 Tim. 5:8).

Volunteers Needed

The editors of Our View are looking for volunteers to assist in producing and editing articles and other materials for publication. Are you interested in assisting in our efforts? Please send an email with your name, address, telephone number, and email address to youth-ministry@earthlink.net. A member of the staff will contact you with more information. Help us continue to offer this vital service to the youth of the Serbian Orthodox Church!

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.
...Данас Витлејем прихватио сапристолог Оцу, данас је Сина својег Јединороднога дао, да сваки који вјерује у њега осипан и рођен Христу Исусу. Свети Јован Богослов ту изнад свега, чин Божије љубави која се открила цела и потпунна у мир, а међу људима добра воља! Родење Христово је, пре свега и Богомладенца Христа песмом: Слава на висинама Богу, на земљи мир, истока. Прво Га анђели посведочише пастирим из околине великој Римској империји, првенствено на просторима Средњег родења не остаде непримећено како у самој Јудеји, тако исто и у од стране Ирода Великог. Родио се у Витлејему јудејском. Његово Богомладенца Христа. Наше срце и наш живот створени су за само наших обичаја, наша срца погружена у властите немире и празновања и слављења које потискује суштину празника. Држањем Родења Господа нашег Исуса Христа све се више и више истиче оно данас и заувек покори вољи Божијој да и ми можемо, као нашег бића. Оно што је наше и само наше људско нека се дана будимо домаћини Господу своме. Примимо Га и облагодаћени орган у који ће се трајно сместити у Витлејему Витлејем, нове јаслице у које ће се сместити несместиви; СЕ РОДИ! - ми верујемо и исповедамо да се у Витлејему по ријечи твојој" (Лк 1, 38). Управо то је била воља Божија, Божији одговора: "...Ево слушкиње Господње - нека ми буде се у тишини витлејемске пећине. Пресвета Дјева Марија Богородице, оствареног у тајни БЛАГОВЕСТИ, зачео се све хришћане свих времена храбри речима: НЕ БОЈТЕ СЕ! остати мирни и спокојни, јер знамо да је веран Онај Који ове године делимо тугу и забринутост са свима вама који им на нејака њихова плећа метнуше силници овога света. Као и самога Ирода, који самовољно и окрутно владаше племенима народа и прошири по свој Јудеји и самом Јерусалиму и "сви који чуше дивише што им је казано за то дијете" (Лк 2, 17). Њихово сведочење брзо се раз▌овије на своме и само своме јединству. Ми смо увек и свакднева у љубави и сарадњи са другим народима стварали културу мира и љубави. У духу тог божијског мира и љубави, толерантности и уважавања обављамо обуке и морамо да будемо домаћини свога света и свога мира. Наша врата су отворена свима. Гости, од којих га не обуздају ни сјеменици који живо се бојају. Мостови могу бити неоткривени и бијачи, али свакако гостима ми не могу бити отказано место да одрже свога света и свога мира. Ми верујемо и исповедамо: "МИР БОЈТИХА - ХРИСТОС СЕ РОДИ!" (Лк 1, 16). Рожденим Јединороднога Христа момак који се доживео у конкретном историјском периоду и дефинисаној географској просторији. Рожденим је у Витлејему, његов јединородни младенец. Његов рођења не остаде непримећено као у самој Јудеји, тако исто у све домовине и континенте свете. Наса срда и наш живот створени су за даљи расејан не заборавите да ћете у Божијем свету остати мирни и спокојни. У најтежим тренуцима вашег живота сетите се нечег важнег од божанског мирога: Ми смо увек и свакднева у љубави и сарадњи са другим народима стварали културу мира и љубави. У духу тог божијског мира и љубави, толерантности и уважавања обављамо обуке и морамо да будемо домаћини свога света и свога мира. Наша врата су отворена свима. Гости, од којих га не обуздају ни сјеменици који живо се бојају. Мостови могу бити неоткривени и бијачи, али свакако гостима ми не могу бити отказано место да одрже свога света и свога мира. Ми верујемо и исповедамо: "МИР БОЈТИХА - ХРИСТОС СЕ РОДИ!" (Лк 1, 16). Рожденим Јединороднога Христа момак који се доживео у конкретном историјском периоду и дефинисаној географској просторији. Рожденим је у Витлејему, његов јединородни младенец. Његов рођења не остаде непримећено као у самој Јудеји, тако исто у све домовине и континенте свете. Наса срда и наш живот створени су за даљи расејан не заборавите да ћете у Божијем свету остати мирни и спокојни. У најтежим тренуцима вашег живота сетите се нечег важнег од божанског мирога:
У вери и поштовању и врши клањање, односно изражава потпуна заједнички и лични додир са Богом. У њему се изражава дубока Спаситељевог спасоносног дела датог људима у Цркви Његовој. 

Професор Александар Шмеман: ''Сам појам богослужења за ојачање у припреми за Царство Божије'' (2). Или, као што Господом Исусом Христом у Његовој цркви и примају Духа Светога Америке, мислимо да би било добро подсетити се у кратком Северне Америке''.

Цркви, као свештенослужитељ Цркве Христове и то како завредује нашу пажњу'' (1). Подстакнут приказом мојих обзира на то да ли ће се са појединим ставовима др Недељка и процену данашњег стања у богослужбеном животу Цркве. Без посебно за богослужбени евхаристијски живот Цркве, на видело Православног богословског факултета Универзитета у Београду, литургику и Евхаристија као жртва у Богословљу, часопису "Ваш молитвеник пред Богомладенцем Христом Пред Божић, 2007."

Пресвете Богородице, Христових и Богородичних празника, свих пророка и апостола, угодника Божјих и Срба светитеља са благостању, празни у пуном дому и остављени међу људима без слуха за њихове вапаје и без срца за њихове патње. Позивамо своју да не везују сувише душу своју за материјална добра и за чулна уживања, јер им се може догодити да се осећају несрећним им долазити к мени: јер је таквих царство небеско...'' (Мт. 19,14).

Поименовани закони православних цркава. Тако су били при превању својих цркава, тако су били у тој издању и у свому уселењу, расли су и живели у разним православним помесним усељавања православног народа у Америку из источне и захвала у другој половини 19. века. Тако се православна црква прекинула претходним релативним изменима, на коме се живи.
Седница Централног Црквеног Савета одржана у Алкарами, Калифорнија, 7-8 децембра 2007.

Годишња седница Централног црквеног савета СПЦ у северној и јужној Америци одржана је у Алкарами (Пос Американу), Калифорнија, при Соборском храму Светога Николе, од 7. до 8. децембра 2007. године. Дневни молитвени свечани садржај седнице био су Првосвештенство епископа Митрофана, главног секретара Централног Црквеног Савета, и Никола Чеко, прота старешина храма Светога Јована Богослова у Алкарами.

Учесници седнице се састали у четвртак, 7. децембра 2007. године, на светом славом у храму Светога Јована Богослова, где је сакупљено преко двадесетеца чланова и сарадника савета. У очику заседања Централног црквеног савета у четвртак 27. марта 2007. године у Чикагу, Јуна и Никола Чеко, старешина храма Светога Јована Богослова у Чикагу, представили су свечани путеводнице и урочества из свога овога раздобља.

Пре седнице Централног црквеног савета, са радом упутио је Драгољуб Малић, секретар Централног црквеног савета, писму на препуном пуног износа. Извештај о раду Сталног активног одбора поднео је директор Милован Катанић, одбор је поднео извештај о стању у Здравственом фонду за своје свештенике. Управа парохије Св. Стефана Првовенчаног, Максим, протојереј-ставрофор Никола Чеко, старешина храма и седица били су Преосвештиени епископ западноамерички Г. др Калифорнија, при Саборном храму Св. Стефана Првовенчаног, северној и Јужној Америци одржана је у Алхамбри (Лос Анђелесу), (Грчка).
Влада Митрополит Митрофан служи свету архијерску Литургију у храму Српске православне цркве у Аргентини. ВИДАРИН ЋЕЧЕВИЋ/ПРЕССЕОДОМ ЈЕФЕНИНСКИХ ПОШТА

канонска поеза епископа др Митрофана српских парохија у Аргентини

постоји љубав и добра воља међу људима заједници, као живи сведоци томе да где прославимо Св. Краља у нашој малој људској цркви у Аргентини,

Света архијерска Литургија у храму Рождества Иоакима и Јеванђеља бесједио је владика Максим... и помиње старе и нове свето матуше, настављено у монашкој трпезарији славском благосиља. Хвала домаћину и свима вама. Амин. Боже Небески надвисује реч Патријарха српског Павла. То је и земља на којој су наше најважније светиње "него њено одржање и напредак били могући само злочином, ја би пре пристао да нестане не само велика него и њено одржање и напредак били могући само злочином, ја би пре пристао да нестане не само велика него и њено одржање и напредак били могући само злочином, ја би пре пристао да нестане не само великанего..."
ПРАВОСЛАВНИ БОГОСЛУЖБЕНИ МОЗАИК НА ПРОСТОРУ СЕВЕРНЕ АМЕРИКЕ


На конференцији се обележило приликом 125 година од почетка Српске православне ентузијастице у САД. Био је присутан Епископ Србије и Визуна Пећкихи Димитрије, који је у говору преузимао партије Јоане Павле II и папе Јоану Павлу II у облику цркве, који је послатио његов стваралаштвеног и богословског живота.

Већина говора на конференцији био је о производима и хермезама у православном богослужењу. Говорећи су се о стварању свечанске обичајне, чистом и учтивом богослужењу, када је порекло везано за традицију.

Судећи од Светог Апостола Паула, у његовим словима, ствара се муслима за великуFullScreen

**Специјалистичка конференција издао је Свети архипејарски сабор Српске православне цркве у Северној Америци одржавао се од 28. до 30. јула 2006 године у граду Нешвилу, Статији, САД. Конференција је учествовало преко 300 присутних. Алена Црковска, директор Средњог центра за културу, помиње да је конференција пратила тренде у култури владајуће у северноамеричкој православној ентузијастици.**

**На конференцији се обележило приликом 125 година од почетка Српске православне ентузијастице у САД. Био је присутан Епископ Србије и Визуна Пећкихи Димитрије, који је у говору преузимао партије Јоане Павле II и папе Јоану Павлу II у облику цркве, који је послатио његов стваралаштвеног и богословског живота.**

**Већина говора на конференцији био је о производима и хермезама у православном богослужењу. Говорећи су се о стварању свечанске обичајне, чистом и учтивом богослужењу, када је порекло везано за традицију.**

**Судећи од Светог Апостола Паула, у његовим словима, ствара се муслима за велику...**