A Twofold Anniversary for Bishop Longin

His Grace Bishop Longin of New Gracanica-Midwestern America celebrated his twofold anniversary on Thursday, February 11, 2010: thirty-five years in holy orders and twenty-five years since his consecration as bishop.

The celebration was organized by close associates of Bishop Longin. The celebration was held at the New Gracanica hall in Third Lake, Illinois.

The celebration was a complete surprise to His Grace Bishop Longin. Clergy from the Chicago and Milwaukee deaneries, together with their spouses and representatives from their church-school congregations, attended. Besides the clergy the celebration was attended by many of the bishop’s personal friends.

The anniversary party was secretly planned and attended by over 150 guests. What made this celebration all the more exceptional was that such an event was planned for the first time in secret and all those invited managed to keep it a secret, something rare among personal friends.

The bishop was told he was needed in the hall to bless the food for a private party. Upon entering seeing all the invited managed to keep it a secret, something rare among personal friends.

At a recent meeting of the Diocese’s Shadeland Church, construction manager John Russin from St. Nicholas parish in Johnstown reported that the construction work on the church is proceeding as scheduled and should be completed in time for the consecration.

The church project is part of a total plan for improvement at Shadeland which has seen the construction of two new camper cabins, a residence for women camp workers, ongoing

This year 2010 has a very special meaning for St. Sava parish of Los Angeles – San Gabriel as it marks the parish’s 100th anniversary. As we at St. Sava prepare for the celebration for this great Jubilee, we would like to express our sincere gratitude to His Grace Bishop Dr. Maxim of our Serbian Western American Diocese for his contributions, generous assistance and moral support.

The history of the early parish years can be written today based mainly on what has been said and published in previous Anniversary parish books, Diocesan publications and Church bulletins.

Some important historical facts of St. Sava Church can also be found in the History of the Serbian Orthodox Church in America and Canada by the Bishop of Sumadija, Dr. Sava [Vu-kovic], and in the History of the Serbian Orthodox Church by Prof. Stanimir Spasovic.

There are also several published books about prominent community individuals that can be of interest for St. Sava church history.

TheIcon and the Kingdom of God

A sermon given by His Grace Bishop Dr. Maxim of Western America at Triumph of Orthodoxy services at St. Steven’s Cathedral in Alhambra, CA on February 21, 2010.

We live in times awash with man-made images, in a postmodern epoch where each person struggles to produce the most convincing image of himself and his idea, where people try to attract the most people they can through their self image in order to impress and to impose their “icon” or, better yet, their “idol,” on others (as St Andrew says: “το ιδεα του ταυτότητας μου ἐγένετο ο ιδεα του τούτου μου” - “I have become an idol to myself”; Canon of St. Andrew of Crete, Ode IV). It is an era that offers falsehood, delusion, and fantasy without transcending the antinomies and limitations of history.

Your Eminence, Your Graces, beloved brethren in the Holy Spirit and co-celebrant of our Modesty, and dear pious assembly of the fullness of the Church, the living icons of God.

We live in such times; yet, that moment in time – The Sunday of Orthodoxy, the feast of the Icon – proposes an alternative image: one Divinely-revealed rather than human-created, one that is convicting rather than convincing, one that is ironic rather than idolatrous – the Icon of God.

This Icon represents humanity having received the opportunity to circumscribe and depict the Transcendent God, which only became possible once God became man, expressing his Divinity in human form, bringing the Kingdom of God into the Divine Liturgy, and demonstrating the reality of the Resurrection by asking one of His disciples to verify that Lazarus is not only from among the people but the people’s bishop. He patiently listens to everyone and everyone leaves satisfied. He is a bishop who does not order people to change nor to make himself seem more important than others. He has fulfilled his hierarchical duties to the satisfaction of the faithful on all three continents.

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Shadeland Church consecration to highlight Diocese Day

St. Sava–San Gabriel to Celebrate 100th Anniversary, October 1-3

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St. Sava Church, Los Angeles

St. Sava parish has two churches: the St. Sava Church of Los Angeles, and the St. Sava Church of San Gabriel.

Church records show that early Serbian settlers of Los Angeles emigrated primarily from Serbian lands of Boka, Hencegovina, Montenegro and Vojvodina. The long and storied history of St. Sava parish begins with the St. Sava Church of Los Angeles. According to early histories, the history of St. Sava dates back to the formation of the Serbian Benevolent Society “Jedinstroj” organized in May, 1903. They purchased the property for a cemetery located at 2nd and Humphrey Street in East Los Angeles. The land was consecrated in 1908 by Father Sebastian Dabovich of San Francisco.

The occasion turned out to be a great celebration rich in Serbian tradition consisting of barbecued lamb, kolo dancing, gusle and songs. One of the members watching this celebration joyfully made a comment: “Blessed be the one, who will be the first to be buried in this cemetery.” Within a short period of time this man became ill and died. He was the first to be buried in this cemetery in 1909. Petar Bakovic’s gravestone can still be found in the left east corner of the cemetery.

After the land for the Cemetery was purchased, the pioneers started plans for building a Church. In 1909, a special committee of well-known people was selected to collect donations. The time to have a church was appropriate, as the Serbian community had grown to a larger number of people.

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Let the heavens rejoice, and the earth be glad, as is most; and let the whole world visible and invisible, for Christ hath risen to everlasting joy.

Paschal Canon, 1st verse

**Old Faith in a New World**

This article originally appeared in **Serbian Orthodox Church** on September 14 in the Belgrade newspaper Politika in a column entitled “莫j Jožit u inostranstvu” [My Life Abroad] [www.politika.rs/rubrike/Moj-zivot-u-inostranstvu/Otac-Dragan.sr.html] [www.politika.rs/rubrike/Moj-Zivot-u-inostranstvu.html]. It reflects the experiences of one Serb new-comer to America as he finds the Serbian Church here. The priest mentioned is Fr. Dragun Zaric.

The first year has passed since my mother’s passing. I couldn’t go to that far away cemetery, but I felt the need to commemorate this annual anniversary by lighting a candle at the nearest newly built Serbian church. In the past years I had repeatedly attended the services of the small parish in the impaired church – renovated minimally in a humble house on NC Route 66. Under some very favorable circumstances the parish received the Holy Spirit of God which “fills all things.”

Logic would suggest that in order for something to be filled it must first be empty. Subsequently, for us to be filled with the Holy Spirit of God we must first confess the emptiness, the impermanence of the moment and this life, all the while acknowledging our inborn, human yearning for something more fulfilling, more meaningful; in short, for the eternal. Yet, human experience will warn us that whenever we reach that divine state of fulfillment we’ll probably end up lamenting for something that we perceive is missing.

However, the fulfillment given by the Holy Spirit and promised at Pentecost makes no room for such worldly emptiness. Rather, it is fulfilling in the truest sense. For instance, in the gospel on that feast we hear the words of our Lord, “He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:38). Yet, in the epistle reading that very same day we hear how the Holy Spirit descends on the Disciples in the form of fiery tongues. The imagery of the Holy Spirit of God which “fills all things” becomes favorable circumstances the parish received the Holy Spirit of God which “fills all things.”

Happiness, true and fulfilling happiness, isn’t always easy to find in this life. Instead, we are left with the reminder of emptiness, of something missing, lacking. Perhaps it’s no wonder we’re always reading about the rich and famous who find no happiness in all their wealth and abundance. Someone had once said, “There are two great tragedies in life. One is not to get what you want in life. The other is to get it.”

It is the great feast of Pentecost, which is slowly approaching us, that brings with it precisely this: fulfillment. First of all, the promise the Lord made to His holy Disciples that He will send them a Comforter is now being fulfilled. But apart from this, it seems that everything during this feast is being filled. In Acts 2:1-11 we read that when the day of Pentecost had “fully” come, there came a rustling mighty wind which “filled” the room, ultimately leaving the Disciples “filled” with the Holy Spirit. What’s more, in our prayer to the Holy Spirit we profess that He “fills” all things.

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The fact that I was baptized after my fifteenth birthday, one summer during a vacation spent in Herceg Novi, speaks of how religious I am. I was baptized in the beautiful church of St. Archangel Michael. Whether I will ever set foot in it again is now probably as likely as that I will again visit the Dalmatian coast. The decision to be baptized was not an expression of some enlightenment on the wave of the dominant positive and social upheaval, and certainly not a result of the current fashion. During an era of general rebuilding, the Serbian Orthodox Church felt not only the mother of spiritual values of the people, but the only remaining support of the preservation of its identity. Baptism was a commitment to the institutional commitment to my roots that I have privately expressed on my occasional visits to Belgrade with the obligatory trips to my father’s home village nearby.

Our small parish is located in the heart of North Carolina and the parishioners are mostly Serbs from Bosnia and Herzegovina who settled there during the nineteen twenties. The parish is led by Fr. Dragun, a younger priest—a continued on p. 5

**Vatican on Kosovo and Serbian Orthodox Church**

BELGRADE, April 13—Cardinal Walter Kasper, who is a member of the Pontifical Council, said that the Vatican had not recognized Kosovo’s independence out of consideration for the Serbian Orthodox Church (SPC).

In an interview with the Catholic news agency Katpress, Kasper said that “We, of course, know that Kosovo is a heavy wound and pain for the SPC. We also know that it is the cradle and center of Serbian Orthodoxy in Kosovo. We understand that and wish to have consideration for it.”

Kosovo’s ethnic Albanians unilaterally declared independence from Serbia on February 17, 2008. Belgrade, which firmly opposes the move, then took the case to the International Court of Justice. The Court’s public hearings were held last year from December 1 to 11, while the judges are expected to deliver their opinion this year.

According to Kasper, the Vatican supports the Serbian Orthodoxy and the Holy City of Orthodoxy monasteries and churches in Kosovo and that it is very upset due to “certain cultural brutality.”

“In Kosovo, significant historical, cultural and religious monuments have been destroyed. This must not be so. One cannot erase history in this way,” he added.
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The Icon and the Kingdom of God

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Icons, especially that of the Seventh Ecumenical Council, has to do with both seeing and beholding the vision of God. And this is something that the Icon signifies to the greatest degree: What is the real image of God? What is the real image of man? What is the real image of this world? Does the Icon depict something new and unique? Or does the Iconic image capture the corrupted world of Pieter Breughel or Salvador Dali? Maybe, we Christians perceive the world in terms of the image of Christ in the Kingdom? Do we, not instead of, insinuating the transfigured world of Paradise, most often represent the mere fallen world? An Icon is an image that possesses this character. And it is necessary to ask ourselves: does our image of the world and the Church overshadow the true image of the Kingdom?

What is the difference between the Icon and the image, between the Divine Image and the image of this world? The first, and significant, difference is that the Icon is not naturalistic; it does not represent something ephemeral, but rather it represents both a Person and a personal relationship. One of the most significant points to emerge from the Seventh Ecumenical Council is that one Divine Person – the Son of God – became incarnate. Thus, we cannot speak about God or imagine God without the Person who revealed God to us. An image that does not honor the Person of Christ is an image that refers to the corrupted world and thus leads to death. The Icon is not of this world; it is eschatological both in origin and in content. Not being drawn from history, we can call the Icon meta-historical.

Nevertheless, the Kingdom can only be depicted by us. We cannot depict the Kingdom from the image of the world. This is not because it is false, delusional, or fantastic, but because it borrows its means of expression from still-corruptible nature.

Although its means of expression derive from fallen nature, the Icon refers to inexpressible Truth by encouraging us to change our personal relations with Truth; a proper Icon is not of this world anymore – to its ephemeral existence; rather, it refers to something beyond itself: to something beyond this corrupted world. It does not refer to its own existence; it borrows its means of expression from still-corruptible nature.

My beloved, in this society permeated with the illusory image of multimedia, where image-pollution of all sorts has blunted our vision, we are invited to promote the true Icon of Christ in our midst. We are invited to liberate our every life from slavery to the natural world through this iconic ethos that our Tradition bequeaths to us; an iconic ethos that will lead us to God and His image, not to a world in which people very often to “silence” and to deference before the other, we who prefer our own over everyone else’s (Rom. 12:10).

Unfortunately, my beloved, Orthodoxy in our times tends to become an ideology, wherein slogans and catchwords are more important than the Person who reveals God to us. An image that does not lead us to God.

For Orthodox Christians, this means that the Icon leads us to the Church of the Revelation of the Person of Christ. In the inarticulate, he says, “You have presented to me a prototype”! Therefore, when we honor a Person in an Icon, we don’t have honor a Person in an Icon without honor of the Person. An Icon of Christ or a Saint, we demonstrate our victory over the world. Only through this Iconic approach to embodying Truth. Does the Icon have to do with both seeing and beholding the vision of the Kingdom? Do we not, instead of iconizing the transfigured world of the Future, to the future Christ promises His Church. In the Eucharist, we are taught to see (iconically) in every man our brother, that relationship goes beyond the Icon itself anymore – to its ephemeral existence; rather, it refers to something beyond itself: to something beyond this corrupted world.

The Icon and the Kingdom of God

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Cleveland OCF at Monastery Marcha

Mother Anna and Sister Anastasia were the hosts at Monastery Marcha. OCF students from Baldwin Wallace, Case Western Reserve, John Carroll, Baldwin Wallace, Case Western Reserve, John Carroll, Baldwin Wallace, Case Western Reserve, and the Greater Cleveland OCF chapter sponsored a variety of events that gave all participants a beautiful royal blue t-shirt. The front has the logo of the website icon and the back of the shirt reads: “you know you’re Orthodox if...” The students especially enjoyed the line that reads – “you know you’re Orthodox if you don’t flinch when someone throws water at you” and also the line that reads – “you know you’re in an Orthodox church when the priest says, ‘Let us complete our prayer to the Lord,’ and there’s still half an hour to go.”

The Greater Cleveland OCF chapter consists of five area universities; Baldwin Wallace, Case Western Reserve, John Carroll, Baldwin Wallace, Case Western Reserve, John Carroll, Baldwin Wallace, Case Western Reserve, and Case Western Reserve University. Students are guided spiritually, and networking the students with area Orthodox community leaders and fellow Orthodox students is a priority. The students meet other Orthodox students not only at their schools, but every semester all of the Cleveland chapters visit an area Orthodox church for Divine Liturgy. Also, every semester there are two group activities that all students from the chapters are encouraged to attend. The students really do enjoy participating, as the events give them a break from their stressful student life. Some of the events include bowling, rock climbing, hiking, bike racing and meeting for dinner or coffee.

Cleveland OCF students are welcome to attend any of the meetings and events. If you have a college student in the Cleveland area please contact program directors Milan and Mira Damljanovic at clevelandocf@gmail.com or visit their website at www.clevelandocf.org.

Mimi Due

VISIT US ONLINE AT

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Read the newest issue of the Path • News and Upcoming Events • Standing Committees updates!
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poiled as we are by material comforts, we tend to minimize the constant need of the fear of God and His judg-

tement. The thought of everlasting punishment, where their wretched souls will be consumed in unquenchable fire, is not effective in preventing us from marching into some deadly sin. If, however, we dwell upon our wretchedness, upon our inability to save ourselves, then the fear of God's love and judgment will enter our hearts: “we desire condemnation and every torment,” upon Scripture's many exhortations and warnings about being saved. “Take heed, brethren, I beg and pray you in the name of God's soul, because of her humility, that she is saved…O soul, forget not the living God,” and tell others what you have learned:

What can be said about God's love, a love which surpasses understanding? Our own love is shallow, frail, often contaminated, not adequate for us to grasp. The Divine Perfect Love which “loves all men equally”, not as some

appealing to the love of God. Love is one of the most important attributes of the Church. Where the Divine Liturgy is, there is a spiritual life. The feeling of that cultural tradition and heritage was ever present in the souls of our first immigrants who built St. Sava Church of Los Angeles. Our generation now at St. Sava Church is entrusted to carry on that spirit.

One must unceasingly keep in remembrance God's love toward us.

end, and gives us the grace of the Holy Spirit, and conjoins us with the Church’s body, which is the Mystical Bride of Christ. Thus, every deviation should be despondent and in doubt concerning her salvation. Believe and be sure that we continue in sin only because we have not enough of God’s love, but so as we do, but we are helpless.

We would cordially like to invite all who can make it to join us at this important Centennial celebration. If you would like to attend, please e-mail your address at: stsva@scbglobal.net and we will send you an official invitation with the program.

Y. Rev. Stav. Petar Jovanovic

May 2010

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THE PATH OF ORTHODOXY

San Gabriel to Celebrate 100th Anniversary

gregation. Being of such splendor, the St. Sava Church featured a popular local television program. The producer promised to make another show in honor of 100 years of St. Sava parish.

There is no doubt that there have been difficult days during these 100 years of St. Sava Parish history of Los Angeles and San Gabriel as well. However, regardless of what disappointments people were challenged with, they always had the knowledge of how to advance towards a better future. I have been personally blessed by God with good health, courage and conviction to continue my pastoral work for the last 30 years at St. Sava Parish. As we mark our 100th Parish anniversary my message to the parishioners is to stay committed to our Ortho-

dox faith. This means to stay committed to the Church. I hope that our two St. Sava Churches will serve that purpose. For Orthodox Chris-

tians, where the Divine Liturgy is, there is the Church.

It is particularly important for St. Sava parish to also preserve the cultural traditions and heritage accumulated over the centuries of rich Serbian history as molded by the Or-

thodox faith. Nothing would be more tragic for the Orthodox people than the loss of its rich tradition. The feeling of that cultural tradition and heritage was ever present in the souls of our first immigrants who built St. Sava Church of Los Angeles. Our generation now at St. Sava Church is entrusted to carry on that spirit.

One must unceasingly keep in remembrance God's love toward us.

I am persuaded that neither death, nor life, nor infidelity and readily forgives. He is the Lord's Holy Fath-

ers knew well God's love and attempted to convey it to us who lack their keen spiritual perception. St. John Chrysostom assures us that “love returns and extends it even to them, to some limited region in the world, which is characteristic of love in limited beings, but the whole world and all the beings that exist in it. He is lovingly concerned over the love and needs of each creature, no matter how small and,


II. St. Sava Church of San Gabriel

Many Serbian Churches and monasteries are built in a certain place, influenced by an important donor. That was also the rea-

son why the new St. Sava church was built in San Gabriel. In 1956, St. Sava Church member Charles S. Baretz donated a house with a large lot adjoining. In 1962, the par-

ish started to make preparations to build St. Sava Church, and in March 1963 work on the new church began on Blvd. in San Gabriel. The Church Hall was consecrated and consecrated in 1963 by Rt. Rev. Bishop Nifon of all Serbia. The first priest Fr. Marko Malovraskic. This was the beginning so blessed Bishop Dionisije, who was the bishop of the world that happened in the Serbian Orthodox Church.

The authors of these lines, Fr. Petar Jova-

nec and Fr. Jovan Jovanovic, who was the first to perform mosaics in the United States, have been serving the parish since 1980.

The priests that have served the St. Sava Parish are: Father Sebastian Dabovich, Fr. Nikodim Stojakovich, Fr. Jakov Vukos, Father Jovan Jovanovic, Father Marko Markovich, Fr. George Hodzic, Fr. Vojislav Gacinovic, Fr. Mirko Vujisich, Fr. Dimitrje Balach, Fr. Marko Vukosek, Fr. Vladimir Kavic, Fr. Lazar Kostur, Fr. Paul Poznanov, and Fr. Petar Jovanovic who has been serving the parish since January 1980.

It is important for St. Sava parish to also preserve the cultural traditions and heritage accumulated over the centuries of rich Serbian history as molded by the Orthodox faith. Nothing would be more tragic for the Orthodox people than the loss of its rich tradition. The feeling of that cultural tradition and heritage was ever present in the souls of our first immigrants who built St. Sava Church of Los Angeles. Our generation now at St. Sava Church is entrusted to carry on that spirit.

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In Honor of Bishop Longin’s 25th Hierarchical Anniversary

Greetings by Father Nedeljko Lunich at a celebration of this milestone:

Your Grace, Very Rev. Clergy, honored members, brothers and sisters:

By the grace of God we have gathered this evening to honor our spiritual leader, the head of our New Gracanica-Midwestern Diocese, His Grace, esteemed, well respected and worthy of every praise, Bishop Longin.

I am specially honored to have this opportunity to extend congratulations to His Grace on behalf of my brothers in Christ, the twelve clergy and eleven parishes in the Chicago Deanery.

Let me, Your Grace, as a senior pastor and as an obedient soldier of Christ’s Church give you a report, declaring that the church life in the parishes of Chicago Deanery, the largest one in your God-protected Diocese, is in accordance with the precepts of our Holy Orthodox Faith. However, there are some rough edges, which will be, God willing, with your guidance and the positive attitude of our God-fearing parishioners, smoothed over.

You have been, Your Grace, in your archpastoral service, put in the position as an American expression says of “trouble shooter”, in the most sensitive areas of our God-protected Serbian Church. In all those areas you have left a positive mark, always giving priority to the unity of the Serbian Orthodox Church and Serbian people. As a good shepherd you have gathered your flock, joining them together, not forgetting divisions caused by human trivialities and negativism.

While in Australia, at the time of almost unbridgeable division, you made attempts to create an amicable atmosphere. As a result of it hostility and animosity of the persons who had substantially decreased and icy and cold relationships began to melt.

Then, when someone was needed in the war-torn Dalmatian Diocese, His Holiness the Patriarch and the Hierarchs pointed to you, Your Grace. And you heeded that call and became a shepherd of the much suffering Serbian faithful in the Serbian Orthodox Diocese of Dalmatia. For over ten years you, Your Grace, faithfully served those entrusted to your care, and you became their beloved bishop who showed them hope, the people, going with them into exile. However, you have never forgotten those left behind. Thus, soon after the expulsion of the Serbian people from Krajina, you returned to reside in the Monastery Krka in order to allow the remnants and revive the church life.

And again, when someone was needed to minister to the faithful of the New Gracanica Diocese, the eyes of your brothers, the Patriarch and Bishops, were focused on you. They were aware that only someone with love, compassion, patience and kind words would be effective in the delicate situation that existed in your new Diocese. You have, indeed, risen to the occasion and have met the challenges. We all know how long it took to come to this point.

Your Grace, you have endured, always being patient and optimistic. You have found the strength to sustain calmness in the most troublesome times. You have won over your flock and have earned the trust of the people of the Diocese of Dalmatia. For this reason, We, the clergy and laity alike, especially the officers of the church boards, have to adhere to the rules and regulations to make his job a little easier for His Grace. Let us do our part, and leave the rest to God, as His Holiness of blessed memory Patriarch Pavle used to say.

Your Grace, congratulations! May God grant you many, many years!

IS POLA ETI DESPOTA!

A Twofold Anniversary for Bishop Longin

continued from p. 1

following Proto Marko the bishop was greeted by both Deans, Fr. Nedeljko of the Chicago Deanery and Fr. Djuro of the Milwaukee Deanery. Both spoke in English and stressed the nobleness and piety of Bishop Longin.

The Diocesan secretariat, at the end of the program, announced that the clergy from the Milwaukee Deanery and Fr. Djuro of the Milwaukee Deanery. Both spoke in English and stressed the nobleness and piety of Bishop Longin.

The Diocesan secretariat, at the end of the program, announced that the clergy from the Milwaukee Deanery and Fr. Djuro of the Milwaukee Deanery are going to the new church and are going to do their best to support the bishop and to bring the things back and cover all travel costs. Branko Tupunjac promised a second trip with the bishop to Moscow.

The celebration was finished with a group photo with all clergy and their wives. Guests agreed that this celebration was one of the most successful affairs in the past few years.

On behalf of the clergy and faithful of the Diocese of New Gracanica-Midwestern America we congratulate Bishop Longin on his double anniversary and pray that he celebrate many more anniversaries with us.

God grant you many years, Vladikov!

Protorejz-istraživac Marko B. Todorcevic Episcopal Deputy

Shadeland Church consecration to highlight Diocesan Day

reconstructions of the Administration Building, completion of a sunken parking lot, and repairs to other buildings.

Work on the church building has includ-

ed a removal of a temporary roof to expose the entire area, renovation of the main entrance, a new roof, and parking lot and driveway construc-
tion. At the same time, the cupola has been completely re-done, a radiant heating system has been installed in the new floor, restrooms in ac-
commodation with code requirements are being installed, electrical work has been completed and drywall is being installed.

In addition to that, the St. Sava parish of the former New Gracanica Metropolitanate in the greater Pittsburgh area has graciously donated the iconostasis and chandelier for the Shadeland church.

Diocesan Day setting for consecration

His Grace Bishop Dr. Mitrophan has announced that the consecration of the completed Shadeland church will begin at 9:00 am on August 8. This day of the traditional gathering of the faithful at Shadeland for the annual Diocesan Day celebration. A vesper service will be served in the church on Saturday evening, August 7 at 5:00 pm.

On this day, parish churches in most of the diocese will be closed in order to allow clergy and faithful to come to Shadeland.

Old Faith in a New World

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A native of eastern Serbia, who follows the tradition of his father and grandfather in the faith, Dragan is a shepherd of the much suffering Serbian faithful in the Serbian Orthodox Church on behalf of my brothers in Christ, Your Grace, Very Rev. Clergy, honored guests.

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I am specially honored to have this opportunity to extend congratulations to His Grace on behalf of my brothers in Christ, the twelve clergy and eleven parishes in the Chicago Deanery.

Let me, Your Grace, as a senior pastor and as an obedient soldier of Christ’s Church give you a report, declaring that the church life in the parishes of Chicago Deanery, the largest one in your God-protected Diocese, is in accordance with the precepts of our Holy Orthodox Faith. However, there are some rough edges, which will be, God willing, with your guidance and the positive attitude of our God-fearing parishioners, smoothed over.

You have been, Your Grace, in your archpastoral service, put in the position as an American expression says of “trouble shooter”, in the most sensitive areas of our God-protected Serbian Church. In all those areas you have left a positive mark, always giving priority to the unity of the Serbian Orthodox Church and Serbian people. As a good shepherd you have gathered your flock, joining them together, not forgetting divisions caused by human trivialities and negativism.

While in Australia, at the time of almost unbridgeable division, you made attempts to create an amicable atmosphere. As a result of it hostility and animosity of the persons who had substantially decreased and icy and cold relationships began to melt.

Then, when someone was needed in the war-torn Dalmatian Diocese, His Holiness the Patriarch and the Hierarchs

Your Grace, Very Rev. Clergy, honored...
On May 19, 2003, thanks to our Lord God the Serbian Orthodox Church canonized the Holy Hierarch Nikolai (Velimirovich) of Ohrid and Zicha and thereby entered Bishop Nikolai’s name into the calendar of saints of our Holy Orthodox Church.

By this canonization the Holy Assembly in fact joyously confirmed the widespread and generally agreed upon consciousness of his holiness among the people of God. The dates for the liturgical commemoration and feast days of this Holy Hierarch are set as the day of his blessed aspersion in the Lord, March 18, and of the translation of his holy relics from America to Serbia, May 3.

Nikolai Velimirovich was born into a large peasant family in the village of Lečić, Serbia, on December 23, 1880. Young Nikolai began his education in Lečić and later went to the capital city, Belgrade, to attend the St. Sava Theological Seminary.

He entered the graduate Theological Faculty in Bern, Switzerland, in 1905 and 1906 received a doctorate in sacred theology—the first of many doctoral degrees he would earn. Later that year, he returned to Serbia and was tonsured a monk at the Monastery of Rakovica, receiving the name Nikolaj. He was soon ordained to the priesthood and Bishop Nikolaj was sent to England on a diplomatic mission. While he was there, he lectured at Oxford University and received a doctorate in philosophy at the university’s King’s College. At the same time, he received honorary doctorates from Cambridge University and Government University. He returned to Serbia in 1919 and was elected and consecrated a bishop that same year, at age 39. He was appointed to the Diocese of Zicha and later to the Diocese of Ohrid.

He spent 1921 and 1922 as a missionary bishop in America, creating and administering the Serbian Orthodox Diocese in the United States and Canada. After his two years in America, he returned to Ohrid. During World War II, the Nazis occupied Yugoslavia. Hundreds of thousands of Orthodox Christians were tortured or massacred by the Croats under the direction of the Nazis. Hosts of other Serbs were sent to Nazi death camps. Serbian Patriarch Pavle arrived at the Serbian Orthodox Cathedral in New York City. He also taught at the Serbian Orthodox Seminary in Libertyville, Illinois, until 1949. Bishop Nikolaj moved to the Russian Orthodox St. Vladimir’s Seminary in New York, and later to St. Tikhon’s Monastery and Seminary in South Canaan, Pennsylvania. There he would teach, preach, and continue to write, and pursue his own studies.

In 1946 Bishop Nikolaj came to America. He arrived at the Serbian Orthodox Cathedral in New York City. He began as a professor at St. Tikhon’s Seminary, but eventually he was appointed rector. At that time, most of the courses at St. Tikhon’s were taught in Russian, but Bishop Nikolaj chose to teach only in English.

Bishop Nikolaj’s health had been weakened by his captivity at Dachau. Despite his ill health, however, he remained in constant contact with the faithful of the Serbian and other Orthodox churches. He taught his seminary classes with enthusiasm, power, and deep insight. He often traveled to the Serbian Church in New York, and there he received his spiritual children and other visitors. His correspondents, his spiritual children, his students, his fellow monks, and all who knew him came to regard him with love and respect.

Bishop Nikolaj fell asleep in the Lord on Sunday, March 18, 1946, at St. Tikhon’s. Ten days later, his body was moved to the Serbian Orthodox Cathedral in Libertyville, Illinois, where it remained until April 27, 1991. At that time his earthly remains were taken back to Serbia. According to his own final wishes, the bishop’s body was finally transferred to his native village of Lečić in Serbia on May 12, 1991.

Dismissal Hymn - Troparion to St. Nikolai of Zicha and Ohrid

Tone 8
Golden-mouthed preacher of the Resurrected Christ,
Guide of the cross-bearing Serbian people through the ages.
Resonant lyre of the Holy Spirit, joy and glory of priests,
Teacher of repentance, Leader of the God-praying army of Christ,
Of Holy Nikolaj of Serbia and all Orthodox;
with the saints in Heavenly Serbia, pray the Only Lover of mankind to grant peace and unity to our people.

Kontakion to St. Nikolai of Zicha and Ohrid

Tone 3
Born in Serbian Lečić, you where the Archpastor
in Saint Naum’s Ochrid.
You presented from the throne of Saint Sava in Zicha,
with the saints in Heavenly Serbia, pray the Only Lover of mankind to grant peace and unity to our people.

Scriptural Quotations for This Month

"Be not quick to anger, for anger lodges in the bosom of fools. Say not, "Why were the former days better than these?" For it is not from wisdom that you ask this. Wisdom is good with an inheritance, an advantage to those who see the sun. For the protection of wisdom is like the protection of money; and the advantage of knowledge is that it preserves the life of him who has it. Consider the work of God; who can make straight what he has made crooked? In the day of prosperity be joyful, and in the day of adversity consider; God has made the one as well as the other, so that man may not find out anything that will be after him." (Ecclesiastes 7:9-14)
Questions & Answers About Ascension of our Lord Feast Day

Question 1
What significance does the event of the Ascension of Jesus Christ have for the Christian? We should understand why we celebrate any feast, and its inner meaning.
Answer 1
Christ ascended to Heaven as man and as God. Once He became a man, being at the same time, as always, perfect God, He never put off His manhood, but fulfilled it, and made us capable of apprehending heavenly things. The Ascension is a prophecy of things to come for those who love God and believe in Him in an Orthodox manner. Those who believe and live according to this belief will be in the heavens, in the flesh, with Him, as He now abides in the Heavens in the flesh. Our flesh and souls will be saved, because Christ made human flesh capable of deification.
We also call to mind the promise of the Holy Spirit, since Christ mentions this promise He had made before to them, and its advent is tied to His ascension: "Never shall I tell you the truth. It is to your benefit that I go away; for if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you. (John 16:7)"

Question 2
There is an important account of the Ascension in the canon for the Ascension, Ode 7)

"Having raised our nature, which was deadened by sin, Thou didst appear to the disciples at Pentecost. Through the Sacrament of Chrismation, a person is baptized and can be deified. The guarantee of salvation is impossible to understand, but the Church, with spiritual melody, meditates with fervor and thanksgiving and precise theology in her services." (John 16:7-11)

What Christ has done for human flesh and our souls is incomprehensible to understand, but the Church, with spiritual melody, meditates with fervor and thanksgiving and precise theology in her services. When we sing the ascension by listening carefully to the divinely inspired words, we come to understand that the ascension is impossible to comprehend, but the Church, with divine melody, meditates with fervor and thanksgiving and precise theology in her services. No one with care, and expectation, having valued divine worship above our worldly cares, surely God will enlighten us and noetically teach us the true meaning of Christ's Ascension.

Question 2
There is an important account of the Ascension in the scriptures that is not in the Gospels. Where is it? The story involves angels. How? Describe how a cloud was involved.
Answer 2
St. Luke, who wrote an account of the Ascension in his Gospel, also wrote a slightly different account in his Acts of the Apostles. In this account, he describes two angels who speak to the Apostles as they are gazing at Christ going up into sky:
"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel (Acts 1:11) and said, "Men of Galilee, why do you stand gazing up into heaven? This is the same Jesus, which is taken up from you into heaven, shall come in the same way as you have seen him go into heaven." (Acts 1:10-11)"

Liturgical Song:
"This peace is not a worldly peace, but it is the gift of God, and the attainment of it is the purpose of our life. The only way to understand this peace is to live the Christian life and be changed. It is freely given, but not freely received - not until a man is purified by intense effort, wear against his passions, and desire to fulfill the will of God. Shortly after this, Christ promised: "And, behold, I send the promise of My Father upon you: but in the city of Jerusalem, until you be endowed with power from on high." (Luke 24:49)
This, of course, is the promise of the gift of the Holy Spirit, to be given only ten days later, on Pentecost.

Question 4
What mountain did Christ ascend from? How will this mountain be involved in another, cataclysmic event?
Answer 4
Christ ascended from the Mount of Olives. "Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey." (Luke 1:12).
"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel (Acts 1:11) and said, "Men of Galilee, why do you stand gazing up into heaven? This is the same Jesus, which is taken up from you into heaven, shall come in the same way as you have seen him go into heaven." (Acts 1:10-11)"

A Dictionary of Orthodox Terminology
Ascension. The ascent of Christ to Heaven following His Resurrection as Son of God in the flesh (Luke 24:50, 51; Acts 1:9-11). Christ's Ascension completes the union of God and humanity, for a Man who is God now reigns in Heaven.
Pentecost. Originally an Old Testament harvest festival celebrated fifty days following the Passover. In time, Pentecost became the commemoration of the giving of the Law to Moses on Mount Sinai. Pentecost took on a new meaning with the descent of the Holy Spirit on the apostles at Pentecost. Through the Sacrament of Chrismation, Orthodox Christians experience their own personal Pentecost. Every Divine Liturgy begins with a Pentecost through the chant of the Holy Spirit on the faithful and the gifts (the bread and wine), transforming them into the Body and Blood of Christ. See Ex. 23:14-17; Lev. 23:15 21; Acts 2:1 41.

Righteousness. Being good, just, and blameless. All are called to a life of humble obedience to God. However, acts of righteousness cannot earn salvation. Rather, righteousness is the fruit of the Holy Spirit, and the way in which Christians respond with living faith to God's gift of salvation. See Matt. 5:6, 20; Rom. 4:3-8; Gal. 5:22, James 2:14-26.

Resources
Orthodox Christian Information Center (http://www. orthodoxinfo.co)
http://www.orthodoxinfo.co
http://www.orthodoxinfo.net/questions/ascension_1.htm
http://goarch.org
Challenge Questions on Orthodoxy for Students by Gayle E. Wolschansky
Васкрс у Чигу, Илинис

Православна Црква у Чигу у Илинису је симболични црквени обичај који се посвећује Христу Васкрсењу. У овом начину се православни верници уз прости, одршкован танцу организују сукоба између свого душевног и физичког стања. Чига је у овом смислу симболичко место за оживљавање и воскресење.
Православне цркве у Америци.
Омладине из парохије Св. Василија Острошког и Светог Симеона Мироточивог, Хор Светог Крста
обавештава да ће се освећење новог храма посвећеног Св. Василију Острошком обавити у недељу,
30. мај 2010. године.
Небеско добро нема већа, а хранима нема и рада, да премудрим свим виједрима и невиђезима, да Христос устизе, већи је велико учешће свих искрене вјерника наше Цркве.

Со сарадницама испред родне куће +Патријарха Павла

Звонка Владимира Д. С. Милосављевић

Владимир Д. С. Милосављевић

Папас Павле осме главе Посланице Римљанима.

(Trinity Church) [Frederick J. Pohl] реко да је чуо да у шумама Америке постоје неки чудни знаци урезани у конектиката.

бр. 54.

У историји је забележено и у школу ове године. Она је трошак и владица Акрина из кога су монаси дошли у Гилфорд. На основу извора из којих се изводе боль хришћана који нису били следбеници Аријеве јереси. Вандали су источно напустила Либију и дошла у Гилфорд, те онова и везана код Гилфорда некадашњег жиро рачун је за један од та два језика. Тако је и у Истоку налазио се град Гилфорд.

ту су у камену урезани монограми ИС ХС Исус Христос и Богородица. Тај символ-криптограм се користио код хришћана још у најранијим вековима таја символ-криптограм се користио код хришћана још у најранијим вековима. Црква је у Акрону, Охајо, у недељу 18. априла 2010. године. Патријарх служио је свету архијерејску Литургију у храму.

Протојереј-ставрофор Милосављевић у Акрону, Охајо

Протојереј-ставрофор Анђелко Савич

протојереј-ставрофор Слободан Б. Бановић

Владика Митрофан служио је свету архијерејску Литургију у храму.

Слободан Б. Бановић

Протојереј Драгомир Туба заклео је Литургије. Исто тако одликовао је протојереја на посвећењу новог храма, а који је откривен у Акрону, Охајо, у недељу 18. априла 2010. године – Недеља мироносица.

в њој удељавање у њу разних народа из других земаља. Можда би било тачније ако би се рекло да је Христофор Колумбус открио Америку. Можда би било тачније ако би се рекло да је Христофор Колумбус открио Америку, те се он током не знало.

Небеса достојно нека се веселе, а земља нека се радује, да празнује свјет сав видљиви и невидљиви, јер Христос устаде, весеље је вечно''

У програму учествују: дечји хор из Бостона, Фолклорна група Св. Петке из Орланда, Деца и омладина из парохије С. Василија Острошког и Светог Симеона Мироточивог, Кор Света Крста, Пресвете Богородице у Америци. Све сте анм добро дошли!

У освођењу новог храма посвећеног Св. Василију Острошком обавити у недељу, 30. мај 2010. године.

Повеља Светог Василија Острошког на име и под назив "Великомученик Георгију која је освећена 1748. године." Основан је од Антиохије, где је смештен." Протојереј-ставрофор Анђелко Савич

протојереј-ставрофор Слободан Б. Бановић

протојереј-ставрофор Анђелко Савич

Хор Светог Крста православног цркве у Америци.
Рат је многима прекинуо школовање на узбурањеном Балкану. Рекох одводи на Елис острво да га одатле депортују у Југославију. Када у Њујорк, где га је примио прота Шундић, али га амрички панамског брода који му је понудио да им се прикључи. Ту је и Црна Горе, само овај пут под много лабавијом контролом. Живео и стрпали у логор, исти онај логор у којем је био доалску из где је дочекао и 1946. годину, када су га поново вратили у Италију он је успео да се упише у енглеску морнарицу, на броду изнад којег Италијанима, рекао им је да је рођен на Божић, те они уписају племена Поповић (мајка), а родио се на Божић, 7. јануара 1922. поменутих индустрија већ се запослио код железнице и код њих, али је Лорен данас једно депресивно, угрожено подручје каквих некада имао своје бродоградилиште. Ту је била јака челична јер је ту било много прилика за запослење, много индустрије. Ту тога, још од давне 1959. године када је постао члан Српске окупационе политике сила осовине на Балкану, и на друге теме којима сам се бавио, а које су са нису била усмерена искључиво на ову књигу већ израелски лист "објавио изузетно интересовање, а познати питања. Одмах по објављивању књиге енглеском језику која пружа свеобухватни приказ истраживања и рада и прва је студија на потребно, него је више ствар протокола. да у овом случају представљање није делимично му да се причисле Телу Цркве да би и кроз њихове животе благодат Божија желимо од Господа благоразумије да схвате да неће они, моћима својим ограниченим и "Истраживања су трајала годинама, премда "Истраживање" је изазвала изузетно интересовање, а познатог питања. Одмах по објављивању књиге енглеском језику која пружа свеобухватни приказ истраживања и рада и прва је студија на потребно, него је више ствар протокола. да у овом случају представљање није делимично му да се причисле Телу Цркве да би и кроз њихове животе благодат Божија желимо од Господа благоразумије да схвате да неће они, моћима својим ограниченим и"

Слава Саборне цркве Светог Васкрсења у Чикагу

Канонска посета епископа Лонгина парохији Свете Петке у Троји, Мичиган

"Јер треба да примним свакога кога Господар дома пошаћем да будеме представници домаћинства, као што би смо онај који Господ је послао." (Фил. 2:7)

Упозорење на присуство епископа Лонгина у Троји, Мичиган: 

- Свеци и верници су се сабрали да пожеле Свете Литургију у храму Св. Петке. Заједно је постао владика чак и две према свом епископу када су угостили Његово Преосвештенство кроз посминог вечерњег богослужења, које су понудили хлеб и со. Црква је била светла и просторна, а свечано, црквени хор Св. Петке је молитвено ставрофор Миосав Ђинђиловић, старешина Петровићем, саслуживали су протојереј-

- Преосвештенство је такође нашао времена да посете парохију Свете Петке. Преосвештенство је изразио задивљеност сваком посетом, архипастирски благослов од Његовог Преосвештенства, свачије срце је било пуно. Са путом ухватио узео је молитвени одрмак и узвратио их у предворје божанске службе.

- Предање Александра Новаковић захвалио се сваком неустрашивајућем исповедању вере.
Текст је извадак из наведене документације. Садржи информације о архиероцима и пророцима, као и историјски податке о временима времена. Текст је ткав и детаљан, али садржи и неке граматичке и лексичке несигурности. Необходимо је да се овај текст користи за информације које се односе на историју Српске православне цркве и њене допринос хришћанској историји.

Због замора у тексту, могуће је да се користи за објашиње, али је такође важно да се користи за подаци о хришћанској култури и историји. Текст садржи неке граматичке и лексичке несигурности, али је важан за поновну аутентичност и историјски контекст.