Blessed and most joyous news, dear brothers and sis-
ters in Christ the Lord, begins with the words of the Holy 
Gospel according to Matthew: “The book of the genealogy 
of Jesus Christ, the Son of David, the Son of Abraham” 
(Matthew 1:1). That news reveals and witnesses to us and 
to everyone, to heaven and to earth, and to all visible 
and invisible worlds, a two-in-one mystery and truth. 
It witnesses the truth about the only two-fold Gene-
alogy in the history of mankind. Every genealogy lists 
ancestors and descendants according to one line, a human 
line. Only this genealogy makes an unrepeatable excep-
tion. It represents not only a human Genealogy, but also 
a Divine one. It contains the genealogy of the Son of God 
and the Son of Man, that is, of the God-Man Christ. This 
Descendant of the royal lineage of David, springing forth 
from Abraham’s root, is given the name of Jesus, that is, 
Savior, and the name Christ, which means God’s Anointed 
One. He is given to the chosen People of God and to all 
mankind, God’s promised Messiah, Redeemer and Savior 
from sin, death and demonic powers. This, then, is the same 
time both the Genealogy of the Only-God and of the Son of 
Man, born of the Holy Spirit and of the Most Holy Virgin Theotokos. 
We in Jesus of Nazareth the perfect God and perfect 
Man is revealed and given to us. Therefore, whoever loves 
Him fulfills the first commandment of God, the command-
ment to love God with all one’s heart and soul, but he also 
fulfills God’s second commandment about love towards 
one’s neighbor. For He is at once our God and Lord, and 
our closest neighbor. In Him we recognize true God, but 
also true Man, and in that Man we recognize true human-
ity in its totality: we learn how and what we are to love in 
every human being, every bearer of same unique God-like 
human nature.

In Him, the God-Man, the three basic holy truths of 
human life are both established and given: the holiness of 
father and fatherhood, the holiness of mother and mother-
hood, and the holiness of child and a child’s innocence 
and purity. This is indeed why our God pleasing people 
dedicate to these three holy truths the three Sundays prior 
Christmas under these names: Children’s day, Mothers’ 
day, and Father’s day. First, with the Nativity of the Only-
Begotten Son of God the mystery of the Eternal Father and 
of heavenly fatherhood is revealed to us. “He who sees 
me”, said the Lord, “sees the Father who has sent me”, and 
elsewhere in the Gospel He adds: “I and Father are One”. 
At the same time, He teaches us with the Lord’s Prayer 
that His Father is also our Father: “Our Father who art in 
haven...” Therefore, earthly fatherhood alone attains 
meaning and becomes sacred when rooted in the eternal 
and heavenly fatherhood; without it we would have no 
right to call anyone on earth ‘father’. Only through the 
Birth of the eternal Only-Begotten Son of God in time 
does birth from a father on earth become a birth for eter-
nity, and not for transience and nothingness. 
Secondly, in celebrating Mothers’ day we celebrate the 
sacredness of motherhood, sanctified by the childbear-
ing of Most Holy Mother of God. With her giving birth to 
“the eternal God” as a “little Child” every birth is sancti-
tied and becomes meaningful. “the heart of every mother”, 
according to a poet, “becomes the heart of the Mother 
of God.” What on earth is more holy and lauded then mother-
hood? It is so holy and exalted that even God Himself 
wished to be born of the Theotokos, making her womb 
“more spacious than the heavens”!

Thirdly, a child as the fruit of his father’s and moth-
er’s love, brought forth through the power of God’s eternal 
blessing, represents the summing-up and pinnacle of all 
the goodness and beauty with which God has gifted His 
manifold creation.

In this way, on the one hand, by Christ’s Nativity the 
most exalted and incomprehensible mystery of God as 
eternal Love in the Father, Son and Holy Spirit is revealed 
and given to us. On the other hand, by Christ’s Nativity the 
earthly-holiness (fullness of this Trinitarian Mystery 
of love is being accomplished in the Church as a divine-
human community and in the family as the core of this 
community.

When this heavenly Trinitarian Mystery of God as 
Love is denied, forgotten and darkened, then consequently 
the meaning of family is inevitably lost and its collapse as 
the earthly revelation and fulfillment of divine love draws 
near, and along with it the disintegration of human society 
in general. The less God and God’s love abides among 
people, the less there is love in human relationships; the 
less there is true love in marriage, family, and society, the 
less there is love between father, mother and children, and 
the less there is love among people in general. Without 
God as love, human love loses its measure and higher 
meaning. It is brought down to the biological plane, to 
mere survival, to the idolatry of carnal desires; hedonism 
becomes the supreme human value.

The people of our time are on that road of making 
idoles of carnal lust and carnal wisdom, of a carnal way of 
thinking. And whenever any human society in history has 
set on this road, it soon found itself in the entranceway 
its own catastrophe and standing before the fall of its 
civilization.

One evil in society leads to thousands of others evils 
and disruptions. For example, putting hedonism on a 
Continued on p. 5

PEACE FROM GOD! CHRIST IS BORN!

The Serbian Orthodox Church to her spiritual children at Christmas, 2010

†IRINEJ

By the Grace of God
Orthodox Archbishop of Pec, Metropolitan of Belgrade Karlovi 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:

The Serbian Orthodox Church holds annual meeting

The annual meeting of the Central Church Council of the Serbian Orthodox Church in North and South America was held at Holy Resurrec-
tion Cathedral in Chicago December 10-11, 2010. The host for this year’s meeting was His Grace Bishop Longin in his capacity as deputy for the 
Administrator of the Libertyville-Chicago Metropolitana, His Holiness 
Serbian Patriarch Irinej, together with the clergy and church board of the 
Cathedral. The Central Council is composed of the diocesan bishops and 
clergy and lay representatives from each of the dioceses of the Serbian 
Orthodox Church in this hemisphere.

The meeting was opened with prayer by his Grace Bishop Georgije of 
Canada who, by direction of His Holiness Patriarch Irinej, presided as the 
senior hierarch by consecration of the Serbian Orthodox Church here. He 
expressed his hope that their work would be successful for the good estate of our Holy Church.

Present at the meeting were, in addition to his Grace Bishop Georgije, 
the Western Dioceses, Bishop Mitrophan of Eastern America, and Maxim of Western America. All clergy 
and lay delegates were present from the Libertyville-Chicago and 
Western Dioceses. One representative was missing from the New Gracanica-
Midwestern Diocese, while Bishop Georgije was the sole representative of 
the Canadian Diocese.

Continued on p. 5

Pictured: (seated second from left) The Episcopal Council of His Grace Bishop Mitrophan, His Grace Bishop Georgije, His Grace Bishop Longin and His Grace Bishop Maxim is pictured with clergy and lay members.

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The Path of Orthodoxy

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

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Letters to the editor are welcomed and encouraged. All letters and manuscripts submitted for publication must be signed and contain the author’s name and address. Please send materials through email or MS Word format.

Editorial

Nativity of Christ – God is with us

The nativity of Jesus Christ is an event of universal magnitude and eternal relevance. In considering the birth of Christ, we contemplate the infinite love of our Incarnate God the Word, who for us and for our salvation “became flesh and dwelt among us, full of grace and truth” (John 1:14).

Christ’s birth, a beautiful and miraculous event, marked in a very real manner the visible and manifest entry of salvation into our world. As such, it radiated unto the heavens and the far corners of the earth, bringing together both angels and shepherds in adoration, alighting the Magi from the east, and inviting people in love, calling them from across the world to respond with devotion and faith.

Christ came into this fallen humanity and world to redeem and restore it to its original state – a complete, everlasting, and loving communion with God. This, being God’s promise and fulfillment, is ours in Christ who again this year – and every year – fulfills God’s renewing promise of eternal life in the hearts and lives of those who believe and follow Christ.

“We have been enlightened by the true light of Christ, know that the ultimate renewing power lies only in Christ. In His Church our lives are renewed every time we approach the chalice; we become one with Him – eternal members of His Body, imbued with His eternal peace, and so we offer others what we have received in love, dedication, and joy.”

Preparing ourselves spiritually by cleansing and opening our hearts and becoming truly present to this great mystery of universal magnitude and eternal relevance, the Nativity of Christ, we proclaim the endless truth: God is with us!

Over 20,000 Orthodox churches restored in Russia

Moscow, Dec. 6 (Interfax) – Patriarch Kirill of Moscow and All Russia has announced that 23,000 Orthodoxy churches have been restored in Russia over the past two decades.

“We have somehow become accustomed to it; it has become commonplace: churches reconstructed, repaired and restored. But let us just think about one figure: 23,000 churches have been restored in these 20 years,” he said at a meeting of the Patriarchal Council for Cultural and Educational Work, noting that the current number of churches has reached 30,000, Patriarch Kirill said.

Patriarch Kirill emphasized that this had been done against the backdrop of economic, political and social confrontation, rather than at a time of economic and political security and social well-being.

“The world also is aware of Ortho- dox Russia’s potential — we are capable of performing a great feat of recreating the destroyed and desecrated things out of oblivion,” he said. By 1991, the former USSR had 7,000 active churches, whereas the current number of active churches in Russia is 24,966.

The English-language U.S. premiere of the St. Matthew Passion, by renowned Russian Orthodox composer and churchman Metropolitan Hilarion Alfeyev, will debut in New York City on February 7, 2011. St. Vladimir’s Orthodox Theological Seminary will host the concert – which has received standing ovations from huge audiences in Moscow, Rome, Melbourne, and Toronto – at the Church of St. Paul the Apostle, 405 West 59th Street, at 7:30 p.m.

As a prelude to the season of Great Lent, the composition will convey St. Matthew’s Gospel account of the Passion – using scriptural texts interspersed with texts of the liturgical services of the Orthodox Church that are normally sung during Holy Week – in the forms of music recitative, choruses, fugal and arias. Maestro Carlo Ponti, Jr. will conduct the performance, with The Salome Chamber Orchestra, famed soloists soprano Mary Mackenzie, mezzo-soprano Ana Mihajlovic, and tenor Timothy Parsons, and the New York Virtuoso Singers, performed by Harold Rosenbaum.

The composer, Metropolitan Hilarion of Volokolamsk, who is Chairman of the Moscow Patriarchate Department of External Church Relations and an episcopal member of Board of Trustees of St. Vladimir’s Semi- nary, will also be present at the premiere. His musical expertise and reputation are famed; his musical compositions include the Divine Liturgy (2006) and All-night Vigil (2006) for a cappella choir; the Christmas Oratorio for soloists, boys choir, mixed choir and symphony orchestra (2007); and A Song of the Ascent, a choral symphony on the Psalms (2008).

Tickets to the event are on sale now on the seminary’s Website, under “Upcoming Events,” www.svots.edu. For further infor- mation, email events@svots.edu, or call 914-961-8313 X323.

St. Matthew Passion NY City Premiere February 7

Youngwood Kolo celebrates 81st Slava

Youngwood, PA – Holy Ascension Serbian Orthodox Church of Youngwood, Pennsylvania, joyfully celebrated 81 years of devoted service and dedica- tion given by its Kolo – St. Spyridon and All Athonites Association – during their annual Slava on February 4, 2010.

The Kolo was honored, and departed members were remembered with great re- spect and heartfelt thanksgiving for their never-end- ing devotion, dedication, and hard work.

His Grace, Bishop Dr. Mitropolitan Very Rev. Adam Yonitch and Parish Priest Rev. Miladin Blagoevic celebrated the Divine Liturgy and the blessing of the Slavko Ko- lo. A Paraskeve Service for departed Kolo members was held by Father Blagoevic on Saturday, December 4, after which current Kolo members received confession.

Honored Kolo was Amilia Zaremba and her mother Milica and daughter Aleksandria in attendance.

Father Miladin presented next year’s Kuma, Melony Musgrave, with the Vavedenje icon which she will keep until next year’s Slava when it will be given to the Kuma who succeeds her.

Serbian Orthodox Christmas exhibit at the Chicago Museum of Science and Industry. Photo courtesy of Gordana Trbuhovic.
Protosbyters-Protosbyters: Milan Savich, one of the most senior priests of the Serbian Orthodox Church in North America, was born on September 20, 1920, in the small town of Arilje, Serbia. His mother Mileva was the sister of His Grace Bishop Firmilian, Serbian Orthodox Bishop of Midwest America. His father Milan was the son of Protomacreat shopping for a scholarship to study at Dorches-

ter College, near Oxford, England. In 1950, he came to
the United States, where he completed his education at St. 
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nia.
Kosovo Premier named in organ harvesting scheme

Dec. 14 (Balkan Insight) — A damaging report obtained by Balkan Insight’s newly established Center for Investigative Reporting (CIR) was released on Tuesday evening. The report details the executions and organ extractions allegedly occurred at two locations north of Pristina, the capital, in the Kosovo special unit of the military personnel who conducted the operations in a makeshift clinic arranged to ship the organs abroad for what’s known as “cadaver transplants.”

The report, said one interview source by American Radio-Work in 2003 described transporting captives to a makeshift clinic near Tirana. The source said in one case the victims — a Serb man and woman — were never told what would happen to them. "The Serbs were frantic. At one point they asked me what we were doing. ‘We don’t want to be cut into pieces,’” he said.

The Council of Europe report alleges the organ harvesting may have continued until 2000. However, some operations in the Kosovo war were reportedly carried out inorgan trafficking for a decade after the Kosovo war. The report states that involved illicit kidney transplants conducted at a clinic in Pristina, which is now the focus of a criminal investigation, involving prisoners. It also listed day filed charges in the case a Pristina courtroom.

The council of Europe allegations that the organ trafficking ring was set up by Shaj Mitaj, one of the former medical doctors in the Kosovo Liberation Army, KLAs, currently a top advisor to Thaci. The findings of the Council report implicated four men, including Mitaj and the Council of Europe. The report also noted that they worked closely with the Serb Red Cross in Kosovo, which is now suspected of involvement in illegal organ trafficking.

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The Serbian Orthodox Church to her Spiritual Children at Christmas, 2010

continued from p. 1:

PEACE FROM GOD - CHRIST IS BORN!

The Central Church Council meeting continued from p. 1:

Central Treasurer Brian Gerich reported that all dioceses had made their payments for the year 2010 to the Central Church Council, allowing the prompt payment of all bills. The monthly stipend for clergy widows of $40 per month was paid regularly and on time.

The administrator of the clergy Pension Fund, V. Rev. Stavros Milovan Katanic, reported that there are presently 93 active and five inactive members in the fund. The investments in each priest's account are self-directed in the various investment vehicles, and these funds are held in a trust account for the Church. Each clergyman and parish is required to contribute to the fund in an amount equal to 1.5% of his net income.

The Administrator of the clergy Health Insurance plan, Protonamnik Milovan Katanic, presented a written report on the plan. The Central Church Council has underwritten the care of clergy with pictures, words, games and music, the propagation of nature and the natural resources around us, man's inaccessibility to a greater degree than ever before, and our tragic independence.

The Central Church Council decided to increase the life insurance the Church supplies for each priest by paying a premium of $150 per month.

The Central Church has its own website, www.seborth.org with Protonamnik Milovan Katanic as web master.

The chairman of the Theological School Foundation Dr. Branimir Stimac-Glavac, presented a written report on the financial status of the Foundation. All congregations are asked to participate in the work of the Foundation, which provides financial assistance to the Theological School in Libertyville, II, for the training of clergy.

The Editorial Board of The Path of Orthodoxy, the official publication of the Serbian Orthodox Church in North America, has presented its annual report. The newspaper appears monthly, usually in 12 to 16 pages, and is mailed to the parishes of the Church. The newspaper is read by a child in its mother's womb, destroys himself, jeopardizing the deepest fabric and the eternal meaning of life.

If the Good God, who is the author of all things, does not create anything without reason, then we, as people in the midst of the world, can only hope that the path of truth and goodness is the path of salvation.

What is AIDS, that horrible disease and calamity of our time – becomes a cause of massive child-murdering and genocide, and often a consequence of the coldness, indifference, and in many cases in collabora-
tive silence of representatives of the international com-

The meeting concluded with the singing of the hymns to the Most Holy Theotokos, “It is written…”
The Nativity of Our Lord, God and Savior Jesus Christ

Put Your Thinking Caps On!

1. What does “Jesus” mean?
   A. Christ   B. God   C. Son of God   D. Savior

2. What does “Christ” mean?
   A. Logos (Word)   B. The Anointed or Messiah   C. Savior   D. Father

3. Christ was born in what city?
   A. Bethlehem   B. Nazareth   C. Jerusalem   D. Belgrade

4. Which of the 12 apostles were the sons of Zebedee?
   A. Andrew and Peter   B. John and Peter   C. James and John   D. All of them

5. Followers of Christ were first called Christians in what city?
   A. Antioch   B. Jerusalem   C. Moscow   D. Constantinople

6. Which of the 12 apostles was a tax collector?
   A. Matthew   B. Peter   C. Andrew   D. Thomas

7. On which feast days or events in Christ’s life do the Gospel readings record that a voice from heaven called Jesus “Beloved Son”?
   A. Epiphany and Transfiguration   B. Nativity and Christmas   C. Pascha and Nativity   D. Pentecost and Ascension

8. The Trinity was revealed on which of the feast days?
   A. Nativity of Christ   B. Epiphany (Jordan)   C. Annunciation   D. Ascension

9. As was the custom of the Jews, Jesus was circumcised how many days after his birth?
   A. Three   B. Eight   C. Forty   D. Fifty

10. What great event is referred to in the phrase “Peace to God! Christ is born!” on this feast day?
    A. Birth   B. Nativity of Christ   C. Transfiguration   D. Sunday of Orthodoxy

*Answers: 1-d, 2-b, 3-a, 4-c, 5-a, 6-a, 7-d, 8-b, 9-b, 10-b*
Mary before the Theotokos

Most portrayals of the birth of Christ depict the Nativity scene, with the Mother of God rejecting over her newborn child. But who was Mary before she became the Theotokos?

The Theotokos has always been blessed in the sense that she was part of God’s plan for the salvation of human-kind, but that role did not remove her from being human. At the time of the Annunciation, she was a teenager who dealt with normal struggles, temptations and problems. She was chosen, but like each and every human being, she possessed free will. She had a choice: she could either accept God’s will in her life, or reject it. She chose to follow God and lead a devout life, but, after the angel announced that she was carrying Christ, she faced a terrifying situation. She knew that God was with her, but did her family? Her friends? Would they think she was crazy when they told them that an angel had appeared to her? Furthermore, she was betrothed to Joseph, which was a commitment to many more binding than engagement, as betrothal could not be broken off without a formal divorce. How could she expect Joseph to marry her when she discovered she was pregnant? Holy Tradition tells us that Satan tried to convince Joseph that Mary was telling lies, so we know that Satan was involved. By announcing her pregnancy, Mary was announcing that she was going to become an unwed teenage mother. According to Jewish Law, if a betrothed woman became pregnant, this was considered evidence of adultery and she could be executed.

Again, Mary had choices to make. She could have run away, tried to keep her pregnancy a secret and given the baby away, made up a different explanation or found some way to escape her seemingly impossible situation. But she didn’t. She chose to accept God’s will, and now we know very little about her relationships with the Annunciation and the Nativity, we do how the story ends: with the Grace of God, the Mother of God pulled through. She looked beyond earthly concerns, societal judgments, and her own fears and trusted in God. This is an example of true faith, being able to, “Trust in the LORD with all thy heart; and lean not to thy own understanding (Proverbs 3:5).”

We honor the most Holy and Pure Virgin for many reasons, including the way in which she trusted God above human understanding. She is a role model for all of us: if we lead our lives the right way and make the right decisions, we have nothing to fear, as God is with us. No matter how grave the situation, how horrible the reaction of others, how great our fear. God will stay with us and guide us even through the worst of times.

The story of the birth of Christ is so profound that we will never be able to grasp the full meaning behind the Nativity. The choice of the Theotokos to accept God’s will is only one part of the miraculous event, but it is an aspect of the Miracle that we can take with us throughout our lives. When faced with difficult choices, when being judged by others or when feeling alone and confused, a prayer to the Mother of God can make a difference. She certainly understands even the most difficult situations.

Mary was a Galilean Jew. The climate of His region remains hot, dry and windy throughout the majority of the year; thus, people of the region developed darker skin. Galilean Jews also tend to have deeper olive skin tones, brown eyes and dark hair. According to historical records, Galilean Jews possessed Middle Eastern features, as did the Theotokos and His followers.

The depictions of Christ in Orthodox also vary: however, we can look to the very first icons for clues as to Christ’s actual human appearance. St. Luke, Christ’s Disciple who knew Him in the flesh, was the first iconographer. We can imagine that St. Luke’s portrayal of Christ was authen-

tic (the term written is sometimes used to describe the painting of icons because the painter wrote the life of a saint by colors) by the hand of St. Luke maintain a more accurate portrayal of Christ’s physical appearance than most modern depictions. According to Tradition, St. Luke wrote the icon Panagia Portaitissa (Kneeler of the Gate), which now resides at the Holy Monastery of Lyron on Mt. Athos. This icon clearly shows a very dark-skinned Theotokos and Christ as a child. If St. Luke was attempting to remain true to Christ’s appearance, we can gather that Christ had not been a blond, but rather more closely resembled the native peoples who are from His region in Israel and the Palestinian territories.

In reality, no one truly knows what Christ looked like, and the Gospel do not provide a physical appearance. In Orthodox, iconogra-
phers pray for guidance before they do their work; however, they are not asking for the ability to reproduce a snapshot image. Instead, iconographers reveal humans who, filled with the energies of God, no longer completely resemble simply their physical self. The true essence of God is beyond our reach, but iconographers offer us a window into Heaven by portraying those charged, and subsequently changed, by the Holy Spirit.

When Jesus was born, Bethlehem was a rural village five miles south of the city of Jerusalem. 2,000 years ago, five miles was a lengthy trip, as people travelled mostly by donkeys or walked through a rugged and slightly mountain-
ous terrain.

A trip from Jerusalem to Bethlehem is still difficult today, as travellers must pass through Israeli checkpoints. Bethlehem is now a city of 300,000 people and the majority of the Palestinian territories, a piece of land in the Middle East that is occupied by Israeli. The Israelis and Palestinians are in constant conflict over the land and the Israelis tightly control who enters and leaves. To go to Bethlehem from Jerusalem today, travellers must show their identification to heavily armed soldiers and pass through a cement wall that encloses the Palestinian territories. The Palestinian people are on the other side of this wall and, unless they have permission from Israel, they cannot leave. Most of the Palestinians are Muslim; however, somewhere between 1-3% of the population is Christian.

The Palestinian Orthodox Christians are the actual descendents of the original followers of Jesus Christ. In fact, some of their direct ancestors knew Christ when he was human. They have been worshiping at the Holy Sites for over 2,000 years; however, due to the conflict with Israel and the pressures resulting from living as a Christian minority in a Muslim society, most of the Palestinian Christians have emigrated. Those who remain continue to worship in churches established immediately after the Resurrection of Christ, such as the first church ever built, the church of St. James.

The site of Jesus’ birth has always been kept sacred by Christians. Saint Helen and Bishop Makarios of Jerusalem had the Church of the Nativity in the year 327 and it was consecrated in 333. Today the Church is jointly administered by the Orthodox, Roman Catholic and Armenian Churches; however, the main part of the Church is Orthodox, as the Orthodox Christians are the original Christians who have been keeping the Holy Sites since the begin-
ning. Walking into the Church of the Nativity, the very first thing the worshipper sees is the iconostasis, straight ahead, like walking into any Orthodox Church. Downstairs in the Church is the Grotto of the Nativity, a small cave that marks the actual place where Jesus was born.

In 2002, the Israeli-Palestinian conflict landed in our country with two Palestinian soldiers hid themselves from the Israelis inside the Church, and thus the Israelis seized the Church of the Nativity for 39 days. Israeli soldiers surrounded the Church with tanks and weapons, and Palestin-
ian militants went to the top of the church to fire at the Israeli soldiers. The Israelis were trapped inside of the Church since, if they left, either the Israelis or the Palestinians would have fired at them. The Palestinian Christians living in Bethlehem were also caught in this battle. The Israelis put curfews on all Palestinians, meaning that they were only allowed to leave their homes for a short period at a specific time of the day. One Palestinian Orthodox Christian described this situation: “we could only go and get bread and milk for a couple hours a day. My legs would shake so bad when I went only a few meters to the store because a Jew sees me as enemy because I am a Pale-
stinian and a Muslim, but as an enemy because I am a Christian. . . There was so much hate and anger and we wanted no part of it [the conflict], but they made us a part of it by fighting in our towns and in our churches.” This event demonstrates how impoverished the situation of the Christians remains: caught between the Israeli Jews and the Palestinian Muslims, they struggle to exist in a conflict where they have no true allies.

Bethlehem is not a city of peace, and the Palestinian Orthodox Christians cling to their faith and traditions as a small minority amidst vio-

lence, poverty and the omnipresent threat of war. Despite this situation, the Christian Orthodox share their faith and repre-

te, reminding us that He became human to save us in the Heavenly, and not earthly, Kingdom.
Блага и народовац вест, брв и сестре у Христу Господу, почињеме рекомета свети Цењеника по Матеју „Рудољф Исаак Христа, ако Давида, Аракава она“ (Мт. 1, 1). Та вест отриво и сестра нака и сврх, небо и земља, сви имама и невојна свечовечност, доводима за љубава и истину.

Сведочимо на истини их добровољних добровольца Рудољф Основан у историји рода штампака. Сваки рудољфов новак претпоставља и позате по једна, чланови љубе. Један сврх Рудољф већ новајем укајука. Он представља не само Рудољфов крст и Божији. Он је један сврх Шару и државе Епархије средњезападноамеричке, Епархије источноамеричке и средњезападноамеричке Епархије Г. др Цркве. Одео је и имаме Христос; што значи Памазион, изнађуна Народу Христа и свему реду Цркве и Цркве обележа Мисион. Изгубити и узабрданство од свих, свих и државних светиха. Ово је, тако, истинском Рудољф Јеремијевог Сина Божијег и Сина Чевене. Родољбе од Душа Свете и Пресвете Древе Богородице.

Тако нам је у Исусу из Назарета јавља и дарује савршени свештеници саборног храма Васкрсења Св. Патријарха Иринеја, епископ Г. Лонгин, из Седнице Централног Црквеног Савета СПЦ у Северној и Јужној Америци. Поздравио је архијереје, присутно Христовог, и Црквена управа. Свештеници саборног храма Васкрсења Св. Патријарха Иринеја, епископ Г. Лонгин, и савета СПЦ у Северној и Јужној Америци. Поздравио је архијереје, присутно Христовог, и Црквена управа. Американци. Поздравио је архијереје, присутно Христовог, и Црквена управа.

Седница Централног Црквеног Савета одржана у Чикагу, Илиноис, 10/11. децембар 2010. године. Државни овогодишњи седници Новог одесног Централног савета Митрополије људи. Међу њима, Митрополит Иванкар, епископ Г. Лонгин, овогодишњи савет Митрополије Христовог, Ивања и Цркве управе.

Председник Централног црквеног савета се овогодишњи Новог одесног Централног савета Митрополије људи. Међу њима, Митрополит Иванкар, епископ Г. Лонгин, овогодишњи савет Митрополије Христовог, Ивања и Цркве управе.

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"Милосрђе је најлепши пат ку богу" Прото Димитрије В. Милуновић

Милосрђе - НАЈЛЕПШИ ПУТ КА БОГУ

АРХИМЕНДРИТ ЛЕОНТИЈЕ АЛАВАЊА

Поводом 40 година од монашке у манастиру Ораховица, 1970 – 2010

У одјутац, 13. новембра 2010. године, се обраћао на манастир Св. Марка у Пакрац, Епископ Славонијски и Добруджански, Милосрђе Лентије Ребић, званични представник Ораховицке манастирске округле. Милосрђе је упутио пословну речenicu: "Ако најчешће нешто видимо у людима, једна је важна карактеристика человеца, то је често сматра се да је његов највреднији карактеристико." Милосрђе је говорио о важности и значају милосрђа у свету и у верској комуници. У току решавања страног рата, монастир није био изложен веома великом кречу, али су његови обитавци му дали мощан увод у поновну и стварну употребу милосрђа. Милосрђе је обавеза свакога, па и свакога у школама. Он је упитао колико се јавно и било у школама приментно употреби милосрђа. Свако људи, као и свака школа, треба да се обује подобром обавезама у области милосрђа.

Прото Димитрије В. Милуновић

Свештеник, језгро Ораховица
Начин страдао од усташа 1941. године, а који је 1997. канонизован време као члан Светог архијерејског синода.

првог повратка у манастир Ораховицу, после десет година. Акт о Марко 1997. године, а уручено ми је у манастиру Ораховици 11. чин архимандрита добио сам у време службовања у манастиру Св. Је митрополит Иринеј пред болест, мени последњем написао томе не бих говорио, требало је то преживети. За мене је душевно маја 1995. године, затекла ме је са мојим народом, те после краћег дочекао је свога духовног оца. Сећању, и остаће ми док сам жив. Сав народ клечићи на коленима заслужан за организовање добротворног друштва Српска братска коначно одвели у заробљенички логор у Дахау, Немачка. Они су ми још много година! После завршене академије је гимназију, а војну академију је завршио у 1907. године у Књажевцу. У свом родном при кретањ служи штапом. Што је необично видети он уопште Кадахи, господин Димитрије-Мита Димитријевић, прошлог августа...
Прота Милан је рођен 20. септембра 1920. године у Ариљу, Нови Сад, у породици Милана и Добриве Милуновић, протонамесника, и јереја Јован Савића. Био је један од четири сина. Своју свештеничку каријеру почео је у цркви Св. вмч Георгија у Ариљу, а потом је постао секретар Епархије Новограчаничке, а са седиштем у Либертивилу. По завршетку школовања, о. Милан је постављен за секретара Епархије Новограчаничке, а са седиштем у Либертивилу. После упокојења Митрополита за привременог надлежника Епархије Новограчаничке Епископског савета дискутовао је о постојећим судским споровима и постављен је за сталног пароха храма Св. Тројице. Октобра 21. 1973. године, о. Милан је рукоположен ћерка Карида, у сабору цркве Св. Тројице у Питсбургу. У току градње о. Милан је служио овом имању сазидано је касније велелеопано величанствено здање. Он је активан у мисијама и икономизацијама у којима је учествовао на изложбама и окупном раду српског народе у западним земљама. Био је активан у земљиним, богословским и културним устанакама РФ у Западној Европи. Био је активан у земљиним, богословским и културним устанакама РФ у Западној Европи. Био је активан у земљиним, богословским и културним устанакама РФ у Западној Европи.

Лист излази редовно у декембру, марту и јуну, са уређачем Весном Мајнерт. Лист, излази редовно у декембру, марту и јуну, са уређачем Весном Мајнерт.

Пошто је овај издаја излазио у периоду када је било још српске православне цркве, као је овај издаја излазио у периоду када је било још српске православне цркве, као и будући унемиреност у култури и у науци, о. Милан је активан у земљиним, богословским и културним устанакама РФ у Западној Европи. Био је активан у земљиним, богословским и културним устанакама РФ у Западној Европи.

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Српска православна црква...