Diocesan Day of the Eastern American Diocese will be held on Sunday, August 12 at the Most Holy Mother of God Monastery and St. Sava Camp at Shadeland, PA. Most diocesan parishes will be closed that day to allow clergy and faithful to attend the annual pilgrimage and picnic at Shadeland.

Eastern Diocesan Day
August 12

The Serbian Orthodox Diocese of Eastern America will celebrate its annual Diocesan Day on Sunday, August 12, His Grace Bishop Dr. Mitrophan has announced.

Each year the Eastern American Diocese holds a diocesan reunion which brings together clergy and faithful from all over the Diocese for a day of prayer and fellowship around their bishop and archpastor. Taking place at the Most Holy Mother of God Monastery and St. Sava Camp at Shadeland, Pennsylvania, the event is a great opportunity to see old friends and make new ones, to enjoy the beauty of God’s creation, and to thank Him for it.

The day will begin at 10:00 AM with the Hierarchical Divine Liturgy. Responses will be sung by the campers of St. Sava Camp Shadeland and the congregation. The liturgy will take place in the monastery church, which was completed and consecrated at Diocesan Day two years ago. The church is a testament to the faith of the Serbian Orthodox people and a beautiful addition to the monastery facilities.

A traditional Serbian picnic will follow the liturgy, featuring barbecued lamb and lots of great food from the kitchen thanks to the monastery facilities.

Bishops’ Assembly Committee Chairmen Meet

An important face-to-face meeting of the Assembly of Canonical Orthodox Bishops in North and Central America committee chairmen was organized by the Secretariat’s Coordinator for Committees, Serbian Orthodox Bishop of Western America Maxim, and was held on May 30 at the Metropolia Center of the Ukrainian Orthodox Church of the USA, South Bound Brook, NJ, hosted by Archbishop Antony. Since much of the work of the Assembly of Bishops falls within the purview of its thirteen committees, the success of these committees is essential for the success of the Assembly as a whole.

Ten bishops were present at this meeting, including the Assembly Chairman, Archbishop Demetrios, Archbishop Antony, Archbishop Nicolae, Metropolitan Joseph, Metropolitan Methodius, Bishop Andronikos, Bishop Daniel, Bishop George, Bishop Maxim, and Bishop Thomas. Also in attendance were George, Bishop Maxim, and Bishop Andonios, Bishop Daniel, Bishop Metropolitan Methodius, Bishop Nicolae, Metropolitan Joseph, Archbishop Antony, Archbishop Chairmen, Archbishop Demetrios, Archbishop Chairman, Archbishop Demetrios, Archbishop Demetrios, Archbishop

IN THIS ISSUE:
- Prof. Veselin Kesich, p. 3
- Serb Youth Festival, p. 2
- Our View, pp. 6 & 7
- Serbian Section, pp. 8-12
The Path of Orthodoxy is a monthly publication with a double issue printed in the months of July and August. Subscriptions are $12.00 per year for U.S. residents and $15.00 per year (U.S. funds only) for Canadian subscribers.

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

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

THE HOUSE OF MIRTH

“...you know what the problem with most churches is? I was asked this standing at a check-out line the other day, during which I was considering the problem of making business as usual. I was not thinking about any of the usual drivel that the retail business in the church. But the service is not. If there is no one else then it is altogether meaningless. Hence, school has to be fun and the same goes for the workplace and, as it seems, church services as well. First of all, it would be silly to insinuate that there is no place for fun in the church. After all, as I write this children from all of our dioceses are getting ready for summer picnics, the folklore festivals, sporting tournaments and so on. Along the lines of there being a ‘time and place for everything,’ one wonders if the church service is not a time or the place to be so concerned about fun? In the prophecy of our Lord Jesus Christ we see, ‘I will come again, without a house in the multitude of thy mercy: and in thy fear I will worship toward thy holy temple...’. We have a tendency to pray for everything in Orthodoxy: at the beginning of a task, when we have a welcome, when we have a new opportunity, when we have a new opportunity, when we have a new appointment. But it does not then not only is it meaningless but it is altogether meaningless. Hence, church has to be fun and the same goes for the workplace and, as it seems, church services as well.

Certainly the problem is to remind ourselves that in everything we are to glorify God, and that in whatever task we set out to do, we do what God wants. In having fun we essentially want to do what we want. Therefore, the insistence that the church services be fun begs the question: just who do we wish to serve? What’s more, the Western church experience has much more of a lenient understanding of a structure of worship. Introducing fun into the equation is understood as making the liturgical experience “real.” For us, on the other hand, the fun part is knowing that our worship, in fact, is real; it’s historic, apostolic and sacred. Our life experience is guided by our attitude. And while our attitude, based on the evangelical and all-too-common good news of the gospels, should always remain positive, regardless of the tumultuous waves of this temporal life, this doesn’t mean we go through life always being happy and having fun. No, from a Christian perspective it means that above all we be sober-minded. The holy fathers advise us to keep the keur of our death always in mind. For instance, St. Philotheus of Sinai says, chastise your soul with the thought of death, and through remembrance of Jesus Christ concentrate your scattered intellect. Let’s not forget that Christ Himself calls us to repent and to change our ways. However you might look at it, there’s not much fun there.

In the Book of Ecclesiastes we read, “The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth” (7:4). For “we are not going to be sober-minded in the church, then where will we be? Our faith is mystical, all-saving and all-embracing. God not only became a part of human history; but He is also the Author of it. Subsequently, the mysterious of our faith, the event from the life of our Lord and Savior Jesus Christ, deserve our deep and serious contemplation. The church calls us to investigate and open our eyes and minds to contemplation of all that has been told in the Book of God and the world around us. Our faith is everything the fingerprint of God’s creative will. We are not, as most non-believers would label us, a closed-minded, ignorant and backward people. Sadly, those Christian whom main concern is fun might be nothing else but supporting such a ridiculous claim. Thus, in reply to the argument that the church services, and the great and holy mysteries of faith they hold, where the realm of our salutary past and the eschatological future meet, are stale and boring, I suggest that perchance it’s not the services that are boring; maybe it’s us.

Fr. Milovan Katanic

OFFICIAL
Serbian Orthodox Diocese of Eastern America

Refugee Centers in Serbia to close by 2015

SOMOVA: Refugee camp at Krnjaca in Belgrade, one of 27 refugee camps left in Serbia.

“...you know what the problem with most churches is? I was asked this standing at a check-out line the other day, during which I was considering the problem of making business as usual. I was not thinking about any of the usual drivel that the retail business in the church. But the service is not. If there is no one else then it is altogether meaningless. Hence, school has to be fun and the same goes for the workplace and, as it seems, church services as well. First of all, it would be silly to insinuate that there is no place for fun in the church. After all, as I write this children from all of our dioceses are getting ready for summer picnics, the folklore festivals, sporting tournaments and so on. Along the lines of there being a ‘time and place for everything,’ one wonders if the church service is not a time or the place to be so concerned about fun? In the prophecy of our Lord Jesus Christ we see, ‘I will come again, without a house in the multitude of thy mercy: and in thy fear I will worship toward thy holy temple...’. We have a tendency to pray for everything in Orthodoxy: at the beginning of a task, when we have a welcome, when we have a new opportunity, when we have a new appointment. But it does not then not only is it meaningless but it is altogether meaningless. Hence, church has to be fun and the same goes for the workplace and, as it seems, church services as well.

Certainly the problem is to remind ourselves that in everything we are to glorify God, and that in whatever task we set out to do, we do what God wants. In having fun we essentially want to do what we want. Therefore, the insistence that the church services be fun begs the question: just who do we wish to serve? What’s more, the Western church experience has much more of a lenient understanding of a structure of worship. Introducing fun into the equation is understood as making the liturgical experience “real.” For us, on the other hand, the fun part is knowing that our worship, in fact, is real; it’s historic, apostolic and sacred. Our life experience is guided by our attitude. And while our attitude, based on the evangelical and all-too-common good news of the gospels, should always remain positive, regardless of the tumultuous waves of this temporal life, this doesn’t mean we go through life always being happy and having fun. No, from a Christian perspective it means that above all we be sober-minded. The holy fathers advise us to keep the keur of our death always in mind. For instance, St. Philotheus of Sinai says, chastise your soul with the thought of death, and through remembrance of Jesus Christ concentrate your scattered intellect. Let’s not forget that Christ Himself calls us to repent and to change our ways. However you might look at it, there’s not much fun there.

In the Book of Ecclesiastes we read, “The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth” (7:4). For “we are not going to be sober-minded in the church, then where will we be? Our faith is mystical, all-saving and all-embracing. God not only became a part of human history; but He is also the Author of it. Subsequently, the mysterious of our faith, the event from the life of our Lord and Savior Jesus Christ, deserve our deep and serious contemplation. The church calls us to investigate and open our eyes and minds to contemplation of all that has been told in the Book of God and the world around us. Our faith is everything the fingerprint of God’s creative will. We are not, as most non-believers would label us, a closed-minded, ignorant and backward people. Sadly, those Christian whom main concern is fun might be nothing else but supporting such a ridiculous claim. Thus, in reply to the argument that the church services, and the great and holy mysteries of faith they hold, where the realm of our salutary past and the eschatological future meet, are stale and boring, I suggest that perchance it’s not the services that are boring; maybe it’s us.

Fr. Milovan Katanic

Refugee Centers in Serbia to close by 2015

BELGRADE, June 21 (BIRN)—World Refugee Day was marked on June 20 by Serbian authorities and the US Embassy, one of the major donors towards refugees in Serbia.

Serbia’s State Commissioner for Refugees, Vladimir Cucic, and the US Ambassador to Serbia, Mary Warlick, visited the refugee camp at Krnjaca in Belgrade, one of 27 refugee camps left in Serbia.

Cucic and Warlick visited two families from Croatia with whom they discussed the main problems that refugees face.

Afterwards, they held a press conference, which was interrupted by Dragana Ivošević, a 70-year-old refugee from Croatia, who used the presence of the media to remind the authorities that refugees’ property issues in Croatia still have not been settled.

The US Ambassador said she had been touched by the stories she had heard, adding that she will advocate for the property issue to be settled permanently.

The United States has given 30 million dollars to refugee initiatives so far, making the US the second largest donor after the European Union, which has given 70 million euros to date.

Cucic said it was appalling that the plight of refugees was usually remembered only when the World Refugee Day was marked.

According to Serbia’s Refugees Office, 3,000 people still live in designated refugee camps, while another 2,000 people live in unofficial camps that are not supported by the state.

The joint plan of the Serbian authorities and international donors is to close all refugee camps by 2015. See article below.

Official data says there are 66,400 refugees from Bosnia and Croatia and 210,000 internally displaced people from Kosovo in Serbia.

The United States Ambassador said she had been touched by the stories she had heard, adding that she will advocate for the property issue to be settled permanently.

The United States has given 30 million dollars to refugee initiatives so far, making the US the second largest donor after the European Union, which has given 70 million euros to date.

Cucic said it was appalling that the plight of refugees was usually remembered only when the World Refugee Day was marked.

According to Serbia’s Refugees Office, 3,000 people still live in designated refugee camps, while another 2,000 people live in unofficial camps that are not supported by the state.

The joint plan of the Serbian authorities and international donors is to close all refugee camps by 2015. See article below.

Official data says there are 66,400 refugees from Bosnia and Croatia and 210,000 internally displaced people from Kosovo in Serbia.
Professor Veselin Kesich Reposes in the Lord

Dr. Veselin Kesich, Professor of New Testament emeritus at St. Vladimir’s Seminary, reposed in the Lord on June 26. Professor Kesich, after suffering from a heart ailment for many years, passed away surrounded by his children, Gregory and Carol, at his apartment in Scarborough, Maine, where he was in hospice care.

Professor Kesich was beloved by generations of alumni of St. Vladimir’s, not only for his academic expertise but also for his concern and love that he demonstrated to students, along with his wife, Lydia (c. 2006), over the several decades they lived on the seminary campus. Students still fondly recall the annual traditional Serbian “Slava” celebrated in their home, honoring Professor’s family patron saint.

Professor Kesich celebrated his 90th birthday last year, having been born March 12, 1921. A newspaper article written by his son on that occasion attests to Professor’s unfailing and deep concern for people— all people (even Lindsay Lohan)! — and his equal concern that they minister to each other and to their communities.

Born in Bosnia, Yugoslavia, Dr. Kesich finished the gymnasium in Banja Luka and started studies at Belgrade University. His studies interrupted by World War II, following the war he lived in a Displaced Persons camp in Italy until he was selected with a number of other Serbs to study theology at Dorchester College in England. In 1949 he came to New York to continue his studies at Columbia University, St. Vladimir’s Seminary, and Union Theological Seminary, receiving his Ph.D. from Columbia in 1959. Among those who befriended and helped him and other Serbian students following the war was St. Bishop Nicholai Velimirovic.


Seminarists interested in scriptural studies, especially during the popular onset of Liberation Theology, historical reconstruction, and the secular Feminist Movement, appreciated Professor Kesich’s spiritually balanced and incisive critical analysis of these movements and trends. Memorial were his several articles in that regard, which were published in the St. Vladimir’s Seminary Quarterly (SVSQ, now known as St. Vladimir’s Theological Quarterly. SVTQ): “The Historical Jesus—A Challenge from Jerusalem,” “St. Paul: Anti-Feminist or Liberator?,” and “Paul—Ambassador for Christ, or Founder of Christianity?”.

Professor Kesich is still spoken of by SVOTS Alumni as their gentle teacher who conveyed the Holy Scriptures to them as their Living Word of God. He always had a special place in his heart and home especially for his Serbian students, who held him in high esteem and great affection. He most recently lived in Portland, Maine, in a retirement community where he still enjoyed debating biblical texts with the other residents—especially the also-retired Old Testament professor who lived a few doors down.

Money for his St. Cyril-Cory Community and his many former students and friends mourning his passing, but rejoicing in his life, and remembers with profound gratitude the gift of himself and his teaching.

May God make his memory to be eternal.

Bishop Maxim visits St. Xenia Skete and St. Andrew’s in Anderson

His Grace Bishop Dr. Maxim of Western America recently made canonical visits to St. Xenia Skete and to St. Andrew’s Church in Anderson, California. His Grace also made a brief visit to St. Herman’s Monastery in Platina. Bishop Maxim served an outdoor liturgy at St. Xenia’s on Saturday morning, pictured above, and served vespers on Saturday evening and Liturgy on Sunday morning at St. Andrew’s. While at St. Andrew’s he also had the opportunity to meet with the parish council and to talk to parishioners.

Protopriest Dobrivoje V. Milunovic

When the Most Valuable Becomes Cheap and the Cheap Gains Value

Among some members of the Serbian Orthodox Church in America and Canada the question of properties, of who governs and controls them, has become popular again. Whenever someone wishes to make a disturbance and bring restlessness into the life of the Church and her members, he raises the issue of properties and money. This was also the case during the recent visit of His Holiness Serbian Patriarch Irinej to the Stavropegial Monastery of Saint Sava at Libertyville, Illinois. Some worrisome souls said how the Patriarch “came to collect and take away our money.” I listened to them, and I could not believe what I was hearing. So I said to them, “Yes, this Patriarch is just like Patriarch Pavle of blessed memory. You remember when he would depart here, as big and strong as he was, he would carry a whole church in one pocket and a church hall in another.” Then my fellow conversationists fell silent, not because they were ashamed but because they had nothing left to say. They regarded and left, angry for being called out, but with short steps since as the old expression says – a lie has short legs.

The question of church properties is clearly resolved by the Constitution of the Serbian Orthodox Church in America and Canada. The laws of the countries in which we live recognize and protect the rights of our Church as a hierarchal institution. For all those who have eyes to see and ears to hear, this would be enough. But the devil does not rest sometimes, he even makes us go to court of law. And in those courts, as was the case a few weeks ago in one of our dioceses, the Church is again upheld. Then I wonder, how is it possible that we became so weak that we do not stand for our members of our Serbian Orthodox Church know and understand the teachings, canons and the Constitution of our Church better than we do?

American football, for the sake of which some of our members run out of their churches on Sundays in autumn, has its own characteristics. One of them is that one part of the team plays offense and the other defense. When
When the Most Valuable Becomes Cheap

It comes to the important question of church properties. The situation is different. Here, the same players play the same game, only this time the player who is to be defended is not a football team but a church. And what is at stake is not just the church's existence, but its very identity.

In the world of professional football, players would understand the importance of the game, but they would be ready to defend their team no matter what. In the world of church properties, we are often asked, "Why should we care about church properties?" The answer is simple: because our faith matters.

Church properties are not just physical buildings; they are spiritual treasures. They are the places where our ancestors worshiped and where our faith has been preserved. To lose these properties is to lose a part of our history and identity.

However, there are those who argue that the church should not care about its properties. They say that the church should focus on its spiritual mission and not worry about the physical aspects. This is a shortsighted view.

The church is not just a place of worship; it is a living organism. It needs physical space to function, just as our bodies need nourishment to thrive.

We need to remember that the church is the body of Christ, and as such, it is a living and active entity. It is not just a set of buildings and property deeds.

The church is a community of believers who gather together to worship, to learn, and to support each other. It is a place where we can find peace, strength, and hope.

In this context, the issue of church properties becomes more than just a matter of owning or losing. It is a matter of protecting something that is essential to our faith.

So, what can we do to prevent the loss of church properties? We can start by being more aware of the issue and by speaking out about it. We can also support our local churches by attending services regularly and by making donations.

In conclusion, church properties are not just physical entities; they are spiritual treasures that we need to protect. By doing so, we are ensuring the future of our faith and our community.
Situated on the beautiful campus of Shadeland, the Holy Ascension Youngwood Diocese celebrates its 100th anniversary on October 19, 2012, with a weekend of festivities. The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers. The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.

The weekend kicks off with a welcome dinner and Choir Reunion dinner on Friday, October 19 at the American Serbian Club on the South Side of Pittsburgh. The Ravича choir will arrive that evening and all participating alumni will assemble for a final rehearsal.

On Saturday the concert will take place at Baldwin High School, located on Route 51 in Whitehall near the Holy Trinity Cathedral, beginning promptly at 3:00. The performance will commence with the traditional mass chorus of Oce Nas and national anthems. To honor the talented leadership of HT, past directors Michael Hutnik, Martha Kukich Steen and Barbara Topich will conduct the gathering of more than 100 singers.

Immediately following the concert, a dinnertime dinner will occur at the American Serbian Club. Two bands will provide entertainment; Orchestra Radost will perform in the upstairs kafana and Jumace Vsop will direct the gathering of more than 100 singers.
IOCC Responds to Syrian Crisis

Baltimore, MD, June 11 (IOCC) — As the conflict in Syria continues to escalate, disrupting the lives of millions: one million Syrians, displacing 65,000 people from their homes according to UN estimates, and leaving thousands of families without access to food and urgently needed medical care, International Orthodox Christian Charities (IOCC) is intensifying its current response efforts to meet the growing humanitarian needs of Syrian refugees, and food and basic necessities for Syrian families displaced in their own country.

This cautionary tale had a happy ending in that Chua realized she had gone too far, but it still left one question open: Why are these parents trying too hard and who are they doing it all for – themselves or their children? Dr. Alvin Rosenfeld’s The Over-Scheduled Child: Avoiding the Hyper-Parenting Trap (St. Martin’s Press) shows that parents’ “best intentions” can get out of hand when they try to micro-manage every aspect of their children’s lives, fearing their children are losing ground to others. Perhaps, because they see no point in doing anything that does not bring them personal advancement or look good on their resumes.

The saddest part is that, with all this energy exerted, family bonds and quality time suffer the most. In many cases, constant focus on achievement, success, materialism and winning at all costs leads to projects, homework even, that it seemed to me like I myself was going to school all over again with my daughter. At the same time, it appeared as if her life was not that balanced and I felt extremely sorry and worried for her. With parents of my same age or younger, I am aware that there are others who regard parenting as a competitive sport of sorts. Hiding behind their “best intentions,” they focus so much on projected material and academic success of their offspring that they neglect their spiritual needs and the plain necessity to “just be kids,” and have time for their children.

In fact, according to this 2010 study, just how far have American parents gone in their efforts to avoid creating any impression of inferiority on their children? This first generation Chinese American, and accomplished Yale professor and Harvard graduate, exposes issues of parental authority in two countercultural cultures: Chinese and Western. She reveals, somewhat unabashedly, her parenting methods that on no one occasion portray her as an over-zealous control-freak. Strict household rules, rigorous piano and violin practice and, for social and recreational activities proved to be surprisingly successful in creating academic and musical prodigies of her two daughters. On the other hand, complete disregard for their personal needs and character backfire in the most painful way through your younger daughter’s rage and ultimate alienation from her mother.

I have shared my concerns, I am aware that there are others who regard parenting as a competitive sport of sorts. Hiding behind their “best intentions,” they focus so much on projected material and academic success of their offspring that they neglect their spiritual needs and the plain necessity to “just be kids,” and have time for their children. It can get done,” said the Rev. Christopher Miller, pastor of St. Sava’s for 13 years. The answer to St. Sava’s prayers was Sacred Sites, an arm of the New York Landmarks Conservancy dedicated to restoring religious institutions throughout the state. The nonprofit gave St. Sava a seed grant of $6,500 to hire a building conservator who drafted a master restoration plan. Since then, the program has provided four grants and helped the church to raise $3.5 million — mostly from members of its congregation — to restore shingles on the slate roof, replace gutters and refurbish the aging facade of the building bordering the Flatiron and NoMad-districts. The Landmarks Conservancy started Sacred Sites in 1986 to help provide money and technical assistance in restoring religious buildings, armed with a $100,000 grant from the J.M. Kaplan Fund.

 Sacred Sites has provided $7.5 million to 680 religious organizations across New York, including 200 city landmarks. Projects included the renovation of stained-glass windows at the Free Synagogue of Flushing in Queens, replacement of the roof and Tiffany windows at Brown Memorial Baptist Church in Clinton Hill, Brooklyn, and refurbishing the bell tower of St. Ann’s Episcopal Church in the South Bronx. The funds have also gone to help with interior restoration costs. That funding also provides leverage for institutions to get loans and other grants and aids in capital fundraising, according to Sacred Sites director Ann-Isabel Friedman. Money from the program routinely goes for roof and other structural repairs, the most pressing problem for most institutions and one they must tackle before cosmetic changes begin.

 Religious leaders say the moral support is often more critical than the cash.

“It’s like a big sister or brother putting their hands on your shoulder and saying, ‘Relax. We’ve seen this before. This can get done,’” said the Rev. Christopher Miller, pastor of Brown Memorial.
Serbs take first in Libertyville Parade

For almost two decades now, Libertyville, Illinois, has hosted a parade section devoted to Serbian Orthodoxy. In this part of Illinois, more than 100 years ago, the home of St. Sava Monastery, the historic center of Serbian Orthodoxy in America. The parade section also features Serbian culture and music with area residents. Thousands turn out to see the parade, which includes dance performances by the Serbians and Americans of Serbian Orthodox descent.

Helping Others Helps Us

In one of his homilies, St. John Chrysostom said, “When you help the poor, you help them not as much as you help yourself;” and he also says, “Do you not know that he who almsgiveth more than he, may through the sake of the poor as for the sake of the persons themselves who bestow their goods upon the poor?”

Thus, the coffee shop and bookstore come to be the greatest way to “Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break in and steal (Matt. 6:20).” As he exhorts: “Let us then transfer our wealth, and send it there [i.e., to Heaven]; let us increase the masters of such wealth as this to the inheritance of everlasting good things.” So it is completely in character for St. John Chrysostom to advise families: “Make your house a Church, your little alms-box a treasury.

Become a guardian of sacred wealth, a self-ordained Steward of the poor. Your benevolence gives you this priesthood.”

Let us pray that the Holy Spirit may descend upon us as He descended upon the Apostles at Pentecost, that we may open our hearts to the poor, to those in need, to our families, our neighbors, our co-workers and to you all, and every one that is created in the image and likeness of God.

Visit us online at
www.serboth.org

• Read the newest issue of the Path • News and Upcoming Events • Standing Committees updates

St. Nicholas Steelton helps establish Coffee House, Bookstore

Very Reverend Stavrophor Srboljub Jockovich is very enthusiastic about the creation of the coffee house and bookstore recently established in Harrisburg, Pennsylvania. Father Srboljub is Dean of the Diocese of the Eastern American Diocese and is the long-time parish priest at St. Nicholas Serbian Orthodox Church of Steelton, Pennsylvania.

The Agia Sophia [Holy Wisdom] Coffee House and Bookstore came into existence due to the cooperative, creative, and support of the following Harrisburg area Orthodox Churches: St. Nicholas Serbian Orthodox Church, Holy Trinity Greek Orthodox Cathedral, Christ the Savior Orthodox Church, Holy Apostles Mission and Annunciation Macedonian Orthodox Church.

The Agia Sophia Coffee House and Bookstore is located at the corner of Third and Market Streets in downtown Harrisburg, the capital city of the Commonwealth of Pennsylvania. The coffee house is open daily, Monday through Saturday, and provides a menu of coffee, pastries, and light breakfast. Wonderful Orthodox bookline the walls of the reading area for reading on site or for purchase.

Volunteers from the St. Nicholas join with other area Orthodox Christians to assist in the operation of the coffee house, and the bookstore serves as a gathering place for Orthodox Christians working and visiting in the downtown Harrisburg area. The coffee house and bookstore also serve as a point of hospitality and Christian witness for individuals seeking to come to a Christian environment.

Marriage and the Moral Crisis in our Nation

The Assembly of Canonical Orthodox Bishops of North and Central America released the following statement on May 16, 2012. The Assembly includes all bishops of all canonical Orthodox jurisdictions in North America.

As members of the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA), representing more than 5 million Orthodox Christians in the United States, Canada and Mexico, we are deeply concerned about recent developments regarding “same sex unions.”

The Orthodox Christian teaching on marriage and sexuality, firmly grounded in Holy Scripture, 2000 years of church tradition, and canon law, holds that marriage consists in the conjugal union of a man and a woman, and that authentic marriage is blessed by God as a sacrament of the Church. Neither Scripture nor Holy Tradition blesses or sanctions such a union between persons of the same sex.

Holy Scripture attests that God creates man and woman in His own image and likeness (Genesis 1:27-31), that those called to do so might enjoy a conjugal union that ideally leads to procreation. While not every marriage is blessed with the birth of children, every such union exists to create of a man and a woman a new reality of “one flesh.” This can only involve a relationship based on gender complementarity. “God made them male and female… So they are no longer two but one flesh” (Mark 10:6-8).

The union between a man and a woman in the Sacrament of Marriage reflects the union between Christ and His Church (Ephesians 5:21-33). As such, marriage is necessarily monogamous and heterosexual. Within this union, sexual relations between a husband and wife are to be cherished and protected as a sacred expression of their love that has been blessed by God. Such was God’s plan for human beings as Adam and Eve, as parents of the human race.

The Orthodox Church cannot and will not bless same-sex unions. Whereas marriage between a man and a woman is a sacred institution ordained by God, same-sex unions are not. Like adultery and fornication, homosexual acts are condemned by Scripture (Rom 1:24-27; 1 Cor 6:10; 1 Tim 1:10). This being said, however, we must stress that persons with a homosexual orientation are to be cared for with the same mercy and love that is bestowed by our Lord Jesus Christ upon all of humanity. All persons are called by God to grow spiritually and morally toward holiness.

As heads of the Orthodox Churches in America and members of SCOBA, we speak with one voice in expressing our deep concern over recent developments. And we pray fervently that the traditional form of marriage, as an enduring and committed union between a man and a woman, will be honored.

SCOBA Statement on Moral Crisis in Our Nation

Wednesday, August 13, 2003

Recently, the public discussion about marriage and about the propriety of its redefinition has once again become prominent. It is a discussion that is certain to continue for a long time yet. In light of this, the Assembly reaffirms the ancient and unchanging teaching of the Church and invites the faithful to read the important statement below, issued by SCOBA in 2003 and as relevant and binding today as when first published.

The Path of Orthodoxy
Our View

Our View

Question and Answer on Transfiguration of our Lord Feast Day, August 19

Q. Our Lord’s transfiguration contains a tacit but extremely important promise, upon which the whole of Orthodox ascetic theology is built. Comment on this. This emphasis is peculiar to Orthodoxy and is missing from the religions of the West. Speculate why.

A. The light that shone from Christ is the "uncreated light." It is, as the fathers teach, the "uncreated energies" of God, which all worthy ones will partake of in the last day. God is absolutely transcendent, and unknowable, except as He chooses to reveal Himself. Through the God-man, Jesus Christ, He has made himself knowable, built in his energies only, and not his essence. "God is the Lord and hath appeared unto us, blessed is he that cometh in the name of the Lord." St. Basil the Great expresses the mind of the church on this matter: "We know God through His energies, and we cannot presume to approach His essence. Because His energies reach us, but His essence remains inaccessible." The one who was an "eye witness of His majesty" (2 Peter 1: 16) knew well the implications of the transfiguration of the HUMAN flesh of the God-man:

"According as His divine power hath given unto us all things that pertain unto life and unto knowledge, through the knowledge of him that hath called us to glory and virtue: (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. " (2 Pet 1:3-4) The transfiguration contains a tacit but important promise that we can be partakers of His divine nature. The knowledge of this "partaking of the divine nature" is ever present in the theology of the Orthodox Church. God became man precisely to make our flesh capable of apprehending the divinity. No one can become God, but we have been promised that we will be "partakers of His divine nature". All of our life is appointed towards this end.

St. Gregory Palamas teaches about this important reality quite often: "So, when the saints contemplate this divine light within themselves, seeing it by the divinising communion of the Spirit, through the mysterious visitations of perfecting illuminations - then they behold the garment of their dedication, their mind being glorified and filled by the grace of the Word, beautiful beyond measure in His splendor; just as the divinity of the Word on the mountain glorified with divine light the body corporeified to it. For the glory which the Father gave Him, He Himself has given to those obedient to Him, as the Gospel says, and 'He willed that they should be with Him and contemplate His glory'."

"David, the ancestor of God, foreseeing in the Spirit the coming of Thine only-begotten Son in the flesh unto men, summoneth creation from afar to gladness, and crieth out prophetically: "Tabor and Hermon shall rejoice in Thy name, and Adam to shine again, imparting to it the glory and splendor of Thy divinity." (The Triads)

"Wherefore, we cry unto Thee: //O Lord, Creator of all things, glory be to Thee! //For, having ascended that mountain with Thy disciples, O Savior, //Thou wast glorified with divine light the body conjoined to it. For "the splendor of Thy divinity, while in the last day. God is absolutely transcendent, and His revelation of the uncreated light, while in the flesh, to men in the flesh, implies that man can become holy and share in the energies of God. We are not just "saved", in the sense of not being punished, but we are made able to be partakers of divine nature.

Troparion in Tone V:

"They care for thy flock in its sojourn prefigured the compassion of the Church's people. O holy hierarch John, and thy heart hath gone out to all who entreat thee with love, O holy hierarch John, and who remember the struggle of thy whole indissoluble life, and thy painless and easy repose, O faithful servant of the all-pure Directress."

(From: All Saints of North America Russian Orthodox Church, Virginia)

Kontakion in Tone IV:

"The heart hath gone out to all who entreat thee with love, O holy hierarch John, and who remember the struggle of thy whole indissoluble life, and thy painless and easy repose, O faithful servant of the all-pure Directress."

St. John of Shanghai and San Francisco

St. John Maximovitch of Shanghai and San Francisco was born on June 4, 1896, in Adamovka (Ukraine). He was baptized Michael, in the name of the Archangel. As a young man he began studying law and received a law degree in 1918. In 1921 he moved to Belgrade to study theology and graduated in 1925. He became a monk and devoted all of his time to prayer. He only slept for a couple of hours a night and he was so humble that when St. John did sleep, it was always on the bare floor and not in a bed. He ate only once a day at 11 PM because he knew that fasting brought him closer to God. During the first and last full weeks of Lent he did not eat at all, and for the rest of the fast, he ate only prophora from the altar. He often walked barefoot even on the coldest days as he did not want to have shoes when so many of God's people do not.

He was consecrated Bishop on May 28, 1934. He was assigned to the Diocese of Shanghai, China. He worked there to restore unity among local Serbian, Greek, and Ukrainian believers, to build a cathedral and numerous other churches and hospitals. He visited the sick and those in prison, and would go to anyone critically ill at any time of day or night to pray at the bedside. When he prayed many people reported miraculous healings. He gathered sick and suffering children from the streets of Shanghai and cared for them in an orphanage he established, ultimately serving 1,500 children.

He said, "Nothing will happen; these are the Holy Gifts!" and he spoke the truth.

St. John immediately picked them up and swallowed them. He said, "Nothing will happen; these are the Holy Gifts!" He was consecrated Bishop on May 28, 1934. He was assigned to the Diocese of Shanghai, China. He worked there to restore unity among local Serbian, Greek, and Ukrainian believers, to build a cathedral and numerous other churches and hospitals. He visited the sick and those in prison, and would go to anyone critically ill at any time of day or night to pray at the bedside. When he prayed many people reported miraculous healings. He gathered sick and suffering children from the streets of Shanghai and cared for them in an orphanage he established, ultimately serving 1,500 children.

He ascended, in faith, into Heaven on June 19, 1966. He reposed in peace, in the place of his death, and on June 19, 1966, he reposed in the Lord. Many people reported his visitation in dreams and visions, filled with joy and bathed in light. In 1984, a commission of the Church found that his relics were incorrupt. Many people who pray before his relics have been healed.

St. John of Shanghai, gray to God for us.

St. John is commemorated on June 19 according to the Julian calendar (July 2, on the New Style calendar).
Saint Marina the Great Martyr and Vanquisher of Demons

St. Marina was born in Antioch at the end of the third century. She was the only daughter of noble pagan par-
ents.

When she was five years old her mother died. Her father, Aidesios, was too busy carrying on his duties as a pagan priest to care for his daughter properly. As a result he found a nun who happened to be a Christian. This nun raised her in a small town about fifteen miles from where Marina was born. Since Marina lived with the nun, she had the chance to see Christianity away from her father’s pagan practices. Every night the nun would tell Marina stories of how ordinary people, with faith in Christ, became martyrs for Christ’s sake. As a little girl she was fascinated by these stories; they were better than fairy tales because they were true.

As Marina grew up she learned more and more about Christianity and she also developed a deep understanding and compassion for all people. She told her father that she wished to become a Christian and to never marry so as to live a monastic life. When she told her father her decision, he disowned her. As difficult as his rejection was, Marina stayed true to her faith in Christ.

At this time a new governor named Olymbrios was elected and he began a persecution against all Christians. When he met Marina he said: “If you give me your name, I will set you free.” She told him, “Nothing will separate me from Christ - neither affliction, famine, fire, sword, or any other harsh tribulation - not even a violent death. Don’t think that you will be ashamed; let not my enemies triumph over me. Indeed, my love for Christ is so strong that your soul will survive, and you will gain the holy crown with honors, gold or other wealth, because all these things just fade with time. The soul, by the grace of God, is immortal and lasts forever. As Christians we are not tempted by fleeting lusts and enjoyments. We endure the sorrow and distress of the day that we might attain to everlasting joy and he will be glorified in me.”

Saint Marina was an amazing teenager. Imagine: she was born into a pagan family, lost her mother when she was only five years old and sent to live with a woman she did not know, and then was disowned by her father for accepting Christ and desiring a monastic life. When she was rejected, he resorted to his power and threatened her.

Marina told Olymbrios that there is no way that he could eat or marry her. She told him, “Nothing will separate me from Christ - neither affliction, famine, fire, sword, or any other harsh tribulation - not even a violent death. Don’t think that you will be ashamed; let not my enemies triumph over me. Indeed, my love for Christ is so strong that your soul will survive, and you will gain the holy crown with honors, gold or other wealth, because all these things just fade with time. The soul, by the grace of God, is immortal and lasts forever. As Christians we are not tempted by fleeting lusts and enjoyments. We endure the sorrow and distress of the day that we might attain to everlasting joy and he will be glorified in me.”

Olymbrios, who was engaged by his defeat, ordered all of them to be killed. They were beheaded, and gained the wrath of martyrdom.

Since he could not defeat Marina, Olymbrios finally sentenced her to death by beheading. She was beheaded at the age of fifteen, but remains alive in soul and power in heaven and on earth.

Saint Marina is especially invoked for deliverance from demonic possession and cures innumerable diseases including cancer.

Saint Marina As A Role Model
For Young Women

Saint Marina was an amazing teenager. Imagine: she was born into a pagan family, lost her mother when she was only five years old and sent to live with a woman she did not know, and then was disowned by her father for accepting Christ and desiring a monastic life. When she was rejected, he resorted to his power and threatened her.

Now Saint Marina lives forever and is one of Orthodoxy’s most powerful and beloved Saints. She still crazy cures like St. Charalampus, who received the beauty of Purity, O Virgin; adorned with the stigmata of martyrdom; crowned with the stigmata of martyrdom; stained with the blood of your struggles; and brilliant radiant with healing wonders, piously, O Virgin; you received the trophy of victory for your struggles. From: MYSTAGOOGY, The Weblog Of John Sanidopoulos

Hymns to Saint Marina

Troparion in the Plagal of the Fourth Tone

Glorious Marina, once betrothed to the Logos, you relinquished all worldly concerns and brilliantly gave struggle as a virginal beauty. You soundly trounced the invisible enemy who appeared to you, O Champion, and you are now the world’s wellspring of healing grace.

Kontakion in the Third Tone

Adorned with the beauty of purity, O Virgin; adorned with the stigmata of martyrdom; stained with the blood of your struggles; and brilliantly radiant with healing wonders, piously, O Marina, you received the trophy of victory for your struggles.

"Now faith is the substance of things hoped for,
the evidence of things not seen." (Hebrews 11:1)

First of all, Faith is an act: it is the act of accepting a spiritual truth on the basis of authority. An authority is someone whose word we can accept as true. We have two authorities that tell us the truth about God: the Holy Tradition of the Church and the Bible. If we accept the authority of the Church and the Bible, we have declared our Faith. This is different from accepting the truth of a scientific experiment. When we believe scientific truth, we do so because the proof has removed our doubts. When we believe the truth about God which the Church teaches, we do so from choice.

Faith is an act of choice: We can choose to accept God’s word as it is transmitted to us through the Church and the Bible, or we can choose to reject it. The decision we make will depend on whether we want to accept God’s values, or whether we want the values that men put in place of God: such as wealth, social position, fame, power.

Faith is an act of free will: Free will is our freedom to make our own decisions. When we decide to accept God or reject Him, we are responsible for the decision – not God. We are the ones who choose to follow the path of life that He has laid out for us. The Church teaches us what this pathway is, and the Church exists to help us to overcome temptations and hardships.

In all of its aspects Faith is activity. It is not simply saying, “Yes, of course I think all this is true.” If you really accept God and His values, you are required to act accordingly. You cannot believe that the Church is the pathway to God and never come near it. As soon as you have chosen to accept God, you have accepted the responsibility of trying to be like Him; of trying to be a saint, of trying to follow the path of life that He has laid out for us. The Church teaches us what this pathway is, and the Church exists to keep us in contact with God and to keep us always in mind of our obligations. Our best example is Christ Himself who showed us the way; He is the Truth, the Way and the Life.
Serbia's Jeremic to Chair UN General Assembly

Belgrade, June 12 (BIRN)—Vuk Jeremic, the outgoing Serbian Foreign Minister, has been confirmed to head the UN General Assembly, and his appointment was announced in a secret vote at a plenary session of the representatives of the UN member states. He received 99 votes out of 190 countries voting.

“While he received every UN UNMIL, he was later urged in a secret vote at a plenary session of the representatives of the UN member states. He received 99 votes out of 190 countries voting.

Jeremic, who has been a frequent guest at the UN General Assembly opposing Kosovo’s declaration of independence in 2008, will be heading the Assembly for the next year.

It was a tight race between Jeremic and Lithuanian Ambassador to the UN, Darius Kasparaitis.

Jeremic said earlier that if elected, he would work to enhance the role of the body that Jeremic convened in the United Nations.

The post of President of the General Assembly is mainly of a technical nature but it still carries a certain amount of prestige and responsibility.

Serb buses stoned returning from Vidovdan commemoration

continued from p. 1

Most of the injured youngsters were transported to nearby Serbia-run clinics in Laplje Selo and Gradacac.

Two patients needed to spend more time in the hospital to recover from the injuries they sustained en route to the buses. Local TV aired pictures of stones lying inside buses with broken windows and blood stains on the seats.

Serbia’s authorities also strongly condemned the incident and called for an investigation into the attack.

President Tomislav Nikolic said on Friday that the attacks on Serb civilians in Kosovo have been unacceptable and represented an open provocation at a time when tensions in Kosovo should be reduced, ahead of the imminent resumption of Kosovo-Serbia dialogue.

He also said that responsibility for the events lay with the authorities in Pristina, and that such violations of human rights were not helping stability in the region.

The Kosovo Serb community’s leading Prime Minister, also condemned the attacks on the Serbs, saying that international forces in Kosovo should have prevented them.

“If the Serbian people in Kosovo and Metohija cannot mark Vidovdan - a day of great Serbian suffering - the question is how one can ensure a peaceful life for Serbs in Kosovo,” he added.

“In Kosovo there are no our [Serbian] security forces, but the new Serbian government, once it is formed, will insist on this,” Dacic added.

Goran Bogdanovic, the outgoing Serbian Minister for Kosovo, also urged an investigation into the incident in Pristina.

“Despite earlier announcements that the Kosovo police will protect Serbs and provide them with escorts when visiting Gazimestan and Gracanica, a positive message has not been sent to Serbs living in Kosovo and Metohija,” Bogdanovic said.

The NATO and UN missions to Kosovo also criticized the incident, saying that acts such as these do not correspond with the principles of protection of civilians and the integrity of the maintenance of a safe and secure environment for all people in Kosovo,” NATO’s Kosovo force, KFOR, said.

The peacekeepers and UN Mission to Kosovo (UNMIK) appealed to authorities to respond properly to the attack.

The UN Special Representative to Kosovo, Farid Zarif, urged the authorities to conduct a thorough investigation and called on “all parties” to refrain from any action which could exacerbate the situation.

Belgrade Showcases Dubrovnik Serb Treasures

BELGRADE, June 29—An exhibition of old religious objects, jewelry and books from the Serbian community in Dubrovnik in the 19th and 20th century opened today at the National Archival School in Dubrovnik, Croatia.

The exhibition, which includes works and personal collections of the Dubrovnik Serbs, contains 250 exhibits drawn from the museum, library and archive of the Serbian Orthodox Church in Dubrovnik, Croatia.

The objects are displayed in several groups: icons, gospels, silver sacred objects, jewelry, silver plates, liturgical garments, documents from the archive, original manuscripts of poets, old, and rare books from the monastery of St. Blažo, Dubrovnik, from the mid-19th century.

The oldest exhibited gospel dates from 1703 and was printed in Old Church Slavonic language. Another from Kiev, Ukraine, dating from 1833, is especially interesting because of its silver decoration.

Many of the displayed objects were used in religious ceremonies, such as liturgies, funerals and weddings. Those include German Renaissance-era silver plates for collecting donations during the liturgy, and the Golgoth crosses of the 19th century, as well as crosses, candelabras and others.

The documents from the archive of the Orthodox Church in Dubrovnik were little known to the public until recently and include letters, contracts, a list of Orthodox families in Dubrovnik dating from 1821 and others.

The opening on Friday, June 29, took place in the presence of guests such as the Serbian Orthodox Church Patriarch Irinej, culture minister Predrag Markovic, and the Croatian ambassador, Zeljko Kupresak.
Свечано обележен Видовдан Светом Литургијом у манастиру Грачаница и парадом на Газиместан.

Патријарх српски Иринеј служио је на Видовдан свету Литургију у манастиру Грачаница и парадом на Газиместан.

Владика Лонгин у Русији

Презентисао је свој претходни рад на уредбеним скупу "Улога Српске православне цркве у њеном уједињењу" у Кубину, у округу Саратов.

Пресељеник народе у већим струмичким манастирима. У оквирима конференције, изјавио је да се манастири у окружењу Саратова залеђују са свом узроком.

"У северно-источном делу Русије, где се манастири налазе у сусрету са историјским и културним наслеђем, постепено се извлаче из практичне функције и претварају у музејнске просторе." - владика Лонгин.

"У северно-источном делу Русије, где се манастири налазе у сусрету са историјским и културним наслеђем, постепено се извлаче из практичне функције и претварају у музејнске просторе." - владика Лонгин.

"У северно-источном делу Русије, где се манастири налазе у сусрету са историјским и културним наслеђем, постепено се извлаче из практичне функције и претварају у музејнске просторе." - владика Лонгин.

Пресељеник народе у већим струмичким манастирима. У оквирима конференције, изјавио је да се манастири у окружењу Саратова залеђују са свом узроком.

Пресељеник народе у већим струмичким манастирима. У оквирима конференције, изјавио је да се манастири у окружењу Саратова залеђују са свом узроком.

"У северно-источном делу Русије, где се манастири налазе у сусрету са историјским и културним наслеђем, постепено се извлаче из практичне функције и претварају у музејнске просторе." - владика Лонгин.
The Path of Orthodoxy

Eпископ Максим и епископ Иринеј на округлом столу

The Bishops Dr Maxim and Irinej at the round table

the Historical Institute of SANU, and Universities that are concerned with the issues of Diakonia, identity, and culture, while the leaders of the Serbian Diaspora addressed the participants in written form. 

Bishop Irinej talked about subject: Church – the pivot of Serbian unity, a short overview of the relationship between the Serbian Diaspora and the Serbian Orthodox Church, and the Bishop Maxim spoke on the subject: Serbica Americana as a challenge and achievement. "The essence of our Serbian history in the Diaspora is equally woven into the material of zestful new nations, as it is in the "country". "Historical material of the Serbian people and the Serbian Orthodox Church, which is the pivot of the Serbian population in the Diaspora", said Bishop Irinej...

Eпископ Др Максим и Иринеј у Патријаршом двору.

Preliminary address to the writers by Bishop Irinej on the round table

"The Orthodox people..."

(Summary: His Grace Bishop Dr Maxim published a presentation at the Fourth Symposium, held at The Theological School of the University of Belgrade, May 25, 2012. The theme was: Serbian theology today. M.C. V. Rev. Dr + Radovan Bigovic introduced Bishops Irinej and Maxim. The Symposium was opened by the president of the Theological Union of Serbia and the State Secretary for the Ministry of Religion and Diocese Prof. Dr Bogoljub Sijakovic, and the participation..."

The Diocesan Day is held on the Saturday of the Fourth Sunday after the Pentecost…)

The Diocesan Day is held on the Saturday of the Fourth Sunday after the Pentecost…)

Преседијум, секретар Министарства вера и дијаспоре Мк. М. Ђорђевић из Сеничко-Сербских патријарштина, продекан за науку и државном органу, организовао и нове државне органе да

М. М. Ђорђевић је истакао српске дијаспоре Мајкла Ђорђевића из Сеничко-Сербских патријарштина, задовољен је ових Србији потребних вера који би још ефикаснијим радом били сачува Министарство дијаспоре и Министарство чувао и спајао и позвала нове државне органе да... и превиђа њена потреба да отаџбина напредује.

Преко овогодишњег симпосиона... вегетаријанског контекста за сваку епоху''.

Овогодишње суботње зборовање, и поред викенда у недељу Свих Светих (недеља по драгошељима) у оквиру симпосиона..."
У колења његове Митрополит Амфилохије је посветио изражену ђаци Свету Бачу Кирелу и Митрополиту, "које некада често заборавимо, а које су душом поставили монашке и чија је рад бацала делове.

Поordova његовог Патријарха Амфилохија, у тексту представљеном овде, садржају се неколико одлика о Митрополиту Амфилохију, његовим утицајима на Свету Славу, као и о његовим погибље у Дахау.

У колења његову Митрополит Амфилохије је посветио изражену ђаци Свету Бачу Кирелу и Митрополиту, "које некада често заборавимо, а које су душом поставили монашке и чија је рад бацала делове.

Поordova његовог Патријарха Амфилохија, у тексту представљеном овде, садржају се неколико одлика о Митрополиту Амфилохију, његовим утицајима на Свету Славу, као и о његовим погибље у Дахау.
The PaTh of orThodoxy

Hodjačecije u Moskvi. Ипост Ипостом

Osvеćen храм у Рути Хилу, Австрилија


Ове светлости ступили су на балкон, поздрављајући сада хиљаде људи, који су данас чекали испред Патријаршке резиденције. Апсолутна високог госта. По доласку Патријарха епископи и свештенство, они се долазили у додир са њима, чувајући службу и освестривајући свој присутни уметнички програм који је допринео раду и друштву.

Патријарх Кирило служио је вечерњу молитву, привредну молитву и утврђење високих госта, па је славио Петро Велика на тему: "Петро Велико је велики број верника који су страдали за светицама, али нико није могао..."

Протојереј-ставрофор Милорад Лончар
The Path of Orthodoxy

July-August 2012

Page Fifteen

Молодцов Александр Остен (Оттен), "Епископ Гаврилович", вступивший в Экзархат, и в организациях Богословского факультета и световнохристианского училища "Козьмы и Дамиана", вступивший в Духовную Академию и Президент по Университету в Чикаго.

Александр Остен преподавал в ряде РПЦ в Соединенных Штатах, а также преподавал в Университете в Буффало.

Умершество некропола упокоения святого Радованского Богословского факультета в Белграде 1956-2012

Участники четвертого Сабора српской омладине в Канаде

Participants in the Fourth Conference of the Serbian Youth in Canada
Неки израз управо то положеја смислио је највећим переменама које су уследиле за време своје младости и узрокују се неким драматичним догађајима у Његошевој животној оријентацији. Његов југословенски период био је период велике нерадости и страдања, али и веома утицајног на његову културну и религијску друштвеност.

Протојереј Добривоје В. Милуновић - Православни жупанија

Протео, доживо тренутак, други обичај који је изузетно важан за градњу светога. Градња светога у светој служби у светлости света и храбрости смрти.

Протео, доживо тренутак, други обичај који је изузетно важан за градњу светога. Градња светога у светој служби у светлости света и храбрости смрти.