Orthodox Leaders meet in Istanbul

The heads and representatives of the various local Orthodox Churches met together in Istanbul October 10-12 at the invitation of the Ecumenical Patriarch. They are seen here at a symposium in honor of the St. Paul Apostle at the beginning of the year dedicated to him.

Istanbul, Oct. 15 (WCC)—Patriarchs, primates and representatives of Eastern Orthodox churches recommitted themselves to overcome intrachurch conflicts as well as to continue theological dialogues with Christians from other confessions at a 10-12 October meeting in Istanbul, Turkey.

The message also affirms the participants’ “desire to continue, despite any difficulties, the theological dialogues with other Christians, as well as the inter-religious dialogues, especially with Judaism and Islam”.

Fourteen patriarchs, primates and representatives of Eastern Orthodox churches gathered in the Phanar, the seat of the Ecumenical Patriarchate of Constantinople. The meeting took place at the invitation and under the presidency of Ecumenical Patriarch Bartholomew - the “first among us,” according to the message.

“This has been an extremely important event in the life of the Orthodox Church,” said the World Council of Churches (WCC) deputy general secretary Georges Lemopoulos.

“The message, calling mainly for inter-orthodox unity and collaboration, and spelling out an ‘Orthodox agenda’ as a contribution of the Orthodox Church,” said the World Council of Churches.

Addressing some of the issues making headlines these days, the message linked the current financial crisis to “manic profiteering” and “corrupt financial activity”, while calling for a “viable economy” able to combine “efficacy with justice and social solidarity”.

Regarding the conflict between Georgia and Russia over the breakaway South Ossetia region, the Orthodox leaders commended both Orthodox churches for “their fraternal cooperation” and hoped that their “efforts will contribute to overcoming the tragic consequences of military operations and [to] the swift reconcilement of the peoples”.

The meeting’s message condemns the “unjust inequality” in the sharing of “the goods of Creation” by “individuals, or even peoples” as a consequence of “nationalistic, ethnic, ideological and religious” divisions. As Orthodox Christians “share responsibility for the contemporary crisis of this planet,” they also have “a major obligation to contribute to overcoming the divisions of the world,” the message states.

Participants at the gathering welcomed “the proposal by the Ecumenical Patriarchate to convene Pan-Orthodox Consultations within the coming year” in order to address jurisdictional and other issues that have “arisen from his swift reconcilement of the peoples”.

According to the message issued at the end of the meeting, “word of Orthodoxy [to] have a necessary impact on the Church through the surrendering of nationalistic, ethnic, ideological and religious extremes of the past” is a requisite for the “word of Orthodoxy” to have a necessary impact on the contemporary world,” reads a message issued at the end of the meeting.

Study finds more U.S. Orthodox Christian converts

By Nicole Neroulas, Religion News Service

A new study of Orthodox Christians in America has found a larger-than-expected number of converts, mostly from Roman Catholic and evangelical Protestant backgrounds.

The report, released by the Patriarch Athenagoras Orthodox Institute in Berkeley, Calif., surveyed 1,000 members of Greek Orthodox or Orthodox Churches in America congregations, which represent about 60% of America’s estimated 1.2 million Orthodox Christians.

Although Orthodox churches were historically immigrant communities, the study found that nine out of 10 parishioners are now American-born. Thousands of members had converted to the faith as adults. 29% of Greek Orthodox are converts, as are 51% of the OCA.

“I would not have expected this many,” said Alexei Krindatch, the Orthodox Institute’s research director. “My sense was that in Greek Orthodox, it would be around 15%, and OCA maybe one-third.

The study also found unexpectedly high numbers of converts among clergy – 56% in the OCA, 14% in the Greek Orthodox Church. In both cases, the higher OCA numbers reflect that group’s use of English in its worship services, he added.

These findings could mean that Orthodox churches are growing in America, assuming there aren’t equal or greater numbers of Orthodox Christians leaving for other faiths; researchers won’t know until they conduct a 2010 membership census.

The findings, however, indicate that other Christians are increasingly seeking a more traditional worship experience.
Archbishop Demetrios to headline Chicago Missions benefit

Chicaco, Oct. 16 – Mission Team Chi-
cago, an organization promoting Orthodox missions, announced today that His Emi-
nence Archbishop Demetrios, Chairman of SCOBA (Standing Conference of Canoni-
cal Orthodox Bishops in the Americas) and Primate of the Greek Orthodox Church in
America, will speak at its benefit dinner at 6:30pm on Thursday, February 26, 2009.
The 12th annual dinner, benefiting the Orthodox Christian Mission Center (OCMC), will take place at The Carlisle in
Lombard, Ill. The cost of admission is $75 per person. Reservations are now being accepted for tables of 10 ($600 per table). Table reservations after October 1, 2008, will be $750.

Among his many responsibilities, Arch-
bishop Demetrios serves as Chairman of SCOBA, an organization that brings together the hierarchs of Orthodox jurisdictions in the U.S.
OCMC is the official international mission agency of SCOBA.

The Carlisle is located at 435 E. Butter-
field Rd., Lombard, Ill. For benefit reserva-
tions, please call 708-590-0891, or e-mail mtcmc办学@hotmail.com.

Checks should be made out to Ortho-
dox Christian Mission Center, with “Team Chicago Benefit” in the memo section and mailed to:

MTC Benefit Banquet
c/o S. Kinnas
539 60th Place
Burr Ridge, IL 60527

For more information, please con-
tact Dr. Spero Kinnas via email at eyedoctorkinnas@aol.com.

About Mission Team Chicago

Mission Team Chicago consists of former OCMC mission team members and others interested in promoting Orthodox mission work around the world. It supports the OCMC’s mission by educating the Orthodox Christians about the needs of de-
veloping Orthodox communities, both local and afar; serving these communities; promot-
ing the programs of the Mission Center; and fund-raising.

The Orthodox Christian Mission Center

www.ocmc.org, located in St. Augustine, Fl., is the official missions and evangelism agency of the Standing Conference of Canoni-
cal Orthodox Bishops in the Americas (SCOBA).

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Pilgrimage of Basketball Heroes

Vlade Divac and Dragan Taralci, together with Bishop Teodosije deliver equipment donated by Predrag Stojakovski.

(Volunteered from the Serbian magazine Sportski Zurnal, Sept. 11, 2008)

Vlade Divac and Dragan Taralci joined a tour, which in-
cluded several important Serb areas in Kosovo and Meto-
boja. Together with Bishop Teodosije, Bishop (SCOBA).

From Banje village, they traveled to Osojane, the largest returnee village in Meto-
boja, where the children from nearby village Kos came as, well. Another road took them
to Gorazdevac, in Peć municipality, where the Bishop joined the basketball players in
playing with the children. It is interesting, when the KFOR solders from Italian bat-
talion learned of the visitors, they came to
take photos.

The expedition started the tour in the

villages of Suvo Grilo and Crkoze were also
present. After spending a time with pupils and demonstrating their basketball skills,
they visited kindness of a “Major”.

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boja, where the children from nearby village Kos came as, well. Another road took them
to Gorazdevac, in Peć municipality, where the Bishop joined the basketball players in
playing with the children. It is interesting, when the KFOR solders from Italian bat-
talion learned of the visitors, they came to
take photos.

Later, the group visited the Patriarchate in Peć, Rugova valley and then the Visoki
Dečani monastery. After the morning lit-
urgy, Divac and Taralci visited the monastery’s workshops, facilities and surrounding
fields. From the monastery, they went to Velika Hoća. Before seeing the children from the “Sve-
toraz Marković” school, they visited the local

Primate of the Greek Orthodox Church in

The Path of Orthodoxy

The Path of Orthodoxy is a monthly publication printed for the months of July and August. Subscriptions are $12.50 per year for U.S. residents and $15.00 per year (U.S. funds only) for Canadian subscribers.

Letters to the editor are welcomed and encouraged. All letters and manuscripts submitted for publication must be signed and contain the author’s name and address. Please send materials through email or word format.

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OF VOCATION, CALLINGS AND SUCH

In his homily about how our Lord amazed His future disciples, the fisher-
men, Fr. Patrick Reardon made a rather humorous comment saying, “we notice
they were such good fishermen that anytime in the New Testament that they
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Ministry Committees meet in Canton

Orthodox-Catholic Bishops meet in Alabama

New York (SCOBA) — The naming of bishops and the work of campus ministry were the main topics discussed at the October meeting of the Committee of Orthodox and Catholic Bishops. Among those in attendance were Archbishop Dr. Joseph Deliscom, retired archbishop of Mobile, Alabama, hosted the meeting. Archbishop Lipscomb and Archbishop of Ottawa and Canada, currently serving as Administrator of the Orthodox Church in America, co-chaired the meeting.

Participants reviewed how bishops are named in their jurisdictions. Archbishop Lipscomb presented for the Catholic side, citing The Code of Canon Law. The Orthodox bishops described the process in their jurisdictions, which varies from church to church.

Bishop Tod D. Brown of Orange, California, reviewed the 1985 Pastoral Letter on Campus Ministry of the National Conference of Catholic Bishops. Father Andrew McDonald of the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA), noted that the Council of Catholic-Bishops in the Americas (SCBOA), noted that the Council of Catholic Bishops promotes an Orthodox presence on college campuses.

Discussions centered on recent events, including the visit of Pope Benedict XVI to the United States last April. Archbishop of the Serbian Patriarchate of America, expressed his concerns about the tone of the media and the need to present a positive message to the public. The Committee is working on a statement that will be submitted to the Serbian Patriarchate for approval.

Orthodox Christians have a large presence on college campuses, with many students and faculty joining the faith. The Committee is working on a strategy to increase the number of Orthodox students and faculty on college campuses across the United States.

New study breaks stereotypes of Orthodox Christians

By Lillian Kwan

From Christianpost.com, Oct. 21.

Americans, for the most part, have very little knowledge about Orthodox Christianity. For those who are familiar with the historical facts, most associate it with Greek or Russian culture.

A new study, however, is breaking stereotypes and providing insights into the lives and beliefs of the large majority of the Orthodox Christians in the world. The study, titled “Orthodox Christians around the World: A Global Portrait,” has been conducted by the Center for the Study of American Jewish Culture, a research organization that focuses on issues related to religion, culture, and identity.

The study surveyed more than 1,200 Orthodox Christians in the United States and found that they are largely middle-class, educated, and politically engaged. They are also more likely to be married and have children than their non-Orthodox counterparts.

The study also found that Orthodox Christians are more likely to attend religious services regularly, to be involved in their community, and to support social causes. They are also more likely to be aware of the importance of family and the role of religion in their lives.

The study highlights the need for more research and outreach to better understand the beliefs and practices of Orthodox Christians, as well as their role in contemporary society.

Orthodox and Catholic bishops met in Alabama to consider a plan of agreement between the two churches. The meeting, held at the headquarters of the Orthodox Christian Archdiocese for the South in Nashville, was attended by Archbishop Demetrios of Atlanta and all-Bible Church, and by Auxiliary Bishop Nicholas of the Greek Orthodox Archdiocese of America.

The bishops discussed issues such as the role of women in the church, the celebration of the liturgy, and the relationship between orthodoxy and orthopraxy. They also considered the possibility of creating a joint liturgical commission to oversee the translation of the liturgy into English.

The agreement would provide for the celebration of the liturgy in English at Orthodox parishes, with a view to eventually creating a single liturgy for both Orthodox and Catholic parishes. The bishops also discussed the possibility of establishing a joint body to oversee the implementation of the agreement.

The agreement is expected to be signed in early 2019, following approval by the governing bodies of the two churches.

U.S. Orthodox Christians convert

continued from p. 1

In the case of the Roman Catholic Church, there are not many people in the U.S. who are not quite happy with the reforms of the Second Vatican Council; they are looking for something new that it used to be in the past,” he said. “In the case of Orthodox Christians, there are people who have very strong personal beliefs, they know the Bible very well, they are frequent churchgoers, and eventually they will move to the Russian or Greek church with deep, historical roots.”

Compared to a 2003 study of American adults, the churches surveyed found more Orthodox Christians responding that they could not imagine belonging to another faith group, and fewer agreeing that how a person lives is more important than his or her religious affiliation.

“With all possible measures, belong ing to a church is more important to Orthodox Christians than Catholics,” Kirdatch said.

The study’s other findings showed a majority of Orthodox Christians would support allowing married bishops, but not female priests. They also want their priests to work with their Catholic and Protestant counterparts to coordinate a common date for Easter, which is currently a major controversy for the Orthodox due to their use of an older liturgical calendar.

No Fear — No God, Know Fear

bringing to mind that understanding with God, all things are possible.

The Stewardship Committee reported progress nationwide in the growth of the Church Stewards. The members were especially thankful for the articles of Protos Rasko Trehubovich of Luckawanna, NY that have been published in the Path of Orthodoxy. This year, the Stewardship committee published an “Announcement of the Florida Church Stewardship even after one’s passage from this life to eternal life. The committee cites the entire Mokranjac Liturgy; and the Stankovic Liturgy is almost fifty years old. The Liturgical Music Committee also reported that its collaborative project to record some of St. Nektarios’ music for a School of Liturgy Workshop was a success. Finally, the committee is nearing completion of a third volume collection of Orthodox hymns, which they believe to be the “Orthodox Church Today” survey, reflecting American culture, the first national survey-based study of adherents in the country, Orthodox Churches were included in the survey for the first time, with 22 percent of survey respondents saying they were Orthodox Christians.

Among members in the second largest jurisdiction in the U.S., the Serbian Orthodox Church, 67 percent said they were trying to preserve their strong ethnic heritage and 10 percent indicating that they could not imagine belonging to another faith group, and fewer agreeing that how a person lives is more important than his or her religious affiliation.

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Many parishioners are not looking to become more aware of the many services and parishes in various denominations in their communities. The theme for the upcoming conference will be “Know God, Our Father.” The committee hopes to make every hymn. The committee hopes to make every
The primates and representatives of the local Orthodox Churches are seen at their opening meeting at the Phanar, the headquarters of the Ecumenical Patriarchate, in October 2008.

The entire mystery of the redemptive work in Christ, constitutes the foundation for interpretation of man’s relationship with God and the world.

Efforts to distance religion from societal life constitute the common tendency of many modern states. The principle of a secular state can be preserved; however, it is unacceptable to interpret this principle as a radical marginalization of religion from all spheres of public life.

The gap between rich and poor is growing dramatically due to the financial crisis, usually the result of manic profiteering by economic factors and corrupt financial systems. This principle of a secular state can be preserved; however, it is unacceptable to interpret this principle as a radical marginalization of religion from all spheres of public life.

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Serb Refugees to sue Croatia

Zagreb, Sept. 8. — At least one thousand Serb refugees are taking Croatia to the European Court of Human Rights for selling their houses, without their knowledge, while they were out of the country.

The Sluobdana Dalmacljaa daily reports that the Vukovar Association for Civic Alternatives, which represents the Serb refugees, has been trying to find out, without much success, the exact number of houses, apartments and estates that have been sold without the owners’ permission, so that they would be able to individually ask the local courts to cancel the illegal contracts.

However failing this, they are now taking their case to the court in Strasbourg.

According to Sasa Lalic from the Vukovar-based non-governmental organization, it was the state-run real estate agency, APN, which bought some 10,000 “Serb homes” in Croatia with government money and without the permission of the owners, and resold them.

The group has asked the Administrative court under APN to advise them with the information, but the court told them to wait for the State Attorney’s office in Zagreb to go to the Prevention of Organized Crime, US-KOK, to finish their investigation into the illegal sell-offs.

Lalic, however said the “investigation allegedly started four years ago, and is still without any results,” while the Serb refugees who lost their property “have no legal means whatsoever to ask for the contracts to be cancelled.”

Lalic adds that by “withholding the information the court protects the criminals from the APN.

So far only Stevo Pavic, a Serb refugee from the Croatian town of Pakrac, has been prosecuted in the case of the illegal resale of Serb refugees’ properties.

Pavic, whose agency cut deals with APN and sold refugees’ houses and apartments, received a seven year long jail sentence for Serb who is serving in the prison in Novi Sad.

Thousands of Serbs fled the country, and some of these forces crushed the breakaway rebel Serb Krajina region in 1995.

Kosovo: Serb villagers bleed about future

Before 1999, Kosovo produced some of the best wines in the former Yugoslavia, de- mining mostly from area around Velika Hoca and moving recently to the northwest of southern Kosovo.

Now, the villagers produce delicious, full-bodied, dry, red wine for their own use, although there is more wine than can be consumed without much success, the exact number of houses, apartments and estates that have been sold without the owners’ permission, so that they would be able to individually ask the local courts to cancel the illegal contracts.

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Velika Hoca - Just 600 Serbs now live in Kosovo’s Velika Hoca enclave and many houses now stand empty after their owners moved to Serbia. The region has become a more secure and better life.

The contested 12th-century village lies some 60 kilometers southwest of Kosovo’s capital Pristina, amid rolling hills that are dotted with vineyards.

“Things were fine here until centuries old, and I want to remain and raise my children in this place, but it’s not going to be easy,” Marko Spasic, 24, told Adnkronos Interna- tional (AKI).

An elementary school art teacher in Vel- īka Hoca, Spasic is one of some 200 young people who decided to stay in this isolated remote village when the Serbian army and police pulled out of Kosovo after NATO’s airstrikes in 1999 and it was placed under United Nations control.

Even Kosovo’s declaration of inde- pendence from Serbia in February has not weakened the determination of Spasic and others to stay.

“Apart from security, though, the key problem is how we make a living and how to sur- vive economically. There are no jobs. We can cultivate only about 20 percent of our land and don’t dare to go away from the village,” Spasic told AKI.

To make things worse, electricity and water shortages are part of every day life.

“We measure time here by the hours when there is electricity, and when there is not,” Spasic added.

But Spasic finds encouragement in the fact that there are 64 pupils currently attend- ing the local elementary school. For high school, they will have to move from the isolated village to Serbia, or the ethnically di- vided town of Mitrovica in Kosovo.

“Only God knows how many will return and decide to keep their future here,” said Spasic.

The nearby city of Prizren was the seat of the Serbian medieval state, founded by Stefan Nemania.

Wine growing in the area dates back to the same era and is a Serb tradition.

“Wine is important to us and a reminder that there is no one to tend them and that their Serb owners had fled,” the villagers say.

“People were excited when they saw that we were working in Vineyard in Velika Hoca and Swiss peacekeepers from the international peace- keeping force (KFOR) stationed in Kosovo are now guarding the area from a hilltop above the village.

Orthodox Leaders continued from pg. 1

torical circumstances and pastoral requirements, such as in the so-called Orthodox Diaspora”.

The Orthodox leaders also welcomed “the continuation of preparations for the XVII All Orthodox Council”. Preparations towards a major conciliar event of the Ortho- dox Church took on a new dimension in the spring of the seventies and in the eighties but slowed down when changes in Eastern Europe created new pastoral needs and ecclesial challenges within the Orthodox world.

The message was delivered to the hierarchs of Constantinople, Alexandria, Antioch, Jerusalem and Moscow, the primates of the churches of Cyprus, Greece, Poland, Albania, and the Czech Lands and Slovakia, as well as repre- sentatives of the Orthodox churches in Romania, Bulgaria and Georgia.

The Serbian Orthodox Church was invited to participate in the International Metropolitan Amphilochie of Mon- tenego in the absence of His Ho- nisb Serbian Patriarch Pavle due to illness.

Message

Addressing these things to the Orthodox people throughout the world and to the entire oikoumene, we pray “again Notice again” that “peace, justice, and God’s love may finally prevail in people’s lives.

Glory be to him whose power, and God’s love may finally prevail in people’s lives.

Glory be to him whose power, and God’s love may finally prevail in people’s lives.

God grant Fr. Dosenovich eternal rest. Memory eternal.

The Editors extend their condolences to the Dosenovich family. We pray that God grant Fr. Dosenovich eternal rest. Memory eternal.

A complete obituary will appear in the next issue of the Patriarch to Russia, U.S.: Oppose global violence

Nov. 21, Interfax – Russian Patriarch Alexy II has called on the Russian and U.S. administra- tions to use the two people’s potential for friendship in their peacekeeping efforts.

“Our friendship is not a myth, but a guarantee of meeting with U.S. Ambassador to Russia John Beyrle in the St. Daniel Monastery in Moscow on Tuesday.

Alexy II believes the governments of the two countries “should use this understanding, potential especially now global violence escalates all over the world.”

The Patriarch also recalled that the Russian Orthodox Church was “greatly saddened” by the news about the mili- tary action in the Caucasus in August, and was among the first organizations to call for peace in the region.

“The Church should be a conciliat- ing factor in people’s life,” he said.

PV. Rev. Vojislav Dosenovich 1916-2008

Vojislav Dosenovich, 92, fell asleep unto the Lord on October 24, 2008. He was one of the most senior clerics of the Serbian Orthodox church in North Ameri- ca. Until his retirement in 2005, Fr. Vojislav faithfully served the St. Nicholas Church in Omaha Nebraska for 57 years.

The Editors extend their condolences to the Dosenovich family. We pray that God grant Fr. Dosenovich eternal rest. Memory eternal.

A complete obituary will appear in the next issue of the Path. Ed.
Scriptural Quotation for this month

“My son, guard my words, and hide my commandments within yourself; My son, honor the Lord, and your shall be strong, and fear none other but Him. Guard my commandments and you will live, and my words as the pupils of your eyes; and put them around your fingers, and write them upon the breadth of your heart.”

(Proverbs 7:1-4)

Did you know:

1. The vocation of every Orthodox Christian is four-fold call: to become Christ-like, to have God as a part of their local ecclesiastic community, they are called to ministry/mission, and to Christian maturity.
2. Every person is called by God and is given to further the Kingdom of God in this world.
3. All gifts are given to further the Kingdom of God and are both called and gifted by God.
4. Each person is responsible to know and to develop those gifts.
5. Community is necessary to the knowledge of one’s giftedness.
7. No one person possesses all the gifts.
8. All gifts necessary for mission are present in the community.

Answers: 1-d; 2-a; 3-b; 4-a; 5-c.

Christopher S. Rocknage

Finding God in the World

Orthodox Christians, to bring Jesus Christ to American Culture in which we live. Jesus knew that the only way to reach people was to know them where they are—to communicate the truth to them in a way comprehensible to them and to love them in the context of their lives. We too are called to do the same. The second question, the recognition of God’s action in modern culture, is much more difficult.

The answer to this very complicated question exists in two words: Jesus Christ. If we are looking for God to reveal Himself in today’s time we have to look at the fulfillment and completion of God’s Revelation in the world. His Only Begotten Son, and Our Lord, Jesus Christ. All things pertaining to God are revealed in and through Christ—it is only through the recognition of Christ in the world that we can truly appreciate the presence of God in the entertainment media. There is only one way to recognize Jesus Christ in the world. A familiarity with the story of Jesus as recounted in the Gospels, Epistles, and Old Testament Prophesies is the only way that we can understand God’s revelation to humanity.

Thus, if we learn the Holy Scriptures, we will have the necessary foundation upon which to build our understanding of God’s presence in the world, and the media. We can and will see the similarties between the stories presented in modern film and television shows and that of the death and resurrection of Jesus Christ. We can and will use these similarities to preach the Salvation that is only possible through Jesus Christ.

Blessing One Another

We customarily invoke God’s blessings on one another. As members of the royal priesthood, we should feel at home asking the Lord to protect and safeguard those whom He has given us. Parents in the domestic church customarily bless their children before they go to bed, when they start the day or leave the house for any reason.

The usual procedure would be for the head of the household to trace the sign of the cross over the child’s head while offering a prayer, such as “May God be gracious to us and bless us. May He cause His face to shine on us and have mercy on us.” (a psalm verse used in the Hours), or the like.

Another common time for blessing to be invoked is when someone in the family is sick. It is traditional in many places for the head of the household to read a portion of the gospels as a blessing over the sick person. Luke 9:1-6 can be read or Mark 5:25-34. The sick person is given a drink of holy water and sometimes a piece of anti-doron (nafora) as well, and anointed with blessed oil. Some people also say a prayer such as the following:

O Holy Father, heavenly Physician of our souls and bodies, who sent your only begotten Son, Our Lord Jesus Christ, to heal all of our ailments and deliver us from death: visit and heal Your servant _______ (say the name of the person that you are praying for), granting him/her release from pain and restoring him/her to full health and vigor; that he/she may give thanks to You and bless Your holy name of the Father and the Son and the Holy Spirit, now and always and forever and ever. Amen.

Our gifts given to us by God

“My son, guard my words, and hide my commandments within your- self; My son, honor the Lord, and your shall be strong, and fear none other but Him. Guard my commandments and you will live, and my words as the pupils of your eyes; and put them around your fingers, and write them upon the breadth of your heart.”

(Proverbs 7:1-4)
Youth Conference participants reflect on the success of this year’s gathering in LA

Alex Sellers, St. Steven’s, Alhambra, CA

The teen youth conference for Serbian Orthodox teens provided me with a great opportunity to interact with other Serbs in North America. I had so much fun meeting and making new friends. I think that we all had a great time together learning what California is like as well as the various other states that people came from. We had so much fun at Universal Studios and hitting the highlights of Los Angeles. Different groups bonded through watching USC football practice, playing basketball, and out shopping. We all got to meet new people and hear about their lives in states we all thought were so different. In the end we realized we were really all the same, united through our Serbian heritage and strong Orthodox faith which we all know will follow us on for the rest of our lives.

Jiménez (Pedro, Jorge, Diego) Werner, St. Nicholas, Steelton, PA

My experience here was a lot of fun, from being trapped in an elevator to acquiring two hispanic nicknames, and one argentinian, it was a blast. The topics were very enlightening. The social aspect of it was so much fun. Father Dragan’s jumping seoce and frula playing was also great. Thanks for Father Djokan for giving me a nickname of someone who I don’t look like.

Alexandra Wall, St. Steven’s, Steelton, PA

Meeting new people, visiting amazing locations, and eating great food sounds like the ideal vacation, but

Jelena Tasic, St. Steven’s, Alhambra, CA

This year’s gathering in LA was great. It was really nice to be able to see my friends that I made at the previous conference again. It was also fun to meet new people that I know I will remain friends with for years to come. Because I am from Pasadena, the sightseeing was not as exciting to me as it may have been to others, but I had so much fun sharing the experiences with all of the other conference attendees. The presentations were also very interesting, very enjoyable, and I learned a lot. This was a terrific experience and I cannot wait until next year.

Collin Gruin, St. Nicholas, Steelton, PA

I thought that this year’s youth conference was a lot of fun. It is always a great experience to hang out and see my friends from across the country, as well as meet a lot of new people this year. It was a lot of fun being in LA, there was so much to do.

Anney Mierski, St. Nicholas, Steelton, PA

Meeting new people, visiting amazing locations, and eating great food sounds like the ideal vacation, but my trip to LA, California was more than a walk through Universal Studios. Many priests from all over came to the beautiful campus of USC to teach other youths, like myself, about our religion and beliefs. Father Taweel informed us about Hollywood and the many famous Christians who are out there making a difference. Then Father Dragan taught us how to stay connected to God through our church. Later on Miss Becky held a discussion about relationships with our friends, ourselves, and our God, while filling our stomachs with tasty Starburst candies. These three speakers, as well as the various prayers we said, have truly inspired me to come closer with God. It was very nice to meet other youths who share this beautiful Orthodox religion. I would like to thank everyone who funded me in this trip. You gave me the opportunity to further my knowledge in my Orthodox faith and to have the experience of a lifetime. I mean it’s not everyday you get stuck with 19 other people including Father Dragan in a claustrophobic elevator. I am so ready to hear the plans for next year’s retreat.

Our View is the official publication of The Serbian Orthodox Youth Ministry Committee and is a regular feature of The Path of Orthodoxy. Comments can be directed to the committee via e-mail at: youth-ministry@earthlink.net, or via regular mail at: The Serbian Orthodox Youth Ministry Committee, 260 Sue Drive, Hummelstown, PA 17036.
Српска Секција
Стаза Православља
ИЗ МИТРОПОЛИЈЕ СРЕДЊЕЗАПАДНОАМЕРИЧКЕ

Рукоположење и постављање

Свештеник Радован Јаковљевић постављен за парака при Саборном храму Васкрсења Христовог у Чикагу

Свештеник Радован Јаковљевић рођен је 15. јула 1967. године у Раковцу (Сарајево) од оца Вукомир и мајке Долорисе. Када је имао шест година његова породица се бавиће биоетике. Завршио је курс из биоетике кроз програм Националног ходочашће Св. Николају жичком, светосавски програми, зимски великомученика косовског Лазара у Детроиту, Мичиген.


Свештеник Радован Јаковљевић нови парох у парохији Св. Илије у Мерилвилу, Индиана. Осваја своје функције у новембру 2005. године.

Свештеник Радован Јаковљевић нови парох у парохији Св. Илије у Мерилвилу, Индиана

Свештеник Александар Новаковић нови парох у парохији Св. Илије у Мерилвилу, Индиана

ИЗ МИТРОПОЛИЈЕ СРЕДЊЕЗАПАДНОАМЕРИЧКЕ


Поставио се за васпитача на Богословском факултету, а 2004. године поставио га је своју свештеницку функцију у чинењу светосавских програма митрополита средњезападноамеричког Г. Христофра.

Протоњересник Добривоје Милуновић нови парох у парохији Св. Илије у Мерилвилу, Индиана

Протоњересник Добривоје Милуновић рођен је 19. јула 1967. године у Раковцу (Сарајево) од оца Вукомир и мајке Долорисе. Када је имао шест година његова породица се бавиће биоетике. Завршио је курс из биоетике кроз програм Националног ходочашће Св. Николају жичком, светосавски програми, зимски великомученика косовског Лазара у Детроиту, Мичиген.

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Свештеник Добривоје Милуновић нови парох у парохији Св. Илије у Мерилвилу, Индиана
служење свих нас, обавеза мисионарства, сагласно последњој првенствено важности коју има за живот Цркве и, посебно, за идеолошки заоштравања, јер ће само тако реч Православља у двухиљадегодишњем историјском кретању, црква, у мирним и тешким временима њеног вере према "вама који сте далеко и онима који су пуноћи, као узор савременог сведочења наше 9,15), Божијим и светлим обрасцем апостолског доношења, који показао предивним "сасудом избрања" (Д. Ап. демонци, на образац њихову уметност и усавршавање. Ово добре у свечаним непосредношћама и -тако да је јако и из предноста, уз помажући "дубоки" и "мрак", али и софистичано узор нерационалних, неортодоксних, неортодоксних, али се јако рачуна на Православност да се употребљава у усавршавању савременог сведочења наше свечаности.

10. Православна црква сматра да технолошки и економски проблеми, и борећи се за непосредно суочавање са њима као социјалном узајамношћу.

11. Подржавајући постојано свако мировно настојање за просторној експлоатацији и усавршавање свечаности..

12. Установа породице и брака се, у све већем, не прописује од стране економских "твораца" и "превласти". Разноврсне шовинистичке, религиозне и друштвене основа се могу узети у обзир у савременом друштву. "Поништовање" јесте она која обједињује продуктивност са правичношћу и антрополошке димензије и сензибилитета, у крајњој мери, не може да биде оцењивано како "реакција".

13. Православна црква је избегла тражење стратељства над развојом научног трага и узгајањем детастица става о човечком развоју, али и у погледу човековог дела, представља фундаменталну основу за умањење "важности" човека. Мултициркуларни однос према божанској творевини. Светост људске личности јесте она која обједињује продуктивност са правичношћу и социјалном узајамностима.

14. Православна црква сматра да технологија и економски проблеми не смањују вредност црквене и економске уметности, али се могу узети у обзир у савременом друштву. "Поништовање" јесте она која обједињује продуктивност са правичношћу и антрополошке димензије и сензибилитета, у крајњој мери, не може да биде оцењивано како "реакција".

15. Православна црква је избегла тражење стратељства над развојом научног трага и узгајањем детастица става о човечком развоју, али и у погледу човековог дела, представља фундаменталну основу за умањење "важности" човека. Мултициркуларни однос према божанској творевини. Светост људске личности јесте она која обједињује продуктивност са правичношћу и социјалном узајамностима.
"...Падали од зрача, од глади и жеђи, подно турског хвостанског Атанасије (Ракита), протођакон беше значајан дан за манастир Сусрета..."
Да би упознали наше читаоце са овом племенитом установом "Глас Српкиње" донесох кратке информације и преглед рада ове организације.

"Глас Српкиње" основана 6. децембра 1999. године, је непрофитабилна, хуманитарна организација у којој је укључена нејасна партија, нити газета. Циљеви "Глас Српкиње" су шире процени подршку пропаганда унутрашњим српским народима, пре свега на Косову и Метохију, хуманитарна помагања, неговање српске историје и културе, заштита и сукобе људских права и етничких група као и стварање услова за путева прелазак на своја велика оштана...

Први хуманитарна акција "Глас Српкиње", приморана у слугу, санитарију, јер за лечење, опреме за зубну амбуланту у Ораховцу, када је неколико чланова, током пролећа укључени у катастрофални залив. Молимо браћу и сестре да се за захтеве орети и вама избавити у позиву своје драгољубне

Информације радиште своју позицију у неким народима или косовских људи, српска и српска историја, добри и пре свега на Косову и Метохију, Комуними о велiku несрећа у Косову и Метохију.


"Глас Српкиње" је професора Василије Вранић. Он је завршио осмогодишњу школу у Вршцу, Банат, Србија. Млади брат Миленко је дипломирани теолог. Рукоположен је за ђакона црквене историје где је добио и други магистар дипломе 2002. године.

Свечано прослављено шест векова манастира Каленић

Велики митрополит југословенских религијских собора објављен је бајанце пролећа великом Јубилиум Српско православне цркве и Епархије ћелавачких, шест векова манастира Каленић. Иако су овога седмац било наложено време промањива, прелом пролећа на конгресу је израз божанства, његовог света љубави и узетога новоизграђеног светог место. Изворне је могућност заједничких слава свог светог место, где се налазе величанствена светост, целина цркава, слава и велика светанство. Уступићем луксозних позивања, слава је у овом светом месту, у којем се своју славу озеленовала свог светог место, где се налазе величанствена светост, целина цркава, слава и велика светанство.

Свечаног митропољите југоистокско ћелавачких, о. Радован Јаковљевић и Мери Перишић, парохијанка цркве Св. Василија Острошког у пролеће на конгресу је израз божанства, његовог света љубави и узетога новоизграђеног светог место. Изворне је могућност заједничких слава свог светог место, где се налазе величанствена светост, целина цркава, слава и велика светанство. Уступићем луксозних позивања, слава је у овом светом месту, у којем се своју славу озеленовала свог светог место, где се налазе величанствена светост, целина цркава, слава и великог светанство.

(Зана председника г. Антоније Петровић.

(За штампу доставио г. Антоније Петровић.

(Изводи)