BISHOPS’ ASSEMBLY BEGINS WORK

The regular annual meeting of the Holy Assembly of Bishops of the Serbian Orthodox Church began its work on Tuesday, May 21 with the Hierarchical Divine Liturgy and Invocation of the Holy Spirit at the Cathedral Church of St. Michael the Archangel in Belgrade. His Holiness Serbian Patriarch Irinej led the services and is chairman of the meetings.

The Holy Assembly is the highest decision-making body of the Church. It includes all diocesan bishops, and meets every year during the period between Pascha and Pentecost, with extraordinary meetings called as needed. During its meetings it receives reports from the diocesan bishops on the state of their dioceses, considers Church educational, liturgical and canonical questions, examines questions on external church relations, and sets Church policy on many issues. It also elects new bishops and makes episcopal assignments to vacant dioceses. It elects members of the Holy Synod of Bishops, which meets regularly throughout the year to govern the Church at large between Assemblies, and examines the work of the Holy Synod for the previous year.

The Holy Assembly of Bishops issues a statement on its decisions and actions at the conclusion of its meetings, which will appear in the next issue of the Path.

Kidnapped Syrian bishops still missing a month later

Athens, May 21—One month after two Orthodox Christian bishops were kidnapped by gunmen in Syria, officials say they still have no idea what has happened to the missing prelates.

The clerics, the most senior church officials to be targeted since civil war engulfed the country, have not been heard from since their abduction at gunpoint in the northern city of Aleppo on 22 April.

“We are deeply worried for the lives of Archbishop Mor Gregorius Yohanna Ibrahim of the Syriac Orthodox Church and Bishop Boulos Yazigi of the Greek Orthodox Church,” said Katrina Lantos Swett, who chairs the US Commission on International Religious Freedom.

“These two religious leaders put aside their own safety by travelling to one of the worst areas of fighting to help those Syrians left with few basic necessities after more than two years of war,” she said in a statement released on Tuesday.

“The United States and the international community must leave no stone untold to free the archbishops and halt sectarian violence,” she said.

Although there have been an array of rumored sightings since, authorities admit they have made little progress locating the bishops or establishing which group is holding them.

“We are in daily contact with officials across the region,” said a Greek foreign ministry spokesman, Gregory Delavekouras. “Information is coming through all the time but absolutely nothing has been confirmed so far,” he told the Guardian. “We remain completely in the dark.”

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Bishop Maxim makes second archpastoral visit to Mexico

His Grace Bishop Maxim of the Western American Diocese made his second official visit to the Orthodox faithful in Mexico May 8-12 of this year. Protopresbyter Blasko Paraklis from Orange County parish of the Naissos of the Theotokos accompanied His Grace.

They arrived in Mexico City on Wednesday, May 8. During this visit, Abraham, a native of Mexico and a graduate of the St. Tikhon’s Academy, served as their guide. The archpastoral responsibility of the bishop of Western America to the Serbian residents in Mexico is demarcated in the decisions of the Holy Assembly of Bishops.

The Serbian Orthodox faithful living in Mexico City and the surrounding areas were informed that the Divine Liturgy would be served in the coming days in the Holy Trinity Russian Orthodox monastery, where Bishop Maxim served on Saturday with Hieromonk Nektarie, protopresbyter Blasko Paraklis and in the presence of a number of Serbs and the Monastery brotherhood.

On Sunday, May 12, St. Thomas Sunday and the feast day of St. Vasilije of Ostrog, His Grace Maxim served Hierarchical Liturgy at the OCA (Orthodox Church in America) cathedral of the Ascension of our Lord with Archbishop Alejo of the OCA diocese of Mexico and his clergy.

Source: http://westsrbdio.org

All photos courtesy of the Western American Diocese

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Lilies That Fester

If we referred to the days of Great Lent as being on a journey, wouldn’t it seem only logical that after lent is over is over to the journey? Have we reached our destination? Are we done? In many ways I suppose we are. For starters, we no longer fast in anticipation of the Feast, for we have celebrated it and, indeed, continue to do so during the entire Paschal season.

But journeys are funny when seen from a religious point of view. Actually, it’s not so much the journey that’s peculiar as is the destination. Take for instance the journeys to Emmaus that we read about on the third day of Pascha. Two disciples are on their way to Emmaus when a stranger joins them. In reality it was Jesus but they were unable to recognize Him. Jesus spoke to them the whole way there about the Old Testament prophesies regarding the resurrection. Once they reached their destination Jesus wanted to continue but they convince Him that it’s getting late and He should spend the night there and continue in the morning. Later they discover that the stranger is Jesus and the instant He does they recognize Him. And He disappears. They look at one another and ask, “Were not our hearts burning within as He talked with us on the road and opened the Scriptures to us?” (Luke 24:32). One wonders whether their journey had ended at Emmaus or just began.

While Lent is indeed a journey, it’s not the only one. Sadly, it seems that it’s the only one people seem to – at least minimally – pay attention to. To what about our sojourn during these days of Pascha, or as we journey through the Sundays of Pentecost? All of these travels make up the one journey that fills the span of our earthly lives. Moreover, it is a journey we not only make towards God but one we make with Him – whether we like it or not. As we read in Proverbs, “The mind of man plans his way, but the Lord directs his steps” (16:9).

We travel down the path of life with one journey ending and another taking its place. Similarly, we will guide our children down such a journey during these early summer days as they festively, with graduation parties and much pomp, slowly enter adulthood taking with them that which we as parents have labored to instill in them. Or, as Willa Cather’s heroine said about her brothers who, she mused, had not changed much: “they had simply.... grown to be more and more like themselves.”

And what shall we say about the spiritual garden we’ve tilled during the journey of Lent left behind us? Fragrant flowers from that very garden of our fasting and prayer decorated Christ’s tomb only weeks ago. Shall they, too, like the flowers of that far-off season, wither and die, suffer a similar fate? God forbid! Those sweetest, most pure virtues we have striven to awaken during Lent need to be nurtured, now and always, lest the sweetness of their scent turns to a foul stench by their deeds; Lilies that fester smell far worse than weeds.”

Those sweetest, most pure virtues we have striven to awaken during Lent need to be nurtured, now and always, lest the sweetness of their scent turns to a foul stench by their deeds; Lilies that fester smell far worse than weeds.”

The exact identities of all the victims, who were found as a result of cooperation between the Croatian and Serbian authorities, will be known within two months, officials in Zagreb said. The names of ten of them have will be known within two months, officials in Zagreb said. The names of ten of them have...
The Fifth Annual Assembly of New Gracanica-Midwestern America Diocese

The Fifth Annual Meeting of the Diocese of New Gracanica-Midwest America was held on Friday, April 19, and Saturday, April 20, 2013 in the Seat of the Diocese, Protection of the Most Holy Mother of God Monastery in Third Lake, Illinois. The meeting was attended by delegates representing the Diocese’s parishes and was served by His Grace Bishop Longin assisted by several priests.

Over one hundred delegates from among the clergy and laity of the church-scholastic congregations along with members of the Diocesan Council and Diocesan Auditing Board gathered to report on the life of the Diocese, in regards to the legal and financial situation and to review the annual activity of the Diocese, in the Midwest, including the strengths and weaknesses of each, and to consider the spiritual condition of the Diocese. All this was presented in a pastoral way, as a father speaking to his children. The treasurer’s report was given by Mara Milanovich, the auditors’ report, given by Ryan Dorsey, noted that books were examined and was found to be in order. The Budget for the Fifth Annual Assembly was approved. Assemblies. A powerful set of Resolutions were read by Fr. Milos Vesin, chair of the committee, and proposed that they be given in the beginning in future Assemblies. A set of proposed Resolutions were read by Fr. Milos Vesin, chair of the committee, and approved. They were presented elsewhere.

Before the Assembly began, a Clergy Retreat was held, starting with the Pre-Sanctified Gifts Liturgy. A paper on the theme “The Diocese of the Serbian Church in the Midwest” was presented by Fr. Dragan Milinovic. The follow-up questions generated great interest and were a later session, a free discussion on issues and problems pertaining to pastoral life was held. It became quite lively at times while our priests struggled for answers to various parish and spiritual problems. Confessions and the Second Vigil Service - the Akathist to the Most Holy Mother of God - was served, while clergy consoled. Finally, delegates heard the details of the Diocesan Board of Directors for 2013 and the Celebration of Vespasian, which will take place from June 28-30. The venue will be at New Gracanica Monastery, St. Sava Monastery in Libertyville, Holy Resurrection Cathedral in Chicago, and on the property of Serbian Brothers’ Help.

The Assembly was permeated with a positive “churchly spirit”. The unity and mutual respect was evident and a factor in the harmonious conduct of the meeting. It reminded us of all the joy and hope of living and working together in the service and for the glory of God and His Holy Church.

His Grace Bishop Longin presents his report to the delegates and clergy gathered for the Fifth Annual Meeting of the Diocese of New Gracanica-Midwest America.

In memory of Protodeacon Dr. Stanimir Spasovic

Protodeacon Dr. Stanimir Spasovic, 76, passed away in Belgrade on May 17 after a long and serious illness. He was best known in America as long-time professor at the St. Sava School of Theology in Libertyville and an influential author.

He was born February 3, 1937 of father Vitomir and mother Dragica, nee Damjanovic. Following his primary education near Cacak, Serbia, he enrolled in the St. Sava Seminary at St. Archangel Gabriel Monastery in Rakovica in 1953. Once completing his studies, he enrolled at the Theological Faculty in Belgrade, graduating in 1963, and it was then that he married Olga, nee Nikitovic. God blessed them with two children: son Vitomir and daughter Jelena. He was ordained to the Diaconate on December 24, 1963 by Serbian Patriarch German and on December 24 of the same year he was appointed as honorary deacon at St. Mark’s Cathedral in Chicago, and on June 15, 1971, he was ordained to the Priesthood for the Ecclesiastical Court at the Archdiocese of Belgrade-Karlovci. The Holy Synod appointed him as teacher at the St. Sava Seminary in Belgrade. Once he passed the professor’s examination he enrolled at the Law School of the University of Belgrade.

Upon graduation from this school he took on a doctoral dissertation at the Theological Faculty in Belgrade. In agreement with his mentor, professor Dr. Dusan Kasic, the theme he was given was, “Development of the Life and Organization of the Church in Serbia in the XIX century”. After six years of serious research work, he successfully defended his doctoral dissertation in March 1983. That same year he went to study at Oxford University. Upon his return he applied for the position of docent at the Theological Faculty in Belgrade. He was appointed, and to the spiritual condition of the Diocese. All this was presented in a pastoral way, as a father speaking to his children. His report was enthusiastically received with a standing ovation. It seems appropriate to cite a few of the passages:

- We invite all of our priests and monks to “remain in Christ’s love”, that they be an example of every good thing to their flock, to patronally care for the people, understand in that they are responsible before the Lord for every soul entrusted to them. Likewise, we ask the representatives of our church-scholastic congregations and parishes that they act toward their priests with love of Christ, that they not view priests as “soldiers who serve”.
- If we don’t have mutual Christian relations, if we don’t think about the final outcome of our life while we work in our local churches, then all our labor will be in vain. Let us not allow our mutual love to cool off because of our differences. Let God’s help, let us build the Kingdom of Heaven here on earth.

-the bishop’s idea was that the goal of the school would primarily be to provide theological education to prepare clergy to serve the Serbian Orthodox Church in Serbia and other theological work. The Holy Synod accepted Bishop Sava’s suggestion and sent Protodeacon Dr. Stanimir Spasovic and V. Rev. Dragun Milanovic to Libertyville, to the St. Sava Monastery, to prepare for the establishing of a theological school there.

In the life and work of Protodeacon and Professor Spasovic one can see two separate time periods: His work in this area, in education, as a clergyman and as a researcher. The first is connected with Serbia, Belgrade. That period included his tenure at the Serbian Theological School, his work as professor and teacher at the St. Sava Seminary in Belgrade, as well as his service as dean at St. Mark’s Church and his other scholastic activities. Besides his many published articles from the history of the Serbian Church and Canon Law, in Serbian and English, during this period three extensive works were produced: The History of the Serbian Church in America and Canada from 1941 to 1991 in Serbian and English; The History of the Serbian Church in Western Europe and The History of the Serbian Church in Australia, New Zealand and Africa. These three significant works were produced based on research from diocesan archives and the archives of parish and church-school congregations and based partly on published articles from various magazines and periodicals.

By decision of the Serbian Patriarch, His Holiness Irinej, Protodeacon Stanimir Spasovic, upon his retirement as professor from the School of Theology in Libertyville, was attached to St. Mark’s Church in Belgrade. Many faithful remember the late Protodeacon Stanimir as an excellent singer of church chant.

Funeral services took place at St. Nicholas Church in New Gracanica-Midwest America Diocese on May 20. May his memory be eternal!
There are 27 students in the high school church school class. The class consists of students in grades 9 – 12. Students attend classes, participate in extra-curricular leadership team building, and complete community service as well. The class has had guest speakers over the course of the school year and participated in a Christmas Lenten retreat held at the church.

On Sunday May 12, St. Basil of Ostrog Serbian Orthodox Church celebrated the church and choir slavas, honoring St. Basil of Ostrog and St. Nikolai Velimirovich. His Grace, Bishop Longin was the special guest of honor. The day also included the honoring of the St. Basil Church high school seniors graduating from the Church School. This year seven seniors were honored as the church school graduates: Vladislava Mitrovic, Simo Dragan, Nicholas Stokovich, Pavle Coric, Marko Aranjelovic, Danilo Szicic, and Adam Pavlakis. Immediately following the liturgy, the high school seniors participate in a short ceremony. Fr. Djuro called the graduates to the front of the church. Then the graduating class of 2013 is officially presented to the parish faithful in attendance by the Church School Coordinator, Nada Savavic, who reads the following statement: “I present to you and the St. Basil of Ostrog Serbian Orthodox Church congregation, the class of 2013. I confirm and am witness that they have successfully attended the St. Basil Church School and have been graduated to the fullest extent possible. We as a parish have given our best effort to provide an Orthodox education. It is our belief and hope that these students will live a Christian life and continue to uphold moral character, have faith in God, live by the Ten Commandments, honor their parents, and some day assume leadership in this or another Orthodox parish community. I present the graduating class of 2013.”

Following that introduction, each graduate reads a verse from the bible. The verses for this year were:

The book of 1 Timothy Chapter 4: verse 12“I am the light of the world. Whoever follows me will have the light of life and will never walk in darkness.”

The book of John Chapter 8: verse 12 “Don’t let anyone think less of you because you are young. Be an example to all believers in what you say, in the way you live, in your love, your faith, and your purity.”

The Book of Psalm Chapter 71: verse 5: “For You are my hope, O Lord God; You are my trust from my youth.”

The book of Jerimiah Chapter 29: verse 11: “For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future.”

On Saturday, May 11, 2013, Sumadija Serbian Folk Dance Ensemble of St. Sava Serbian Orthodox Cathedral in Milwaukee, WI held their annual Prelo Concert and Zabava. The program was performed at Greenfield High School Performing Arts Center. The program was a benefit performance to raise funds for St. Sava and featured the Children’s Choir of the St. Sava Orthodox School as well as a selection of songs performed by Mrs. Mira Brankov accompanied by the Stamatija Orchestra. We were honored to have two guest groups perform this year, Dukati and Biser from Chicago, IL and SKUD Frula who travelled from Calgary, Alberta, Canada. Sumadija Serbian Folk Dance Ensemble consists of a total of 16 dancers who worked very hard and presented a wonderful program.

A Zabava is a combination of wisdom in following the program to complete a day of beautiful Serbian Folkklore performances.

Milwaukee’s Sumadija Dance Ensemble holds annual Prelo Concert

St. Basil Church. The conclusion of each introduction states, “Please stand and join me in honoring (name) with our St. Basil Standing Ovation for achievement.” Each graduate receives that once in a lifetime standing ovation. There were many tears during this part of the program. Graduates receive a special inscribed book that was prepared by Fr. Djuro Krosnjar. Students also receive church stewardship form, dated for four years. This is the secret of each graduate. The banquet program includes with a slide show that features three slides about each graduate. The slide show is followed by other pictures are also shared on Facebook. All in all the day is crafted to reaffirm the students’ connection to God and church, as well as, to the faithful of the church. It is also designed for the faithful to express their love and best wishes for the graduates. We hope they go out into the world knowing that they belong to a special and unique family that will be there for them. The day is a day to caress our youth with a different kind of love and a day where they see their church family from a different perspective and in a different light. There were tears of joy and love on the part of the students as well as many in the audience. We hope that the church has found a very special place in the graduates’ hearts.

We are happy to share any of our scripts and church school resources with any other parishes and church school.
Man and the God-Man
by Archimandrite Justin Popovich

"Father Justin Popovich, pan-orthodox witness to the God-revealed and Christ-given Eternal Truth, whose testimony can be even seen within this collection of his articles - that "the mystery of Truth is not in material things, not in ideas, not in symbols, but in Personhood, namely the Theanthropic Person of the Lord Christ, Who said: I am the Truth (John 14:6). Truth perfect, never diminished, always one and the same in its complete fullness - yesterday, today, and forever (Heb. 13:8)."

The treasure to be found in this anthology of neopatristic syntheses consists of: "Perfect God and perfect man" - Nativity Epistle, where Fr Justin boldly exclaim that "man is only a true man when he is completely united with God, only and solely in God is man a man, true man, perfect man, a man in whom all the fullness of Godhead lives."; "The God-man" - The foundation of the Truth of Orthodoxy - Ava Justinian language of love in Christ-centered reflections of Truth; "The Supreme Value and Infallible Criterion" - contemporary philosophical reflections on visible and invisible realities; "Sentenced to Immortality" - a homily on the Resurrection or Our Lord Jesus Christ; "Humanistic and Theanthropic Culture" - criticism of European anti-Christian culture; "Humanistic and Theanthropic Education" - indicative pondering of consequences of education without God.; "The Theory of Knowledge of Saint Isaac the Syrian" - Faith, prayer, love, humility, grace and freedom, the purification of the intellect, mystery of knowledge; "A Deer in a Lost Paradise" - Ava’s renowned poetic essay, a confession, and deepest longing for all-sweetest Jesus...

Retail price: $20.

Commentary on the Epistles of St. John the Theologian
by Archimandrite Justin Popovich

This Commentary on the Epistles of St. John the Theologian - published now, three years after the blessed repose of Venerable Fr. Justin (on the Feast of the Annunciation, 1979) - was written by the tireless Messenger of Christ forty years ago, in circumstances similar to those in which Christ’s Holy Evangelist John wrote his sacred Epistles. The text of this 93-page soft-bound book has been translated from the Serbian by Radomir M. Plavsic. Published by Sebastian Press, Western American Diocese of the Serbian Orthodox Church, Contemporary Christian Thought Series, number 5, First Edition ISBN: 978-0-9719505-6-6, Retail price: $15.

EMMANUEL, The Only Begotten and Firstborn among Many Brethren
by Bishop Athanasius Tsvitch

In Emmanuel, the second anthology of Bishop Athanasius’ articles to appear in English, His Grace explores themes of Orthodox Christology, Soteriology, Ecclesiology, and Gnosisology. How can we know Who God is? How can we know who we are, as human persons created in His image and likeness? How can we become one with Him? Bishop Athanasius examines these and other foundational questions in depth in this volume, drawing from a wealth of Scriptural and patristic sources. In discussing diverse theological subjects, he always returns to his overarching theme: the communion that man can have with God through Jesus Christ the God-man, within Christ’s Church and above all in the Holy Eucharist.


The Path of Orthodoxy

What Happened on Ascension?

The Feast of the Ascension of our Lord and Savior Jesus Christ is celebrated each year on the fortieth day after Pascha. This Feast, which is one of the twelve Great Feasts of the Orthodox Church, commemorates the day that the Resurrected Lord left the earth and ascended into heaven.

Christ made His last appearance to His disciples forty days after His Resurrection from the dead. He led the disciples to the Mount of Olives. Once there, He told them to go out and share His teachings and the new life He brought them, in the name of the Father and the Son and the Holy Spirit (Matthew 28:19). Jesus reassured them that He would be with them always, “even to the end of the world” (Matthew 28:20). In the Orthodox Church, we understand this occurrence to mean that Christ is with us through the Church, the “Body of Christ” (cf. 1 Cor. 12:12-27). When we receive the Holy Mysteries, attend Liturgy, pray, and follow the teachings of Christ, He is with us.

Ten days after the Ascension, the Holy Spirit was sent down to the Apostles and other Disciples at Pentecost. Peter addressed the crowd. He told the people to repent and be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (cf. Acts 2:38). The Holy Spirit guides us and provides us with spiritual gifts and, when we pray to God or Jesus Christ, we are also praying to the Holy Spirit as a unique Person of the Undivided Trinity.

Who is the Holy Spirit?

The Holy Spirit is perhaps the most confusing Person of the Holy Trinity. The Holy Trinity is three distinct divine persons, the Father, the Son and the Holy Spirit. Who all share one divine essence. God the Father is the eternal source of the Trinity. While all three persons are unique personally, they all share the one divine nature. Jesus Christ is the Second Person of the Holy Trinity, eternally born of the Father. He took on human nature and became a man, and thus He is at once fully God and fully human. Since the Jewish people have been worshipping God for thousands of years, this is a very comfortable and familiar concept. Since our Lord and Savior Jesus Christ became human, we are able to relate to Him. The Holy Spirit, however, may seem elusive and less familiar.

The Holy Spirit is the third Person of the Holy Trinity and is one in essence with the Father. This means that, like Jesus Christ, the Holy Spirit fully God, sharing the one divine nature with the Father. Orthodox Christians repetitiously confess in the Creed, “And I believe in the Holy Spirit, who proceeds from the Father and the Son” (cf. Acts 2:22, 23). The Holy Spirit is called the “promise of the Father” (cf. Acts 1:4) during His Baptism and revealed God’s plan for Him. The Holy Spirit is called the “promise of the Father” (cf. Acts 1:4), given by Christ to empower the Church for service to God (cf. Acts 1:8). The Holy Spirit places God’s love in our hearts (cf. Romans 5:5) and provides us with spiritual gifts (cf. 1 Corinthians 12:7-13) and virtues (cf. Galatians 5:23, 24), and even prays within us, allowing us to call God “Abba, Father” (Romans 8:15; Galatians 4:6). In the Holy Spirit we have God dwelling in our hearts, and we become temples of God.

How did the Apostles spread the Church?

The Apostles traveled throughout the world to talk about our Lord and Savior Jesus Christ. They simply shared their experience, what they had learned and witnessed. While this task was difficult and often quite dangerous, the Apostles were not alone on this journey: they were guided and blessed by God. Since Pentecost, they were given the ability to spread the gospel, the Good News about Jesus Christ, and to make more and more people members of Christ’s Body, the Church, and they all understood and were prepared for this special appointment. The Apostles laid a solid foundation for the Church; however, they knew that their earthly lives were not eternal and that the Church needed to continue to grow and be guided. As a result, the Apostles appointed successors, which became the priesthood of the Church that we have today. When deacons, priests and bishops are ordained, the names of their predecessors are mentioned. In fact, the Bishops of the Church are the direct successors of the Apostles and, in the case of Jerusalem, the Patriarch of Jerusalem is the successor of the Apostle James. Tradition tells us that St. James was the first bishop of Jerusalem and his 141st direct successor is the current Patriarch, His Beatitude Theophilos III. Today the bishops exist as guardians of the faith, to keep the Church true to the teachings of our Lord and Savior Jesus Christ as spread by the Apostles.

One Orthodox Church

The Church was founded by our Lord and Savior Jesus Christ Himself and, as we believe, continues to exist. 

The Youth Pages of the Path of Orthodoxy, June 2013
One Orthodox Church

Saints Constantine and Helen

Constantine was born in 272. When he was 34 years old, his father died, making him the Emperor of Byzantium. In 312, he went to battle in Italy. While leading his troops, he looked into the sky and saw a giant cross against the horizon with the words: “by this shalt thou conquer.” The following night, our Lord Jesus Christ appeared to him in a dream. When he awoke, he immediately ordered that a banner be made in the image of a cross with the Name of Jesus Christ. The following day, Constantine entered Rome in victory and was proclaimed Emperor of the West. He declared himself as well as his entire Empire, Christian

Constantine’s brother-in-law Licinius, ruled the eastern part of the Empire. Licinius, however, did not convert to Christianity. He persecuted the Christians despite his brother-in-law’s faith. In 324, Licinius fought a battle against Constantine’s army, and Constantine won, thus becoming Emperor of both the West and the East. Given this victory and Constantine’s conversion, both Lord and Savior Jesus Christ, persecutions against the Church and Christians were stopped.

St. Constantine strove to make sure that his entire Empire not only practiced the faith, but understood and lived the faith. Realizing the importance of ensuring consistency in the Church, in 325 he convened the First Ecumenical Council inNicæa. Constantine invited all 1,800 bishops in attendance. Since this event happened before the Roman Catholic Church split from what is today known as the Orthodox Church, bishops from both the East and West (now known as the Orthodox Church and Roman Catholic Church respectively) attended. This Council served to articulate the relationship of Jesus to God, the Father, largely constructed by Nicene Creed, calculate the date of Pascha and develop Canon Law. Furthermore, the Council also addressed issues and controversies of the time and ultimately helped to ensure the unity of the faith.

In 330 St. Constantine founded the new city of Byzantium, now the continuation of the Roman Empire, Constantinople. Today, Constantinople is called Istanbul and is the capital of Turkey (Turks conquered Constantinople in May of 1453). In 337, on the day of Pentecost, St. Constantine fell asleep in the Lord.

St. Helen was the mother of St. Constantine. After her son spread the Christian faith throughout the Byzantine Empire, St. Helene took a pilgrimage to Jerusalem. While in Jerusalem, she found the Holy Cross on which our Lord and Savior Jesus Christ was crucified. Following this miraculous event, St. Helene built churches in Jerusalem, the Holy City, and on Resurrection, at the birthplace of our Lord in Bethlehem and at the site of the Ascension. Today, the original baptism font from St. Helena can be found in the Church of St. James in Jerusalem, the first Church that was established by Peter as the brother of our Lord shortly after the Resurrection.

Get familiar with Orthodox terminology

Apostle: Literally, it means, “one who is sent,” as on a mission. Apostle is used as a title for the Twelve Disciples who formed the foundation of the NT Church, replacing, symbolically, the twelve tribes of Israel. In order to maintain this symbolism, Mathías was elected to replace Judas (Acts 1:1-26). The word is also used of the Seventy sent by Christ, as well as Paul, the repentant persecutor whom the risen Jesus sent as “apostle to the Gentiles” (Rom. 11:13). Great missionaries in the Church, such as Mary Magdalene (“the apostle to the apostles”), Thekla, Nina, Vladimir, and Innocent of Alaska are called “equal to the apostles.” The extension of the apostolic ministry in the Church today is in the episcopacy.

Episcopacy: The order of bishops in the Church (from Gr. episkopos, “overseer”).

Ascension: The ascension of Christ to Heaven following His Resurrection as Son of God in the flesh (cf. Luke 24:50; Acts 1:9-11). Christ’s ascension completes the union of God and humanity, for a Man who is God now reigns in Heaven


Authority: The rule of God over the world and the legitimate authority given by God to those ordained to shepherd the faithful (cf. Heb. 13:17). Also, one of the nine choirs of angels.

Angels: Bodiless powers created before the creation of the physical universe. The English word “angel” comes from the Greek word for “messenger.” Throughout Scripture, angels are messengers who carry the Word of God to earth (e.g. Gabriel’s visit to Mary, Luke 1:26-38). The Orthodox Church teaches that there are nine choirs, or groups of angels: Angels, Archangels, Powers, Authorities, Principalities, Dominions, Thrones, Cherubim, and Seraphim (see Gen. 3:24; Is. 6:2; Eph. 1:21; Col. 1:16; 1 Thess. 4:16; 1 Pet. 3:22). Contrary to the popular belief of Bodiless powers created before the creation of the universe the Orthodox Church is comprised of many ethnic groups and races and can be found in nearly every country in the world. Despite this diversity, all Orthodox Churches are united in faith, doctrine, Apostolic tradition, Holy Sacraments (Mysteries), liturgy and services. The teachings of the Church are derived from two sources: Holy Scripture (Bible) and Sacred Tradition. The Holy Bible is interpreted through Holy Tradition. For the early years of the church, the majority of the teachings were not written down, but rather they were provided orally. In order to reinforce and maintain these teachings, dogmas, canons and traditions were established. These include, among others, two Ecumenical Councils of the Seven Ecumenical Councils, the writings of the Church Fathers, holy icons, and liturgies, etc. Today, when new concepts or questions about our faith arise, the Church always refers back to these early teachings and traditions, as truth does not change.

The Bible, the collection of inspired texts guided by the Holy Spirit that emerged out of God’s revelation to mankind. For Orthodox Christians, the New Testament sprang out of an already established Church. While the Holy Scriptures are the word of God, Orthodox Christians know that they do not contain all the teachings of Our Lord and Savior Jesus Christ. As written in the Gospel of St. John, “And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world could not contain the books that should be written” (John 21:20). Furthermore, the Apostle Paul instructs, “therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by our spoken word, or by our epistle” (2 Thessalonians 2:15). For Orthodox Christians, the Bible is the Church’s Book, and the Church is both the teaching and interpreted within the life and tradition of the Church as led by the Holy Spirit.

Saints have understood and believed from the very beginning that the Orthodox Church maintains the same faith as taught by the Apostles and handed down from the early Church.

Our challenge today is to live by the precepts of our Faith, witness it to our neighbors and teach others this salvific Faith.

Hymns of the Feast:

Troparion — Tone 4

O Christ God! You have ascended in glory, granting joy to Your humble Servants. Your blessing assured them that You are the Son of God, the Redeemer of the world

Kontakion — Tone 6

When You had fulfilled the dispensation for our sake, and united earth to heaven You ascended in glory. O Christ God, and not being parted from those who love You, but remaining with them and crying, “I am with you and no one will be against you”
Сламани Власникне Христова, наређујући и наредоследног хришћанског прославе, проповедући триумфа живота над смером, испитујући човека као важнијег од његове одрасле форме, предлагамо се другом великом хришћанском празнућу наше вере и наше Цркве, примању Свете Свећености, дану и благодарственог догађаја описања Светог Духа уистини, већ и у свако време на ово ће, на сву творевину, на сву ваздух.

Дух Света – Глогова Животворни, свако осећајну, имајући и носећи све људске слабости и немаћу, наредоследно допуњују својим божанским силама. У светостима ове божанске светости, доноше све своје исправљање и отклањање једне велике историјске неправде. Неправда, на пример, која возила све на њеном и тражи исправљање свогу Апостолу. Потомци Карагеорџевог – ода Србији, и краља Петра I, главних улика Карагеорђевог, и његовог сина Карла Душана Александра I Уједињења, јер, са својим народом доживели су ону лето своја земље и били привлачили да запусте своју вештину Отакару и да доносе свој живот исправљања, у страшутству, великој ускудани и непрекидно помоћу.

Нова власт у Југословији одузела им је сва иматка, високо статуса. Но, ова новела и ова безакоње није било и непрекидно, јер их је Москва сионона и земља, и земља која им је могла сачувати. Наређујући новељу и земљу која није могла сачувати. Весто је напао власт против прва подривца у своју области земље. У земље коју су од неба добија и своју краљу бранити.

Код старог Гласа постоје једна знака која је теко у падању на душу културних Гласа, била је то забрани посетила позориште. Можемо само да замислимо како је одлука безакоњна власт точно пала и површна гласа и душа Краља Петра II, краља Михајла и краљевске породице Карагеорђеве. Карагеорђеве породице која је донела сећање у живот царског народу и доста су, јер и свељо која је у бици земље, надевајући се на ову брани прости, и земљу која је успешна. Уз краља који је се добио и своју краљу бранителд.
У острочкој обићу прослављен празник светог Василија Острожког

Дани светог Василија Острожког

На прописи светог Василија Острожког у Нишкој је одржана традиционална светска литија у Цркви Светог Василија Острожког у Николковцу, прописала је на прописи светог Василија Острожког у Нишкој и присуствовала је високошколска програма у училишту Николковца. Светска литија је присуствовала светим манастирима и црквама у Нишкој и околним селацем. Светска литија је привлачила великомученика Василија Острожког у Ловћену, а на њему је посвећени светски обред. На пропису светог Василија Острожког у Нишкој је присуствовала светска литија и присуствовала је високошколска програма у училишту Николковца. Светска литија је присуствовала светим манастирима и црквама у Нишкој и околним селацем. Светска литија је привлачила великомученика Василија Острожког у Ловћену, а на њему је посвећени светски обред. На пропису светог Василија Острожког у Нишкој је присуствовала светска литија и присуствовала је високошколска програма у училишту Николковца. Светска литија је присуствовала светим манастирима и црквама у Нишкој и околним селацем. Светска литија је привлачила великомученика Василија Острожког у Ловћену, а на њему је посвећени светски обред.
Посета Мексико Ситију

Света Литургија у Мексико, Holy Liturgy in Mexico

Са благословом Његове Светости Патријарха српског г. Иринеја, Посветиоћем Епископом Епифанијем и холистом Атанасијем служили су 19. маја 2013. године — када се молитвено сећамо на Пренос моштију Светога Саве, — свету архијерејску Литургију у Спомен-културу Светога Саве на Вацару. Саслушали су и молитвено присутствовали богослужбени свештеници Апостолске хришћанске цркве и свештенство Мексико.

Извор: Апостолска хришћанска црква

(Summary: With the blessing of the Serbian Patriarch, His Holiness Irinej, Bishop Epiphanius of Eastern America and Bishop Atanasije of Hilandar, served the Holy Hierarchical Divine Liturgy, May 19, 2013, at the St. Sava Church at Vraca, in the presence of the Head of the Retreat of St. Sava. Consecrating with the bishops were clergy from the Archdiocese of Belize-Lanikai, as well as the Greek and Russian Churches

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Bishop Mitrophan serving at St. Sava Memorial Church at Vračar

ерници у Мексику, од 8. до 12. маја 2013. године у пратњи Епископа западноамеричког г. Максима посета Мексико Ситију и околину.

Његово Преосвештенство епископ Максим
Његово Пресовештенство

Епископу западноамеричком г. Максим
Епископ западноамерички г. Максим

Богослужбени свештенством. Његова Посвећеност Епископског сана у Мексику, од 8. до 12. маја 2013. године у пратњи Епископа западноамеричког г. Максима посета Мексико Ситију и околину.

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Упутници протојереј др Станислав Спасовић
19. Мај 2013 - 11:05

Овај слаутчев Ђорђе оптара претставио се у Голгођу после дуге и тешке болести у Београду у касним вечерацама са 17. маја ове године


Српске националне централе оправдане су и према политичком систему, али су у комунизму, у коме је изгубљена црквена и конститутивна самосталност. Дакле, наше оставке су зависне од наше уобичајене нравствене и идеолошке својствености. Једна је основа и сукоб српског народа одбачен у главу, а друга, жртва, епископ, јер је његов избор налице као деца свугде. Када је црква уке за своју независност и врие за своју својину и своје право, онда је црква своја земаља и свој народ. Када епископ жртва народу, онда је црква своја земаља и свој народ. Уколiko је наше оставке зависне од наше уобичајене нравствене и идеолошке својствености, онда су и наше националне централе оправдане.