In this Issue:

the Lord Jesus Christ, above all let us forgive one another

announces the glad tidings: “For God so loved the world as it dwelt in darkness and the shadow of death. Knowing of God’s love; love that co-suffers with the fallen Adam “humbled Himself and became obedient to the point of Divine-Child Christ, the Holy Apostle Paul speaks about with love. In approaching the mystery of the Birth of the renew and regenerate His entire creation, and above all, us,

manner, out of the same love, He is born from the Virgin to born for us and for our salvation. Just as God, has become a man. In the words of the angel, we of why God has been incarnated, has been born and astounded. Until that miraculous appearance of the Incarnated Love of God is the greatest and the heaven, glorify and exalt the God-Child Christ, and today in our churches and unceasingly in our celebration of the God-Child Christ let us join the choirs of angels, archangels and all

name Emmanuel.” (Isaiah 7:14) The prophet only Testament had prophesied: “Behold, the virgin shall that God had become incarnate, that he had been astounded. Until that miraculous appearance of the angel in Bethlehem of Judea, who had ever heard that God can become incarnate, that he had been born as man? No one! Only the prophet in the Old Testament had prophesied: “Behold, the virgin shall conceive and bear a Son, and you shall call His name Emmanuel.” (Isaiah 7:14) The prophet only prophecies, but does not give answer to the question of why God has been incarnated, has been born and has become a man. In the words of the angel, we receive the answer He proclaims: Christ the Lord was born for man and for our salvation. Just as God, out of love and love alone, has created everything, and has made man as the crown of everything created, in like manner, out of the same love. He is born from the Virgin to renew and regenerate His entire creation, and above all, us, with love. In approaching the mystery of the Birth of the Divine-Child Christ, the Holy Apostle Paul speaks about divine humility, “self-emptying”, kenosis. God, he writes, “humility of love, of self-emptying up to the point of death, even to death on a cross”. (Philippians 2:8) That is the expance of the limitless and unoutouchable mystery of God, love that co-suffers with the fallen Adam and Eve to the extent first of descending into Bethlehem’s cave and then into the depths of hell. That is the same God’s love which suffered with the fallen human even as it dwelt in darkness and the shadow of death. Knowing this, Saint John the Theologian inspired by the Holy Spirit announces the glad tidings: “For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16)

Today, as we celebrate the Nativity of the God-Man, the Lord Jesus Christ, above all let us forgive one another and let us say brother to brother: “Peace from God! Christ is born!” Let us show that we can be and that we are people of God’s love, people who amid all the temptations of this age can be faithful and honorable. Besides bringing us great joy, Christ brings and gives us that Peace of God which He Himself is. That is why we begin the Christmas celebration with the greeting: “Peace from God! Christ is born!” With this greeting we express our burning desire and our daily need that God’s peace enters into each one of us, but also among God’s children. His inheritance in this world, first as the Light of our life, the Light of the world, the Truth and the Way, and then all else.

In these joyous days of the feast of the Nativity of our Lord Jesus Christ, let us pay special attention to the commandment which God gave to the first man and the first woman in paradise by saying to them: “Be fruitful and multiply; fill the earth and subdue it…” (Genesis 1:28). In this exalted and holy commandment of God the preeminent meaning of the mystery of man as a God-like being is concisely contained – that is, to be a parent and steward of everything that God has created and has entrusted to his care.

Someone might ask, How is this possible? It is possible because each person is a living icon of God, created in the image of God, and God is the Creator, Father and Parent. The commandment to be fruitful and multiply is the first holy commandment given to mankind, because without being fruitful and multiplying there is no reason neither towards God nor towards our neighbor. To be a parent is the greatest gift given to human beings. The spirit of our time in which we live and the “culture” which is being brutally imposed upon us are directed against the dignity of man as parent. As mature and honorable people, as people with holy ancestors and a holy history, let us with the power of our faith and love toward God and people resist this cruelty directed against our people! The best answer to all the unprecedented offers and demands of those who would spoil God’s and natural law is to do the will of God.

By the birth of the God-Child Christ of the Most Virgin Theotokos, motherhood is blessed and in the most perfect way is satisfied. We pray to the Divine-Child Christ that He with His divine love will fill the hearts and souls of all those who harbor intolerance and even hatred towards all that is Serbian and Orthodox. A person or a nation without love – what are they? May love reign instead of hatred! With special fatherly and pastoral love, we today prayerfully remember our brothers and sisters exiled from Kosovo and Metohija, from Dalmatia and the entire Krajina, Bosnia and Herzegovina, who for years now have celebrated Christmas stripped of their rights for a fair share of their property. The Divine-Child Christ was Himself in exile in Egypt, but when the time had been fulfilled and those who sought to destroy him died, He came back to His own country in Nazareth, the land of his fathers and forefathers. We pray to the Divine-Child Christ that He with his mercy and love will return to Kosovo and Metohija his persecuted ones to the land of their fathers and forefathers, and in doing so, that He wipes the tears from their faces and that He comforts them. Likewise, today we prayerfully remember our brothers in suffering and martyrdom in Syria, Egypt, Iraq and other countries throughout the Middle East, where before the eyes of the entire world they have been subjected to spiritual and biological genocide. They are brothers from whom and through whom we have received spiritual culture and respect freedom and the rights of everybody, but let us also know that every misuse of our freedom as a consequence reaps sin, that is death. But we are not created for sin and death, but rather for virtue and eternal life.

In these joyous days we prayerfully remember the suffering of our crucified and out-given Kosovo and Metohija, that cradle of our people’s soul and of our most noble feelings. We pray to the Divine-Child Christ that God’s will be done with our Kosovo and Metohija. The brothers Jugovic and the old Jug Bogdan defended Kosovo and Metohija from the Ottoman Turks in 1389, and the new Jugovic’s, the Lawes. They are Serbian mothers who sacrificed and dedicated themselves in giving birth to sons and daughters for the holy Serbian Kosovo and Metohija for the honorable cross and the golden freedom, have made it free. Our Kosovo and Metohija are dreadful places of existence because the suffering there does not stop and the injustice there should not pass from day to day. Unrest and violence rule Kosovo and Metohija. For decades and centuries now they have been stealing this property, the historic Old Serbia, from our hearts and our beings.

But, brothers and sisters, they are not succeeding in taking it away, for Kosovo and Metohija is more than territory. It is our covenant! We call God’s peace down upon Kosovo and Metohija, peace above all among our brothers Serbs, and peace among all people of good will! To our brothers and sisters in Kosovo and Metohija we send this message: know that you are not alone and not forgotten, with you is our entire Serbia and all its people, all as well as the entire justice-loving world, which is co-suffering and praying with you. Rejoyce and be at peace, unity and love among yourselves and with all people! Above all, in be, in peace, unity and love with our saints and martyrs who with their spiritual struggle have glorified the Lord, and the land has glorified them with the name of Holy.

We wish a happy and blessed Christmas to our brothers and sisters in Dalmatia, Croatia, Slovenia and Lika, Kordun and Baranja, who on this day forty some years ago, are experiencing persecution and suffering because of their name, alphabet and language. The entire freedom and justice-loving world stands in silence and is dumbfounded before the fact that the alphabet, in this case the Cyrillic alphabet of the Holy brothers Cyril and Methodius, is being persecuted. We are especially concerned with the fact that the question of the Cyrillic alphabet is being used as the screen for continued persecution of the Serbian people in Croatia, for the intimidation of Serbs, and the prevention of their return to their homesteads. We pray to the Divine-Child Christ that with His divine love will fill the hearts and souls of all those who harbor intolerance and even hatred towards all that is Serbian and Orthodox. A person or a nation without love – what are they? May love reign instead of hatred! With special fatherly and pastoral love, we today prayerfully remember our brothers and sisters exiled from Kosovo and Metohija, from Dalmatia and the entire Krajina, Bosnia and Herzegovina, who for years now have celebrated Christmas stripped of their rights for a fair share of their property. The Divine-Child Christ was Himself in exile in Egypt, but when the time had been fulfilled and those who sought to destroy him died, He came back to His own country in Nazareth, the land of his fathers and forefathers. We pray to the Divine-Child Christ that He with his mercy and love will return to Kosovo and Metohija his persecuted ones to the land of their fathers and forefathers, and in doing so, that He wipes the tears from their faces and that He comforts them. Likewise, today we prayerfully remember our brothers in suffering and martyrdom in Syria, Egypt, Iraq and other countries throughout the Middle East, where before the eyes of the entire world they have been subjected to spiritual and biological genocide. They are brothers from whom and through whom we have received spiritual culture and
As a Serb – as visitors descended upon Bethlehem this holiday season, they noticed a different look for the Church of the Nativity. Wrapped in scaffolding, the basilica located at the site traditionally regarded as Jesus’ birthplace is undergoing a much-needed facelift after 600 years. Experts say that water is leaking from the rooftop and threatens to cause serious damage to mosaics and other priceless items.

Project manager Afif Tweme said the first stage of the project began in September and addresses the most pressing issues: the rooftop and windows. “The water also has a bad effect on the plastering surfaces, on the mosaics, on the floors, on the frescoes. It could damage any, any historical elements inside the church on any given Sunday the petition, “let us love another, that with all of us.”

The church is one of Christianity’s most important shrines. Standing above the grotto where, according to tradition, Jesus was born, the church attracted more than 2 million visitors last year. But the building, with parts dating back more than 1,500 years, has been neglected for decades.

Both the World Monuments Fund, a U.S.-based non-profit group dedicated to protecting historic sites, and the U.N. cultural agency UNESCO have placed the church on their lists of endangered sites. And a high-tech survey by a consortium of Italian experts in 2011 called for urgent repairs.

The city of Bethlehem is situated in a part of the West Bank where the Palestinians have self-rule. The Western-backed Palestinian Authority has taken the lead and is financing a great portion of the works, said Ziad al-Bandak, an advisor on Christian affairs to Palestinian President Mahmoud Abbas.

He said the government has provided $1 million, while an additional $800,000 is coming from the private sector. The rest is coming from European countries such as France, Hungary, Russia and Greece, contributing to the roughly $3 million in total needed for the first phase, al-Bandak said.

Beyond the painstaking process of preserving a delicate holy site, the work has been complicated by the sensitive relations among the three Christian denominations that share ownership of the church: the Greek Orthodox, Roman Catholic and Armenian.

How these churches use and care for the building is regulated by an agreement, known as the Status Quo, which dates back nearly 2000 years.

The first phase, expected to last one year, is being carried out by “Piacenti,” an Italian company that specializes in the renovation of historic sites. One by one, experts will repair the hundreds of wooden beams in the roof. Company president Giampaolo Piacenti said the rooftop was masterfully restored by Venetian carpenters in 1478. He said the project would be conservative and seek to keep as many original pieces as possible.

Aside from the roof and windows, other elements that will need fixing in the future are the external facade, internal plastering, wall mosaics and paintings and wooden works, said Tweme. If funding is secured, the work could take four to five years, he said.

The church was built in the 4th century by Saint Helena and her son, the Emperor Constantine, over a cave where the Virgin Mary is said to have given birth. What pilgrims mostly see today is the basilica church built by the Byzantine Emperor, Justinian I, who ruled from 527 to 565 AD.

The construction doesn’t include the area that is the main focus of the pilgrimage: the place located under the altar crypt that hosts the 14-pointed silver star marking the spot where, according to Christian tradition, Jesus was born.
An Amazing Underground Serbian Church ‘Down Under’

There are many beautiful and unusual places of worship throughout the world: the monasteries of Meteora in Greece or the ancient cave churches of Cappadocia in modern-day Turkey. But surely among the most unique and amazing, at least in the Serbian Orthodox Church, is the Church of the Holy Prophet Elijah in the South Australian town of Coober Pedy.

Coober Pedy is a small mining community of about 1,800 residents in the Outback desert, known as the Opal Capital of the World for the semi-precious stones found there. The name is aboriginal for “white man in a hole,” a reference to the primeval hole of the area.

Because temperatures in the desert can be sweltering (well above 100 degrees F) in the day and cold at night, many residents have decided to bore their homes into the hillsides, where the temperature remains a constant and comfortable 70 F.

Serbs began to come to Coober Pedy to try their luck in the mines, but the closest Serbian Orthodox parish was in Adelaide, ten hours away by auto. By 1992 there were enough Serbs to form a Serbian Orthodox parish, which was done with the blessing of His Grace Bishop Longin, then Serbian Orthodox bishop of Australia and New Zealand. A parish hall was quickly constructed underground. The church soon followed and was consecrated in 1993.

The church interior measures about 100 feet long, 23 feet high and 18 feet wide. It is some 30 feet below ground. The iconostasis is done in the Romanian style, with icons painted on glass allowing light to shine through from below. The bottom row of the iconostasis features images of rare desert flowers.

Because of the nature of the stone, it cannot be frescoed, only lacquered to preserve it. A New Zealand artist, Norm Aston, donated his services to replicate Byzantine style Orthodox icons on the walls in bas-relief. His Grace Bishop Irinej, present Serbian Orthodox Bishop of Australia and New Zealand, calls the end result “magnificent.”

“The holy altar table is adorned by a large opal mosaic triplet (a layer of clear quartz, a layer of opal mosaic chips, all fused onto a layer of black quartz,” said Bishop Irinej, making it uniquely connected to its location. He went on to say, “In addition to the church, we also have a parish home accommodating those who travel, and a church school. All of these are dug-outs placed into a hillside with a ground level entrance and windows and then a ramp leading into each unit. The air is maintained inside without the need for heating or cooling by strategically placing two air shafts which provide a constant supply of fresh air.”

“The present parish priest is Hieromonk Fr Marko (Jovanovic). The immediate past president, Mr Milomir Belosevic, two years ago planted several hundred trees, providing underground irrigation, literally “making the desert blossom”, cf. Isaiah 35:1, “The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the cressus,” for his love and devotion he was awarded the Order of St Sava in the Second Degree.”

In recent years many Coober Pedy residents have left for other areas, but the church continues to serve both Serbs and Greek Orthodox Christians of the town. Tourism is now the second most important industry in Coober Pedy, and the Serbian Orthodox church complex has also become a popular tourist destination. Open

Some Turkish Churches Get Makeovers — As Mosques

ISTANBUL. Perched on the tip of Istanbul’s historic peninsula, Hagia Sophia - with its spectacular dome, elegant curves and towering minarets - is an iconic sight for millions of tourists visiting the city each year.

But should it be a mosque, a church or a museum? The 1,500-year-old complex overlooking the Bosphorus is at the heart of a bitter dispute over its fate after Turkey’s Prime Minister Recep Tayyip Erdogan’s recent statement that he wants to see it returned as a church, he said.

His comments, though not official policy, have added to concerns over what critics say is the government’s increasing efforts to impose Islamic values on secular Turkish society. And the Byzantine monument could become a political hot potato for Prime Minister Recep Tayyip Erdogan, who is seeking to shore up flagging support among conservative Muslims ahead of elections next year.

Hagia Sophia, which in Greek means “Holy Wisdom,” was built in the sixth century and served as an Orthodox church for centuries — and as the seat of the Patriarchate of Constantinople - before being converted to a mosque by the Ottomans in 1453 following the Turkish conquest of the city.

Mustafa Kemal Ataturk, the founder of the modern Turkish republic, declared it a museum in 1934 and it opened the following year.

We are looking at a sad Hagia Sophia, but hopefully we will see it smiling again soon,” Arinc said earlier this month.

Greece, whose territory was once part of the Ottoman empire and is often at odds with Turkey over religious issues, reacted furiously, saying such comments offended the religious feelings of millions of Christians.

Mihail Vasiliadis, editor-in-chief of Istanbul-based Greek daily Apoypsevomai, said Hagia Sophia is an important symbol for the entire Orthodox Christian community.

“There are some who have been seeing a sad Hagia Sophia for more than 500 years, and they are the ones who want to see it returned as a church,” he said.

Vasiliadis doesn’t think the government, with roots in political Islam, is intent on reviving ill will toward religious minorities, something ethnic Greeks have bitter experience with.

Outbreaks of anti-Greek violence such as the Constantinople massacre of 1821 or the pogrom of 1955 resonate painfully in this community. But Vasiliadis says the move to convert churches into mosques — already underway in the cities of Trabzon and Izmir — is just another example of short-term political thinking. Those churches also bear the name Hagia Sophia.
Some Turkish Churches Get Makeovers

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civilization. This Christmas, thousands of refugees are saddened and crying because of their lost children, parents, relatives and friends. Thousands of them are without roofs above their heads, freezing in cold and deporable shelters and tents. Tens and hundreds of their churches and monasteries are desolate, burned and destroyed.

Metropolitans and nuns, kidnapped and in captivity, fear under uncertainty whether they will be executed or kept alive. And all this has been done to them because of the name of Jesus, in Whom they believe and Whom they confess. The tragic picture of our brothers from the Middle East best witnesses how terrible and awful when their family is burned and destroyed. Tens and thousands of shelters and tents. Tens and thousands of roofs above their heads, freezing in cold and deplorable shelters and tents. Tens and thousands of them are saddened and crying because of their lost children, parents, relatives and friends. Thousands of them are without roofs above their heads, freezing in cold and deporable shelters and tents.

Recent remarks by a Turkish official have rekindled talk that the Hagia Sophia (Church of the Holy Wisdom) may be converted into a mosque. The most famous Byzantine edifice in Istanbul, a UNESCO World Heritage site encompassing the Byzantine and Ottoman treasures of old Istanbul, has never been accepted by the Turkish people... restoring it as a mosque would be akin to reclaiming sovereignty over it, Karacan said. Outside Hagia Sophia, visitors and local residents were divided over the possible conversion of the monument, described by UNESCO as one of the historic quarter’s “unique architectural masterpieces.” “We have plenty of mosques here and many of them are empty. Who will fill all those mosques if it is converted? Tourists will not come here anymore,” said 52-year-old shop owner Fehmi Simsek.

SOTAYA

Sotaya stands for Serbian Orthodox Teachers and Youth Association with the goal of uniting Church schoolteachers, youth and young adults. Internet communities have begun of the above mentioned through Facebook. In this way the teachers, youth and young adults from the east to the West communicate in other communications sharing, for the good of our church in north and south America, as well as getting to know each other and bringing us all closer together.

Internet community for:
Youth (high school age), Young Adults (18-35 years), Church Schoolteachers
Junior SOTAYA - Senior SOTAYA - Teacher SOTAYA

Putting church people together from the diocese of the west coast with the blessing of our bishops

Who is this who? Those who love the church and are active in it.

Who can join? Anyone who is a member of a SOTAYA chapter.

Can anyone join a SOTAYA chapter? All Orthodox Christians are welcome to join in their respective age groups.

How does one become a member of a SOTAYA chapter? Call or email SOTAYA administrators:

1. Teacher SOTAYA - Fr. Bratos (619) 315-226-02 teacherSOTAYA@serborth.org
2. Senior SOTAYA - Fr. Chris 717-939-0251 or csott@st-nicholas-indy.org and our
3. Junior SOTAYA - Fr. Dragon 317-374-3414 or fr.dragon@serborth.org

Why is this important? Sharing experiences, learning one from another, supporting one another, becoming a greater and closer community.

Form chapters in your parishes as soon as possible - you will live the fellowship – it will be very helpful.
Orthodox US Armed Forces Chaplaincy celebrates 70th Anniversary

Syosset, NY (OCA)—December 2013 marks the 70th anniversary of the establishment of the Orthodox Christian Military Chaplaincy to serve the spiritual needs of Orthodox personnel in the United States Armed Forces.

At the time of America’s entry into World War II, there were no Orthodox Chaplains in the US Armed Forces. Father Vladimir Borichevsky became the first Orthodox priest to enter the US Armed Forces in December 1943. By then, America had been at war for a year, and Father Borichevsky had not one, nor two, nor three, but just one, one all-American chaplain.

In May 1944, Father Vladimir was joined by Father Alexander Seniavsky in the Navy. Then, in December 1944, Father Nicholas Kryluk and Basil Stroyn joined the chaplaincy of the youngest branch of service, the US Air Force. For the rest of the war, the only chaplains were initially assigned to stateside training commands, though Father Vladimir was present during the battle of Saipan.

All four priests were discharged from active duty after V-J Day, leaving the chaplaincy devoid of an Orthodox presence until the Korean War, when Father Seniavsky reentered the Navy. It was also during this next chapter that Father Nicholas Kryluk and Basil Stroyn joined the chaplaincy of the youngest branch of service, the US Air Force. For the rest of the war, the only chaplains were initially assigned to stateside training commands, though Father Vladimir was present during the battle of Saipan.

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Our View

The Path of Orthodoxy

January 2014

On January 7th (December 25th on Julian calendar) we celebrate:

The Nativity of Our Lord, God and Savior Jesus Christ

But when the fullness of the time had come, God sent forth His Son (Galatians 4:4) to save the human race. And when nine months were fulfilled from the Annunciation, when the Archangel Gabriel had appeared to the Most-holy Virgin in Nazareth, saying, Rejoice, thou that art highly favored, ... behold, thou shalt conceive in thy womb, and bring forth a Son (Luke 1:25, 31), at that time there went forth a decree from Caesar Augustus that all the people of the Roman Empire should be taxed. In accordance with this decree, everyone had to go to his own town and be registered. That is why the righteous Joseph came with the Most-holy Virgin to Bethlehem, the city of David, for they were both of the royal lineage of David. Since many people descended on this small town for the census, Joseph and Mary were unable to find lodging in any house, and they sought shelter in a cave which shepherds used as a shephird’s fold. In this cave-on the night between Saturday and Sunday, on the 25th of December, the Most-holy Virgin gave birth to the Savior of the world, the Lord Jesus Christ. Giving birth to Him without pain just as He was conceived without sin by the Holy Spirit and not by man, she herself wrapped Him in swaddling clothes, worshiped Him as God, and laid Him in a manger. Then the righteous Joseph drew near and worshiped Him as the Divine Fruit of the Virgin’s womb. Then the shepherds came in from the fields, directed by an angel of God, and worshiped Him as the Messiah and Savior. The shepherds heard a multitude of God’s angels singing: Glory to God in the highest, and on earth peace, good will toward men (Luke 2:14).

At that time three wise men arrived from the east, led by a wondrous star, bearing their gifts: gold, frankincense and myrrh. They worshiped Him as the King of kings, and offered Him their gifts (Matthew 2:2). Thus the entered the world He Whose coming was foretold by the prophets, and Who was born in the same manner in which it had been prophesied: of a Most-holy Virgin, in the town of Bethlehem, of the lineage of David according to the flesh, at the time when there was no king in Jerusalem of the lineage of Judah, but rather when Herod, a foreigner, was reigning.

After many types and prefigurations, messengers and heralds, prophets and righteous men, wise men and kings, finally He appeared, the Lord of the world and King of kings, to perform the work of the salvation of mankind, which could not be performed by His servants. To Him be eternal glory and praise! Amen.

From Lives of Saints from the Prologue of Ohrid

Did you know...

1. The Lord Jesus Christ was born in Bethlehem.
2. Bethlehem means city of bread.
3. The Lord was first worshipped by shepherds and wise men (the simplest and the wisest of this world).
4. The wise men were kings of certain smaller regions or individual towns in Persia, Arabia and Egypt.
5. The wise men were erudite in the knowledge of astronomy.
6. The star appeared to the wise men nine months before the birth of the Lord Jesus, i.e., at the time of His conception by the Most-holy Theotokos.
7. The wise men spent nine months studying the star and ultimately decided to follow it until it brought them to Bethlehem.
8. They arrived in Bethlehem shortly after the birth of our Lord and Savior Jesus Christ.
9. The names of the wise men were: Melchior - he was old, with long white hair and beard. He offered the Lord the gift of gold. The second was called Caspar, of ruddy face, young and beardless. He offered the Lord the gift of frankincense. The third was called Balthasar, of dark complexion and a very heavy beard. He offered the Lord the gift of myrrh.
10. After the wise men died their bodies were taken to Constantinople, from Constantinople to Milan and to Cologne.
11. These three wise men were representatives of the three main races of men that descended from Noah’s three sons: Shem, Ham and Japheth. The Persian represented the Japhethites, the Arabians represented the Semites, and the Egyptian represented the Hamites. Thus it can be said that, through these three, the whole human race worshipped the Incarnate Lord and God.

Homily on the birth of the Lord, the Son of God

The only-begotten Son of God, brethren, begotten in eternity of the Father without a mother, was born in time of a mother without a father. That first begetting is an unfathomable mystery of the Holy Trinity in eternity, and the second is the unfathomable mystery of God’s power and love for mankind in time. The greatest mystery in time corresponds to the greatest mystery in eternity. Without entering into this greatest mystery with the small taper of our understanding, let us be content, brethren, with the knowledge that our salvation had its origin neither from man or from earth, but from the greatest heights of the divine invisible world. So great is God’s mercy, and so great is the dignity of man, that the Son of God Himself came down from eternity into time, from heaven to earth, from the throne of glory to the shepherd’s cave, solely to save mankind, to cleanse men from sin and to return them to Paradise.

I came forth from the Father, and am come into the world

(John 16:28).

Homily on the righteous Joseph

One must fear God more than men, and one must obey God more than men. This is the lesson from the life of the Righteous Joseph, the kinsman and guardian of the Holy Virgin Mary. He lived at the time of the juncture between the Law and grace, and was faithful to the Law until grace appeared; then, when the new grace of God appeared, he became faithful to grace. Obedient to the letter of the Law, he wanted to put the Holy Virgin away when she conceived the Savior of the world in her most pure body.

But when an angel of God announced to him that Mary had conceived of the Holy Spirit (Matthew 1:20), he abandoned his intention and did not put her away, but did as the angel of the Lord had bidden him. He did not reason for himself, but obeyed the will of God. Therefore, God made him worthy of great glory, both on earth and in heaven. Quietly and secretly he served God, and God glorified him openly. Not only was he made worthy of the Kingdom of God but also his sons and daughters were.

What father would want anything more than that his son would be an apostle of Christ? And Joseph had two sons who were apostles. Thus, God glorifies those who fear Him and obey Him.

O great Lord, God of the righteous Joseph, help us sinners also to love Thy righteousness and to fear only Thee. To Thee be glory and praise forever. Amen.
On January 27th (January 14th on Julian calendar) we commemorate:

Saint Sava, Archbishop of the Serbs

St. Sava was born in 1169 A.D. He was the son of Stephen (Stefan) Nemanja the Grand Zupan of the Serbs. As a young man, Sava yearned for the spiritual life for which the Holy Mountain (Mt. Athos) where he was tonsured a monk and with rare zeal lived according to the ascetical rule. Stefan Nemanja followed the example of his son and came to the Holy Mountain where he was tonsured a monk and died as Simeon, the monk. Sava obtained the independence of the Serbian Church from the [Byzantine] emperor and patriarch and became the first Archbishop of the Serbs. Together with his father, he built the Monastery Hilendar and, after that, many other monasteries, churches and schools throughout the Serbian lands. On two occasions, he made a pilgrimage to the sacred places in the Holy Land. He restored peace between his two brothers who were estranged because of a struggle for power.

He restored peace between the Serbs and their neighbors. In establishing the Serbian Church, he was, through that, establishing the Serbian State and culture. He instilled peace between all the Balkan peoples and worked for the benefit of all for which he was loved and respected by all the Balkan peoples.

To the Serbian people he gave a Christian soul that did not perish with the collapse of the Serbian State. Sava died in Tarnovo, Bulgaria, during the reign of Emperor Asen, having become ill following the Divine Liturgy on the Feast of the Epiphany on January 15, 1238 A.D. King Vazislav translated his body to the Milesevo Monastery from which Sinan Pasha removed it and burned it on Vracar in Belgrade, April 27, 1566 A.D.

From Lives of Saints from the Prologue of Ohrid
Српска Православна Црква својој духовној долиди о Божићу 2013. године

По молитви Божијих православних Архијереја, Митрополит Митроналкарловачки и Патријарх Ривич, свих Архијереја Српске Православне Цркве и наше свете Цркве: Благодат, милост и мир од Бога Оца, и Господа наша Исуса Христа, и Духа Светога, уз радосни божићни поздрав.

Мир Божији! Христос роди!

Њељак је важан радионица коју ће бити свећу народу. Јер вам ће њи дана рад и Спас, који је Христос Господ носио (Лк. 2,10-11).

Овим речима, браћо и сестре и драга децо духовна, са свим Архијерејима Српске Православне Цркве – свештенству, монаштву и свим синовима и кћерима, његова светост Патријарх српски г. Иринеј и Престолонаследник Александар, постановићем и уз радосни божићни поздрав, представићем си своју пламену жељу и насушну потребу да се што нам доноси радост велику, Христос нам доноси и даје изузетне устроје овога века може бити веран и чистан. Осим бити и да јесмо народ љубави Божје, народ који у свим испитима и испиту овог века може бити веран и чистан. Осим бити и да јесмо народ љубави Божје, народ који у свим испитима и испиту овог века може бити веран и чистан.

Свакога сутра пре свега опростимо једни другима и кажимо брат "Извини," а љубимо брат "Стакни," јер би свакога, како каже св. Јован Златоуст, испрепонео и испорицало пастирство у Витлејему Јудејском, би је узвишени смисао и тајна човека као боголиког бића – да у рају дао првом човеку и првој жени рекавши им: "Рађајте Христа, обратимо посебну пажњу на заповест коју је Бог још пре које властито место, но и у свим радовима и друштвеним обавезама, који Црква очекује од мене, као и наш народ.

Тајно је радост велика, коју ће зачети, и уз радосни божићни поздрав: "Јављам вам радост велику Евом до те мере да се најпре спушта у пећину витлејемску, а потом и до ада преисподњег. То је иста љубав Божја која је себе и био послушан до смрти, и то до смрти на крсту" (Мф. 28,5). Божић је узвишени смисао и тајна човека као боголиког бића – да у рају дао првом човеку и првој жени рекавши им: "Рађајте Христа, обратимо посебну пажњу на заповест коју је Бог још пре које властито место, но и у свим радовима и друштвеним обавезама, који Црква очекује од мене, као и наш народ.

Захваљујући на високом признатку. Његова светост Патријарх српски г. Иринеј, уз радосни божићни поздрав, представићем си своју пламену жељу и насушну потребу да се што нам доноси радост велику, Христос нам доноси и даје изузетне испитима овог века може бити веран и чистан. Осим бити и да јесмо народ љубави Божје, народ који у свим испитима и испиту овог века може бити веран и чистан.

Иако обузети страхом великим због појављивања анђела упокоио је бољим уз радосни божићни поздрав: "Јављам вам радост велику Евом до те мере да се најпре спушта у пећину витлејемску, а потом и до ада преисподњег. То је иста љубав Божја која је себе и био послушан до смрти, и то до смрти на крсту" (Мф. 28,5). Божић је узвишени смисао и тајна човека као боголиког бића – да у рају дао првом човеку и првој жени рекавши им: "Рађајте Христа, обратимо посебну пажњу на заповест коју је Бог још пре које властито место, но и у свим радовима и друштвеним обавезама, који Црква очекује од мене, као и наш народ.

Важно је да увек, а и посебно ових горњих речи светог Златоуста, којима објашњава рађање Сина свога Јединороднога дао, да нико ко верује у њега не зове обличје слуге, и изгледом се нађе као човек; унизио се и радио, и да је себе и био послушан до смрти, и то до смрти на крсту", упокоио је бољим уз радосни божићни поздрав: "Јављам вам радост велику Евом до те мере да се најпре спушта у пећину витлејемску, а потом и до ада преисподњег. То је иста љубав Божја која је себе и био послушан до смрти, и то до смрти на крсту" (Мф. 28,5). Божић је узвишени смисао и тајна човека као боголиког бића – да у рају дао првом човеку и првој жени рекавши им: "Рађајте Христа, обратимо посебну пажњу на заповест коју је Бог још пре које властито место, но и у свим радовима и друштвеним обавезама, који Црква очекује од мене, као и наш народ.

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Света архијерејска Литургија у Чикагу

Његово Високоцрквеноосветљеништво Архимандрит Црквено-школског дејства Митрополит црквено-школског дејства епископ Ћео Олги Ивановић из Чикага, родена у породици Гвозденовића помоћ Епархији буеносаиреској и јужно-централноамеричкој чији је Петра Другог Петровића Његоша. Симеона Мироточивог и 200-годишњице рођења Митрополита је одржао предавање на тему 900-годишњице рођења Светог новограчанчано-средњезападноамеричким г. Лонгин и буеносаирејском г. Амфилохије служио је у недељу, 8. децембра болесне, васкрсавао мртве. О томе смо проповједао, чинио чудеса, исјељивао силом Духа Светога, изишао у свијет, природу од Пресвете Дјеве Богородице спасења. Све што је учинио ради нас и изграђено. То је темељ на коме је Господ природа. То је темељ на коме је све значајно, јер оваплоћењем Христовим, Васкрсењу, али и Божић је од великог Царство за које се припремамо. Према пуноћи царства небеског, које ће да га предокусимо, да бисмо душе своје припремајући се за празнике, тиме се, природна, радујемо великом празнику Божићу, Рођењу Добротворни прилози сакупљени на банкету биће упућени као Архипастирска бесједа Светог Божић је изузетан празник, ми Унапријед се, драга браћо и сестре, Никусићу Острошког Радичевићу continued on p. 10

Прота Стеван Стеванов

Пола века у служби Богу и српском роду

Писао ових редова је почаствован позивом да учествујем у прослави поделотворданих свештенички службени и честодостојанствених парохијских служби у парохији Св. Илије у Аликвипи, према Стевану Стеванову. Другострука прослава је одржана у сабранству Цркве Св. Илије у Аликвипи.

Прота Стеван Стеванов

Слапов обред у чест пановина Св. Апостола Проте богословски славослов и у чеда присутни Епископ новоградички Никола и чеда Митрополита јужно-централноамеричког Максима, као и чланова Црквеног савјета често Митрополиту индијан. Претходног дана, пановнима епископи су, у присутству и Епископа кафанског Георгија, одржале срђевић епископског српске православне цркве у Северној и Јужној Америци у Епископији Новограчаничкој-Средњезападноамеричкој-Буеносаиреској и јужно-централноамеричкој, а онда је Митрополит одржавао галерију "Свети" у чеда Светог Илије у Аликвипи.

Прота Стеван Стеванов

Continued on p. 10
The Path of Orthodoxy

January 2014

Hramovna slava u Indijansopolisu


In English: A wonderful celebration of the patron saint of the St. Nicholas Serbian Orthodox Church was held in the Indianapolis parish. Our Bishop, His Grace Longin, arrived Saturday and spent part of the evening with our cantors (as in the past) at the Priest home - singing, talking and sharing stories.

Prota Stevan Stupanov

Prota Stevan i protinica Ana sa svečenichom: oca školskog koljena oca Stupana: stoje brada svečenich, ученици на свечени саборu Fr. Stevan and Protiva Apar with the priests, seated are schoolmates of Fr. Stevan's and standing are clergy who took part in celebration

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Епископ Фотије: Беседа о талантима

“Да се според свога подату Тобићићу. Судићу, мирели, народи, ми споредимо се...”

Владаља Богорад, Епископ Фотије

“Епископу Фотије, који је архиепископ Француске, ортодоксних хришћана, поговорио је светоносни митрополит Иларион о проблемима у јединству и саставу ортодоксних цркава у свету.”

Из истока и из запада, из југа и из севера, из свих страна света, нису само хришћанске цркве, већ и светска култура у сваком случају својим провокационим творбама ставља под супоредство све више богословске и духовне вредности. На пример, британски ученик Айн штајнхаузен, као и многи други, преносе своје искуство из западне културе у ортодоксну цркву, док многи југословенски емиграни, као Светеца Стевана или косовски манастири, донису своје искуство из истока. Иако су у сваком случају различите и непоједине, овај самом деловање је лако описати као један тип врсте миграције, која у сваком случају узима своје искуство из свих страна света и вође своју културу у ортодоксну цркву. Народи, ми споредимо се, “народи, ми споредимо се...”
Богомладенцу Христу да буде воља Божја најплеменитијих осећања. Молимо се колевке наше народне душе и наших грех и смрт већ за врлину и живот вечни. комодитет и немарност према своме спасењу се и на најсавршенији начин се освећује Пресвете Дјеве Богородице благосиља које се врши над нашим народом! Најбољи према Богу и роду, одупримо се насиљу и светле историје, снагом вере и љубави у којем живимо и "култура" која нам се без рађања и множења нема љубави нити света заповест дата роду људском. Јер, заповест рађајте се и множите се прва је слика Божја, саздан по лику Божјем, а Бог Могуће је из разлога што је човек жива Богомладенац је и Сâм прогнаник у Египту, повратак и на своју имовину. Богомладенац се брутално прогони једно писмо, у овом стоји нем и запањен пред чињеницом да слободољубиви и правдољубиви свет и у Банији, који поново доживљавају, као параван за наставак прогона српског и свој нашој браћи и сестрама у Далмацији, Својом славом и благодаћу!

Монастир Епископ Крка године се залаже за отварање овог светог храма као мери надају да ће њихове молбе бити услишене и важи како за хришћане, тако и за муслимане будући да се овде не могу молити. Та чињеница анционалисти настоје да подсете на ту прошлост. У оквиру промене менталитета постају слободно и правдољубиви свети и одвраћање истих од повратка на њихова крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у неусловним случајевима раздвајају стотине хиљада сродника и пријатеља. Хиљаде њих је без крова над главом, смрзнутих у

Истовремено, пошто се Дан народних бранира десетак дана изгубљене земље ове српске заједнице и ове српске народности на подручју које је био непокретан од времена коштања и страдања Србије и Хрватску, изнад амоблацких споразума подржавања и непријатељског и изгревалац снага и у држави се ломи њено своје претпоставља политику и етнофилетизам. Етнофилетистички раскол је највећа угроза и доведе у питање. Сви они који из

Света Софија, Солна и Босна


to God everyone as much as one could... The essence of the story is that we have to...