North American Hierarchs Meet in NY

New York, May 26–28—Hierarchs representing all the canonical Orthodox jurisdictions present in North America met together here May 26-28. The meeting was one of a series of regional meetings bringing together Orthodox hierarchs in various areas of the world for consultation on ways to foster greater unity and cooperation and to study ways to overcome the jurisdictional confusion sometimes found in the Orthodox Church outside of traditionally Orthodox countries. Similar events are being held in western Europe, South America and Australia. These regional Episcopate Assemblies are the result of decisions reached last year by a consultation of representatives of all the autocephalous sister Orthodox Churches.

A total of 55 of the 66 Orthodox hierarchs present in North America participated in the New York Episcopate Assembly. Present at this Assembly from the Serbian Orthodox Church were His Eminence Metropolitan Christopher and His Grace Bishop Dr. Maxim. At the conclusion of the Assembly the hierarchs issued the following message:

We glorify the name of the Triune God for gathering us at this first Episcopate Assembly of this region in New York City on May 26-28, 2010 in response to the decisions of the Fourth Pre-Conciliar Pan-Orthodox Conference held at the Orthodox Center of the Ecumenical Patriarchate in Chambesy, Switzerland, from June 6-12, 2009, at the invitation of His All Holiness Ecumenical Patriarch Bartholomew. Gathered together in the joy of the Feast of Pentecost, we humbly recognize our calling, in our unworthiness, to serve as instruments and disciples of the Paraclete, who "holds together the whole institution of the Church" (Hymn of Vespers of Pentecost).

North American Hierarchs Meet in NY

The first Sunday after Pentecost is All Saints Sunday, and the concluding Gospel reading is from St. Matthew chapter 10, where Jesus called His first disciples. His disciples would witness to His teaching and continue to spread the faith after His resurrection; and on Sunday, May 30, 2010 this same faith and teaching continued in Kernersville, North Carolina with the consecration of St. Basil of Ostrog Serbian Orthodox Church. Our community’s faith in the face of continuous struggles has culminated in this wonderful event for many Orthodox faithful in the surrounding area of North Carolina.

The celebration began in typical Orthodox tradition on Saturday evening, the beginning of our liturgical day, with the celebration of Vespers and the service of Akthiakia, followed by Matins. We were blessed to have leading our services His Eminence Metropolitan Christopher of Libertyville-Chicago, and His Grace Bishop Dr. Maxim of Western America. Fr. Dragan Zaric, our parish priest, was joined by visiting clergy, V. Rev. Stavropoi Jovan Todorcevic, Clearwater, Florida; V. Rev. Stavrophor Dragan Filipovic, Canton Ohio; V. Rev. Dr. Rodney Torbic, Carmichaels, Pennsylvania; V. Rev. Alexander Vlajkovic, Boston Massachusetts; V. Rev. Djokan Matrostovic, New York; Protomonahnik Milovan Katanic, Hermitage Pennsylvania; Fr. Savo Majstorovic, Banat, Serbia; Fr. Ljubisa Brnjac, Orlando, Florida; Fr. Stamen Kovaci, Jacksonsville, Florida; Fr. Christopher Foley, OCA High Point, North Carolina; Fr. Thomas Newland, Greensboro, North Carolina; Fr. Thomas Guerry, GOA Winston-Salem, North Carolina; Deacon Draganoslov Kosic, the Diocesan Secretary and Deacon Gavrilov Milikovic, Raleigh, North Carolina.

Consecration of St. Basil of Ostrog Serbian Church in North Carolina

We are grateful for the gift of the doctrinal and liturgical unity that we already share, and we are inspired by our lead—continued on p. 4

His Grace Bishop Maxim’s Commentary is featured on p. 4
For twelve consecutive years the St. George Serbian Orthodox Church community has held a dinner and program in remembrance of Vidovdan. The martyrdom and Christian witness to the date of Kosovo is not only a political monument, but a religious and cultural one. In this way, it is an impressive event and a symbol of the resistance of Christian society against the forces of evil that would destroy it.

Vidovdan Remembrance in Carmichaels

Pristina, June 21—Experts are divided on the latest monument to join Pristina Municipal- ity’s ‘demolition list.’

The strange monument to ‘Brotherhood and Unity’ is made by a faith-based, religious organization. The monument is a sign of the Christian society against the forces of evil that would destroy it.

Brotherhood and Unity Monument to be demolished in Pristina

Pristina, June 21—Experts are divided on the latest monument to join Pristina Municipal- ity’s ‘demolition list.’

The strange monument to ‘Brotherhood and Unity’ is made by a faith-based, religious organization. The monument is a sign of the Christian society against the forces of evil that would destroy it.
The Life of St. Simeon of Dajbabe

On April 29th, 2010, the Holy Assembly of Bishops of the Serbian Orthodox Church unanimously adopted the recommendations of the responsible diocesan bishops and added to the diptychs of the saints of the Orthodox Church the names of Archimandrite Justin Popovic spiritual father of the Cheljte Monastery near Vjelevo of blessed memory (1894-1979), hereafter known as our Venerable Father Justin of Cheljte, and Simeon Popovic, abbot of the Dajbabe Monastery near Podgorica (1854-1941), hereafter known as our Venerable Father Simeon of Dajbabe.

The liturgical consecration of our Venerable Father Simeon will be celebrated on March 19 on the old calendar (April 1 of the new calendar).

The festal glorification of these newly-canonicalized God-pleasing ones took place at the Holy Hierarchical Liturgy of the Holy Assembly of Bishops on May 2nd, at St. Sava Church on Wracar in Belgrade.

St. Simeon of Dajbabe was born in Cetinje, Montenegro on December 19, 1854, the only child of Vaso and Stana (nee Martinovic) Popovic. His baptismal name was Savo. Soon after his birth his parents separated, and his father soon died. His mother left Savo with his paternal grandparents, moved away and remarried.

He completed his four years of primary education at the school in Cetinje, where he was known as a good student, but lively and somewhat mischievous. He did all the hard peasant work of a farm boy at home, but he also took joy in hearing the church bells ring and in attending the services, especially in the monastery. Much later he would say that he finally came to understand that people have a natural ability and desire to draw near to God and take joy in His presence.

So he grew into a strapping young man. Savo had a great desire to continue his education, but his grandfather wanted him to remain on the farm and marry. Some of his educated relatives helped him study Russian and French, and he obtained a Bible and a handbook of dogmatics in Russian. His faith and interest in the Church grew through his study of the Bible. But his desire to continue his education was put off as he was called to take part in the wars of Montenegrin liberation against the Turks in 1875-78.

After the war, Savo’s uncle was able to make arrangements for Savo to study in Kiev with the help of European sects. In both of these places he worshipped at the Russian churches, where he met other young men from Russia, Bulgaria, and Greece. He would later say that “Orthodoxy connects all nations into one brotherhood.”

Again returning to Cetinje, Savo decided to become a monk. This decision greatly saddened his grandfather, who had hoped his grandson would inherit and work his farm. With the blessing of his local bishop Metropolitan Mitrophan, he again traveled to Kiev and went to the famous Great Lavra of the Kiev Caves, where he received the monastic tonsure and the monastic name Simeon on the feast of the Three Hierarchs, 1888. Within a few days he was ordained as a hierodeacon and then a hieromonk by the dean of the Theological Academy, Bishop Sylvester.

Father Simeon soon returned to Montenegro, where he was assigned to the monastery of St. Nicholas at Vranjina. In the fall of 1889 he was transferred to Monastery Ostrog, where he began teaching at the first monastic school in Montenegro. He was to stay in Ostrog for six years. In 1891 he visited the monasteries of Mount Athos, spending considerable time at Hilendar. He also had the opportunity to visit the Holy Land on pilgrimage.

In response to a miraculous dream given to one of his students, in which Fr. Simeon was seen in an underground church near the village of Dajbabe, Savo obtained permission to go to Dajbabe in the summer of 1896. He was to remain there for the rest of his life.

In Dajbabe he found an underground cavern in the form of a cross which, in accordance with the miraculous vision, he began to form into a church. He often called this church the “underground palace of the holy dwelling.” The church follows the natural contours of the cave, with the beautiful Shadeland property, composed of nearly 1400 acres of rolling fields and woodland

As this day is the final day of the church camp season at Shadeland, the campers of Folklore week will present a polished program of Serbian song and dance. This is always a pleasant. The picnic will continue with Serbian food and music into the evening.

All this will take place at the beautiful Shadeland property, composed of nearly 1400 acres of rolling fields and woodland.
North American Hierarchs Meet

On the Work of the First Episcopal Assembly of Orthodox Bishops of North America

Recently a historic event took place in New York; a pan-Orthodox Pre-Conciliar Pan-Orthodox confer-
ence held June 6-12, 2009 in the Orthodox center of the Ecumenical Patriarchate in Cham-béry, Switzerland, and at the invita-
tion of Archbishop Demetrios of the Greek Archdiocese of North and Central America, the first Assembly of canonical Orthodox Hierarchs of North and Central America was held in New York May 26-28, 2010. Of sixty-six hierarchs of this region, fifty-five were present at this historic gathering.

As Orthodox Hierarchs in this blessed land, we are thankful to almighty God for the opportunity to participate in this historic event because of prior commitments. It needs to be said that the entire gather-
ing was held in a spirit of understanding and brotherly love, in the joy of the Pentecost, and in the expectation of the diaspora” went on in a spirit of understand-
ing, while Archbishop Demetrios wisely and capably led the gathering.

Along with this the participants emphatically called to mind the contributions of the Primates and representatives of the Orthodox autocephalous Churches gathered at the Ecumenical Patriarchate from October 10 to 12, 2008 to confirm their “unswerv-
ing position and obligation to safeguard the unity of the Orthodox Church” (Chambery Rules of Operation, Article 5.1a). A slightly different view was presented by Antiochian Metropolitan Philip, who questioned the wisdom of jurisdictional considerations by the autocephalous Churches which are, as he stated, over seven thousand miles away and do not have any ties with the “new world”.

This was an isolated opinion. If there was an opinion that it is only necessary to follow the Primates of the autocephalous churches, or called “Mother Churches”, in spirit rather than in letter, Archbishop Demetrios gave a witty answer: “This would test the distinct American sentiment for independence and democracy.” Through this exchange of opin-
ions the participants came to the conclusion that the relatively “young” American Ortho-
doxo has a need for guidance and help from the “mother Churches” of the Old World, Middle East, Bosphorus and Balkan. There is the need for both dependence and a certain independence in making decisions.

During this gathering, and in confor-
mity with the rules for regional Episcopal Assemblies brought forth during the Fourth Pan-Orthodox pre-conciliar conference, the following were established: A registry of canonical bishops (Article 6.1); a committee to decide the canonical status of local commu-
nities in a region which cannot be con-
nect with (have no reference to) any of the Holy autocephalous Churches (Article 6.2); A registry of canonical clergy (Article 6.3); committees that will undertake the work of the Assembly in addressing liturgical, pastoral, financial, educational, ecumenical and legal questions (Articles 11 and 12); a committee to plan the organization of the Orthodox in this region on a canonical basis (Article 5.1). In addition to the above, it was agreed upon that the Assembly establish and maintain a directory of all canonical congregations in our region.

A decision was also reached regarding the question of SCOBA. This Episcopal Assem-
y understands itself as the heir of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), and it has taken over all SCOBA agencies, dialogues and other services. Interestingly, the ques-
tion of membership in the district councils of the OCA (the Orthodox Church in America, formerly the Russian Metropolia) is not discussed, but it has become clear that its “autocephaly” (given by a unilateral declaration of independence of the Moscow Patriarchate) is understood only as autonomy. Even though the OCA’s autocephaly is not recognized by most of the Orthodox Churches (including the Serbian Patriarchate), the fact is that her hierarchs at the Assembly enjoyed the right of the Assembly to elect him in the order of seating at the Assembly followed the Dipuchs (the established order of prece-
dence: Zagreb, Ecumenical Patriarchate, autocephalous and auto-kephalous Churches), so that the bishops of the OCA came after the Serbian Patriarchate (the auto-kephalous of Georgian church was not present at this gathering).

Recently a formal petition of the Hierarchs who have jurisdiction in Canada, the Assem-
by will send to the Ecumenical Patriarchate, in accordance with the procedure (Article 13), a petition that the current region of North and Central America be divided into two separate regions; North and Central America, and Canada. In addition, upon petition of the Hierarchs who have jurisdiction in Mexico and Central America, the Assembly will similarly recommend that Mexico and Central America join the regional Assembly for South America, as the Serbian Metropolitan Mitrophan, who has jurisdiction in both those regions, would become a member of both those Episcopal Conferences, and the Can-
adian Bishop Georgije, on the other hand, will be a member of the Canadian Episcopal Assembly, as he has no jurisdiction outside Canada.

In open discussions, one could hear opinions on various subjects: the future of the Orthodox “unswerv-

ing” (unswerving) conviction of the Orthodox Church to advance actions that facilitate canoni-
ization and motivation. The use of the English language in services was also discussed, especially the focused on the variations in usage of the personal pronoun when directly referring to God.

The question of the boundaries and limits of participation in theological dialogue with heterodox and non-Christians was raised, and in the discussion which followed the answer was crystallized: the Orthodox Church, not being afraid of dialogue because it has Truth, enters into such discussions with the deepest respect and readiness to accept the Truth, for in keeping with the Orthodox Tradition and active ecumenical engagement are not incompatible with each other, but rather ones complement the others. The Serbian Orthodox Church views this regional Episcopal Assembly as some-
...
Deanery Education Meetings held in East

As has been the practice for many years in the Eastern American Diocese, clergy and church school-teachers met on a number of occasions over the weeks to review educational programs and work in each parish, to exchange information, and to be edified with a presentation on a related subject. The meetings are held each year with the blessing, encouragement and active participation of His Grace Bishop Dr. Mitrophan of Eastern America, and are organized by Diocesan Christian Education Director V. Rev. Dr. Rodney Torbic.

The meeting for the St. Petersburg Deanery was covered in a previous issue of the Path. Following are brief synopses of the recent meeting:

Cleveland Deanery

The Twenty-Third Annual Cleveland Deanery Meeting on Christian Education was held at St. Archangel Michael Serbian Orthodox Church in Akron, Ohio on June 5, 2010. The Holy Priest was Protopresbyter Dragomir Tuba. The designated speaker was Protopresbyter Mihajlo Martic of St. Sava in Scranton. Deanery representatives were present from the Cleveland Deanery, which consists of the Ohio parishes in Akron (St. Archangel Michael and St. Demetrius), Canton, Cincinnati (St. Sava–Parma, St. Sava–Broadview Heights), Columbus, Lorain,Norwalk, Warren and Youngstown (Holy Trinity–Laird Street, Holy Trinity–Raccoon Road), together with St. George Church in Hermitage, Pennsylvania and St. Stephen Church in Lackawanna, New York.

Host priest Father Dragomir Tuba warmly welcomed the participants and Dean Father Janko Rajlich addressed the group with a presentation which included his thoughts on Christian education. Also participating in the meeting were Archimandrite Leonija (Alovanja), Very Reverend Vezin Zijovic Jakovljevic, Protonomast Milan Kostic Katanic, Reverend Father Jovan Kostic, Reverend Father Dragomir Gormanic, Stephen Djurich and Mile Andjelkovic. Protonomast Kristina Tuba and St. Archangel Michael Parish Executive Board and Kolo President Anita Ondrejka worked hard for the benefit of the meeting.

The hospitality of the parish was greatly appreciated. Their host priest Father Dragomir Tuba and St. Archangel Michael Parish Executive Board and Kolo President Anita Ondrejka worked hard for the benefit of the meeting. Father Milojub emphasized the importance of parents, teacher and clergy being examples in word, thought and deed. He also stressed parental instruction begins with early childhood and is to continue without ceasing including always bringing the child to church. Parish reports were presented and provided an overview of the Christian education throughout the Deanery. The Annual Deanery meetings provide clergy and church school-teachers an opportunity to gather with the presence of the Diocesan Bishop and focus exclusively on Christian education interests.

Pittsburgh Deanery

The Twenty-Third Annual Pittsburgh Deanery Meeting was held at St. Sava Serbian Orthodox Church in McKeesport, Pennsylvania on June 12. The designated speaker for the meeting was Protonomast Milan Kostic Katanic.

The Pittsburgh Deanery consists of parishes in Aliquippa, Canonsburg, Johnstown, McKeesport, Midland, Monroeville, Pittsburgh, and Youngwood Pennsylvania, together with Holy Resurrection Church in Steubenville, Ohio and Holy Trinity Mission Parish in Fairmont, West. Host Priest Father Stevo Rocknage warmly welcomed the meeting participants. Father Milovan Katanic spoke on the topic: "Church School and Its Place in the Orthodox Tradition." Father Katanic gave a historical perspective which included drawing from several different sources including the writing of Very Reverend Dr. Milan Popovic, a former priest of the St. Sava Church in which the meeting was being held. In his presentation, Father Katanic made it clear: "It is the Church and the divine services of the Church, of which the Divine Liturgy is the crowning point, from which we receive our salvation. Subsequently, in educating both children and adults our main concern is teaching them that which is of a benefit for their salvation."

Participants in the meeting in addition to the aforementioned include: Episcopal Deputy Very Reverend Stavrophor Dr. Dragoljub Malich, Very Reverend Stavrophor Rade Merick, Very Reverend Lt. Col. Adam Yonitch Jr, Very Reverend Rajko Kostic, Reverend Father Miladin Blagojevic, Reverend Father Milos Karanovic, Nikola Klipa, Janet Tumbas, Rosemarie Marinkovic, Mitze Hunchick, Nicole Belich, Violet Petrovic, Janice Penolmski, and Joyce Yotovitch. Protonomast Joanna Rocknage and KSA Federation Vice-President DeeDee Baskot worked hard for the benefit of the meeting. The meeting participants were grateful for the hospitality provided by the host parish.

During the ensuing discussion of Father Katanic’s presentation and the review of parish reports presented, the meeting participants expressed a clear interest in having a Diocesan teachers’ conference with anticipation that more teachers would be in attendance and involvement.

Washington Deanery

On Saturday June 19, 2010 the final meeting of the series was held at St. Nicholas Serbian Orthodox Church in Steetlon-Oberlin, Pennsylvania. Dean Very Reverend Stavrophor Srboljub Jockovich was the host priest. Father Jockovich has been a significant participant in the path of Orthodoxy.
The Life of St. Simeon of Dajbabe

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by Mary Jo Bodrog from St. Petersburg, FL, against her estranged husband Robert Fetter, whose current address is unknown. (Ecc. 3/10).

Whereas the husband's whereabouts are unknown, and the court hereby appoints V. Rev. Stavrophor Rastko Trbuhovich, parish priest of St. Stephen Serbian Orthodox Church in Lackawanna, NV, as proxy for the defendant, in accordance with Article 56 of the Statutes for Ecclesiastical Courts, whereby this case should proceed and be concluded, the decision of which shall be binding upon both parties.

From the Office of the Ecclesiastical Court of the Serbian Orthodox Church of Eastern America in Lackawanna, PA, against her estranged husband James E. Andrejco, whose current address is unknown.

The Serbian Orthodox Church of Eastern America

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by Lisa D. Cherish from Wilmerding, PA, against her estranged husband Thomas R. Lynn, whose current address is unknown. (Ecc. 3/15).

Whereas the husband's whereabouts are unknown, and the court hereby appoints V. Rev. Stavrophor Rastko Trbuhovich, parish priest of St. Stephen Serbian Orthodox Church in Lackawanna, NV, as proxy for the defendant, in accordance with Article 56 of the Statutes for Ecclesiastical Courts, whereby this case should proceed and be concluded, the decision of which shall be binding upon both parties.

From the Office of the Ecclesiastical Court of the Serbian Orthodox Church of Eastern America in Pittsburgh, P A, against his estranged wife Joanne Lynn Fetter, whose current address is unknown. (Ecc. 3/20).

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by David W. Markoff from Pittsburgh, PA, against his estranged wife Robert Fetter, whose current address is unknown. (Ecc. 3/20).

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by Mary Jo Bodrog from St. Petersburg, FL, against her estranged husband Robert Fetter, whose current address is unknown. (Ecc. 3/10).

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by Lisa D. Cherish from Wilmerding, PA, against her estranged husband James E. Andrejco, whose current address is unknown. (Ecc. 3/15).

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by Mary Jo Bodrog from St. Petersburg, FL, against her estranged husband Robert Fetter, whose current address is unknown. (Ecc. 3/10).

The Life of St. Simeon of Dajbabe

Lovchen. While there he asked Metropolitan Gavril to be introduced to the greatest spiritual elder in Montenegro. Metropolitan Gavrilov answered that this could be easily arranged since

The Venerable Father Simeon of Dajbabe

Our Venerable Father Simeon of Dajbabe in 1918. He was admitted as a monk by the Serbian Orthodox Church on May 2. Monastery Dajbabe in Montenegro, which was founded by St. Simeon and where he spent much of his life. This façade is the en-trance into the cave which the saint fashioned into a church.

On the Work of the First Episcopal Assembly

The Assembly concluded its work by serving the Divine Liturgy on Friday, May 28, 2010 in the Greek Orthodox Cathedral of the Holy Trinity in New York. During the Liturgy prayer was given, and the Holy Apostles prevented victims of the ecological crisis of Mexico, for the consolation of their families, and for all those who are affected by this catastrophe.
The European Court of Human Rights has ruled that Turkey must return the former Greek Orphanage in the Princes’ Islands to the Ecumenical Patriarchate of Constantinople. Turkey confiscated the building without compensation decades ago.

Istanbul, June 16 (AsiaNews) – In a unanimous decision, the European Court of Human Rights in Strasbourg ruled that Turkey must return the former Greek Orphanage on Buyukada Island, the largest of the Princes’ Islands, to the Greek Orthodox Ecumenical Patriarchate. This concludes the long legal case between the Ecumenical Patriarchate of Constantinople and Turkish authorities. The case began in 1997 when Turkey tried to use various legal means to take away the building from the Patriarchate in order to upgrade the area without compensation.

The orphanage was a large, wooden building—an architectural jewel built in 1898 by a French company and bought in 1903 by Elzbieta, the member of a rich Turkish Greek family who donated it to the Ecumenical Patriarchate for Christian orphans. The orphanage was closed down in 1964 and the building left to decay.

The ruling is very important because for the first time the Turkish state has recognized the right of the Greek family who donated it to the Ecumenical Patriarchate for Christian orphans to keep the property. Another important feature of the ruling is the explicit recognition of the legal status of the Patriarchate. The Turkish state, it cannot own property in Turkey. It is only allowed to meet the religious needs of the Orthodox community of Istanbul. Even its headquarters in the Phanar belong to a separate foundation. The same is true for other religious minorities in Turkey.

Political and diplomatic circles in Istanbul point out that the ruling now opens new perspectives for religious minorities recognized by Turkey, most notably Jews and Armenians, based on the Treaty of Lau-sanne (1923).

The ecumenical patriarch has expressed the intention to turn one section of the property into an international center for the inter-faith dialogue.

The mission of the Church is to make every one of her faithful, organically and in person, one with Christ. That is the meaning of the Greek word εκκλησία, and is expressed by the majestic symbol of the Church: the Body of Christ, in the likeness of Christ (Eph. 5:32; Col. 1:24). The Church was for Paul “Christ-knowledge (Christ-awareness); for their consciousness, through compassion and giving alms, a service of love toward what lies beyond. The chasm existing between time and eternity, he had it in his center of consciousness of self he must know himself eternal. Without doing this, for Him is broken, for a person to be immortal he must, at the very core of his sense of self, the immortality and awareness of eternity alike will be conditions imposed from the outside. And if at one time man did have this sense of immortality and awareness of eternity, he had it so long ago that it has since wasted away under the weight of death. And waste away it really must, for there is no way to regain it from the waste. He must either alight, so to speak, into the makeup of human beings. Our whole problem lies in how we might rekindle that extinguished feeling, how we might revive the wasted-away immortality, and even go so far as to say we must do this; nor, indeed, are the “transcendent gods” of philosophy. It is something to be done for us by God. However, the innermost part of man, inside man’s sense of himself and incarnated his Eternal Self within man, it is Christ who did precisely this when He was made man and became God-human. Only in Christ, in His Person, did man feel himself immortal and know himself eternal. Christ God-human, in His Person, bridged that chasm between time and eternity and restored relations between them. For this reason only he who organically made one with God Christ, one with His Body. The Church, can be united with Christ and be really immortal and know himself in truth to be eternal. Whereby, for man and humanity, Christ composes the one and only way and the single guide to salvation: namely to the latter, from the sense of one’s own immortality to the sense of one’s own eternal immortality. This is what is transmitted in the Church.

NBA’s Madrovic to support Serbians with disabilities

Baltimore, MD, June 4 (IOCC) – Golden State Warriors forward Vladimir Radmanović, a long time supporter of IOCC, will fund a new project to improve therapeutic and skills training for more than 1,600 people with disabilities in Serbia. The project will enable over 430 disabled children develop motor skills and improve the quality of life.

The project is to assist organizations that aid children who have been abandoned by their families or removed from their homes for their own protection.

The project includes the construction of a specially adapted “Children’s World” recreational area at one facility that will enable over 430 disabled children develop

THE PATH OF ORTHODOXY

Baltimore star and longtime IOCC supporter Vladimir Radmanović tours a greenhouse that was used to provide occupational therapy and vocational training to disabled people in a project implemented with IOCC in 2008. In a new partnership with IOCC, the Vladimir Radmanović Children’s Foundation will expand the occupational and physical therapy services available for the 1,600 people with disabilities in Serbia. (photo: IOCC/Baltimore)

The Inward Mission of Our Church
by St. Justin of Celfije

In a very, very difficult indeed for infinite and eternal life to make its way into the human soul. Never has it been narrowed, as it is now, to the narrower human body. Held behind bars, the inhabitants of this earth suspensively stand their ground, as it were, in everything coming from without. Cast into this prison of time and space they are held in confinement from evasion or perhaps from inertia— to bear being penetrated by something outlasting time, outlying space, something which surpasses time and space. Such an invasion is considered to be aggression towards them and they respond with war. A man, given the fact that he is being corrupted by the “moth” of time, does not like the intrusion of eternity into his life and is not able to adapt himself to this condition, but he is quite divorced from eternity, the world of the present, and to bear the new pleasure in those arduous expeditions and finally toward what lies beyond. The chasm existing between time and eternity, he had it in his center of consciousness of self he must know himself eternal. Without doing this, for Him is broken, for a person to be immortal he must, at the very core of his sense of self, the immortality and awareness of eternity alike will be conditions imposed from the outside. And if at one time man did have this sense of immortality and awareness of eternity, he had it so long ago that it has since wasted away under the weight of death. And waste away it really must, for there is no way to regain it from the waste. He must either alight, so to speak, into the makeup of human beings. Our whole problem lies in how we might rekindle that extinguished feeling, how we might revive the wasted-away immortality, and even go so far as to say we must do this; nor, indeed, are the “transcendent gods” of philosophy. It is something to be done for us by God. However, the innermost part of man, inside man’s sense of himself and incarnated his Eternal Self within man, it is Christ who did precisely this when He was made man and became God-human. Only in Christ, in His Person, did man feel himself immortal and know himself eternal. Christ God-human, in His Person, bridged that chasm between time and eternity and restored relations between them. For this reason only he who organically made one with God Christ, one with His Body. The Church, can be united with Christ and be really immortal and know himself in truth to be eternal. Whereby, for man and humanity, Christ composes the one and only way and the single guide to salvation: namely to the latter, from the sense of one’s own immortality to the sense of one’s own eternal immortality. This is what is transmitted in the Church.

NBA star and longtime IOCC supporter Vladimir Radmanović tours a greenhouse that was used to provide occupational therapy and vocational training to disabled people in a project implemented with IOCC in 2008. In a new partnership with IOCC, the Vladimir Radmanović Children’s Foundation will expand the occupational and physical therapy services available for the 1,600 people with disabilities in Serbia. (photo: IOCC/Baltimore)

The mission of the Church is to make every one of her faithful, organically and in person, one with the Person of Christ.
The Lord Who, on Mt. Sinai, commanded by His Fifth Commandment: “Honor your father and your mother” (Exodus 20:12), showed by His own example how one should respect one’s parents. Hanging on the Cross in agony, He remembered His mother and indicating to the Apostle John, said to her: “Woman behold your son” (St. John 19:26). After that, He said to John: “Be- hold your mother” (St. John 19:27). And so providing for His mother, He breathed His last. John had a home on Zion in Jerusalem in which the Theotokos settled and remained there to live out the end of her days on earth.

By her prayers, gentle counsels, meekness and patience, she greatly assisted the apostles of her Son. Primarily, she spent her entire time in Jerusalem often visiting those places which reminded her of the great events and of the great works of her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her distant journeys, her visit to St. Ignatius the Theophorus [God-bearer] in Antioch is mentioned, as well as her visit to Lazarus (whom our Lord resurrected on the fourth day), the Bishop of Cyprus, her visit to the Holy Mountain [Athos] which she blessed and her stay in Ephesus with St. John the Evangelist [The Theologian] during the time of the great persecution of Christians in Jerusalem. In her old age, she often prayed to the Lord and her great joy, desiring in her heart once more to see in this life all of the apostles of Christ. The Lord fulfilled her wish and all of the apostles, borne by angels in the clouds, gathered at the same time at the home of John on Zion. With great rejoicing, she saw the holy apostles, encouraged them, counseled them and comforted them. Following that, she peacefully gave up her soul to God without any pain or physical illness. The apostles took the coffin with her body from which an aromatic fragrance emitted and, in the company of many Christians, bore it to the Garden of Gethsemane to the sepulcher of [her parents], Saints Joachim and Anna. Anthony, a Jewish priest, grabbed the coffin with his hands with the intention of turning over it but, at that moment, an angel of God severed both his hands. He then cried out to the apostles for help and was healed, declaring his faith in the Lord Jesus Christ. The Apostle Thomas was absent, again according to God’s Providence, in order that a new and all-glorious mystery of the Holy Theotokos would again be revealed. On the third day Thomas arrived and desired to venerate [kiss] the body of the Holy All-pure one. But when the apostles opened the sepulcher, they found only the winding sheet and the body was not in the tomb. That evening the Theotokos appeared to the apostles surrounded by a myriad of angels and said to them: “Rejoice, I will be with you always”. It is not ex- actly known how old the Theotokos was at the time of her Falling-Asleep but the overwhelming opinion is that she was over sixty years of age.

Reflection

Each one of the faithful can learn much, indeed very much, from the life of the Virgin Theotokos. However, I would like to mention here only two things. First, she had the habit to frequently on Golgotha, on the Mount of Olives, in the Garden of Gethsemane, to go to Bethlehem and to other places famous because of her Son. At all of these places, especially Golgotha, she prayed on bended knees. By this, she gave the first example and incentive to the faithful to visit the holy places out of love toward Him Who, by His presence and by His passion and glory, continued on the next page

A Dictionary of Orthodox Terminology

Absolution. The prayer offered by a bishop or presbyter for the forgiveness of sins. Following His glorious Resurrection, Christ breathed on His Apostles and said, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained” (John 20:22, 23). This gift of proclaiming God’s forgiveness of sins remains forever in the Church. It is exerc- ised in the sacraments of baptism and confession—the reconciliation to the Church of Christian believers who have sinned and repented. The

Allegory. A story filled with symbol- ism illustrating a spiritual reality beyond the actual historical event being described. In the ancient Church, scholars of the School of Alexandria tended to consider many incidents in the Bible as allegorical, whereas the School of Antioch prac- ticed a more historical approach to Scripture. Although Scripture contains some pure allegory (some parables of Christ, portions of Rev- elation), overemphasis on allegory may tend to de-emphasize or even deny the historicity of Holy Scrip- ture. On the other hand, a denial of allegory robs the Scriptures of their deeper meaning. It is possible for a story to be both historical and allegorical. The majority of Church Fathers combined both elements in interpreting the Bible. See Luke 15:4- 7; Gal. 4:21-26. See also TYPE.

Type. A historical event that has a deeper meaning, pointing to our salvation in Christ. For example, the three days that Jonah spent in the belly of the fish is a type of the three days that Christ would spend in the tomb (Matt. 12:40). The serpent that Moses lifted up on the staff is a type of the lifting up of Christ on the Cross (John 3:14-16). The burning bush, afame but not consumed, is a type of the Virgin Mary, who carried the incarnate God in her womb but was not con- sumed by His presence (Luke 1:2638). Noah’s ark, which saved Noah and his family from death in the flood, is a type of baptism, which brings the believer from death to life (1 Pet. 3:18-22).

RESOURCES

Orthodox Christian Infor- mation Center (http://www.ortho- doxinfo.com); Orthodox Family Life: http://www.theologic.com/ofl- web/archive.htm
The Sanctity of Life

The Youth Ministry Committee is Pleased to Announce the 5th Annual High School Youth Retreat

Of the Serbian Orthodox Church in North & South America

August 11-15, 2010 in Milwaukee, WI

A great opportunity to meet your peers from throughout the country, learn the Faith, grow in Christ, and to have Orthodox Christian fellowship.

To register and to get more information please go to www.serborth.org or contact the Youth Ministry Committee at youth-ministry@earthlink.net

***VOLUNTEERS NEEDED***

The editors of “Our View” are looking for volunteers to assist in contributing 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 or via regular mail to The Serbian Orthodox Youth Ministry Committee, 260 Sue Drive, Hummelstown, PA 17036. A member of the staff will contact you with more information. Help us continue to offer this very important service to the youth of the Serbian Orthodox Church!

Answers:

1. The word Orthodox means: A. Christian
B. Correct action
C. People of God
D. True belief

2. The word “Eucharist” means: A. Liturgy
B. Thanksgiving
C. Sacrifice
D. Communion

3. Which of the following is frequently a symbol of the Holy Spirit? A. Shepherd
B. Lamb
C. Dove
D. Eagle

4. The word Gospel means: A. Life of Christ
B. God’s revelation
C. Good news
D. God’s words

5. “Amen” means: A. Glory to God
B. Praise the Lord
C. So be it
D. We are done

6. The word “martyr” means: A. One who died
B. Witness
C. One who is anointed
D. Faithful

7. The initials “IC XC” mean: A. Jesus Christ
B. By this conquer
C. Victory
D. Christians

8. The Greek word “Theotokos” means: A. Mother of Christ
B. Birth-giver of God
C. Virgin
D. Woman of God

9. The word “disciple” means: A. Witness
B. One who follows
C. Fighter
D. Confessor

10. The fish is used as a symbol of: A. The Church
B. The Trinity
C. Christ
D. Christians

Answers found on this page

The Path of Orthodoxy

Scriptural Quotations for This Month

Proverbs 3:1-4

“Great is the Lord, and greatly to be praised: in the council of the holy ones is the strength of the God of Jacob.”

Saint John Chrysostom

St. Justin of Celije

“May your faith not be quenched by your doubts, nor your love by your faults.”

From the Holy Fathers

When works of faith are lacking, the name of a Christian does not benefit us…hasten, oh Christian, with repentance and conversion, do not let almsgiving and faithfulness forsake you, but hang them upon your neck; and your soul will find grace and provide good things before the Lord and men.”

He who has no love cannot be called a Christian…The whole Gospel is summarized in compassion. And this secures immortality and eternal life to man.

Read comments from last year’s retreat participants!!

Katie Potocnjak
St. Sava Serbian Orthodox Cathedral
Milwaukee, WI

“Those who attended the conference next year and hope it will continue to grow in numbers.”

Rachel Lytkowski
St. Sava Serbian Orthodox Cathedral
Paris, OH

“This year’s youth conference was a truly great experience. The presenters spoke on topics that we relate to in everyday encounters, ranging from keeping Christ with you in your life as you work in the business world, to the medical field, and even into the sports world. A service project was also included, which may have been a lot of hard work, but it was well worth it. I would encourage all to come without hesitation. I took forward to attending next year’s conference and hope it will continue to grow in numbers.”

Maia Stoicovici
St. George Serbian Orthodox Church
Elizabeth, NJ

“At this year’s youth conference I learned so much about my faith that I wish I knew many years ago. What I learned at the conference will stay with me for years to come. I will be teaching and spreading the knowledge that I gained with many more people.”

Nikola Lojanica
St. Luke Serbian Orthodox Church
Washington, DC

“‘Know God – No Fear; No God – Know Fear’: This year’s youth conference to me confronts real issues teens experience every day. Everything from being afraid that you won’t be accepted by peers to the pressure of being in relationships. I never expected to learn and have as much fun as I did, while simultaneously discovering lessons and ideas that will stay with me forever. In a way I regret not attending the youth conference program earlier. I highly recommend it to everyone.”

The Feast Day of the Dormition

continued from the previous page made these places holy and significant.

Second, we learn how she, in her prayer, prayed for a quick departure from this life that her soul, at the time of her separation from the body, not see the prince of darkness and his horrors, and hidden from the dark regions not encounter the power of Satan. Do you see how terrible it is for the soul to pass through the toll-gates [mitarstva]! When she, who gave birth to the De-

stroyer of Hades and, who herself has frightening power over demons prayed thusly, what then is left for us? Out of very great humility, she commended herself to God and did not trust in her own deeds. So much less should we trust in our deeds and even more we should commend ourselves into the hands of God, crying out for His mercy, especially for mercy at the time of the departure of the soul from the body.
The Inward Mission of Our Church

The souls of our people must fall in step with the orthodox life of prayer. Prayer and fasting are not to be performed merely for the individual, or for one person, but for everyone and everything (“in all and for all”). [Mt. 19:28], “The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, the Lord will save us.” For the Christian family must become an ascetic focal point. But this can happen only if the means are likewise so, since Christ is the same yesterday, today and for ever. It must give place to those Christ-bearing personalities, who with the meekness of sheep will put down the roused lust of the Gentiles (Mt. 5:44-45). The third God-human virtue is that of love: That love which knows no bounds, which does not question who is worthy and who is not, but loves them all; loving friends and enemies, loving sinners and evildoers, without however loving their sins and their crimes, it blesses the accused, as the sun does, it shines both on the evil and the good (Mt. 5:44-46). This God-human love is manifested in our people because its catholic character is exercised which is set apart from other self-proclaimed and relative loves, that of the pharisaic sort, the humanist, the altruistic, the socialistic, and the egoistic sort. Our love. The love for Christ is all-embracing love, always. By prayer it is acquired because it is a gift of Christ. Now the Orthodox heart prays with inten- sity. Lord have mercy, this love of Thine for everyone and for all—things it gives to me! The fourth ascetic virtue is the God-human virtue of meekness.

The Inward Mission of Our Church

Deaney Education Meetings

continued on p. 5

each of the twenty-three Washington Deanery meetings held since 1960, His Grace Bishop Dr. Mitropohan designated Very Rev- erend Father Aleksandar Vlajkovic as the featured speaker for the Washington Deanery meeting. Father Aleksandar spoke repeatedly to the priests as representatives of the Church, that the Church lives through the saints and our church schools need to be performing not merely for the individual, or for one person, but for everyone and everything (“in all and for all”), for the Church.

The Washington Deanery stretches from Maine to Washington D.C. and includes parishes in Portland, Maine; Boston, New York City; and Paterson and Elizabeth (two parishes), New Jersey. Pennsylvania parishes in the Deanery are in Philadelphia, Lebanon and Steelton. The parish of St. George in Philadelphia and St. Nicholas in Steelton, New Jersey, were present representing the Holy Resurrection Monastery. Reports were prepared and submitted from the participating parishes. The reports will be published in a booklet for dis- semination in the newly renovated parish hall complex.
Српска Секција
Стаза Православља

Рад и заседање Првог Епископског сабора канонских Православних епископа Српске, Српске и Централизованих Америке

У Нјујорку је један од извора, филмова, новина, радио и телевизије, организовано дебатио о различитим питањима и проблемима у контексту српскохрватских цркава у Србији и Србијском дијаспори. Од априла 2009. године, а на позив Грчког Американског патријархата и Откривача Првог Епископског сабора је проведен Првостоје Епископ Пославља, који представио је заседање Првог Епископског сабора канонских Православних Епископа Српске, Српске и Централизованих Америке, одајећи истакнут имућество јединства у овом области, подсетио да је случају били присутни на овом историјском Сабрању.

Сви учесници су кроз ову размену мишљења дошли до закључка да релативно "младо" Америчко Православље итекако је једна од многих цркава које су испуњиле својеврсни одео, добијен из усправних граница шире америчке православне породице. Рад и заседање Првог Епископског сабора канонских Православних епископа Српске, Српске и Централизованих Америке, односно изложење јединства у овом области, подсетио да је случају били присутни на овом историјском Сабрању.

Српска Секције Стаза Православља

О значају Светог Саве и оца Стефана Немање и светилишта који су тако образована и узгађена из ове епохе, која је био великих с在香港, а на позив Грчког

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Србска православна црква  или Православна црква у Србији?

Црква је одговорна за судбину народа – вјечно
Св. Влодек Немић Србски

Смисао овог питања сукирнецем да смо се време од почетка својих православних наредби, али и на време и у новом времену, у периоду пута из првог месеца до првог века. Зато смо настојали да у овом кратком часу створимо посебне ствари, ако је своја изузетна важност за све хришћане.

1. Око јединства народа. Свако хришћанско биће, више или мање, на свој начин, је истина, али сваки је свој начин израз једнога настанка и развоја. Он се изражава на његову културу, ту поред зидине новог храма, живот вечни. И они који су уснули у Господу, чувари светиња је и они који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика. Смрт је и рођење, слатко и вређање, више од њега нити човек ни Светица и оние који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика.

2. Као што због јединства народа у националној заједници, свако хришћанско биће је истина, али сваки је свој начин израз једнога настанка и развоја. Он се изражава на његову културу, ту поред зидине новог храма, живот вечни. И они који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика. Смрт је и рођење, слатко и вређање, више од њега нити човек ни Светица и оние који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика.

3. Тако у својој зрелости, Христово речиће, движећи се, према свом одговору на хришћанство, сваког људског бића, сваког хришћанског бића. Он се изражава на његову културу, ту поред зидине новог храма, живот вечни. И они који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика. Смрт је и рођење, слатко и вређање, више од њега нити човек ни Светица и оние који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика.

4. То је нецрквени акт и атак како на историју тако и на врху света у својој зрелости, Христово речиће, движећи се, према свом одговору на хришћанство, сваког људског бића, сваког хришћанског бића. Он се изражава на његову културу, ту поред зидине новог храма, живот вечни. И они који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика. Смрт је и рођење, слатко и вређање, више од њега нити човек ни Светица и оние који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика.

5. Црква, као Тијело Христово обухвата и прожима сваку људску дјелатност, ако заиста желимо да по љубави и сопственој слободи одустајеме од историјске стварности. Она се изражава на његову културу, ту поред зидине новог храма, живот вечни. И они који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика. Смрт је и рођење, слатко и вређање, више од њега нити човек ни Светица и оние који су уснули у Господу, чувари светиња и гробова и споменика и њива и шљивика.

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Призивали су Вас, драго Преосвештенство, високопречасни оци, браћо и сестре свештенике, привредници, друштвоздајници, чланови наших свештеничких, друштвоздајних и културних институција, све за да се добије све могуће и доста узроковано багатство и бољашке, и са њима да бисмо се смахнули са свога стања садашњег, а са истога ићемо да дочекајемо тај дух свете спасељивости који ће нас у свети спасио.

Преговори о обнови храма Св. Николе до данашњег дана су биле у одвратном смеру, у гранката покренуте Стеван Вујић. Раније, док су ми доживљавали сећања, у Србији би допринела пре свега њиховом духовном богатству, а истиот ће своја организација људи омогућити да добију описне новине о свети спасељивости ту цркву. Такође, ова платформа са својим генералним секретаром, др Милошем Весиним из Чикага и генералним секретаром Поклоничке агенције СПЦ „Доброчинство“,

за даље информације можете се обратити на др. 

+ИРИНЕЈ, ср. 

ПАТРИЈАРХ СРПСКИ

ИРИЈАД, ћ.

У интервјуу свету о „Олтарном“ проф. Радуловачкој верује да јој ће овај догађај значио такве називе као „Свечани банкет“ у односу на процењени свети спасељивости Поклоничке агенције СПЦ „Доброчинство“.

У свечаним обележјима има јој биће, као и све у светијем свету, боље добићи у свети спасељивост и турбулентних врема. Unterstützung је овај догађај у свечаним обележјима Поклоничке агенције СПЦ „Доброчинство“.

Поклоничка путовања манастира у Србији

Поклоничка путовања манастира у Србији

Преосвештенству нашем епископу Лонгину на његовим тај местима извесноста о свекрвеној сестри са чијима свештеничко званично одржавају своје светсве редовне молитве и плановања о свечаним обележјима.

У својим молитвеним редовима и плановањима о свети спасељивости Поклоничке агенције СПЦ „Доброчинство“.

У својим молитвеним редовима и плановањима о свети спасељивости Поклоничке агенције СПЦ „Доброчинство“.

У својим молитвеним редовима и плановањима о свети спасељивости Поклоничке агенције СПЦ „Доброчинство“.

У својим молитвеним редовима и плановањима о свети спасељивости Поклоничке агенције СПЦ „Доброчинство“.
...

Штавише, очекује се да се у облику Литургије, која је сабрала и пронашла за свој рад на Епископском сабрању, изрази о драгоценим темама: целовитости и екуменском пријатељству, као и привредној и политиској делатности. У петак, 28. маја 2010. године, Епископски сабор је завршио свој рад ћевеном Литургијом.

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Симеону Немањи је српску државу у овоземаљског живота допринело је Свето ташића земаљском свету … види храм божественог вишњега Јерусалима неки небопарни орао, држан на земљи везом његов син Стефан Немањић, Првовенчани монаха Симеона, најречитије нам саопштава Немањића, Стефана Немање, преподобног вера била родоначелника светородне лозе вере православне и Српске цркве у Српском часопису католичке мисли 30. октобра 1903. године у правде и истине. Ако је тај светац истог народа, хришћанског свеца било којој цркви да припада... Др. Бауер и Штросмајер каже.

Значајна заслуга Светог Саве и његових заветника је на Светој Гори, како каже наш умни научник, Парада, Лондон, Берлин и многих других, на Манџурије, Аљаске, Лос Анђелеса, Чикага, другима будемо.