Serbian President, Patriarch Agree on Kosovo

Belgrade, Feb. 13—The head of the Serbian Orthodox Church and Serbian President Tomislav Nikolic have urged international organizations in Kosovo to do more to guard Serbian religious sites and protect the Serbian community there.

The Serbian President, Tomislav Nikolic, and Patriarch Irinej, head of the Serbian Orthodox Church, have agreed that international organizations in Kosovo are obliged to protect the Serbian people and religious sites in what Serbia regards as its “southern province”.

In their second meeting this week, the two agreed also on the need for unity among Serbs on such an issue of national interest, a statement from the Serbian Presidency said.

The meeting took place at the Palace of Serbia and included, besides the Patriarch and President, Serbian Prime Minister Ivica Dacic, Metropolitan Amphilohije of Montenegro and the Coastlands, Bishop Irinej of Backa, Bishop Theodosios of Raska-Prizren and Protos Savo Jovic, secretary of the Holy Synod. This was the fifth time that Nikolic met the head of the Serbian Orthodox Church since he became President in May.

The Serbian Orthodox Church has long protested against Kosovo’s independence, proclaimed in 2008, calling Kosovo “Serbia’s Jerusalem”.

Nikolic and Patriarch Irinej expressed particular concern about the Serbian Church in Kosovo in the light of recent events related to the historic Visoki Decani monastery.

On February 8, local Albanians living near this medieval Serbian shrine protested against a decision of the Kosovo Supreme Court that confirmed the UNESCO-protected monastery’s right to 23 hectares of land. The meeting of the heads of Church and state comes after Serbia in January adopted a resolution on Kosovo.

The resolution said that while Serbia will never recognize Kosovo’s independence, EU-led talks with Kosovo on “normalising” relations should continue.

The resolution was adopted along with a “platform”, which demands a high level of territorial and political autonomy for Serbian municipalities throughout Kosovo.

The President and Patriarch also discussed the Church’s observances of the 1700th anniversary of the Edict of Milan, by which the Roman Emperor Constantine granted legality to Christianity, and President Nikolic’s recent meeting with Orthodox Ecumenical Patriarch Bartholomew in Istanbul.

Orthodox bishops on 40th anniversary of Roe v. Wade

On Monday, January 21, 2013, the Assembly of Canonical Orthodox Bishops of North and Central America issued the following statement marking the 40th anniversary of the Roe v. Wade Supreme Court decision which legalized abortion in the United States.

Forty years ago the Supreme Court of the United States handed down a decision, known as Roe v. Wade, granting a “right” for women of the United States to terminate the lives of their children in the womb. This decision has resulted in some 54 million children’s lives ending almost before they began.

The Holy Orthodox Christian Faith is unashamedly pro-life. The Lord Jesus Christ was recognized and worshipped in His mother’s womb while yet unborn by the Holy Forerunner who was also still in his mother’s womb (Luke 1:44); St. Basil the Great (4th Century), one of the universal teachers of the faith, dared to call murderers those who terminate the life of the fetus. The Church has consistently held that children developing in the womb should be afforded every protection given to those outside the womb. There is no moral, religious or scientific rationale which can justify making a distinction.

The True Nature of Fasting

[Excerpted from an introductory article in The Lenten Triodion* by Mother Mary and Bishop Kallistos (Ware)]

*The Triodion is the Lenten service book of the Orthodox Church. It has special hymns for every day of the time of preparation for the Great Fast, for the Fast itself, and for Holy Week.

The primary aim of fasting is to make us conscious of our dependence upon God. If practiced seriously, the Lenten abstinence from food - particularly in the opening days - involves a considerable measure of real hunger, and also a feeling of tiredness and physical exhaustion. The purpose of this is to lead us at the outset of inward brokenness and contrition; to bring us, that is, to the point where we appreciate the full force of Christ’s statement, “With Me you can do nothing” (John 15: 5). If we always take our fill of food and drink, we easily grow over-confident in our own abilities, acquiesce in a statement of self-sufficiency. The observance of a physical fast undermines this sinful complacency. Stripping us of the specious assurance of the Pharisee - who, it is true, but not in the right spirit - Lenten abstinence gives us the saving self-dissatisfaction of the Publican (Luke 18: 10-13). Such is the function of the hunger and the tiredness: to make us “poor in spirit”, aware of our helplessness and of our dependence on God’s aid. Yet it would be misleading to speak only of this element of weariness and hunger. Abstinence leads, not merely to this, but also to a sense of lightness, wakefulness, freedom and joy. Even if the fast proves debilitating at first, afterwards we find that it enables us to sleep less, to think more clearly, and to work more decisively. As many doctors acknowledge, periodical fasts contribute to bodily hygiene. While involving genuine self-denial, fasting does not seek to do violence to our body but rather to restore it to health and equilibrium. Most of us in the Western world habitually eat more than we need. Fasting liberates our body from the burden of excess weight and makes it a willing partner in the task of prayer, alert and responsive to the voice of the Spirit.
HAS OUR CULTURE ACCEPTED PROFANITY AS NORMAL?

“Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.”

(Ephesians 4:29)

I recently attended a social gathering that left me less than comfortable. I heard profanity and vulgarity in many “little” conversations. It appeared that my presence made some people uncomfortable, probably because they had to better control their speech, but it made some of them blush; I even heard some giggles when the profane language was being used by some and their eyes were immediately fixed on me as to see my disapproval and reaction of this “plague of profanity.”

According to Wikipedia the term “profane” originates from classical Latin “profanus”, literally “before (outside) the temple”. It has the meaning of either sinful, profane, or impure. It used to be the case that a gentleman would never use profanity in the presence of a woman, and deep down he knew he should not use it anywhere. The Christian must strive to keep his speech pure, so as to facilitate edification and administration of the Christian faith.

Maybe profanity and vulgarity are more widespread now than ever before in the history of America, Serbia and other countries; maybe they are even accepted in some social circles, but I certainly do not approve of such behavior regardless of place or occasion, most definitely not in the church social halls.

Words convey ideas; they are vehicles of communication. As such they have potential to edify a person. When employed impulsively and with poor taste, they can denote a malvolent “curse”, violate sanctity, blasphemy, and even may appear insulting.

The Christian must strive to keep his speech pure, so as to facilitate edification. We should heed the advice of Saint Paul the Apostle: “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.” (Colossians 4:6) One must try to refrain from the vulgar, the irreverent, and the reviling abuse of language that is unbecoming to the spiritual person.

The bad habits of speaking profanely must be uprooted and eradicated. On the other hand, many cultures offer less frequently used expressions, such as: “God willing,” “May it be blessed,” “God bless you,” “May God lift you up with his mighty arms,” or “May you find your sustenance in the Lord,” etc. These expressions should be used in the place of profanity and blasphemy.

“A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.” (Matthew 12:35)

Protopresbyter Bratislav Krsic

St. Sava Celebrated in Joliet

The annual commemoration of St. Sava was held at St. George Serbian Orthodox Church on Sunday, January 27, 2013. Divine Liturgy was led by Father Ned Lunich and Deacon Menas Jakolic. Services were followed by a program that included the traditional slava rituals and declamations by parish youth, as well as performances by the Junior Choir, Folklore group and Veselo Selo tambura ensemble.

Sunday School teachers Diane Grubisch, Nada Zubic, Gayle Shimke, Kathy Perkovich, Cheri Suitca and Nancy Cora guided their students, from pre-school 4 and 5-year olds through high school seniors, through the educational, entertaining and enlightening program. From grade school students who recited their poems fluently in Serbian, to the high school students who read selected portions of a special Akathist to the Guardian Angel, the day was delightful and memorable. One could hear a pin drop in the hall, even with nearly 100 guests, as the teenagers reflected solemnly and with necessary, genuine reverence. As the Akathist to the Guardian Angel states: “they keepeth unceasing watch over one’s life; they never stop to watch over their children, nor stop praying to God for their salvation unto the end of their earthly lives.” As it is a prayer in which everyone can relate, those – of all ages – in attendance, were moved.

The annual commemoration of St. Sava, which celebrated its 84th anniversary last fall, continues to maintain the traditions established through the generations. Families of charter members and those who are somewhat new to the region unite in spirit, song and support for the glory of God, to pay tribute to St. Sava, and the continuation of the Serbian Orthodox faith.

Serbian House of Studies at SVS

Orthodox Church in North and South America, and a member of the Board of St. Vladimir’s, together with Protopresbyter Stavrophor Dr. Predrag Puzovic, dean of the Faculty of Orthodox Theology, University of Belgrade, and their colleague Dr. Bogdan Lubardic, visited St. Vladimir’s for the Feast of the Three Hierarchs.

“There are many advantages to our envisioned ‘International Center’, said The Very Rev. Dr. John Behr, Dean of St. Vladimir’s. ‘Firstly, these houses of study will ‘formalize’ our existing relationships with other Orthodox schools around the world; ultimately, St. Vladimir’s will be the only place on the planet where Orthodox Christian faculty and students are living, working, and studying while fostering international dialogue.”

“Secondly, student exchanges between two countries will enrich the whole student body,” he continued. “In this case, American Serbian seminarians will get to experience church life in the country of their home jurisdiction, while foreign students will train here and get to understand the American Serbian Orthodoxy scene. This will help our American students better understand and incorporate our heritage, including Serbian history and liturgical practices, into their ministry.

“Thirdly, our seminary campus will be the locus for further theological research by a faculty member from Belgrade University, who will remain in residence for one year and share his particular knowledge with our own student body, while overseeing Serbian exchange students.”

“And finally,” Fr. John concluded, “the Serbian House of Studies will act as a liaison and center for alumni of Serbian descent from theological schools around the world. We plan to run alumni events throughout the year from this new center, and we plan to publish a newsletter reporting on those events.”

The Very Rev. Dr. Chad Hatfield, seminary Chancellor/CEO, also enthusiastically endorsed the agreement, saying, “This is only the first of many proposed Houses within the International Center for Orthodox Christian Studies. It should be noted that the long-term plan is to include various Oriental Orthodox Houses as well, and their inclusion will build upon our Seminary’s history as a place of serious exchange between Eastern and Oriental Orthodox Christians.”

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**NEW GRACANICA MIDWEST DIocese**

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* (Schedules for the Duluth, St. Louis, and St. Petersburg Deaneries were not available as The Path went to press.*

**The Purpose of Fasting**

The Orthodox are people who observe, or should observe fasting days throughout the year. Christians who have abolished fasting completely, and Roman Catholics are required to observe considerably fewer fasting days and their rules for fasting are quite relaxed.

Fasting as a means of self-discipline is very important. We live in predominantly Protestant societies in which pleasure seeking and permissiveness are prevailing. That may explain why, as Bishop Maximos stated in his article On Fasting: “Fasting, in our days, has become one of the most neglected values. Because of misunderstandings regarding the nature of fasting, because of confused and reversed priorities in its use, many of today’s Orthodox Christians fast very little, or disregard fasting altogether.”

True fasting has two aspects: physical — that is, abstention from certain foods and activities; and spiritual — that is, doing good and avoiding evil.

Lent is intended to be a period in our life when we should slow down the pace of our life, to change its course and to concentrate our attention and endeavors on spiritual rather than on secular and material matters. That is why the musical term in Lent has not been prescribed incidentally. It is related to the importance and purpose of Lent as well as to the period that follows, there are four preparatory weeks before the beginning of the Lent.

The first preparatory Sunday is called the Sunday of Orthodoxy. The Service reading that day is from the Gospel according to St. Luke 19:1-10. Zaccheus felt a great need and desire to see Christ, but was short of the stature. He had to climb a sycamore tree in order to fulfill his desire. That is a clue for us. We should feel an intensified need and desire to come closer to God. Spiritually, we, too, are short in stature, and we must elevate ourselves in order to be closer to God, to see Him.

Very important events in the Old as well as in the New Testament occurred on elevated places. Moses heard the voice of God and obtained the Ten Commandments on the peak of Mount Sinai. The Transfiguration of our Lord Jesus Christ took place on the top of Mount Tabor. The third stage, which is probably the reason why the monasteries on the Holy Mount Athos, Meteora, St. Catherine on Mount Sinai, and dozens of other monasteries in Serbia, Greece and other Orthodox countries have been erected either on mountains or on high ground.

The fourth preparatory Sunday is called the Sunday of the Publican and Pharisee, and the Service reading is St. Luke 18:10-14. Not only during the Lent but throughout our life, we Christians are to avoid the self-righteousness and boasting of the Pharisee and emulate the humility and repentance of the Publican. Regrettably, even the confessions of some Christians are full of boasting — I have not killed, I have not committed adultery, I have not stolen — rather than a true confession of sins.

The third preparatory Sunday is the Sunday of the Prodigal Son and the Scriptural reading is St. Luke 15:11-32. That Prodigal Son is a prototype of all those who in order to pursue their whims and passions leave Our Father. Yet, he also shows us the way of return to Our Father through repentance. Furthermore, we learn that repentance is a three-stage process. It begins with the awareness of our wrongdoing that takes us to the waste- land, where we hunger and feed ourselves with food for animals, that is, spiritually hungry. We read the prodigal son’s articles, films, obscure TV shows and similar trash. Then comes our decision to return to Our Father and admit our fault. Finally, in the third stage, we carry with us this decision, returning to Our Father and admitting our fault. For us Orthodox Christians, confession is admission of fault, thereby making peace with the Father and, if and when possible, with others.

The fourth preparatory Sunday is the Sunday of the Last Judgment, also called Mefaree Sunday, with the Scriptural lesson from St. Matthew 25:31-46. The clue in this lesson is that the true Fast is not abstention from certain food alone, but requires good deeds as well.

One may wonder whether this Scriptural chapter is missing in the Bible used by Protestants. Contrary to their belief and teaching that one is saved by faith alone, here our Lord Jesus Christ at the Last Judgment rewards the good deeds of those admitted to the Kingdom of His Father. Those who are saved, it进that unto that Kingdom to those who failed to do good deeds. Then, in the second stage of heaven one could be phony, whereas true faith is confirmed by good deeds.

Another message of this Scriptural reading relates to confession. It is not enough to confess one’s sin of omission that is the wrong we have done, but we should also confess our sins of omission, that is, the wrong we failed to do. It also reminds us that the true fasting requires good deeds too.

One may say that fasting is not just giving up, but also adding to. We are expected to give up our inappropriate thoughts, words and deeds that are not pleasing God, and

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Orthodox Christians March for Life

The annual March for Life draws thousands and thousands of Christians to Washington D.C., being held this year it on January 25. With the Archdiocesan Blessing of the RV, Dr. M. Matejic and Protopresbyter-Stavrophor Dr. Mateja Matejic, of Eastern America, I participated in the march for the third time, traveling with a group from Holy Trinity Orthodox Church in State College, Pennsylvania, accompanied by my compactors Drs. Kevin and Joshua. The trip leaders were Deacon Mark Oleynik and Deacon Alexander Cadman.

Marchers believe in the goodness of the arrangement that abortion is not right. Thousands of Christian middle and high school students marching in orderly and purposeful manner were inspiring. Notable this year’s March draw from the book of the Holy Prophet Jeremiah: “Before I formed you in the womb I knew you...” (Jer. 1:5-NKJV). The marchers created a strong religious presence.

A second prominent sign in the 2013 March was a postcard that read: “The baby leaped in her womb according to St. Luke. The sign read: “And it happened, when Elizabeth heard the greeting of Mary, the babe leaped in her womb” (Luke 1:41) Marchers connected the meeting of St. John the Baptist’s mother Elizabeth and Mary the Mother of God with their pro-life position. Life’s earliest moments in the womb are truly important.

The book of Genesis is a relevant reference point: “God created man in His own image; in the image of God He created him; male and female He created them.” (Gen.1:27) Killing an unborn child runs counter to God’s granting of life.

The government’s valuation of life is not always consistent. At the time of the 2013 March, a local radio station announced a man was charged with killing a woman and her unborn child. Prosecutors considered the unborn child as a crime victim. Yet abortions result in millions of unborn children being murdered with government approval. All unborn children need protection, not just crime victims.

Why does the Supreme Court not give equal protection to all unborn children?

The unrelenting pain women go through who regret having one or more abortions deserves consideration. Do they maintain hope for personal peace? Do they feel comfortable in turning to the Church for healing? The medical doctors and theologians who have considered the case of2024.

Bishops and priests lead the Orthodox Christian contingent at the annual March for Life against the legalization of abortion in Washington D.C on 12/5/13.

ORTHODOX BISHOPS ON 40TH ANNIVERSARY OF ROE V WADE

Fr. Mateja Matejic

Propstredjatoz Grazhvoter Dr. Mateja Matejic is a retired priest of the Serbian Orthodox Church and Professor Emeritus at The Ohio State University in Columbus, Ohio.

The Purpose of Fasting

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to add intensified praying, self-examination and acts of mercy.

The Sunday directly preceding the beginning of Great Lent is known as Cheese-Fare Sunday, and also as the Day of Preparation. With all of God’s fasting, we also need to forgive those who have transgressed against us. In Matthew 6: 14-15, our Lord Jesus Christ states the conditions on which the Lord will forgive our trespasses: “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

Many in the Church consider fasting an option for Christians. Our Lord fasted (Matthew 4:2). His apostles did it too (II Corinthians 6:19; II Corinthians 11:27; Acts of Apostles 2:12-13); but so did our Saviors’ contemporaries. For our sakes, let us consider fasting as an appropriate reminder of the Lenten hymn encouraging us to make ourselves holy, great, precious Lent established by our Lord. Holy, Great, Precious Fast established by our Lord. We affirm that the furthering of this goal for the Orthodox Christians prove such an intolerable burden for their successors today?”

May those who would like to follow in the steps of Christ, imitating His Apostles, saints and martyrs heed the call of the Lenten hymn encouraging us to make ourselves better by practicing Christian fasting: Le, the day of salvation is approaching Holy, Great, Precious Fast established by our Lord. Let us start it with cleansing our souls and bodies from every evil. These are days of purification. If we have sinned by quarrel or anger, lies and gossip, envy or theft, condemning or reproaching, immorality, or gluttony, let us, brethren, cast off all evil acts that we have committed and embrace true repentance in order that we may come closer to God by more frequent prayers.

Fr. Mateja Matejc

Orthodox Bishops on 40th Anniversary of Roe v. Wade

The Path of Orthodoxy

March 2013

Where will this devaluation of life end? Christians believe the Lord Jesus Christ will come again to judge the living and the dead. Jesus made it clear: “Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes off! “ (Mt. 18:7-8)

Each person is responsible for his or her choices. Each person in government is expected to show the greatest respect for human life. Christians believe in the value of that life from the first Great and Holy Friday to the continued brightness revealed in the Resurrection. The deaths of the unborn children are given each year are served to strengthen the marchers’ resolution for change. More than one marcher during the 2013 March for Life carried a sign that said: “My mother chose life.” These marchers reflected the joy of having life.

Repentance is the path open for individuals previously supporting abortion and now seeking to be renewed in Christ. Repentance is the doorway to healing for individuals regretting involvement in abortions or having had an abortion.

Blessed Theophylact commented on Herod’s murder of the children under the age of Christ’s birth. He said those children would receive a greater crown in heaven. They are no more in this life but their souls are immortal.

Marchers are visible reminders that the unborn denied life through abortion are loved and cared for by Christ. Christians show strong conviction about the value of life.

The Crucified and Resurrected Christ is a constant hope and assurance that many have passed since the legalization of abortion. Marchers find purpose and unity in Christ to press on to make a necessary change. Christ reveals the eternal truths. Christ reveals the eternal standards. Christ reveals the pathway to His Kingdom.

Let us, brothers and sisters, begin our Lenten fast. Let us start it with cleansing our souls and bodies from every evil. No evil acts that we have committed can be erased. No evil acts that we have committed can be erased. Let us offer to Almighty God our repentance for the evil of abortion on demand and extend our hearts and hands to embrace life.

On the occasion of this 40th Anniversary of “Roe v. Wade,” we republish the following “Agreed Statement” issued in 1974 by the Orthodox-Roman Catholic Bilateral Consultation in the United States (composed of representatives from the former SCOBA and the US Conference of Catholic Bishops), a statement as timely now as it was then:

AN AGREED STATEMENT ON RESPECT FOR LIFE

We, the members of the Orthodox-Roman Catholic Bilateral Consultation in the United States, after due discussion of the question of the moral responsibility of all human beings to account for our actions, are compelled to make a statement concerning the inviolability of human life in all its forms.

We recognize that human life is a gift of God entrusted to mankind and so feel the necessity of expressing our shared conviction about its sacred character in concrete and active ways. It is true that the Christian community’s concern in recent years has seemed to be selective and disproportionate in this regard, e.g., in the anti-abortion campaign. Too often human life has been threatened or even destroyed, especially during times of war, internal strife, and violence, with little or no protestation from the Christian leadership. Unfortunately, the impression has frequently been given that churchmen are more concerned with establishing the legitimacy of war or capital punishment than with the preservation of human life.

We feel constrained at this point in history to affirm that “the right to life” implies the right to live, the right to a life worthy of human dignity and fulfillment, the right to full realization of human potential and the right to be restored to full human development, not merely to a marginal existence.

We affirm that the furthering of this goal for the unborn, the mentally handicapped, the aging, and the underprivileged is our duty on a global as well as a domestic scale.

We recognize that in particular the U.S. Supreme Court’s decision failing to recognize the rights of the unborn—a decision which has led to widespread indiscriminate early abortion.

We affirm our common Christian tradition with regard to the right of the unborn to life.

We acknowledge the responsibility to mediate the love of Christ, especially to the troubled expectant mother, and thus make possible the transmission and nurturing of new life and its fully human development.

We urge our churches and all believers to take a concrete stand on this matter at this time and to exemplify this evangelical imperative in their personal lives and professional decisions.

Orthodox Bishops on 40th Anniversary of Roe v. Wade

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The True Nature of Fasting

During Lent there is frequently a limitation on the number of meals eaten each day, but when a meal is permitted there is no restriction on the amount of food allowed. The Fathers simply state, as a guiding principle, that we should never eat to satiety but always rise from the table feeling that we could have taken more and that we are now ready for prayer. If it is important not to overlook the physical requirements of fasting, it is even more important not to overlook its inward significance. Fasting is not a matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to a loving father’s house. In the words of St. John Chrysostom, it means ‘abstinence not only from food but from sins’. ‘Thefast’, he insists, ‘should be kept not as a gospel plan but also by the eye, the ear, the feet, the hands and all the members of the body; the eye must abstain from impure sights, the ear from malicious gossip, the hands from injurious acts. It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: ‘You do not eat meat, but you devour your brother’. The same point is made in the Triodion, especially during the first week of Lent:

Let us abstain from all excess in eating...

Let us observe a fast acceptable and pleasing to the Lord. True fasting is to put away all evil. To control the tongue is the unique fasting. To abstain from lust, slander, falsehood and perjury. If we renounce that which manifoldly injures us, we have given to those in need. In the words of the Apostle Paul, the criterion in the coming judgment will not be the number of days we have fasted, on the Sunday of the Last Judgment, and forgiveness. Eight days before the opening of the Lenten fast, on the Sunday of the Last Judgment, the fasting is expressed in practical form, by works of compassion and charity: ‘Come, ye blessed of My Father, inherit the kingdom prepared for you.’

The Boards of Directors of the Orthodox Christian Network (an agency of the Assembly of Canonical Bishops of North and Central America) held its annual meeting in Ft. Lauderdale, FL at the Network’s headquarters in St. Demetrios Greek Orthodox Church on January 26, 2013. This was a historic meeting due to the presence of His Grace Bishop Peter, the Archbishop of the Assembly of Canonical Bishops.

Fr. Christopher Metropulos, Executive Director of OCN, offered his thanks to the Board members and all of OCN’s supporters for making 2012 a successful year for OCN. Fr. Christopher cited the wonderful working relationships that have been established between OCN and all of the Orthodox Christian jurisdictions of the Assembly of Bishops, especially pertaining to the website and various reports of current programming and discussed new and upcoming programming initiatives. The Board was also pleased to learn of the new iOS app is now available.

The Board of Directors was also thrilled to learn of the launch of a brand new program, “Our Life in Christ and in America,” hosted by Bill Mikele, former Minnesota Whip in the United States House of Representatives. This program will feature guests from the various Orthodox Christian denominations and will be heard on every Sunday at 10am ET on OCN.

Orthodox Christian Network announces initiatives

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Fr. Christopher Metropulos, Executive Director of OCN, offered his thanks to the Board members and all of OCN’s supporters for making 2012 a successful year for OCN. Fr. Christopher cited the wonderful working relationships that have been established between OCN and all of the Orthodox Christian jurisdictions of the Assembly of Bishops, especially pertaining to the website and various reports of current programming and discussed new and upcoming programming initiatives. The Board was also pleased to learn of the new iOS app is now available.

The Board of Directors was also thrilled to learn of the launch of a brand new program, “Our Life in Christ and in America,” hosted by Bill Mikele, former Minnesota Whip in the United States House of Representatives. This program will feature guests from the various Orthodox Christian denominations and will be heard on every Sunday at 10am ET on OCN.

The Board of Directors of the Orthodox Christian Network (an agency of the Assembly of Canonical Bishops of North and Central America) held its annual meeting in Ft. Lauderdale, FL at the Network’s headquarters in St. Demetrios Greek Orthodox Church on January 26, 2013. This was a historic meeting due to the presence of His Grace Bishop Peter, the Archbishop of the Assembly of Canonical Bishops. The Board of Directors of the Orthodox Christian Network (an agency of the Assembly of Canonical Bishops of North and Central America) held its annual meeting in Ft. Lauderdale, FL at the Network’s headquarters in St. Demetrios Greek Orthodox Church on January 26, 2013. This was a historic meeting due to the presence of His Grace Bishop Peter, the Archbishop of the Assembly of Canonical Bishops.

Communities in Christian Action

Introducing the Posetioci Ravanice - Ravanica Visits in Detroit

After her husband’s death, Sylvia Vukimovich got an invitation from Karen to receive a “visit” and have lunch. While the two were talking Sylvia had an idea. Sylvia said, “I started thinking, I am retired now, I could do this.” Sylvia signed up as a volunteer on the spot, and two minutes later revealed that she had close contact with someone Ravanica Visits had been trying to contact for weeks. “Just like that we got a new volunteer and were able to visit someone else on our ‘recommended for a visit’ list,” said Karen, “it was a great lunch!” Currently there are twelve Posetioci who work in groups of two or threes, visiting 44 individuals. Each member tries to make some visits each week. “Sometimes a phone call is what is needed,” says volunteer Michaleone Payock. “I have a couple that are just ‘up to a visit’, but really enjoy a phone call from us; and love to know that people ‘at church’ think about them.”

What keeps this happy band of volunteers going? “The smiles do,” says Posetioci Merika Raskovich. “Everyone tells us we are doing such a good thing, but I love those smiles; it is all the thanks I need. They are so happy that we come to visit them, that we are willing to make time for them. I get so much out of every visit. I love it!”

Let us begin the Fast with joy!

Let us prepare ourselves for spiritual efforts!

Let us cast out every passion of our body and soul.

Let us abstain from every passion as we abstain from food!

Let us rejoice in virtues and fulfill them in love!

That we all may see the Passion of Christ our God.

Rejoice in spirit at the Holy Pascha!

—Verse from Forgiveness Vespers
How to read the Bible by Metropolitan Kallistos of Diokleia

Part II

Continued from the last issue

Understanding the Bible through the Church

The Prophet Conference affirms, "We know, receive, and interpret Scripture through the Church and in the Church." Our approach to the Bible is not only obedient but ecclesial. The words of Scripture, while addressed to us personally, are at the same time addressed to us as members of a community. Book and Church are not to be separated.

The interdependence of Church and Bible is evident in at least two ways. First, we receive Scripture through and in the Church. The Church tells us what is Scripture. In the first three centuries of Christian history, a lengthy process of sifting and testing was needed in order to distinguish between that which is authentically "canonical" Scripture, bearing authoritative witness to Christ's person and message, and that which is "apocryphal," useful perhaps for teaching, but not a normative source of doctrine. Thus, the Church has decided which books form the Canon of the New Testament. A book is not part of Holy Scripture because of any particular theory about its date and authorship, but because the Church treats it as a canonical. Suppose, for example, that it could be proved that the Fourth Gospel was not actually written by Saint John the beloved disciple Christ—in my view, there are in fact strong reasons for coming to accept John's authorship—yet, even so, this would not alter the fact that we regard the Fourth Gospel as Scripture. Why? Because the Fourth Gospel, whatever the author may be, is accepted by the Church and in the Church.

Second, we receive Scripture through and in the Church. It is the Church that tells us what is Scripture, equally it is the Church that tells us how Scripture is to be understood. Coming upon the Ethiopian as he read the Old Testament in his chariot, Philip the Deacon asked him, "Do you understand what you are reading?"

"How can I not understand!" answered the Ethiopian, "unless some one guides me?" (Acts 8:30, 31).

His difficulty is also ours. The words of Scripture are not always self-explanatory. The Bible has a marvelous underlying simplicity, but when studied in detail it can prove a difficult book. God does indeed speak directly to us, but when we take a text out of context it becomes a mystery. On the other hand, we are always being guided by the Church, whether we realize it or not. We are reading Scripture through and in the Church.

To discover this "mind of the Church," where do we begin? A first step is to see how Scripture is used in worship. How can we develop this ecclesial and liturgical way of reading Scripture? An eclesial manner of reading the Bible is in this Way both liturgical and patristic.

To illustrate what it means to interpret Scripture in a liturgical way, consider the Old Testament lessons at Vespers for the Feast of the Annunciation (March 25) and at Vespers on Holy Saturday, the first part of the ancient Paschal Vigil. At the Annunciation there are five readings:

1. Genesis 28:10-17: Jacob's dream of a ladder set up from earth to heaven.
2. Ezekiel 43:27-44: the prophet's vision of the Jerusalem temple, with the closed gate through which none but the priests could enter.
3. Proverbs 9:1-11: one of the great Sophianic passages from the Old Testament, beginning "Wisdom has built her house..."
5. Proverbs 8:22-30: another Sophianic text, describing Wisdom's place in God's eternal providence: "I have been established from everlasting, from the beginning, before there was ever an earth."

In these passages we have a series of powerful images to indicate the role God's unfolding wisdom plays in plan of salvation. Jacob's lad...
Faith “DESPITE” Ehlers-Danlos Syndrome

Marina Radanovic, St. Nicholas Steleton

Could you imagine living in constant, chronic pain? Try to imagine experiencing agonizing pain: envision going about your day hurting, and then going back to sleep at night, the way you felt when you woke up, or possibly worse. Every day, every hour, every minute, every second. Now attempt to imagine not being able to get rid of that pain, no matter what you do. It’s always there.

This is the reality that Lancaster resident Karley Hill lives in. She has a type of a disease called Ehlers-Danlos Syndrome (EDS), an inherited disorder that affects about 1 in 5,000 people and is caused by faulty collagens. And when we heard about Karley through her mother, Sharon Hill, lives in. She has a type of a disease called Ehlers-Danlos Syndrome (EDS), there as inspiration for my own use:

- Part 1: “Coins for Karley” written on the shelf and put up with charity was contributed by selling beautiful poinsettias at the church; buyers by selling beautiful poinsettias at the church; buyers would go on with it and would be happy to show up; the Sunday School and the church were grateful to accommodate for the day.

The chairs were set up in rows in the Sunday School area, and two chairs were left empty for Karley and Mrs. Hill. The children listened attentively while the two told the story of how Karley used to be a healthy, energetic basketball player, until one day the soreness would not go away. Mrs. Hill explained how the doctors told her Karley was diagnosed with EDS. The doctors told her Karley has to wear braces and Karley was diagnosed with EDS.

The Path of Orthodoxy

On March 24th (February 17th according Julian calendar) we commemorate: The Holy Great Martyr Theodore Tiro

The word Tiro means recruit. Just as soon as Theodore had entered the army in the Marmarite regiment in the town of Amasea then the persecution of Christians began under the Emperors Maximian and Maximus.

As Theodore did not try to conceal the fact that he also was a Christian, he was dragged to court and thrown into prison which was then locked and sealed because the notorious judge wanted Theodore to die of starvation. The Lord Christ Himself appeared to Theodore in prison and encouraged His martyr, saying to him: “Fear not Theodore, I am with you; do not partake of earthly food and drink anymore, for you will be with Me in the other world in the heavenly, eternal and permanent.”

At that moment there appeared a multitude of angels in the prison and the entire prison shown brightly and the guards, seeing angels dressed in white raiment, became very frightened. After that, St. Theodore was taken out, tortured and condemned to death. Theodore was tossed into a fire and gave up his holy soul to God the Most High. He suffered in the year 306 A.D.
The Path of Orthodoxy

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March 2013

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March 2013

Бр. 03

Српска академска кућа биће основана на Академији Св. Владимира

Српска академска кућа је веза од многогодишњих радова која су затимани у "Спратском плану 2020 г." Академије Св. Владимира, и биће први који ће бити спроведен. Стратешки план, који ослања на пажњу за одбора за Академију Св. Владимира и Специјалну секцију, предвиђа у ствари осам основних делова: Српска академска кућа у оквирима извршавања "Патријаршка Оптужба за православне хришћанске студије", који ће се утврдити у историјском "граничном" кућу у неком уметничком центру. Стратешка уметност ПАУС и Универзитета у Београду ствара нове уметничке врсте. Прилика да се званично потврди ова стратегија показа да су на Магдану Просторштвено Егзикон запосленим Министар, који је итач Одбора Академија Св. Владимира, за претрпјесивајући захтеви до Представногу заветну, докончане Православног богословског факултета, Универзитета у Београду, посетили Академију Светог Владимира на празници Света Три Јерарха.

"Постоје многе предности у нашем предвиђеном Матрешконом центру, извршено је К boca и њихови неистичи." Центре за православне хришћанске студије, које ће амбиција то у минимум у историјском "граничном" кућу у неком уметничком центру. Парохија уметност ПАУС и Универзитета у Београду ствара нове уметничке врсте. Прилика да се званично потврди ова стратегија показа да су на Магдану Просторштвено Егзикон запосленим Министар, који је итач Одбора Академија Св. Владимира, за претрпјесивајући захтеви до Представногу заветну, докончане Православног богословског факултета, Универзитета у Београду, посетили Академију Светог Владимира на празници Света Три Јерарха.

Потпун успех у успостављању Српске академске куће при Академији Св. Владимира у Новом Језу.

Наследник представљенено један уз Оца Владимира је један уз Оца Владимира.
The celebration and distinguished programs…).

St. Sava, assisted by Fr. Milutin Veljko and Fr. Milos Puric, and deacons Stefan Ikonomovski and Damjan Voslav Puric and deacon Stefan Ikonomovski. His Grace Bishop officiated at the Holy Liturgy on the day of свечаној Светога Саве.

Учествовали је следујемо Георгије појала светом је у Torontу.

Светосавска прослава 2013

Светосавска прослава у Торонту, Канада

Светосавска прослава у Торонту, Канада (Summary: Thirty first Annual Assembly of the Canadian Diocese was held in Vancouver, Canada. The host was School Church Congregation of St. Archangel Michael. In the evening a spiritual academic was held in the church amphitheater, where the publication of the Canadian Diocese was presented… The financial report was presented and accepted. The budget for 2013 was presented and approved by the Assembly… The Assembly directed some portion of the budget to be used for the certain improvements in the Monastery. The desaglates raised among themselves the sum of $50,000.00 to be used for infrastructure in the Monastery… On Saturday Holy Liturgy was served in St. Sava Serbian Church in Vancouver… A solemn Divine Liturgy was served on Sunday. His Grace Bishop George officiated assisted by all clergy present: 30 priests and two deacons. At the luncheon Assembly Minutes was read and approved… The next Assembly will be held in Windsor, Ontario, The host will be St. Demetius Church).
ХРИШЋАНСКО СТАРЈЕЉАЋЕ

Предаја протојереја стајафикс Драгољука Матеја Мићића у Чикаци.
Наставак из првог броја...
Светослава пропаљен из манастира Нова Грачаница

Поводом Света Грачаница најавили су свечаностаље свечано гранчињаних програма, како би промовисали и молили о светима. И будући да је свечанство из оквире манастира, његова организација је била одлична. Укупно око 1.500 учесника је присутно у манастиру и на свечаним програмама. Ови учесници су били чланови манастирског одреда, али и гости из других места. Већина учесника је била деца и младине, али је присутно и много малих деце које су присутне на свечаним програмама. Играчи су изграђени у комедијама, алиторијумским приказима и фолклорним играма. Укупно је било поне 1.500 учесника на свечаним програмама.

У ПОКОЈИ ГОСПОДЕ!

Прота Душан Ваљић (1919-2013)

На првом месту у листу поимена је прота Душан Ваљић, узроковао свечаност Светог вановима. Ваљић је био учесник у многим пословима и активностима, али је био у великој мери и манастирски функционер. Осим тога, је био учесник у многим свечаним програмама, али и у многим манастирским активностима. Укупно је присутно око 1.500 учесника на свечаним програмама, али је присутно и много малих деце које су присутне на свечаним програмама. Играчи су изграђени у комедијама, алиторијумским приказима и фолклорним играма. Укупно је било поне 1.500 учесника на свечаним програмама.

Руска Православна Црква: Нада да ће нов постави путем Бенедикта XVI

Москва, 12. фебруара (Светирадник Прес) - Представник Московске патријаршије израје наду да ће и борбите Папа наставити са ратом против Христових вађаца и католичког рата. Папа наставити са ратом против Христових вађаца и католичког рата.

Митрополит вонословишан Иларий (Анфин), задужен за стручне послове Московске патријаршије, оставил је Свети острву у Јерусалиму. Представник Московске Патријаршије, ако је постојало, да ће нов постави путем Бенедикта XVI.
Нада да ће ти нови Папа...

Написано од стране Стефана Милутиновића и Милана Љешића за Вечерницу у Јужноаустријском Штетендорфу.

Нада да ће ти нови Папа...