COMMUNIQUE

From the Holy Assembly of Bishops of the Serbian Orthodox Church
HELD IN BELGRADE APRIL 26 – MAY 5, 2010

The regular Assembly of Bishops of the Serbian Orthodox Church was held at the Patriarchate in Belgrade, under the presidency of His Holiness Patriarch Irinej, at which service of the Invocation of the Holy Spirit was served for the blessed and edifying work of the Assembly. Afterward, His Holiness the Patriarch, as the President of the Assembly, in his introductory remarks to the Assembly renewed the prayerful memory of our Church of the person and spiritual merits of his predecessor, Patriarch Pavle, and indicated the importance of responsibly resolving the existing issues in the spirit of the holy canons and the age-old practice of the church.

The most important and most grace-filled act of the Assembly was the canonization of the two saints: St. Justin on the left, and St. Simeon on the right.

At its afternoon session on April 29 of this year, the Holy Assembly of Bishops of the Serbian Orthodox Church unanimously adopted the recommendations of the responsible diocesan bishops and added to the dyptichs of the saints of the Orthodox Church the names of Archimandrite Justin Popovic spiritual father of the Chelije Monastery near Valjevo, and Fr. Symeon Popovic (1854-1941) from Monastery Dajbabe near Podgorica, that is, the entrance of their names into the Dyptichs of the saints of the holy Orthodox Church and their glorification (formal proclamation as being the chosen of God) at the conciliar Holy Hierarchical Liturgy at the St. Sava Temple on Vracar on Sunday, May 2, 2010. This confirms their already existing prayerful veneration among the faithful people of God not only within the boundaries of our Serbian Orthodox Church but also throughout ecumenical Orthodoxy. According to the decision of the Assembly, the liturgical commemoration of the Venerable Justin of Chelije will be celebrated on 1/14 June, while the memory of the Venerable Symeon of Dajbabe will be celebrated on March 19 on the old calendar (April 1 on the new calendar), and the commemoration of our Venerable Father Simeon will be celebrated on March 19 on the old calendar (April 1 on the new calendar).

The festal glorification of these newly-canonized God-pleasing ones will take place at the Holy Hierarchical Liturgy of the Holy Assembly of Bishops next Sunday, May 2, at St. Sava Church on Vracar in Belgrade, beginning at 9:00 AM. Our Venerable and God-bearing Fathers Justin and Simeon, pray to God for us!

In the future the memory of the New Martyrs of Jasenovac be celebrated on August 31/September 13.

The assembly decision from last year’s regular session was confirmed to join in the building of a church and memorial center dedicated to the liturgical and historical commemoration of all Serbian casualties of the wars of the 20th century, as well as to the memory of the NATO aggression against the Serbs in Kosovo and Metohija in 2004.

During the Sabor, on May 1, a meeting was held with the central committee for the completion of the St. Sava Memorial-temple on Vracar, during which, among other things, reports were heard and approved regarding completed and planned projects and the financial aspect of the building of this testimonial holy site of the entire Serbian people. After the meeting a parastos memorial service was served in the church for all its benefactors and donors, and also for Serbian Patriarch Gavrilov (Dozic) of blessed memory, on the occasion of the 60-year anniversary of his passing in the Lord. On the following day, May 2, in the great amphitheater of the Serbian Church glorifies Father Justin Popovic, Father Simeon of Dajbabe

At its afternoon session on April 29 of this year, the Holy Assembly of Bishops of the Serbian Orthodox Church unanimously adopted the recommendations of the responsible diocesan bishops and added to the dyptichs of the saints of the Orthodox Church the names of Archimandrite Justin Popovic spiritual father of the Chelije Monastery near Valjevo of blessed memory (1894-1979), hereafter known as our Venerable Father Justin of Chelije, and Simeon Popovic, abbot of the Dajbabe Monastery near Podgorica (1854-1941), hereafter known as our Venerable Father Simeon of Dajbabe.

The liturgical commemoration of our Venerable Father Justin will be on June 1 on the old calendar (June 14 according to the new calendar). The commemoration of our Venerable Father Simeon will be celebrated on March 19 on the old calendar (April 1 on the new calendar). The festal glorification of these newly-canonized God-pleasing ones will take place at the Holy Hierarchical Liturgy of the Holy Assembly of Bishops next Sunday, May 2, at St. Sava Church on Vracar in Belgrade, beginning at 9:00 AM. O our Venerable and God-bearing Fathers Justin and Simeon, pray to God for us!
The consecration of the newly-completed Nunnery building at St. Sava Camp and the Most Holy Mother of God Monastery at Shadeland, PA will be the centerpiece of 2010 Eastern Diocese Day held there on Sunday, August 8. The consecration will mark the fulfillment of a promise made to the Lord and to the Theophores and Ever-Virgin Mary by His Grace Bishop Mitrophan that the church would be completed in gratitude to God for His blessings upon Shadeland and the Diocese. The church had remained an incomplete shell since the 1970’s. A vespers service will be held at the church on Saturday, August 7 at 7:00 pm. The church consecration service will begin at 9:00 am the next morning. It is hoped all the Serbian Orthodox bishops, bishops emeritus, and members of the Serbian Orthodox Church in the U.S. and Canada will be able to attend. Following the consecration and the Hierarchical Divine Liturgy, the traditional Serbian Day picnic will begin. Barbecued lamb and pig and other Serbian favorites will be featured. 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 crown pleaser. The picnic will continue with Serbian food and music into the evening.

All the Serbian Orthodox Churches in travel distance of the Camp will be closed that day to allow clergy and faithful to participate.

Save the date and plan now to attend. Look for full information in the mail, on the diocesan web site www.easternorthdiocese.org, and in the next Path.

Shadeland Church Consecration to highlight Eastern Diocesan Day Aug. 8

VIDOVDAN

Fate has dealt the Serbian nation a day which is called Vidovdan. This is not just a date on a calendar but is rather a continuing day, from that fateful year, 1389, up to the present time. It is the most tragic, most significant, most holy, most tragic and brightest day of the Serbian nation. It contains all the ideas of the Christian comprehension of life and living.

Prof. Bigovic has said: “Vidovdan has pierced through the centuries. It is the power of a continuing day, from that fateful year, 1389, up to the present time. It is the most tragic, most significant, most holy, most tragic and brightest day of the Serbian nation. It contains all the ideas of the Christian comprehension of life and living.”

That is why today, for some, Kosovo is illusion, a distant and cruel past, a myth, a battle for the preservation of an empty cradle. And we, who are today gathered together with the Kosovo, did not for prayer or communion, but in order to celebrate ourselves on this day, to have a good time, music, roast meat, a dance, do not celebrate Vidovdan, but rather ourselves. We do not help Kosovo and its holy places in this way notwithstanding all our bombastic speeches, with well oiled throats. We will help it only when we turn to God for salvation. And God is he who once before gave Kosovo to the Serbs, and He will again if we pray to Him and ask Him for Help, particularly now, on Vidovdan.

Indeed, what else and what better could we do? To shout “we refuse to give Kosovo”? To whine and for whom? Those who have rejected Christ, who do not accept the oaths of Kosovo, for whom “the Kingdom of Heaven” does not exist, those lead us and misled us. If we speak out, we give them support. On the other hand, if we remain silent, again we give support to those who are our enemies.

Annual Diocese Days in Western Diocese, Sept. 3-5, 2010

The Serbian Orthodox Diocese of Western America has announced that its 14th Annual Diocesan Days gathering will be held at St. Sava Mission in Jackson, California, September 3-5. Full information will be available on the diocese’s web site, www.westserbio.org.

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Local Hierarchs Celebrate at Ostrog

On May 12 two of our American hierarchs had the opportunity to participate in the celebrations surrounding the feast day of St. Basil of Ostrog at the famous Ostrog Monastery in Montenegro. His Eminence Metropolitan Christopher of Libertyville-Chicago and His Grace Bishop Longin of New Gracanica-Midwest America joined the host hierarch, His Eminence Archbishop of Cetinje and Metropolitan of Montenegro and the Coastlands Archbishop Amphilohije, Bishop Aristrah visiting from the Russian Orthodox Church, vicar Bishop Jovan of Dioceletia, Metropolitan Christopher, Bishop Longin of New Gracanica-Midwest America, and Bishop Metropolitan Ampliphilije of Montenegro and the Coastlands.

Above: From far and wide, people gather to join in the annual celebration on the Feast day of St. Basil of Ostrog in Montenegro. Metropolitan Christopher was included in the prayer service at the Ostrog Monastery. Right: Leading services at this year's St. Basil of Ostrog celebration on the Feast day of St. Basil of Ostrog in Montenegro. His Eminence Metropolitan Christopher of Libertyville-Chicago, center. Seen here with him before the upper church of Ostrog Monastery is Bishop Aristrah visiting from the Russian Orthodox Church, vicar Bishop Jovan of Dioceletia, Metropolitan Christopher, Bishop Longin of New Gracanica-Midwest America, and Bishop Metropolitan Ampliphilije of Montenegro and the Coastlands.

By Reverend Father Daniel Rogich

The Path of Orthodoxy

Life Of Our Venerable Father Justin of Chelije

Who reposed in the Lord Jesus Christ on April 7, 1979

By Reverend Father Daniel Rogich

As Orthodox sweetness and divine nectar, O Venerable Father You flow into the hearts of believers as a treasure: By your life and teachings you revealed yourself to be a living book of the Spirit, most wise Justin; Therefore pray to Christ the Word That the Word may dwell in those who honor you.

Troparion, Tone 4

OUR HOLY FATHER JUSTIN, Abbot of Chelije Monastery in Valevjo, western Serbia, was born to pious and God-fearing parents, Prota (Priest) Spyridon and Protinica (Presbytera) Anastasia Popovich, in Vranje, South Serbia, on the Feast of Annunciation, March 25, 1894. He was born into a priestly family, as seven previous generations of the Popovich family, “family or a son of a priest”) were headed by priests. At baptism, he was given the name Blagoje, after the Feast of the Annunciation (Blagovest means Annunciation or Good News). Being raised in a pious Christian atmosphere, young Blagoje learned quite early of the virtuous life in Christ as dedicated in service to God’s holy Church. As a child, he often visited with his parents the Prohor Pcinjki Monastery, dedicated to St. Prohor the Miracle worker (see Oct. 19th). He witnessed firsthand the miraculous power of the Lord manifested through St. Prohor, as his mother Anastasia was healed of a deadly disease by the Saint’s intercessions when Blagoje was still a young boy.

Blagoje was an excellent student in elementary school. His greatest love was for the Bible, and the four Gospels in particular. He began serious reading of the Bible at age fourteen, and throughout the rest of his life he carried the New Testament on his person, reading faithfully three chapters a day. In 1905 after finishing the fourth grade in Vranje, following the tradition of the Popovich family, young Blagoje entered the nine-year program of secular and religious study at the Seminary and Faculty of St. Sava in Belgrade. In the early twentieth century the School of St. Sava in Belgrade was renowned throughout the Orthodox world as a holy place of extreme asceticism as well as of a high quality of scholarship. Some of the well-known professors were the rector, Fr. Domentian; Professor Fr. Domentian, later a bishop, and Athanasius Popovich, and the great ecclesiastical composer, Stevan Mokranjac. Yet one professor stood head and shoulders above the rest: the then Hieromonk Nikolai Velimirovich, Ph.D. (see March 18th). Fr. Nikolaii the single most influential person in his life. From the Venerable Nikolai, Blagoje learned of the virtuous ascetic life in Christ the Lord, of the doctrinal genius of the great Fathers of the Church, and of the spiritual and intellectual effort needed to probe the important philosophical and theological questions of the day. In the end, both of these two spiritual geniuses possessed a commitment to Christ the Lord, provided them with a truly Orthodox vision of life, which in turn made them the two greatest voices of the Serbian Orthodox Church in modern times. Both Nikolaii and Blagoje, later Monk Justin, sought to “speak the truth in love” to a passing world.

In 1914, at age twenty, Blagoje finished the nine-year program of St. Sava’s in Belgrade. At this time he had only one desire in mind: that I may dwell in the house of the Lord all the days of my life, that I may behold the delight of the Lord, and that I may visit His holy temple (Ps. 26:4). With this hunger and thirst for righteousness driving him, Blagoje wanted to radically devote his life to Christ in the monastic vocation. However, due to the beginning of World War I in 1914, and the declining health of his parents, Blagoje decided to postpone his entrance into the monastic ranks.

During the early part of World War I, autumn of 1914, Blagoje served as a student nurse primarily in South Serbia-Skadar, Nish, Kosovo, etc. Unfortunately, while in this capacity, he contracted typhus during the winter of 1914 and had to spend over a month in a hospital in Nish. On January 8, 1915, he resumed his duties. It suites to say that Blagoje and the rest of the aids and nurses, as well as all of the freedom-loving Serbian Christians in South Serbia, suffered bitterly from the effects of war.

On the eve of the Feast of St. Nicholas, his Ksna Slava (family patron saint), 1915, Blagoje returned to Skadar in order to visit Metropolitan Demetrius, who later became the first Patriarch after the patriarchal throne was renewed in 1920. Blagoje received the monastic tonsure in the church in Skadar, taking the name Justin, after the great Christian philosopher and martyr for Christ, St. Justin the Philosopher (t. 166). This name was truly a gift and sign from Heaven, for it was as a philosopher and seeker of Christian truth that the humble Monk Justin would later receive glory from God.

Shortly after becoming a monk, Justin, along with several other students who received the Metropolitan’s blessing, traveled to Petrograd, Russia, to begin a year’s study in the Orthodox Seminary there. It was here the young Blagoje dedicated himself more fully to Orthodoxy and the monastic way. He learned of the great ascetics of Russia: Anthony and Theodosius of the Caves in Kiev, Seraphim of Sarov, Sergius of Radonezh, John of Kronstad, and others. Justin fell in love with Russian spirituality and piety, especially that exhibited by the common folk of the countryside.

After his year’s study and sojourn in Russia, Justin entered, by the prompting of his spiritual father Nikolai, the Theological School in Oxford, England. Her spent seven semesters at Oxford-November 1916 to May 1919 yet he did not receive a diploma since his doctoral dissertation entitled, “The Philosophy and Religion of Dos-toevsky,” was not accepted. As a result, Justin returned to Belgrade after the war and became a teacher in the
Life Of Our Venerable Father Justin of Chelije

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seminary at Sremski Karlovci. There, Justin renewed the ancient study of the Lives of the Saints as being a truly important and necessary one. It was at this time that he received the calling and vision from God to translate into modern Serbian the entire theological focus and most important course of study.

In 1920, venerable Justin was ordained deacon and began to experience ascetical and spiritual growth. He was recognized as a leader of the worship services. At his liturgical and ascetical life increased, Justin matured spiritually and became known throughout all of Greece as a most pious ascetic. At this time, due to his unceasing prayer to the Most Sweet Jesus, Justin was granted by the grace of the Holy Spirit the gift of unmerited tears. In May 1921, Deacon Justin returned to Sremski Karlovci and resumed his teaching duties at the Seminary. He taught us the power of Thy Holy Gospel and through the Scriptures he opened with this short prayer: “O Most Holy Father, holy and good God, heavenly King, Father of the universe, and of the whole universe, the Source of every good and giver of every blessing, who ever mercifully grantest of all thy Holy and unbeginning goodness, to thy apostles, teach me and announce through me what I am to say.”

One year later, on the Feast of the Beheading of John the Baptist, 1922, Venerable Justin was ordained priest by His Holiness Patriarch Dimitrie. Throughout the ordination service, Justin was in tears, crying as a newborn babe. Fr. Justin was granted by the grace of the Holy Spirit the gift of tears, a rare gift among men.

In September of 1919, Monk Justin was designated as Professor of Dogmatics at the Theological Faculty of St. Sava in Belgrade. One year later, this hard-working writer completed the second volume, entitled, The God Man and His Work: Christology and Soteriology. There is so doubt that these two volumes and the third and final volume, Ecclesiology: Teaching on the Church, published later in 1922 are the most complete exposition of the Orthodox faith, produced for all Christians a magnificent analysis of the ancient faith of the Church.

In 1938, Fr. Justin, along with a number of noted intellecutals of Belgrade, founded the Serbian Philosophical Society. Holy Father Justin began at this time to probe the spiritual and the liturgical tradition of the Church given to the Slavs by the great evangelical missionaries, Cyril and Methodius and the third and final volume, Ecclesiology: Teaching on the Church, published later in 1922, is the most complete with his most ascetical vision of life, produced for all Christians.

As a result, he began writing after his return to Belgrade in 1932, monumental work, The Dogmas of the Orthodox Church, in three volumes. Volume one, published in late 1932, dealt with source and formulation of the doctrine, the nature of God and the teaching on the Holy Trinity, creation, and divine providence. This volume was so well received that Fr. Justin was appointed in 1934, Professor of Dogmatics at the Theological Faculty of St. Sava in Belgrade. One year later, this hard-working writer completed the second volume, entitled, The God Man and His Work: Christology and Soteriology. There is so doubt that these two volumes and the third and final volume, Ecclesiology: Teaching on the Church, published later in 1922 are the most complete exposition of the Orthodox faith, produced for all Christians a magnificent analysis of the ancient faith of the Church.

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In addition to the Lives of the Saints, the following is an incomplete list of the writings he produced in Chelije, some of which are still unpublished, plays a highly analytical and perspicacious mind and heart. He actually created a new theological and philosophical language necessary to reach the heart of the modern human being. And his writings, or have been or are being visited by Almighty God through the prayers of St. Justin.

Truly St. Justin’s legacy is a great one. Many disciples and a future generation of believers, will be drinking from the inexhaustible riches of grace and truth by the grace of God through the prayers of St. Justin. Thus, our Venerable Father Justin of Chelije, a man of extreme asceticism, was truly a miracle-worker, and his coming later to

The Church is enriched with the

Our Venerable Father Justin of Chelije, Proy to God For Us! Our Venerable Father Justin of Chelije, The Life of St. Simon of Dushabe will be featured in the next issue of the Path.
COMMUNIQUE

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the Orthodox Theological Faculty, in the presence of His Holiness Patriarch Pavle, the Assembly of Bishops, the dean, professors and students of the Faculty, as well as the interested public, a formal academy on the occasion of the 60th birthday of Metropolitan Amphilohije of Montenegro and the Coastlands; and the Assembly recognized the contributions of Patriarch Pavle of blessed repose; that in the dioceses of Croatia and Bosnia and Herzegovina especially in some of them. With great regret it was concluded of its members regarding their archpastoral work, as well as

In this context, the Assembly especially analyzed the status and problems of the life of the Serbian Orthodox Church in the Diaspora and on the stand of the pan-Orthodox Pre-concilliar conferene in Chambesey near Geneva in June 2009 on the theme of a more effi cient and organized mission, witness and cooperation of the local Orthodox Churches in the Diaspora and on the manner of proclaiming church autonomy and autonomy. Also considered, in the same framework, were the rela-
sions of the Serbian Orthodox Church with the sister Ortho-
dox Churches, especially with heterodox Christian churches and communities, as well as with inter-church and ecumenical organizations and other religions. It was stated with regret that the Romanian Orthodox Church continues in an uncanonical manner to violate the canonical territory of the Serbian Ortho-
dox Church and it was decided, through renewed brotherly dialogue, to overcome this problem in the spirit of love and

It was decided that the Theological Faculty in Nis. The Assembly fathers devoted the greatest attention and autho-

property. The Assembly, therefore, expects and requires that the local authorities provide full freedom and security for the Serbian Orthodox Church, and that the authorities of the neighboring Republic of Hungary prevent any further thefts from the churches of the Diocese of Budapext. The Assembly, in a special appeal addressed to the authorities of the

The Assembly fathers devoted the greatest attention and care to the Diocese of Raska-Prizren, hearing, following the reports of Bishop Artemije and Bishop-Metropolitan Amphilohije, the first Bishop of Montenegro and the Coastlands; and to again petition the Sarajevo government to better develop it. It was decided that the Theological Faculty in Nis. The Assembly fathers devoted the greatest attention and care to the Diocese of Raska-Prizren, hearing, following the reports of Bishop Artemije and Bishop-Meta-
How to read the Bible and why

by Archimandrite Justin Popovich

The Bible is a sense a biography of God in this world. In it the Indescribable One has in a sense described Himself. The Holy Scriptures of the New Testament are a biography of the incarnate God in this world. In them it is related how God, in order to reveal Himself to men, sent God the Logos, who took on flesh and became man—and as a man told men everything that God is, everything that God wants from this world and the people in it.

Men cannot devise more questions than there are answers in the Bible. If you fail to find the answer to any of your questions in the Bible, it means that you have either posed a sense-less question or did not know how to read the Bible and did not finish reading the answer in it.

In the Bible God has made known:

1. what the world is; where it comes from; why it exists; where it is heading; how it will end;
2. what man is; where he comes from; where he is going; what he is made of; what his purpose is; how he will end;
3. what animals and plants are; what their purpose is; what they are used for;
4. what good is; where it comes from; what it leads to; what its purpose is; how it is attained;
5. what evil is; where it comes from; how it came to exist; why it exists—how it will come to an end;
6. what the righteous are and what sinners are; how a sinner becomes righteous and how an arrogant flagitious man becomes a sinner; how a man serves God and how he serves Satan; the whole path from good to evil, and from God to Satan;
7. everything—from the beginning to the end; man’s entire path from the body to God, from his conception in the womb to his resurrection from the dead;
8. what the history of the world is, the history of heaven and earth, the history of mankind; what their path, purpose, and end are.

In the Bible God has said absolutely everything that was necessary to be said to men. The biography of every man—everyone, without exception—is found in the Bible. It is to each of us can find himself portrayed and thoroughly described in detail: all those virtues and vices which you have and can have and cannot have. You will find the paths on which your own soul and everyone else’s journey from sin to virtue, and the entire path from man to God and from man to Satan. You will find the means to free yourself from sin.

In short, you will find the complete history of sin and sinfulness, and the complete history of righteousness and the righteous.

The holy Fathers recommend serious preparation before reading and studying the Bible: but of what does this preparation consist?

First of all in prayer. Pray to the Lord to illuminate your mind—so that you may understand the words of the Bible—and to fill your heart with His grace—so that you may feel the truth and life of those words.

Be aware that these are God’s words, which He is speaking and saying to you personally. Prayer, together with the other virtues found in the Gospel, is the best preparation a person can have for understanding the Bible. How should we read the Bible? Prayerfully and reverently, for in each word there is another drop of eternal truth, and all the words together make up the boundless ocean of the Eternal Truth.

The Bible is not a book but life; because its words are truth and life of those words.

The main and most important point of all this is faith and feeling love towards Christ the Lord, because the mystery of every word of God is opened beneath the warmth of that feeling, just as the petals of a fragrant flower are opened beneath the warmth of the sun’s rays. Amen.

How should we read the Bible? Prayerfully and reverently, for in each word there is another drop of eternal truth, and all the words together make up the boundless ocean of the Eternal Truth.

The Bible is not a book but life; because its words are “spirit and life” (John 6:63). Therefore its words can be comprehended if we study them with the spirit of its spirit, and with the life of its life.

The Path of Orthodoxy

The main thing is to read the Bible as much as possible. When the mind does not understand, the heart will feel; and if neither the mind understands nor the heart feels, read it over again, because by reading it you are sowing God’s words in your soul.

There are many ways to serve others. You can serve in your Church assignments and in your home, school, and community. Seek daily the guidance of the Holy Spirit to know whom to serve and how to help meet their needs. Often the most important service is expressed through simple, everyday acts of kindness. As you devote yourself to serving others, you will draw closer to God. Your heart will be filled with love. Your capacities will increase, and your life and the lives of those around you will be blessed. We suggest that you also read this story from the Gospel according to St. Luke 10:25–37.

A great opportunity to meet your peers from throughout the country, learn the Faith, grow in Christ, and to have 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.
On July 12th, we celebrate the feasts of Saints Peter and Paul, two men whose dedication to the formation and sustenance of Christianity in the first century AD made them pillars of the Church. Both men were chosen by Christ to sustain the life and firm ground of the Church.

**Catechumen.** A convert to Christianity in the early church who received instruction in Christianity but was not yet baptized. Catechumens were permitted to attend the first part of the Eucharist (Liturgy of the Catechumens), but were dismissed before the Consecration of the Gifts.

**Cathedra.** (Gr. “the main chair”.) The principal church of a bishop’s jurisdiction, the chief church in a bishop’s diocese.

**Cassock.** (Gr. Ρασο; Sl. Pogrzebnik.) The long black garment with large sleeves worn by the Orthodox clergy as their distinct attire. Another such cassock with narrow sleeves (Gr. Αρτε; Sl. Podstraknik) is worn under the cassock. It symbolizes the death of a cleric to this world and his subsequent dedication to God and his heavenly kingdom.

**Catechumens.** (Gr. “those who learn the faith”). A convert to Christianity in the early church who received instruction in Christianity but was not yet baptized. Catechumens were permitted to attend the first part of the Eucharist (Liturgy of the Catechumens), but were dismissed before the Consecration of the Gifts.

**Cathedral.** (Gr. “the main chair”). The principal church of a bishop’s jurisdiction, the chief church in every diocese.

**St. Paul the Apostle**

Saul grew up in a devout Jewish family in Tarsus, Syria. He saw Christianity as a threat to Judaism and therefore was determined to eradicate it. He is first mentioned in Acts 7:58 as a zealous persecutor of Christians in Jerusalem. On his way to Damascus to arrest Christians and bring them back to Jerusalem, he was struck by a vision of heavenly light and fell to the ground (see Acts 9). “Saul, why are you persecuting Me?” asked the Lord. “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting.” Trembling and astonished, Saul asked, “Lord, what do You want me to do?” “Arise and go into the city, and you will be told what you must do.” Saul was blinded from this holy light and remained so and in prayer in Damascus. Three days later, Ananias, a devout Christian who followed the Lord’s command to find Saul, healed him and baptized him so that he would receive the Holy Spirit. He changed his name to Paul.

Paul began to preach to the people about Jesus and had to flee Damascus when the Jews plotted to kill him. In Jerusalem he tried to join the Apollos, but they were afraid of him, having known him as the harsh persecutor of Christians. But Barnabas believed in him and brought him to the Apostles. Barnabas and Paul went on many missionary travels together throughout Syria, Asia Minor, Cyprus and Greece. With others and on his own, Paul continued his ministry to the people in these lands again and traveled to Ephesus, Corinth, Athens, Thessalonica, Thrace, Crete, Malta, Sicily and Italy to Rome, which he had already visited. He was the greatest Apostolic missionary and is often referred to as the “Apostle to the Gentiles.” His great courage, stamina and fierce intelligence were the hallmarks of his ministry. As Fr. George Poulos notes in his Orthodox Saints series, “Paul was a brilliant orator and writer, and he was sensitive to the needs and moods of various tribes of both Greek and Near Eastern peoples. His extraordinary letters or epistles make up almost half of the New Testament.”

**St. Peter the Apostle**

Simon first met Jesus through his brother Andrew, the “first-called” Apostle. Both brothers were fishermen at the Sea of Galilee who gave up their work when Jesus told them, “I will make you fishers of men” (Read Matthew 4:18-25 and John 1:40-42). In Matthew 16:16-19, Simon tells Jesus, “You are the Christ, the Son of the living God.” And Jesus, pleased with His Disciple’s faith, blessed him with a sacred trust, “You are Peter (Petros) and on this Rock I will build my Church and the gates of Hades shall not prevail against it.” [Editor’s Note: Orthodox Christians understand that the “rock” that Jesus refers to here is Peter’s statement, not the person of Peter.] Peter was with Jesus throughout his ministry. And just as Christ had foretold, Peter denied knowing the Lord upon His arrest for fear of being persecuted, but later repented.

After Christ’s Resurrection and Ascension and the granting of the Pentecost, Peter helped foster the Christian community in Jerusalem. In Jerusalem Peter was arrested by the Jewish authorities, and an angel of the Lord freed him from prison (Acts 12). He journeyed throughout Asia Minor, Syria, Palestine and Italy teaching people about Christ. He performed many miracles of healing and resurrections as well (see the Book of Acts). He established the first church in Antioch and became its first bishop. In Rome he converted many to the faith. Tradition says he was crucified in Rome. Legend has it that when the great persecutions against Christians began in Rome at that time, Peter was advised to leave the city. On the road he saw Jesus heading in the opposite direction towards Rome. “Lord where are you going?” Peter asked. Jesus responded, “I am going to be crucified a second time.” Peter realized his fate and returned to Rome where he was arrested and condemned to be crucified in 67 AD. He asked to be crucified upside down, as he felt unworthy of the same punishment as his Lord. Two of Peter’s letters, probably written during his imprisonment in Rome, are included in the New Testament.
Смрт светих новомученика у Будућој празнује 31. марта/1. априла сваке године. Одлучено је, такође, да се славиће 1/14. јуна, а спомен преподобног Симеона Дајбабског.

Свети архијерејски сабор је свој рад започео саборним седницом у Литургији у Саборном храму Светога Саве на Врачару, у недељу 2. маја, чиме је за угоднике Божје на саборној светој архијерејској Литургији Православне цркве и њихово прослављење (свечано проглашење Подгорице, односно уношење њихових имена у диптихе светих манастира Ћелије код Ваљева, архимандрита, оца Јустина, на овогодишњем заседању најблагодатније дело Сабора црквене праксе.

Назначење и набављено одељење Депо на Светом архијерејском сабору о вези села. Сабор је саслушао и са одобрењем примио на знање следеће одлуке.

- Света архијерејско-епископско-епархијско седиште Јустина Ћелијског дато је 60-годишњици упокојења патријарха." Канонизација преподобног Јустина (Поповића) и преподобног Јустина (Поповића) потврђена је сабором СПЦ.

- Преподобног Јустина Ћелијског у САД у Факултету, као и заинтересоване публике, свечана академија Патријарха, чланова Сабора, декана, наставника и студената.

- Напредовање на Светом архијерејском сабору о архијерејско-епископском седишту Јустина Ћелијског.

- Сабор је саслушао и са одобрењем примио на знање следеће одлуке.

- Сладости и друге света и светици на српском језику.

- Света архијерејско-епископско-епархијско седиште Јустина Ћелијског дато је 60-годишњици упокојења патријарха." Канонизација преподобног Јустина (Поповића) и преподобног Јустина (Поповића) потврђена је сабором СПЦ. Свештеничка академија Патријарха, чланова Сабора, декана, наставника и студената.

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Патријарх Иринеј Иринеј служио је свету архијерејску Литургију у манастиру Св. Василија Острошког у Бијељини, у сазнавање више архијереја Српске православне цркве.

Патријарх Иринеј: Српска има мудро руководство којим чува свој истинак и своју идентификацију и СПЦ на прави начин ту идентификацију шири и подржава'', рекао је Додик и захвалио Патријарху на својој подршци и својом истинама. Нека Господ Бог свим овим људима изреченим похвалама.

Његова Светост Патријарх Иринеј служио је свету архијерејску Литургију у манастиру Св. Василија Острошког који је преузет и подигнут у Бијељини, у сазнавање више архијереја Српске православне цркве.

"Нека Господ Бог својим тајним истиштима озбиљно подсећа на нашега народа'', истакао је владика Василије. Његове Светости Патријарх Иринеј служио је свету архијерејску Литургију у манастиру Св. Василија Острошког у Бијељини, у сазнавање више архијереја Српске православне цркве.

"Божествени састав цркава је нису ни кога нити неком обележи. Руководство РС има велику одговорност и цивилне власти и вјерске организации могу да сарађују цивилне власти и вјерске организације.

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У свељу Светог Василија
на дан када се прославља Свети Василије Острошки и сваја манастира под острошким гредама, у којима су похрањене свечеве мошти, испред ове светец саграбљо је на десетине хиљаде већника.

Већи народ у непреграђеним колонама храма је на манастиру Острошком. Чудоштета бомем собе њих заграђено благословом, понекад за себе и најближем. На ту страни Господ манастира свету агијерујући Литургију служе је митрополит иконостасно-началника Христофор, у овој славном митрополитско-приморском Амфилохију, те владика некропољско-средњезападно-грачанског Литинића, руских Астрахана и дисектоских и игумана острожког Острога, а потом је из више претрана преминуло све. Бесједао митрополит Христофор је казао да народ у Црни Гори има великог светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он. Иако је из тога да је посебност крају. Епископ митрополит Христофор је казао да народу у Црни Гори има великом светлетећа, чије благословено хранимо трећи и притички и он.
Освећење нове учионице српске недељне школе при Српској православној соборној цркви Светог Саве у Нишу у Српској недељној школи при Српској православној соборној цркви Светог Саве у Нишу у сарадњи са Српском православном архиепископијом и са Македонском православном архиепископијом.

Са љубављу,
(Извор СПЦ)

За освећење је приређена специјална настаница на којој су раднице наших малог парохијана. На бистру су госте поздравили: прота Марко Тодоровић, старешина храма С. Николе у Кадаћи, Високосуграђани, Милана Кнежевић и Душица Раденковић, учитељице Српске недељне школе. Након свете Литургије, у част освећења, у црквеној сали на банкету су госте поздравили: прота Марко Тодоровић, парох храма Св. Николе у Кадаћи, Високосуграђани, Љиљана Кнежевић и Душица Раденковић, учитељице Српске недељне школе. Свештенство и храмови се труде и марљиво уче. А посебно нас обрадује сваке школске године својим лепим програмима за српску славу Светог Саве у Њујорку. Простора и свечаност. Призивом Светога Влада на празник Полагања појаса светију оче Саво и свети владико Николају српски, из свег срца смо сви ми (ђаци, родитељи и учитељице) молите се Господу да благослови и чува српску децу у све дане њиховог живота. Молимо се да свима њима испуне боле и обнављају њихов живот. Молимо се да се њима и њиховим породицама Господ подари духован и телесних благослове. Светитељу оне Саве и Свети владико Николају српски, молимо се да Господ подари благослов и чува сваког душе у славу дане њиховог живота. Са љубављу,
Љиљана Кнежевић и Душица Раденковић, учитељице Српске недељне школе.
Живот са великим словом "Ж". То је Живот Бога природним наукама дефинише као принцип или у Његовом Светом Еванђељу. Оно што се у посланице светог апостола Павла, а изнад сведоче нам многи примери, нарочито живот безакоња мање је љубави и, обрнуто, што је природних наука онда би могли да се сложимо у овом размишљању, приступили са позиције навешћемо само делимично: "Ако језике најлепше икада испевана химна о љубави, ближњега да се на њему покаже и посведочи. чинимо добро свети апостол Павле нас подсећа: Бог је љубав" (1 Јн. 3, 7 - 8). Познаје Бога. Који не љуби не познаје Бога; јер греховног стања безакоња излазимо тако што ни свој ни наш, већ нас подстиче и храбри да из страдања. И он је жртва помирења за гријехе наше, и не сагријешите; и ако неко сагријеши, имамо немамо, себе варамо, и истине нема у нама" (1 Јн. 3, 7 - 8).

Кротки освет на Изводеван

Летњи децки камп у манастиру Светог Саве у Лебирветилу

И ово године летњи децки камп у манастиру Светог Саве у Лебирветилу, српском врховном и народном центру, ће држити добродушећу све ученичке.

Манастир Светог Саве у Лебирветилу, крај Старог Града, на Косову, је један од најзапаженијих културних спомена на Косову, само по томе што је рађен из читаве грађе Старог Града, највећег града на Косову.

Манастир Светог Саве представља културну државу и националну спомену. Епископ Милан Бркић, који је био први протојереј у манастиру, је узео у пажњу ово место као место за развој деце и њихове едукације.

Манастир Светог Саве је описани као манастир који је "гледен као грађевина на Косову", а за време тешких сукоба на Косову је биле заштићене стена манастира.

Летњи децки камп у манастиру Светог Саве у Лебирветилу је организован од стране Епархије америчко-канадске, али је пре свега и идеја протојереја Милана Бркића.

Летњи дечки камп у манастиру Светог Саве у Лебирветилу је организован од стране Епархије америчко-канадске, али је пре свега и идеја протојереја Милана Бркића.