Greetings, dear brothers and sisters, with these words of eternal joy in their light and immortal meaning, we, your hierarchs, welcome you before all the people and great and holy truth of our Christian faith and our Orthodox Church. Every day the light of your Resurrection, we learn that on earth there are only two kinds of people, two kinds of faithful: those who believe in eternal life and who live by it and for it, and those who serve death and nothingness. Every one of us, every day, every moment of our earthly life, should ask himself to which of these two groups do I belong, to what kind of people do I belong? Do I belong to those who have recognized that they are eternal and immortal beings, or do I belong to those who believe that death and nothingness are their beginning and end, ultimately consuming all beings and all things? Am I in the community of salvation with those who already here on earth live with and for eternal life; or am I in that sad company of those ruled by death? That is why, among other things, such people repeatedly hold on to transient life, worshipping — publicly and secretly — death and ephemeral matters.

We Christians are who we are because of our belief in life as the primary value and meaning of mankind’s vocation and because we bow down before eternal life and eternal light. In other words, we believe in Christ the Lord, Who conquered death, and with this we believe in the general resurrection of all and in the eternal life of all beings.

Here, once again we are enlightened by the eternal light from Christ’s life-giving Tomb. Therefore, let us rejoice, brothers and sisters, because we are created and because we exist — not for death and nothingness, but rather for life everlasting and for eternity! Let us rejoice, because the Resurrected Christ has destroyed sin, death and every man-destruction demonic power! Let us rejoice, for He has abolished the darkness of death from human existence and He has abolished the darkness of ignorance from human minds and man’s sight! Let us rejoice, for thanks to His Resurrection, darkness and death no longer reign in the depths of existence and creation, but rather eternal light and eternal life! Let us rejoice and celebrate that the history of the world and of mankind is no longer irreparable dying and disappearance, but rather a reality enlightened with the yearning of the life of all!

Perhaps today more than ever before in history, people’s faith and hope in eternal life are shaken. Believing in Christ’s Resurrection, in the general resurrection of the dead and in life eternal, we actually believe that faith and human hope are inseparable, and that the meaning of life is undefeatable. With faith we believe certain that, “above all this great commotion, the power of the supreme mind again reigns” (Njegos). Believing in the Resurrection of Christ, and confessing the Resurrected Christ as Lord and Savior, we believe in unending resurrection and the renewal of unconsiderable human dignity.

Today human morality, shame and goodness are brought low and trampled upon because human conscience has been permeated with death and meaninglessness. Believing in the Resurrected Christ, in Him as the Way, the Truth and the Life, we believe in the regeneration and resurrection of human morals, shame and goodness. In our days the foundations of human culture are shaken and the goals of human work and creativity are darkened. Only those who believe in Christ and see with their hearts His Resurrection, the general resurrection of the dead and the eternal meaning of created beings, recognize the unsusable roots of man’s work and the unquenchable fountains of human creativity and culture.

Today, selflessness, spiritual darkness, love of power and vain talk threaten to destroy the flower of unselfish love built into human nature, the love by whose flames all beings and all of creation are warmed; these vices then threaten to destroy the joy of life born from freedom, mutuality and self-sacrifice. Only the Resurrected Christ, Who entered our being and came to us — to serve, not to rule; to give and sacrifice Himself, not to sacrifice others to Himself — renews with us the ember of unselfish love, brotherly mutuality, sacrifice and self-sacrifice. Only faith in eternal life, shining from Christ’s Tomb, burns up selfishness and self-love as false principles and a false way of life. Only the light from the Tomb reveals the eternal truth that self-sacrificial love towards God and neighbors, towards all created beings, is emancipation from all human deceptions and lies, liberation from false living and carnal philosophy, salvation from all darkness and obscurity.

Selflessness and lack of integrity today — as they did yesterday, as they will tomorrow — are destroying every real communion, common good and possession. Lack of trust, greed, love of power, violence, and stealing offends personhood and its God-given freedom. That selflessness, greed and violence are that much greater if a man has not opened his eye to the unconsiderable human dignity and the eternal expand and view of his being — inasmuch as he is attached to earthly and transient treasure. Only souls enlightened by the light of Christ’s Resurrection, renewed with hope in the great resurrection of the dead, souls restored with faith in a good that the moth does not eat away and rust does not destroy, are freed of selflessness, feelings of biological inadequacy, fear, greediness, stealing, and aggression. Permeated with eternity, richness and abundance of eternal life, sons and daughters of the Holy Church find a real measure for everything, and a balance between the temporal and the eternal; between that which we should serve and for which we should sacrifice, and that which is not worthy of man and his dignity, living and labor. To sons and daughters of the Church a great truth of Christ about life is clear: “For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” (Mark 8:36-37)

Truly, with Christ’s Resurrection, as with faith in the general resurrection of the dead and life eternal, we learn to conquer — but not to conquer transient and limited earthly regions, but rather the eternal and limitless regions of life and goodness. With the Resurrected Christ, those who are lost receive the hope that they will be found; the sick receive the uncomoleted knowledge that they will be comforted; the dying that they will rise again; that mothers left without children will once again fill their arms and eternally hug their children.

In our time, the relationships between nations and individuals are affected by selflessness, mutual repugnance, aggression and hatred. The devastat-ing and apocalyptic earthquake in Japan and similar natural occurrences of our time in the world remind us of human weakness, of the mortality and nothingness of human works. Obviously, spiritual and moral disorders in human society, as before, are accompanied with natural disasters, such as tsunamis. Aren’t they new reminders to all mankind that truly there exists mutuality between the spiritual-moral state and natural phenomena? Events in nature remind us that the natural order of things depends on our human way of living. They remind us that man is responsible not only for himself and his people, but also for all people and nations, as he is responsible for all of God’s creation.

It is to this responsibility that the light of Christ’s Resurrection points, the light that enlightens all and everything, revealing the meaning of all events in time and of life in eternity. The Resurrected Christ, Who with His arms stretched out on the Cross eternally embraces and enlightens with the Light of His Resurrection everything and everybody, with His Divine-Human love calls all people and nations to sacrifice and love, to peace and brotherly forgiveness. His calling of all to eternal life, to forgiveness of everyone
Behind Closed Doors

The phrase, "behind closed doors," has become synonymous in English with things being done in secret — generally of an unsavory or nefarious sort. Institutions speak of an "open door policy," and promise "transparency" to those from the outside. Closed doors are forced to look at their budgets, cut expenses and strengthen stewardship as timely as ever.

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Editorial Staff
English Section Editors
V. Rev. Rade Merick, Senior Editor
530 North Fourth Street
Steubenville, OH 43952
email: radmerk@comcast.net

Rev. Mirokan Katanic
65 South Keel Ridge Road
Hermitage, PA 16148
Phone: 724-342-1198
email: frmllovan@stgeorgehermitage.org

V. Rev. Dr. Bratislav Krsic
3025 Deerfield Street
San Diego, CA 92137
Phone: 619-276-5827
email: FRBrats@aol.com

Serbian Editor
V. Rev. Nedeljko Lunich
300 Stryker Ave
Joliet, IL 60437
Fax: 815-741-1883
email: nedlunich500@comcast.net

Contributing Editor
V. Rev. Thomas Kazich
P.O. Box 371,
Grayslake, IL 60030-0371
Phone: (847) 223-4300

Technical Editor
Vesna R. Meinerz
email: vgtmz@earthlink.net

Business and Circulation Address
The Path of Orthodoxy
P.O. Box 83
Bridgport, WV 26330
email: webmaster@serboorth.org

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Christian Ed Meeting in Deep South

The Fourth St. Petersburg Christian Education Deaconing Meeting of the Eastern American Diocese was scheduled by His Grace Bishop Dr. Mitrophan at the Sts. Peter and Paul Serbian Orthodox Church of Atlanta, Georgia on Saturday, March 19, 2011. Previous meetings have been held in Jacksonville, Orlando and St. Petersburg, Florida. This meeting was scheduled in conjunction with Lenten Clergy Confessions since parishes in the Deanery are many miles apart and extensive traveling is necessary for the participants.

His Grace officiated at the Hierarchical Divine Liturgy with attending priests also serving. Singers from the Sts. Peter and Paul Church provided the responses.

Host priest Father Miladin Blagovic warmly welcomed the participants. The Dean of the St. Petersburg Deanery, Protoreverend Stephen Zarembo emphasized the importance of Christian education and the centrality of serving. Singers from the Sts. Peter and Paul Church provided the responses.

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His Grace Bishop Mitrophan stressed the importance of having children and youth participate in the Divine Liturgy. His Grace spoke about the need for missionary efforts. Having a symposium for teachers at Shadwell as well as in the St. Petersburg Deanery was also discussed.

The warm hospitality of Father Miladin Blagovic and the parishioners of the Sts. Peter and Paul Serbian Orthodox Church was evident throughout the day and was gratefully appreciated.

Father Rodney Torbic

In Remembrance:
V. Rev. Stavrophor Branko Skaljac

V. Rev. Branko Skaljac, retired priest of the Serbian Orthodox Church, fell asleep in the Lord in the afternoon hours of Sunday, February 27, 2011 at the age of 83.

Fr. Branko Skaljac was born in Banski Moravci, Yugoslavia and in 1929 came to Hamilton, Ontario as an infant. After graduation from Hamilton public schools in 1944, he was one of six young men from North America to be aided in their theological studies by the Slav National Federation. Their training began at an Episcopal seminary in Wisconsin, and was completed at St. Sava Seminary and Monastery in Libertyville, Illinois.

He was the last living among this group, which included many long time pastors of the Serbian Orthodox Church, among them His Eminence Metropolitan Christopher of blessed memory.

On graduation in 1949 he married Helen Tepavac of Moravci, Yugoslavia and in 1950 came to Hamilton, Ontario as an infant. After graduation from Hamilton public schools in 1944, he was one of six young men from North America to be aided in their theological studies by the Slav National Federation. Their training began at an Episcopal seminary in Wisconsin, and was completed at St. Sava Seminary and Monastery in Libertyville, Illinois.

He was the last living among this group, which included many long time pastors of the Serbian Orthodox Church, among them His Eminence Metropolitan Christopher of blessed memory.

In 1964 Fr. Branko was appointed pastor of St. Sava Cathedral in Cleveland, during a very difficult time in the life of the parish. His leadership under harsh circumstances defending the unity of the Serbian Orthodox Church bore fruit in a continuation and advancement of spiritual life and growth in many areas, particularly in youth work.

After leaving Cleveland, Fr. Branko served St. George Church in Farrell, Pennsylvania for two years before coming to Lorain...
Serbian Patriarch Irinej’s Canonical Visit to the Libertyville-Chicago Metropolitante

His Holiness Serbian Patriarch Irinej made his first canonical, archpastoral and working visit to the Metropoli- tanate of Libertyville-Chicago February 16 to March 1, 2011. He has been administrator of the diocese since the death of Metropolitan Christopher of blessed memory. According to His Holiness, the main reason for his visit was the half-year parastos for Metropolitan Chris- topher, since due to circumstances it was unable to be present for the funeral of the late Metropolitan. During this short time in America, His Holiness served the Divine Liturgy at St. Sava Monastery in Libertyville at St. Symeon the Myrrh- flowing Church in South Chicago for the church’s slava, at Holy Resurrection Cathedral in Chicago, and at the stavropigial Monastery of the Nativity of the Theotokos in New Carlisle, Indiana. He attended a vespers service at the St. Elijah the Prophet Church in Merrillville, Indiana, where he met with a large number of the faithful Serbian people and clergy from the parishes of northwestern Indiana. He attended a vigil service at the Russian Orthodox Church in Des Plaines near Chicago, Archibishop Alypi of the diocese of Chicago and Detroit, and Bishop Peter of Cleveland, vicar bishop of the diocese who is assisting the Ill-Archbishop in administration of the diocese and who is a graduate of the Theological Faculty in Belgrade, together with the clergy and pious people received the Serbian Patriarch with joy and welcome. At New Gracanica Monastery, the see of the Bishop of New Gracanica and Midwest America, His Holiness attended an Akathist service to the Most Holy Theotokos before the Icon of the Theotokos “of Three Hands.” While staying at the residence of the Metropolitan of Libertyville-Chicago, His Holiness attended the daily vespers and matins services. For the students of the Theo- logical School at St. Sava Monastery in Libertyville this was a great honor and spiritual joy which afforded them the opportunity to read the psalms and sing from the kliros at the daily services in the presence of their Patriarch and head of the Serbian Church. At all the services he attended, His Holiness preached the word of God, the Gospel of Christ, calling on the faithful people to remain firm in their faith and to bring their children to church. His words spoken to the parishion- ers of the Cathedral in Chicago will be remembered: “Be proud that you have preserved your faith.” Besides his sermons in churches, he taught and spoke in church halls and at banquets, appealing to the people that they not forget their language and traditions, and to some that they free themselves of the fear that Belgrade will take away something of their, answering these with the words of the Holy Apostle Paul, “We seek not what is yours, but you.” Besides serving the Divine Liturgy and attending many services, His Holiness held a large number of 4.

New Gracanica-Midwestern Diocese holds Annual Assembly

The New Gracanica Midwestern Diocese held its Annual Assembly on Friday and Saturday, April 8-9, 2011 at New Gracanica Monastery, the See of the Diocese, under leadership of His Grace Longin, Diocesan Bishop. Clergy confessions and a subsequent clergy conference preceded the Assembly. On Friday, April 8 the Liturgy of Presanctified Gifts was celebrated in the Monastery by the Deans of the Diocese; V. Rev. Petar Milosevich, V. Rev. Nedeljko Lunich, V. Rev. Bogdan Zjalic, V. Rev. Djuro Krosnjar and V. Rev. Zivan Urosev. After Holy Liturgy and a luncheon the clergy confer- ence followed. V. Rev. Dr. Milos Venac spoke on the theme “Eucharistic life of the Serbs in the 21st Century.” A discus- sion ensued regarding certain points of the presentation. The questions were ably answered by the lecturer. The Akathist to the All Holy Mother of God was served at 4 P.M. After the Invocation of the Holy Spirit at the begin- ning of the Assembly, a Lenten supper was served. The Assembly concluded its work on Saturday, April 9 at 1 P.M. with a prayer and thanksgiving for God’s great love and mercy. The Assembly issued a statement, printed in this issue of the Path.
Who was Sava Vujnović?
Sava Vujnović was born in 1912 in Divoselo near Gospić in Lika to parents Nikula and Milica, nee Krajnović. To feed his large family of 12 children, his father Nikula went to America before World War I with the goal of making some money and returning to his family and homeland. This was common practice at the time, especially for Serbs from the areas of Lika, Dalmatia, Montenegro and other places. Sava’s father succeeded in doing this. During World War II, Nikula suffered a martyr’s death at the hands of the Ustaše, together with one of his daughters and her two children.

Sava completed his schooling in his native village and high school in Gospić. He then entered high school here he graduated in the seminary in Cetine, and finished in Štremški Karlovo, and in 1937 he enrolled in the Theological Faculty of Belgrade University. He became a catechist at high school in Gospić and later Kumanovo, where World War II overtook him. During the war he joined the armed forces of General Miladin Nedic together with his two younger brothers Milan and Petar. He remained until end of the war, when he followed the nationalist forces into Italy and, in 1951, came to the United States.

On arriving in America he joined the Serb National Federation and for a time worked in the administration of the American Srbobran newspaper, also taking on manual labor in the Pittsburgh area to support himself. Moving to Escondido, California where he sold real estate, he maintained his connection to the Srbobran, contributing numerous articles. As a patriot, theological student and loyal son of his Holy Church, he helped Serbian charities, churches and monasteries, especially the one in Ogulin, Lika. His generous heart also extended to seminaries in the homeland and to his Alma Mater, the Theological Faculty in Belgrade. He became a benefactor of the St. Sava Memorial Church on Vracar. He was also known for the purity of his life, with the words of his Holy Church: “This church is more beautiful than it has ever been. We are living in a house and have been blessed with the greatest gifts.” Indeed, since the Patriarch knew the Church of the Resurrection of Christ from his time in Chicago in 1980’s when he was deputy for the ill Bishop Firmačijan, it has been decorated with new, beautiful frescoes which create a special spiritual disposition, and his strong feeling of beauty aroused wonder in His Holiness.

His Holiness Serbian Patriarch Irinej accepts a check from Serb National Federation General Manager Cissy Rebich and SNF Board Member Protopresbyter-Stavrophor Nedeljko Lunich on behalf of the estate of the late Sava Vujnović. The over $301,000 will be deposited with the SNF as the Patriarch Irinej Fund for aid to the Serbian Orthodox Church. The money will be placed during His Holiness’ visit to the Libertyville-Chicago Metropolitan in February.

The giving of money and property for the welfare of the Church as a spiritually beneficial exercise (in Serbian, zadachinaruncvo) enjoys a long and deep connection with Serbian history, beginning with the founder of the Serbian state Stefan Nemanja (St. Simeon the Myrrh-flowing) and his son St. Sava. The material independence of the Serbian Church was guaranteed from the very beginning through numerous endowments and charters bestowing property and rights on the Church, allowing it to carry out its transformative mission to its people, putting them on the path to eternal life as proclaimed by the Holy Church and the holy apostles. As a patriot, theological student and loyal son of his Holy Church, he helped Serbian charities, churches and monasteries, especially the one in Ogulin, Lika. His generous heart also extended to seminaries in the homeland and to his Alma Mater, the Theological Faculty in Belgrade. He became a benefactor of the St. Sava Memorial Church on Vracar. He was also known for the purity of his life, with the words of his Holy Church: “This church is more beautiful than it has ever been. We are living in a house and have been blessed with the greatest gifts.” Indeed, since the Patriarch knew the Church of the Resurrection of Christ from his time in Chicago in 1980’s when he was deputy for the ill Bishop Firmačijan, it has been decorated with new, beautiful frescoes which create a special spiritual disposition, and his strong feeling of beauty aroused wonder in His Holiness.

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Continued from p. 2

for everything. His forgiveness to all from the Cross and His giving of eternal meaning to everything that exists, even in the smallest detail of history, warms us and reassures the soul, renews the heart and permeates life with peace and joy. Christ’s Resurrection brings back the dead to life and meaning to all of creation. It brings God back to people and people back to God. It brings people back to each other and it gives them a real way of existence and eternal meaning to living.

Therefore, forgiving each other with the Resurrection of Christ, and being held with an eternal embrace, let us sing with one heart and one mouth, and let us teach all people and nations to sing the song of eternal love and life.

Christ is Risen from the dead, Trampling down death by death, And upon those in the tombs, Bestowing life.

Let us sing, indeed, we all people, this eternal song, and let us greet each other all-joyously, now and ever and unto the ages of ages:

Christ is Risen! Indeed He Is Risen!

Given at the Serbian Patriarchate in Belgrade at Pascha 2011.

Your prayerful intercessions before the Risen Lord:

Archbishop of Pec, Metropolitan of Belgrade-Karlovci and Serbian Patriarch IRINEJ Metropolitan of Zагreb and Ljubljana JOVAN Metropolitan of Montenegro and the Carpathians MARKO Metropolitan of Dubrov-Bosna NIKOLAI Bishop of Sarajevo VASILIJE Bishop of Zvornik/Ljubuški SIMEON Bishop of Banja Luka ŽELJKO Bishop of Kačanik RANJAN Bishop of Doboj JURJO Bishop of Prijedor DAMIR Bishop of Bar-Kotor JURIJE Bishop of Trebinje FERHAN Bishop of Visegrad SLOBODAN Bishop of Novi Pazar MITROPHAN Bishop of Komarnica ALPHONSE Metropolitan of Prizren-Mitrovica AMPHILOHIJE Metropolitan of Belgrad nilog

UN court convicts Croatian ‘Storm’ Generals

THE HAGUE, Netherlands, April 15--A commander hailed by Croats as a hero of the Balkan conflict was convicted of war crimes by a U.N. court Friday and sentenced to 18 years in prison, the latest of hundreds of hearings, shootings and expulsions aimed at driving Serbs out of a Croatian border region in 1995.

The conviction of Gen. Ante Gotovina was a blow to the Croatian view of its wartime generals as national heroes who claimed Croatian land from a more powerful Serb enemy. Gotovina also led a second general, Mladen Markac, and sentenced him to 18 years, but cleared a third, Ivan Cermak, of all charges and ordered him released.

The 13-day war in which thousands of Serbs were killed. The verdict live on a large video screen at Zagreb’s main square, and jeered and booed the ruling.

“We have heard the shameful verdicts of the so-called Hague court, but in fact a Serbian court,” Zvonimir Trusic, one of their leaders, told the angry crowd. “We don’t recognize that tribunal.”

“The war is not over, it continues,” he said, as some 5,000 people stood frozen in disbelief, some crying.

The court found that Gotovina and Markac planned and led members of the Croatian military forces and special police in an effort to forcibly and permanently remove the ethnic Serb population from the Krajina region of Croatia.

The two retired generals were found guilty of persecution, deportation, plunder of private and public property, destruction, murder and inhumane acts and cruel treatment, during and immediately after a lighting campaign called Operation Storm that seized back land along Croatia’s eastern border taken by Serbs early in the Balkan wars. The Serbs were evicted from Croatia in the offensive, and between 700 and 1,000 civilians were killed.

Presiding Judge Alphons Orie cited one witness who recalled finding his elderly mother and mentally ill brother shot dead after hearing a Croatian soldier say, “I killed another one.”

The first prosecution witness in the case recalled artillery shells raining down on the city of Knin, hitting apartment blocks and a medical clinic.

“As I ran, shells were falling around me,” the witness said. Her identity was not released by the court.

The offensive is still a source of friction between Balkan neighbors Croatia and Serbia. Zagreb celebrates it as a national holiday, while Belgrade regards it as one of the worst crimes against Serbs committed during the Balkan wars.

Ordinary Croats and the country’s leaders have expressed shock over the court’s findings that the crimes committed during Operation Storm constituted a joint criminal enterprise that included members of Croatia’s wartime political and military leadership, and that it aimed to permanently remove the Serb population from Krajina.

In Zagreb, former Foreign Minister Mate Granic, who testified at the trial, criticized the verdicts as “shameful and not based on evidence.” He added that the verdicts attempted to “change history by destroying the truth.”

The Yugoslav war crimes tribunal judgment said Croatia’s then-foreign minister, Franjo Tudjman, joined a “joint criminal enterprise” to remove the Serb population from the Krajina region of Croatia after driving out Serbs. Tudjman died in 1999 while under investigation by the tribunal.

But at Pascha, Christ confronts the doors of fear. Inter

Besides his Pontificia Helene, Fr. Branko leaves behind a son Daniel and daughter in law Mary Ann, a daughter Daniela and son in law Daniel Adler, grandchilden and great grand

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THE PATH OF ORTHODOXY

Behind Closed Doors

The gates of Hades are not slammed by God, but by those who would keep God out. The gates of Christ smash the gates that would refuse entry to the Light of Life.

Even the gates of Paradise are closed only for our protection. It is not the joy of Paradise or any pleasure that God would deny us. Not even is it a “gates closed” that are meant to cut off, “shut out” of its right and proper commonation: we stand outside the Garden.

The only reason for my mystical teaching about the use of doors dur-

continued from p. 2

ing an Orthodox service echo this estrangement. The priest praying before the closed doors at Vespers is sometimes said to represent Adam weeping before the closed gates of Paradise.

Our own lives are filled with closed doors - places from which we have been exiled and places into which we may not enter – places that represent secrets and broken relationships. Closed doors have gained an infamous character for good reason.

I can recall as a child standing outside closed doors while adults carried on arguments (“away from the ears of children”) and I stood outside closed doors as I understood responsible adults to be lying. There have been closed doors or wealth, class, education, ethnicity and education. Most people, in most places, have a profound sense that there is somewhere they do not belong. I can think of few things as painful as a door, slammed and locked in the midst of an argument. From the point of view of Christ’s resurrection – the...
What happened at the Ascension?

The Feast of the Ascension of our Lord and Savior Jesus Christ is celebrated each year on the fortieth day after Pascha. This Feast, which is one of the twelve Great Feasts of the Orthodox Church, commemorates the moment when He left the earth and ascended into heaven. Christ made His last appearance to His disciples forty days after His Resurrection. On the day of the Ascension, He gave them His blessing, promised them the presence of the Holy Spirit, and then was taken up out of their sight (Luke 24:51; Acts 1:9). He also told them to “go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matthew 28:19). Jesus reassured them that He would be with them always, “even to the end of the world” (Matthew 28:20). In the Orthodox Church, we understand this to mean that Christ is with us through the Church, the “Body of Christ” (1 Cor 12:27-28). When we receive the Holy Mysteries, attend Liturgy, pray and follow the teachings of Christ, He is with us.

Who is the Holy Spirit?

The Holy Trinity is a distinct divine persons: the Father, the Son and the Holy Spirit, Who all share one divine essence. God the Father is the eternal source of the Trinity. While all Three are unique Persons, they all share one divine nature. Jesus Christ is the Second Person of the Holy Trinity, eternally born of the Father. He became man, and thus is at once fully God and fully Man. Since the Jewish people have been worshipping God for thousands of years, this is a very comforting and familiar concept. Since the Son of God became a man, the Jews received direction from Him as well as some of the other Disciples. At the same time, the Roman soldiers who were present were doubtful about the Resurrection. Suddenly, a sound came from heaven like a rushing wind, filling the entire room. Then tongues of fire appeared, filled with the Holy Spirit, the Apostles began to speak in other languages (Acts 2:1-4).

What is Pentecost?

Pentecost is another one of the twelve Great Feasts in the Orthodox Church and commemorates the day that the Holy Spirit descended upon the Twelve Apostles as well as some of Our Lord and Savior Jesus Christ’s other followers. At the same time, this Feast celebrates the establishment of the Church. Since the Holy Spirit descended, the Feast is also the culmination of the revelation of the Holy Trinity. In the Jewish tradition, Shavuot (Pentecost) occurs seven weeks after Passover. This holiday commemorates when God gave the Torah, the five books of Moses, to the Jewish people. At Pentecost, the Apostles understood the sense that Jews received direction from God. Subsequently, it was appropriate for this to be the day that the Twelve Apostles received new direction from the Holy Spirit. Since the Twelve Apostles and Christ’s original followers were Jewish, they likely gathered together and were observing this feast when the Holy Spirit descended. Suddenly, a sound came from heaven like a rushing wind, filling the entire room. Then tongues of fire appeared, filled with the Holy Spirit, the Apostles began to speak in other languages (Acts 2:1-4).

One Orthodox Church

The Orthodox Church is the first early Church as founded by our Lord and Savior Jesus Christ and is taught by the Apostles. There are two billion Orthodox Christians in North and South America, Europe, Africa, Australia and 250 million in the world, making Orthodox the second largest Christian Church. All Orthodox Churches maintain the same faith as taught by the Apostles and handed down by their successors, the bishops and priests. Currently, there are 15 autocephalous (independent) Orthodox Churches, each of which maintains independence and primacy over the others. However, in all of these churches, the Church fathers, the bishops, the priests and the people live in communion and unity. The Holy Scriptures are the word of God, Orthodox Christians know that they do not contain all teachings of Our Lord and Savior Jesus Christ. As written in the Gospel of St. John, “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world could not contain the books that should be written” (John 21:20). Furthermore, the Apostles Paul instructs, “therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by our spoken word, or our epistle” (2 Thessalonians 2:5-6). The differences among the various Orthodox Churches are cultural differences, as together the Orthodox Church maintains the same faith as taught by the Apostles and handed down from the early Church.

How did the Apostles spread the Church?

The Apostles traveled throughout the world to talk about our Lord and Savior Jesus Christ. They simply shared their experience, what they had learned and witnessed. While this task is quite dangerous, the Apostles were not afraid to share their lives with those who were lost and blessed by God. Since Pentecost, they were given the ability to spread the Good News and they all understood and were prepared for this special appointment. The Acts of the Apostles are the foundation for the Church; however, they knew that their earthly lives were not eternal and that the Church needed to continue to grow and be guided. As a result, the Apostles appointed successors, which resulted in the priesthood of the Church that we have today. When deacons, priests and bishops are ordained, they are given the name of the presbyters are mentioned. In fact, the Bishops of the Church are the direct successors of the Apostles: in the case of Jerusalem; the Patriarch of Jerusalem is the successor of the Apostle James. Tradition tells us that St. James was the first bishop of Jerusalem and his 141 successor is the current patriarch, His Beatitude Theophilos Ill. Today the bishops exist as guardians of the faith, to keep the Church true to the teachings of our Lord and Savior Jesus Christ as spread by the Apostles.
**Featured Speakers at this year’s Youth Conference**

**Father A. James Bernstein**

Fr. James (given name Arnold) was born in Lansing, MI. He was ordained on May 6, 1946. He was raised in Queens, New York, where he lived for twenty-five years. In 1967, while living in Israel for a year on the Israeli-Jordanian border between Jerusalem and Bethlehem, the Six Day War was fought. Following the war he was one of the first to move into the Old City of Jerusalem, living with an Arabic Christian family near where his father had been born. In 1988 Fr. Bernstein was ordained a priest and given the ordained name of James (named after James the Just, the brother of the Lord and first bishop of Jerusalem). Two years later he was assigned to Saint Paul Antiochian Orthodox Church in Brier, Washington where he continues to minister. He has written a book and five booklets published by Conciliar Press. The book is entitled “Surprised by Christ: My Journey from Judaism to Orthodox Christianity,” 2008. The foreword is written by Metropolitan Jonah of the O.C.A. His published booklets are: Orthodox Jewish and Christian, 1990; Which Came First: The Church or the New Testament? 1994; and book chapters on various issues related to Orthodoxy and contemporary mental health. He is currently working on an Orthodox parenting book.

**Abbot Tryphon**

Abbot Tryphon is sixty-five years old, and co-founder of All-Merciful Saviour Russian Orthodox Monastery, on Vashon Island. The monastery was founded in 1986. Abbot Tryphon is of Norwegian heritage and was raised a Lutheran. Prior to becoming a monk, he taught at high school and college and is a former practicing psycho therapist. A regular lecturing in Orthodox Studies at Pacific Lutheran University, and Orthodox chaplain to Seattle Pacific University, Father Tryphon has also served as a police and fire chaplain in King County, WA, for the past eight years.

**Dr. Philip Mamalakis**

Dr. Philip Mamalakis was born with his wife Georgia and seven children, lives in Boston, Massachusetts, where he is the Assistant Professor of Pastoral Care at Holy Cross Greek Orthodox School of Theology. Dr. Mamalakis directs the Field Education program and teaches classes on pastoral care, couples counseling, grief, death and dying, and topics related to pastoral counseling. He, also, has a private practice in Newton, Massachusetts where he works with individuals, couples, and families. Dr. Mamalakis has a M.Div. from Holy Cross and a Ph.D. from Purdue University in child development and family studies, specializing in marriage and family therapy. He has recently completed a marriage preparation program for the Greek Orthodox Archdiocese, The Journey of Marriage in the Orthodox Church, in collaboration with Fr. Charles Joannies. He has written numerous articles and book chapters on various issues related to Orthodoxy and contemporary marriage, family life, and contemporary mental health. He is currently working on an Orthodox parenting book. He offers seminars, retreats, and lectures on marriage, family life, and parenting in the Orthodox Church. Three of his children are part of a new children’s Byzantine choir, Unfading Rose (www.unfadingrose.com) and recently released their first CD.

**Father Serafim Gascogine**

Fr Serafim Gascogine is an international speaker, trainer and pioneer in Computer Education. He pioneered the use of the computer as a tool for thinking, publishing Microchild, Turtle Fun and The Purple Planet with Macmillan Educational, UK. He was a senior consultant to Children and Computers, an $8 million program funded by the MacMillan Educational Government. He is founder of the Computers in the Community program in New Zealand, establishing a computer learning center, accredited by the New Zealand Ministry of Education and non profit program for youth at risk with the NZ Department of Justice. A presenter at international conferences (UNESCO) and a free-lance writer specializing in marriage, family life, and marriage, family life, and family therapy. Dr. Philip Mamalakis offers seminars, training and is a former pastoral care, couples, and families. Dr. Mamalakis has a M.Div. from Holy Cross and a Ph.D. from Purdue University in child development and family studies, specializing in marriage and family therapy. He has recently completed a marriage preparation program for the Greek Orthodox Archdiocese, The Journey of Marriage in the Orthodox Church, in collaboration with Fr. Charles Joannies. He has written numerous articles and book chapters on various issues related to Orthodoxy and contemporary marriage, family life, and contemporary mental health. He is currently working on an Orthodox parenting book. He offers seminars, retreats, and lectures on marriage, family life, and parenting in the Orthodox Church. Three of his children are part of a new children’s Byzantine choir, Unfading Rose (www.unfadingrose.com) and recently released their first CD.

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**St. Mary Magdalene and the Pascha Egg**

The tradition of the Pascha Egg actually began after Pentecost, when St. Mary Magdalene traveled to spread the Gospel. St. Mary Magdalene was one of our Lord’s most devout disciples. In the Bible we read that she was possessed by seven devils (Luke 8:2). Although we do not know if she had a mental or physical illness, we do know that she was cured by Christ. She was so overwhelmed by His mercy and power that she dedicated her entire life to serve Him.

When our Lord was crucified, most of His followers could not watch His suffering. St. Mary Magdalene, Equal to the Apostles, was the first to proclaim the Resurrection, the Church calls her St. Mary Magdalene, Equal to the Apostles. After Pentecost, when the Apostles traveled throughout the world to tell of the glorious Resurrection, Mary Magdalene traveled as well. Tradition tells us that she was able to meet with Emperor Titus. Trying to convince the Emperor to believe in the Resurrection to him, she used an egg to explain that our Lord broke the shell of death and said “Christ is risen!” The Emperor laughed and replied that Christ rising from the dead was just as likely as the egg in her hand turning red. At that moment, the egg turned red. Since that day, Easter eggs, traditionally red eggs, have become a symbol of the Resurrection of our Lord and Savior Jesus Christ.

Together with the other female disciples, she prepared to anoint His body for burial. On the third day after His death, she went to the tomb to anoint His body and discovered that the stone had been removed from the tomb. Thinking someone had moved His body; she ran back to Jerusalem and told the Apostles Peter and John. Together they went back to the tomb and, when they left, Mary Magdalene saw two angels who asked her why she was crying. She then saw Jesus Christ, but did not recognize Him and thus told Him she was so overwhelmed by His mercy and power that she dedicated her entire life to serve Him.

Since she was the first to proclaim the Resurrection, the Church calls her St. Mary Magdalene, Equal to the Apostles. After Pentecost, when the Apostles traveled throughout the world to tell of the glorious Resurrection, Mary Magdalene traveled as well. Tradition tells us that she was able to meet with Emperor Titus. Trying to convince the Emperor to believe in the Resurrection to him, she used an egg to explain that our Lord broke the shell of death and said “Christ is risen!” The Emperor laughed and replied that Christ rising from the dead was just as likely as the egg in her hand turning red. At that moment, the egg turned red. Since that day, Easter eggs, traditionally red eggs, have become a symbol of the Resurrection of our Lord and Savior Jesus Christ.

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**Father A. James Bernstein**

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**Abbot Tryphon**

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**Dr. Philip Mamalakis**

Dr. Philip Mamalakis
Стаза Православља

СРПСКА ПРАВОСЛАВНА ЦРКВА СВОЈОЈ ДУХОВНОЈ ДЕЦИ О ВАСКРЕСУ 2011. ГОДИНЕ

Том (издаја) 46
Милица Доњић, секретар Епархије Новограчаничко-средњезападноамеричке.

Скупштина је почела у 7 сати увече у манастирској Регистрацији делегата одржана је са почетком у 4 сата после Регистрације делегата, извештај епархијског Архијереја (посебно доносимо одвијала по предвиђеним и усвојеним од Скупштине дневним пословима). Скупштина је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом Скупштини је претходила исповест Епархије новограчаничко-средњезападноамеричке, која је разагнао мрак смрти из људског бића и таму незнања из уосталом
Његова Светост Патријарха Српског Г. Г. Иринеј у Канонској посети Митрополитију либертивилско-чикашку

Светост је проповедао реч Божју у свакодневном богослужењу читајући псалме и певајући за факултета у манастиру Светог Саве у Либертивилу била је вечерњим и јутреним богослужењима. Грачаница су Српског Патријарха великом радошћу и благодарношћу дочекали са свештенством и побожним народом са послова оболелом Епископу Алипију Београду који испомаже у вођењу епархијских свршени студент Богословског факултета у непосредној близини Чикага. Један од студената који бденију у Руској цркви на Дис Плеинсу у подручју северозападне Индијане је био Митрополит Христофор који је полугодишњи парастос блаженоупокојеном Митрополиту либертивилско-чикашком Епископу Г. Лонгину на његовој очинској бризи. Поред редовних послова у делокругу рада Годишње скупштине, главни повод Његове посете је био је Епископ Лонгин, сваке хвале достојан Архијереј, да црквени интерес треба стављати изнад свега, сви процеси продужавање подвојености, што би неминовно стајало да за Цркву на овим просторима нема бољег решения. Други етнички популације са простора милвошке ерије добијају сведочанства која су валоризована на целом Америчком континенту. Његова Светост посете је у школама показала велику озбиљност и уочила да несметано и на широком плану врши своју духовну радност. Буђите поносни што сте сачували своју веру, како се каже у тропару Светом Сави. Будите поносни што сте сачували своју веру, како се каже у тропару Светом Сави. Српска и њене традиције заслужују да за Цркву на овим просторима нема бољег решења.

Светост посете је школама у Светом храму служењу у Саборном храму Светог Васкрсења Христовог. У Светом храму Светост посећења посетио је обе школе показавши као и у другим школама као једним важан пројекат од историјског значаја за Српску цркву. Задужбинство као институција у српском народу сеже више од стотина година, у свакодневном богослужењу читајући псалме и певајући за факултета у манастиру Светог Саве у Либертивилу, била је вечерњим и јутреним богослужењима. Грачаница су Српског Патријарха великом радошћу и благодарношћу дочекали са свештенством и побожним народом. Поред редовних послова у делокругу рада Годишње скупштине, главни повод Његове посете је био је Епископ Лонгин, сваке хвале достојан Архијереј, да црквени интерес треба стављати изнад свега, сви процеси продужавање подвојености, што би неминовно стајало да за Цркву на овим просторима нема бољег решења. Други етнички популације са простора милвошке ерије добијају сведочанства која су валоризована на целом Америчком континенту. Његова Светост посете је школама показала велику озбиљност и уочила да несметано и на широком плану врши своју духовну радност. Будите поносни што сте сачували своју веру, како се каже у тропару Светом Сави. Будите поносни што сте сачували своју веру, како се каже у тропару Светом Сави. Српска и њене традиције заслужују да за Цркву на овим просторима нема бољег решења.
Бранко Шкаљац

1927-1911

После дugo бolesti премирио је 27. фебруара 1911. године у Кливеланду, где је најпре живео, потом стао парохом Саборне цркве Св. Саве у Троји, Охајо. Бранко је био врата, неуморађени сарадник тадашње Епископије, Бранко је ростао и стао у родитељском дому, али је завршио у општини Бански Моравци у Кливеланду.

Бранко Шкаљац, родом из југославијске приче, је израђивао уметничку српску творческу државу, која је сада је главни покретач светогорског, која је страшно веома значила у свемирским облицима, која је у нашој царској лаври, која је у наших доктора градио светогорске храмове својих душа. Из воде овај иконографски букет покрета и уметнички радови се обезбеђују у свемирским облицима, који је крећу силе овог света и коме је главни покретач светогорског, која је у нашој царској лаври, која је у наших доктора градио светогорске храмове својих душа. Из воде овај иконографски букет покрета и уметнички радови се обезбеђују у свемирским облицима, који је крећу силе овог света и коме је главни покретач светогорског, која је у нашој царској лаври, која је у наших доктора градио светогорске храмове својих душа.
Са завршетком гимназије уписао је Универзитет у Бечеју, где је ступио под оруђе свештеничке службе. Приметан је као неосечан човек и упућен је за поновна обучавање у горњем ступени свештеничке школе, као исповедник и службеник. Затим је ступио под оруђе свештеничке службе, а најкраће време изграђен је као уједињеница у свештеничкој служби. У том периоду је преминуо највећи духовни лидери, као што су јерофили и протојереи, а убрзо следе њихове заменице, као што су протефили и протојереи. 

У овом периоду је примио чланство у Српском православном сеоском храму у Мерилвилу, где је заговорник. Први пут је био описани као организатор и лидер унутрашњих друштVENих активности, али је после неких проблема био заменjen са другим лидерицама. У то време је био окружен многима других лидерица, као што су протефили и протојереи, али је постављен као амбасадор Српске православне цркве у Америци. У том периоду је био активан у разним друштвенim активностима, али је постепено почнеo да се сакупљају признања и похвале, као и да настави активне радnе активности.

У тај период је био активан у разним друштвенim активностима, али је постепено почneo da се сакупљају признања и похвале, као и да настави активне радnе активности. 

У овом периоду је био активан у разним друштвенim активностима, али је постепено почнеo да се сакупљају признања и похвале, као и да настави активне радnе активности. 

У овом периоду је био активан у разним друштвенim активностима, али је постепено почneo da се сакупљају признања и похвале, као и да настави активне радnе активности. 

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