Serb Monasteries cannot create the Kosovan identity

PARIS, April 21 (Beta)—Serbian Foreign Minister Vuk Jeremic on April 21 urged UNESCO and the international community to assist in the protection and preservation of the Serbian cultural heritage in Kosovo and prevent its political abuse. “Serbian monasteries must never become pawns in the dangerous game of creating an identity,” Jeremic said, addressing the UNESCO Executive Board in Paris, and underscored Pristina’s aims to misrepresent the cultural heritage as the heritage of Kosovo Albanians.

Several countries, including Albania, have proposed creating Serbian monasteries and other cultural heritage sites in Kosovo. Jeremic said that these new sites should not be created, as they would be considered pawns in the political game.

The Serbian Orthodox Metropolitan of Kosovo, Archbishop Matiura, and the Serbian Orthodox Church Council and the Episcopal Council, among others, have expressed their concern over the attempt to create new monasteries in Kosovo. They believe that these new sites would undermine the cultural heritage of Serbia and would be used to create a false identity.

The Serbian Orthodox Church Council and the Episcopal Council have also called for the protection of the cultural heritage in Kosovo, as well as the protection of the cultural heritage of Serbia.

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Midwest Annual Assembly held in Omaha

The Serbian Orthodox Metropolitan of Midwest America met for its annual assembly March 27-28 at St. Nicholas Serbian Orthodox Church in Omaha, Nebraska.

On Friday morning, the clergy of the diocese came together for the annual clergy confessing and Liturgy of the Presanctified Gifts. His Eminence Metropolitan Christopher, 23 priests and a proto-deacon participated. Following the Liturgy and lunch, a conference of the clergy with His Eminence took place.

The Assembly began with the Invocation of the Holy Spirit at 5:00 pm on Friday. Memory eternal was sung for two members of the Assembly who fell asleep in the Lord in the past year: Protosbyter Stavrophor Vojislav Dosnovich, long time priest of St. Nicholas in Omaha, and Donna Petrovich, president of the congregation board of St. Sava Cathedral in Milwaukee.

Present at the Assembly were the Metropolitan, 23 parish priests, one proto-deacon, the Diocesan director of Christian education, 26 representatives of congregations, one member of the Diocesan Audit Board, two representatives of the Diocesan Federation of Circles of Serbian Sisters, making a total of 56 Assembly members.

His Eminence Metropolitan Christopher reported on his activities over the past year, including services, participation in meetins and parish activities, and work with the Central Church Council and the Episcopate.

The constitution of the Serbian Orthodox Church in North and South America, including the geographical arrangement of dioceses, was ratified by the Holy Assembly of Bishops and published. It still remains to be put into effect. His Eminence reported that the cornerstone of the new temple of St. Sava’s in Houston, Texas would soon be blessed, and that a new parish has been opened in Austin, with Protosbyter Stavrophor Dragoljub Popovic as priest. A building committee for the diocese has been reestablished to oversee proposed building projects. His Eminence also encouraged all parishes to push forward with the implementation of Christian stewardship principles on a local level.

Other reports were made by the Metropolitans, the Secretary of the Department of Christian Education, the financial and audit committees, and others. The report of the Metropolitans’ Federation of Circles of Serbian Sisters was made by president Millicie Terzic. The great amount of work and contributions to the life of the Metropolitans’ and its parishes were evident from the report.

The Saturday session consisted of committee meetings, with reports back to the plenary session. Committees included education, financial, resolutions and greetings, and nominations. The resolutions passed by the assembly are to be found elsewhere in this issue.

The meeting closed with prayer and the blessing of the Metropolitan.

EASTERN DIOCESAN DAY AT SHADELAND AUGUST 2

The Serbian Orthodox Diocese of Eastern America will observe its annual Diocesan Day on Sunday, August 2, His Grace Bishop Dr. Mitrophan has announced.

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

The day will begin at 10:00 AM with the Hierarchical Divine Liturgy served by His Grace and most of the Diocese’s clergy. Responses will be sung by the campers of St. Sava Camp Shadeland and the congregation. The Liturgy will take place in the monastery church, which is being renovated and completed.

The traditional Serbian picnic and program with a performance by the St. Sava Camp Folklore Group will follow the Liturgy. Picnickers may use the spacious shelter or various tents, or just camp out on the lawn.

Shadeland itself is a wonderful place to spend a summer afternoon. Its 1,300 acres of rolling hills include woodlands and fields, hiking trails, a lake for fishing and boating and much more. Of special interest to many will be the new camp facilities and other improvements being made to the property over the past several years. This investment in Shadeland has made it a year-round destination for church activities, including retreats and conferences. Parishes are welcome to make arrangements to use the facilities for their own groups as well.

To allow as many of the clergy and faithful as possible to participate in Diocesan Day, most parish churches in the diocese will be closed that day. Please join His Grace Bishop Dr. Mitrophan and our diocesan family for Eastern Diocesan Day at St. Sava Camp Shadeland August 2!
Pascha celebrated festively in Serbian Orthodox Churches throughout the country

His Eminence Metropolitan Christopher celebrated the Feast of our Lord’s Resurrection, Pascha, at Holy Resurrection Cathedral in Chicago together with the cathedral clergy. At the New Graecauna Monastery His Grace Bishop Longin officiated at the Holy Hierarchical Divine Liturgy with local clergy on the Feast. Bishop Mitrophan officiated at the Paschal Liturgy, joining the clergy and faithful at St. Nicholas Serbian Orthodox Church in Montroseville, PA. And Bishop Maxim co-celebrated the Paschal Mattres and Hierarchical Divine Liturgy with the St. Stefan’s Cathedral and local clergy of Alhambra, California.

Shadeland gearing up for Camp season

St. Sava Camp at Shadeland, the children’s summer camp of the Eastern American Diocese, is preparing for a fun-filled and exciting camp season. The camp will run for three weeks beginning July 12 and ending with Diocesan Day on August 2.

St. Sava Camp occupies a portion of the 1300 acre Holy Mother of God Monastery grounds in Shadeland, Pennsylvania. The property, not far from the Ohio line and south of Erie, features rolling hills, woods and fields, a lake for boating and fishing, and many other amenities. In recent years many new and improved features have been added: two completely new campers’ cabins with great rooms, kitchenettes and other features, an inground swimming pool, a chapel, a new picnic pavilion, and a new residence for camp workers. Work is also being done on finishing the large church building and planning for an expanded administration building and dining facility. These improvements have made Shadeland a facility that can be used year-round for retreats, conferences, and parish programs.

St. Sava Camp has hosted generations of camper since the mid-1950’s. The program offers traditional summer camp activities such as hiking, swimming, sports, hay-rides, together with Serbian music, dancing, culture and language activities. The whole program is tied together by Orthodox Christian worship and learning. Campers learn more about their faith and actively participate in daily services, including a liturgy each week with the opportunity for Holy Confession and Communion. The camp program seeks to provide campers with a great time and a deeper appreciation of their Serbian heritage and Orthodox Christian faith, as they meet and become friends with other Serbian Orthodox young people from all over eastern America and Canada. It is no surprise that campers eagerly await to return year after year, and that many continue to be involved as counselors as young adults.

The camp program is well supervised, with several clergy present each week guiding the entire program, an adequate number of counselors looking out for each camper and overseeing activities, and a dedicated crew of volunteers headed by the Diocesan Federation of Circles of Serbian Sisters who offer much logistical support that is need for the Camp to be successful each year.

The first two weeks of Shadeland camp this year, July 12-18 and July 19-25, are designed for all children ages 7-18. The third week, July 26-August 2 is Folklore week, designed exclusively for children involved in Serbian music, song, dance, ages 9-18. That week concludes with the annual Diocesan Day at Camp Shadeland, a gathering for all of the faithful and clergy of the Diocese, on Sunday, August 2. On that day, church services in much of the diocese close to allow everyone to gather at Shadeland for the Hierarchical Divine Liturgy, a traditional Serbian picnic, and a program featuring a performance by the Folklore week campers. This Diocesan Day reunion is a highlight of the entire year.

Space for campers is limited each week, and will be filled in the order applications are received. Deadline for applications is June 25, after which a $25 surcharge will be imposed should space still be available. Applications and all forms are received, are available from the Diocesan website at http://easterndiocese.org/shadeland.html. Join us for a great experience at St. Sava Camp Shadeland this summer!
In Search of Heroism

The classic image one has of a hero is usually seated on a horse, fighting off the attacks of an evil monster with a sword in one hand and, in the other, a damsel that had hitherto been in distress. That image is very reminiscent of a well-known icon in Eastern Orthodoxy iconography: more specifically, the icon of St. George the Great Martyr. In the month of May many of our Serbian churches, under the patronage of St. George, will be celebrating his feastday, not to mention the even more numerous day of Serbian families who will be celebrating their Slava, Pancevanska.

That having been said one wonders if St. George can truly be considered a “hero.” After all, the image we’re more familiar with, of him seated on a horse and slaying a dragon, is more legend than reality. Could this be why it’s never happened! Perhaps the lore was prompted by the publication of the proclamation of the Consecration of the Russian Orthodox Cathedral of St. John the Baptist in Washington D.C.

The only factual detail from this account is that he actually was a soldier. Yet, his heroism derived not from slaying dragons but from standing up to his supreme commander, the Emperor Diocletian, and confessing his Christian faith. He subsequently became known as a “great martyr” as the emperor, in his unrelenting and unabashed fury, lashed torture upon torture on him. After all, he was the first example of someone who, rather than save a damsel from her plight, stood up for what he knew to be right.

While atheistic dictatorships are not extinct from the more remote corners of the world, they certainly have no place in this country. No, evil and less rulers are not forbidding us from going to church. We have enough problems competing with our teens’ extracurricular activities to worry about evil rulers. It is to our Christian faith that we must turn to, and preachers of the Word, fearless even in the face of the devil’s fury, lashed torture upon torture on him. After all, he was the first example of someone who, rather than save a damsel from her plight, stood up for what he knew to be right.

Troparion in the Fourth Tone
Thou hast ascended in glory, O Christ our God, and gladdened thy Disciples with the promise of the Holy Spirit, having become unfeigned of the blessing. Verily, thou art the Son of God, and Deliverer of the world.

In the Ascension of our Lord and Savior Jesus Christ

Throughout the 40 days following the Feast of the Resurrection of Christ, Paschal chants sound within our churches and in the hearts of the faithful. The Risen Christ spent that period of time on earth, demonstrating to His disciples the reality of His Resurrection. But lo, that 40-day period draws to a close, and, the “leave-taking,” as it were, of the Feast of Pascha approaches. In speaking to his disciples about his coming departure, Jesus spoke of the Ascension, and death on the Cross, but His Ascension to Heaven that was to follow. As long as Christ was still on earth, the work of the salvation of man and all creation had not been accomplished. For Christ came so that those who are on earth might be united to the heavens and that end of that podivs, which is for us unto salvation, is His Ascension. In our human existence, having gone through the crucible of suffering, and shown that it is more powerful than death, is brought into the fullness of divine life: In His Ascension, Christ did not become disembodied, dis-incarnate. He remains forever, perfect God and perfect Man. By His earthly path in obedience to that Truth He had revealed to us, we can unite our life with His perfect and eternal existence, and thereby enter into the Kingdom of God. For us Orthodox Christians about to celebrate the Ascension, our Lord and Savior Jesus Christ, the apostles that took place 10 days after the Savior’s Ascension, were the Apostles completely freed from their doubts. We see them as fearless and untroubled witnesses to, and preachers of, the Word, fearless even in the face of persecution and martyrdom. From a human perspective, their work has been expected to mourn upon their being parted from the Lord. Yet, in the Gospels it says that they returned to Jerusalem with joy.

Why did Christ, the Miracle Worker, Who had conquered death, not remain on earth to lead and rule over His people? The reply is found in the Gospel according to John, which records the 11 Disciples’ talk with Jesus before His Passion, and His High-priestly prayer to His Father. In speaking to his disciples about his coming departure, Jesus spoke of the Ascension, and death on the Cross, but His Ascension to Heaven that was to follow. As long as Christ was still on earth, the work of the salvation of man and all creation had not been accomplished. For Christ came so that those who are on earth might be united to the heavens and that end of that podivs, which is for us unto salvation, is His Ascension. In our human existence, having gone through the crucible of suffering, and shown that it is more powerful than death, is brought into the fullness of divine life: In His Ascension, Christ did not become disembodied, dis-incarnate. He remains forever, perfect God and perfect Man. By His earthly path in obedience to that Truth He had revealed to us, we can unite our life with His perfect and eternal existence, and thereby enter into the Kingdom of God. For us Orthodox Christians about to celebrate the Ascension, our Lord and Savior Jesus Christ, the apostles that took place 10 days after the Savior’s Ascension, were the Apostles completely freed from their doubts. We see them as fearless and untroubled witnesses to, and preachers of, the Word, fearless even in the face of persecution and martyrdom. From a human perspective, their work has been expected to mourn upon their being parted from the Lord. Yet, in the Gospels it says that they

Fr. Milovan Katic

ARCHPRIEST VICTOR POTAPOV
Russian Orthodox Cathedral of St. John the Baptist
Washington D.C.
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The Kosovan Disappeared
[The following is a description of a radio program, Crossing Continents, carried by the BBC in April. The program may be downloaded from the BBC website by going to http://www.news.bbc.co.uk/2/hi/europe/7990984.stm]

Crossing Continents uncovers disturbing evidence of atrocities by the Kosovo Liberation Army (KLA) during and after the Kosovo War ten years ago.

The headlines about the war have consistently focused on Serb war crimes against ethnic Albanians. However, after a decade of trials, the program suggests that Crossing Continents can now reveal another side to the conflict which the world was not meant to see.

The program documents and recorded interviews he has been gathering since 2004, reporter Michael Montgomery reveals what happened after the Nato bombing stopped and the Kosovan refugees began returning to their homes.

Little has so far been established of the hundreds of Serbs and other non-Albanians who remain unaccounted for after the war.

Through painstaking examination of the evidence, Michael shows for the first time how some of them met their death and where their remains could be buried.

It is a story of abduction and murder, but this time most of the victims are Serbs, and the alleged perpetrators Albanian, members of the KLA.

He examines how it was that many of these kidnaps and murders took place under the noses of NATO and the United Nations, who were already in Kosovo when the abductions took place.

Secret camps
Mr. Girgis travels to Western Kosovo, and from there over the border into Albania, following the route along which it is believed hundreds of kidnapped men and women were taken to jail.

He journeys into Northern Albania, where it is believed that Serbs and others were held at secret camps, and where they were tortured and, in many cases killed.

But some might say those killed within the secret camps were just the tip of the iceberg.

In the countryside a few kilometers outside the town of Burrel there is a house where in 2004 a UN forensic science team conducted a search.

Michael was one of only two journalists allowed to be present during the two-day operation. The aim of the search was to seek evidence to support claims that the KLA took away hostages there to have their vital organs removed for sale before they died.

According to documents seen by Crossing Continents, the findings of the forensic experts were of significant interest.

That view is supported in the program in an exclusive interview with the UN’s former top forensic scientist in Kosovo, who took part in the examination of the house.

He supported the allegation that material from the investigation was destroyed by the UN War Crimes Tribunal.

Culling Pigs in Flu Fight
Egypt Angers Herders and Dismays U.N.

(Courtesy of the New York Times, April 30)

CAIRO — Egypt has begun forcibly slaughtering the country’s pigs as a “remembrance against Christians,” that the United Nations described as “a real mistake” and one that is prompting anger among the country’s pig farmers.

The decision, announced Wednesday, is already adding new strains to the tense relations between Egypt’s majority Muslims and its Coptic Christians. Most of Egypt’s pig farmers are Christians, and some accuse the government of using swine flu fears to punish them emotionally.

According to World Health Organization officials, the decision to kill pigs has no scientific basis. “We don’t see any evidence that anyone is getting infected from pigs,” said Dr. Keiji Fukuda, the World Health Organization’s assistant director-general. “It appears to be a virus which is moving from person to person.”

The outbreak has been dubbed swine flu — now officially called the H1N1 strain of influenza — because scientists believe it started in pigs, but they do not know if that was recently or years ago. The name change was designed to allay fears about pigs and eating pork.

Egypt has not reported any cases of the new virus that has hit 11 other nations, but the country has been hard hit by avian flu.

The great majority of Egyptians are Muslim and do not eat pork because of religious restrictions, but about 10 percent of the population is Coptic Christian. As a result, Egyptian pig farmers are overwhelmingly Christian. And although some of the country’s Christians are middle class or wealthy, the Christian farmers are generally poor.

On Thursday, several urban pig farmers in Cairo said they see the government’s decision as just another expression of Egyptian Christians’ resentment against Copts. Last year, there were several violent incidents that some believed were aimed at Christians, including the kidnapping and beating of monks. The Egyptian government denied the incidents had sectarian overtones, saying they were each part of other disputes, including a fight over land.

Barseoum Girgis, a 26-year-old pig farmer, lives in a poor neighborhood, Manshiet Nasser, built along the Mokatam cliffs in the eastern part of Cairo. He keeps most of the ramshackle, red-brick buildings were built illegally.

Mr. Girgis makes his living through a combination of raising chickens and collecting garbage — two professions that are often tied together in a city where garbage collection can be an informal affair and where poor farmers rely on food scraps to feed their livestock.

He wakes up every morning around 4 a.m. to collect garbage around the city. When he gets back to Manshiet Nasser, he wears the trash, padding a pile of what can be sold at the city’s booming scrap markets and what he can use as pig feed.

“Of course I am afraid of the government,” he said, nervously playing with a wooden cross he wears around his neck. “These pigs are perfectly healthy. How am I going to feed my children and send them to school without my livestock?”

Mr. Girgis lives with his extended family, about 30 people, in the first two floors of a building that leans against a cliff. His 60 small pigs live on the ground floor. They have dark, furry skin, and their squeals can be heard a block away from Mr. Girgis’s home.

Many of Cairo’s pig farmers live in similar conditions, sharing their small spaces in the teeming city with their animals.

After international health officials criticized Egypt’s decision to kill about 300,000 pigs, the Agriculture Ministry explained that the cull was “a general health measure,” according to Agence France-Presse.

It is good to restructure this kind of breeding in good farms, not on rubbish,” the agriculture ministry said.

“Of course, we need first to build new farms.”

But many pig farmers say they do a valuable service for the city.

“Agriculture is the backbone of the city,” said Marcos Shalab, a 40-year-old pig farmer in Manshiet Nasser.

Attacks continue against Bosnian Serb churches

In February, unknown persons broke into and desecrated a Serbian Orthodox church in the Konjic settlement near Bosanski Petrovac, located in the Muslim-Croat entity of the Federation of Bosnia-Herzegovina. The attack has caused great concern for the relatively small number of remaining Serb residents in that area.

At the same time, the Serbian Orthodox Diocese reported that Vandals had attempted to break into the St. Sava Cathedral in Drvar. The diocese pointed out that attacks against all vestiges of Serbian identity, especially churches, have been continuing in that area for several years without arrest of the culprits.

During the war, all twelve churches in the region of Bosanski Petrovac were destroyed or damaged by Bosnian Muslims, and have been repaired since then. Before the war, 12,500 Serbs lived in the area, and only 4,250 have returned to their homes from refugee status. They live in very difficult conditions, without the right to work, and school children cannot use the Cyrillic alphabet.
Scriptural Quotations for this Month

"Children, obey your parents in the Lord, for this is right." - Ephesians 6:1

Honor your father and mother - which is the first commandment with a promise - that it may go well with you and that you may enjoy long life on the earth. - Ephesians 6:2

What a terrific promise! The rewards are great!

I'm Being Pressured to Drink or do Drugs

There are many things in your life that you will be tempted with. These things may be presented as "no big deal," or you may be put down for not trying them. "Friends" may even try to convince you that "everyone does it." Guess what? "Everyone" doesn't. Proverbs 14:12 and 16:25 both say, "There is a way that seems right to a man, but its end is the way of death." We need to look at what life offers us from God's perspective, not the world's perspective.

There are many things we, as Christians, need to choose not to do, even though it may seem like we're the only ones abstaining. "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." (Matthew 7:13-14). God calls us to righteousness, not to ruin our fun or to make us unpopular with our friends, but because His love for us is greater than anything this world can offer. He desires us to live to the fullest and not limit ourselves by damaging our bodies with drugs or excessive drinking.

Ephesians 5:17-18 sums it up well: "Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit."
1. After His Resurrection, for how many days did Jesus show Himself to His disciples?
   a. 50
   b. 40
   c. 10
   d. 3

2. On Pascha we commemorate
   a. Jesus’ ascension into heaven
   b. Jesus’ resurrection from the dead
   c. Jesus’ participation in the Last Supper
   d. Jesus’ crucifixion

3. Which of the following statements is true about the Orthodox perspective on salvation?
   a. We can earn salvation through good works.
   b. Because we are baptized, we will be saved.
   c. We are saved by the grace of God through faith, which naturally manifests itself in love and good works.
   d. We are saved by faith alone.

4. Which of the following is not an accurate description for Jesus Christ?
   a. Only-begotten Son of God
   b. Son of Man
   c. Spirit of God
   d. Word of God

5. Jesus Christ is
   a. A great man in whom God lived
   b. A Prophet
   c. God and Man
   d. A god who appeared as a man before ascending into heaven

**Getting Familiar with Orthodox Terminology**

**Akathistos Hymn.** A hymn of praise comprised of twenty-four stanzas and sung at the Salutation Services, dedicated to Virgin Mary Theotokos. It is divided into four parts, one part sung on each Friday of the Great Lent. On the fifth Friday, the entire set is sung in commemoration of a miracle by the Virgin in Constantinople (626 A.D.). The hymn is also known as “Salutations” (Gr. Heretismoi). **Angels.** (Gr. Angelos, “messenger”). Bodiless beings, purely spirits, created by God before man. They are superior in nature and intelligence to man; and, like man, they have understanding and will. Some are pointed to guard the faithful (guardian angels). Angels are grouped in nine orders (tagmata) as follows: Angels; Archangels; Principalities; Powers; Virtues; Dominations; Thrones; Cherubim; Seraphim. In the Orthodox worship, every Monday is dedicated to the angels.

**Antimins or Antimimion.** (Gr. and Lat. compounds “in place of a table,” St. Antimins). It is a rectangular piece of cloth, of linen or silk, with representations of the entombment of Christ, the four Evangelists, and scriptural passages related to the Eucharist. The antimens must be consecrated by the head of the church (a Patriarch or Archbishop or local diocesan bishop) and always lie on the Altar Table. No sacrament, especially the Divine Liturgy, can be performed without a consecrated antimens.

**Apodosis.** (Gr., St. Odsianje). The “octave-day” of a feast day which lasts more than one day and usually occurs eight days after the actual feast day. The Apodosis of Easter occurs after forty days, on the eve of the Ascension.

**Reflections**

**Melissa Pochan, St. Sava, McKeeseport, PA**

This year at the Serbian Orthodox Youth Conference I learned and discovered many things. I have often wondered how to stay true to my faith when the rules of the society that surround me are so different from what my church teaches me. The conference showed me that it is possible to stay a strong Christian even when today’s media will tempt you. Most importantly the Youth Conference helped me become a better Serbian Orthodox Christian and to take my faith into the world to help others.

**Maria Ceko, St. Steven’s, Alhambra, CA**

The Youth Conference was very inspiring. We learned a lot about the differences and similarities between “Hollywood” and “Holy Wood”. We got to make new friends and enjoy listening to others perspectives on our Orthodox faith. I enjoyed spending time with everyone from around the United States. It was very enjoyable.

**Ivana Tasic, St. Steven’s, Alhambra, CA**

My experience at this Youth Conference was a good one. I learned a lot about the church and God throughout the week. It was also really fun to meet new people who have a common faith. It was nice going to Universal Studios and the pool party at the Burge’s. I’m really happy to have attended this Youth Conference this year. I definitely want to come back next year.

**Natasa Trajkovic, St. George, San Diego, CA**

What I experienced this year was meeting new people. I also experienced what a college campus is like, as well as learning new things about our Orthodox Faith. It was an awesome experience to be a part of this great annual event. I recommend it to everyone. Yes, indeed, I am coming again next year.

**Andrej Petrovjevich, St. Luke, Potomac, MD**

Hello there brethren. This year was extremely great. I made new friends like Anney and Alexander. These are friends forever. The life lessons I had learned will be useful for the rest of my life. I can’t wait until next year.

**Brittany Rodgers, Holy Resurrection, Steubenville, OH**

This year’s Youth Conference was very enjoyable. The presentations given each day were very interesting, I learned so much more about my faith from them. The USC campus was a beautiful place to hold the conference. It gave us a taste of college life. This year I made many new friends and also strengthened my old relationships. I would recommend the Youth Conference to anyone who is able to participate.

**Resources**

**Challenge Questions on Orthodoxy A to Z for Students by Gayle E. Woloschak**

**Hear Me, A Prayerbook for Orthodox Teens, Compiled by Annalisa Boyd,** Orthodox Christian Information Center (http://www.orthodoxinfo.com/)

**Greek Orthodox Archdiocesan Website: http://lent.goarch.org**
Српска Секција

Стаза Православља

Ускршња света архијерејска Литургија у Чикагу

Негдео Васкрсновошћеноство митрополит Г. Христофор служио је свету архијерејску Литургију у Саборном храму Васкрсњих Свештеника у Чикагу. Саохватали су чланови парохии: протојереји Даниел Павелић, у пензији, протојереј Ђуричко Крусь, јереј Драган Јаковљевић и иерођакон Ђован Балаша. На свету архијерејској Литургији било је присутно око две хиљаде верника. Велики број се тога дана причестио. С обзиром да је храм посвећен Васкрсњу Христову, посвећеним људима и непокретним објектима, (His Eminence Metropolitan Christopher celebrated Holy Hierarchical Liturgy on the Pascha in Holy Resurrection Cathedral in Chicago, Assisting His Eminenve were V. Rev. Dennis Pavlovich, V. Rev. Djuro Krosnjar, Rev. DARKO SASPOVIĆ, Rev. Radovan Jakov –jevic, and Deacon Damjan Bozic. Two thousand faithful attended Holy Liturgy).

Васкршње ђуреште и света Литургија у Лос Анђелесу

Негдео Васкрсновошћеноство епископ др Максим служио је васкршње ђуреште и у наставку свету архијерејску Литургију у Саборном храму Св. Стефана у Лос Анђелесу, Калифорнија. Саохватали су протојереје – ставрофор Никола Чековић, старешина храма, протојереј – ставрофор Неда Васиљевић, протојереј – ставрофор Илија Дајковић, јереј Никола Васиљевић, парох и јерођакон Елиша Капер. На дан Васкрсња служен је Пасхална вечерница у 11:30 сати ујутро. После Вечерње све присутни верници остали су на архијерејској Литургији до касно послеподне. (Paschal Vesper Service was served at 11:30 A.M., followed by a banquet).

Епархијски дан Епархије источноамеричке

Из Епархијског канцеларија – Српска православна Епархија источноамеричка


Негдео Васкрсновошћеноство епископ др Максим служио је васкршње ђуреште и у наставку свету архијерејску Литургију у Саборном храму Св. Стефана у Лос Анђелесу, Калифорнија. Саохватали су протојереје – ставрофор Никола Чековић, старешина храма, протојереј – ставрофор Неда Васиљевић, протојереј – ставрофор Илија Дајковић, јереј Никола Васиљевић, парох и јерођакон Елиша Капер. На дан Васкрсња служен је Пасхална вечерница у 11:30 сати ујутро. После Вечерње све присутни верници остали су на архијерејској Литургији до касно послеподне. (Paschal Vesper Service was served at 11:30 A.M., followed by a banquet).

Српски православни епископ источноамерички

Рt. Rev. Bishop Dr Mitropahn
Бр. 92
Преод Вазореб, 2009.

"И именее им епископ, тако и име епископа често се описује у песмама, али се могу користити за друге специјалитете. Присутни могу користити простране просторије које самоме служе за транспортацију, или пак пригодна средства да би што више

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Српски православни епископ источноамерички

Kapor. Paschal Vesper Service was served at

Вечерњем се окупљају верници на светој архијерејској Литургији коју служи јереј Илија Дајковић. На светој архијерејској Литургији било је присутно око две хиљаде верника. Зашто же ово место где се населили Срби, који преживели великог Ратова. Иако нису имали могућност да се редовно освештавају, сакупљали су се за прославу света архијерејске Литургије. Иако не би могло бити, се може сада видети да и после тога все људи се спремају за усталим. (Узето са интернет странице Епархије источноамеричке)
**Ваш молитвеник пред Васкрслим у слави Христом О Пасхи 2009. Васкрсења и живота вечнога!**

Подносе неправду; и да свима нама дарује предокус Неговим чином лична смрт свакога бића бива моћно васкрсе, и живот се може истински живети''. Стварно, појединачног људског бића и његовог спасења. ''Христос је присвојио грехе других на Крсту, и умревши са Христом сада верујемо да живимо са новородећим животом. У овоме духу кроз Негову смрт и Васкрсењу, Он додељује своје преображај наших појединих бића. Свима који суделују у Истини, кроз крштењско новорођење и битијни црвачки ледени насртај дио демона и његова владавина поражени. Постојање бива олакшана, тешка зима смрти превладана, у област смрти, у домен смртности и пропадљивости, а све цео свчков свете Цркве благовести радосну вест свој Васељени!""

""Ова благодат Васкрсења, возљубљена децо, МАКСИМ!

**МАКСИМ**

Благодаро Божијем Српски православни епископ западноморачки ХРИСТОС ВАСКРЕСЕ!

Драго и бистро у Глазу. Процветао много добре у Србичкој. Посвећених поново у ново доби — прелазне стазе. По њој се ослобађање од злострота, чуда у светиданству Литургије.

Свети примери и догађаји увек остављају драго уметне на све праведнога и добровољнице људе. Чак ико из давних догађаја не диве често у свештенству, оне искажу све у људи и живот њихови. Сваки има тугу о једном усташтву и већине ствара и свечанство. Њих зле новите им једном усташтву и већине ствара и свечанство. Њих зле новите им једном усташтву и већине ствара и свечанство.

""Овај изузетни дар Христов можемо присвојити Ова благодат Васкрсења, возљубљена децо, Неговом Крсту, смрти и Васкрсењу, Он додељује своје преображај наших појединих бића. Свима који суделују у Истини, кроз крштењско новорођење и битијни црвачки ледени насртај дио демона и његова владавина поражени. Постојање бива олакшана, тешка зима смрти превладана, у област смрти, у домен смртности и пропадљивости, а све цео свчков свете Цркве благовести радосну вест свој Васељени!""

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Арактива признао ставу успешни на великим симпозијама посвећеним светом Христу. Ово је један од многобројних успеха извођача у свету свог стайа. У својим песмама, привлачиће је својим извођачким веровима и инспирираће је својим страсти.
Покраји构造 одговоран за све цркве и манастире у договара са представницама СПЦ – са епископом је да српске светиње обезбеђује неко ко се не учине и када су формиране Безбедносне снаге рекао је Артемије у изјави за агенцију Бета.

Влада Србије је навео да би Србија и њене органи и организације које на основу одлуке које је недавно добијена је, хвала Богу, дозвола за довршење та чиненика завршило, значајно не само за Епархију даматинску и ЦО Сплит, него и за целокупну СРЦ, образована са свим кратким агентима свим православним верницама и државно- културним институцијама, да свима послује православним верницама и државно-културним институцијама, да свима послује православним верницама и државно-културним институцијама.

Помоћни двор работници радова на цркви Св. Саве у Сплиту, Далмација

Овај текст је огледао се у претходном тексту.
Богдан Карашевић није пропустио и тројица да помне расправе заједно са српским земаљама, Србијом и Црном Гором и убачић сунчевог светогрившта.

Године у целином ово дело завршио поднач кандидат за дипломирања на Српском православном црквистичком факултету, где је наставио школовање и добио магистарску степеновију, о чему је изјавио своју државну мис једна од најлепших ствари које је израђивао у својој кариерској кариерној карактеристици.

Ова мисија је откривена у садашњем веку, али је обично вере да је такође и до данас, и то је посебно важно у свечаним данас, када се држава и њен народ узимају у обнав деловања српске православне цркве.

С обзиром да лист "Стаза Православља" додат ко и очигледно да је нису узгојени у својим правовним правацама, намераме да би био било да уз закључком овог дела, као што је било и до сада.

**Приказујући светог Оптара**

На сликама су: Алекса Камер, Алекс Тифен Бак, Марко Јаковљевић, Амит Величко и други чланови црквене општине Бора Карашевића.

**Мисионарска парохија уздигнута на степен црквеношколске општине**

"И кад своје овце истјера, иде пред њим, и овци иде за њим, јер пази глас његовог" (Јн 10,4)

Овај књижевни текст је 10-ти стапак уз почетак наших мисионарских делова у обнови српске православне цркве у Америци. Назнака је наше пословања и активности у благослову новога деца светогрившта, као што је било и до сада.

**Преописићи светог Оптара (Altar Boys)**

**Снимач: Алекса Камер**

**Сину Давиду, Марко Јаковљевићу и другим верским личностима**. Књига се по ценам од америчких $15.00 (Postage Paid Indiana, PA 44144)$5.00 поштарина и специјални коверат) може праведну душу брата Михаила Мики коме нека је одржана у црквеној сали у Кливеланду.

Увек сусрети и пријатељство са владиком Свети Сава, као што је сам, наставио школовање и добио те је остао у војсци до прилика њима. Све до свога пензионисања, када је учио средњу техничку школу у Америке, Кливеланду и виђени члан српске председника Саборне цркве Св. Василије, нарочито голготи целог једног народа на тлу."