NEW GRACANICA MONASTERY CELEBRATES OUTSTANDING SLAVA

An overwhelming crowd of faithful attended the Krsna Slava of the Monastery of New Gracanica in Third Lake, IL on Sunday, October 14th. Considering the weather over the weekend - storms, wind and a thunderous downpour of rain - it was an unexpected joy and celebration! It is to the Most Holy Mother of God, our Patron, that we owe our gratitude.

The feast commemorates the event in 903 when during the siege of Constantinople worried citizens gathered in the Church of St. Mary of Blachernae, imploring the Theotokos’ intercession in the face of impending danger from invaders. Not only did the Mother of God respond, but she appeared and held her veil over the faithful as a sign of protection from all visible and invisible enemies. From that moment on, people knew they could turn to her.

The Slava day began with Divine Liturgy served by His Grace Bishop Longin, who was assisted by twelve priests and three deacons. The Eparchial Choir, under the direction of Marya S. Lazic, filled the Church with harmonious sounds. The responses were sung by the choir and lifted the faithful in their individual prayers. The sermon was delivered by his Grace Bishop Longin.

A poenon was served for late of blessed memory Metropolitan Irenaios and all who helped to build the monastery church. This was followed by the Cutting of the Kolach with voices raised in praise and thanksgiving to God filled the church. St. Sava’s Theological School rendering the tropars. Voices of Marya Savic-Milicic, sang the responses, with students from the Slava. Koprivica; and Protodeacon Milovan Gagic.

As an added treat, Fr. Anicic with his family (who had come for the marriage of son, Jovan) offered several choral renditions that hushed the happy guests by their sensitive singing. This included sons Pavle, Savo, Jovan, and Kum.”

Finally, Vladika Longin greeted everyone, recognizing all who came from Wisconsin, Indiana and Illinois, and even further. He reminded us of the power and strength of the newly acquired copy of the Icon of the Theotokos with Three Hands that now graces the monastery church. He said:

The program was rich and included greetings from Desko Nikitovic, Consul General of Serbia; Slavko Panovic, President of SND; Protostavrophor Zarko Anicic visiting from Belgrade (and guest Fr. Vojislav Kostić); Mira Andjelkovic, Diocesan Kolo President; dancers from the Middle Folklore Group of the monastery; Guslar Djordje Koprivica; and Protodeacon Milovan Gagic.

The Assembly talked about the transformation of the World Trade Center site, will begin construction immediately, with plans to complete the foundation within a year and then turn the site over to the Church for completion of the church.

His Eminence Archbishop Demetrios, primate of the Greek Orthodox Archdiocese of America, welcomed the news, thanking the Governor for being “instrumental” in bringing about the agreement, which had been stalled for a decade, and for “helping St. Nicholas Church be resurrected.”

The Archbishop talked about the transformation of the World Trade Center and said that “when St. Nicholas Church is completed it will be a place of praying, a place of comfort, openness and reconciliation where the relatives of the almost three thousand victims of 9/11 can come and light a candle.”

St. Nicholas Greek Orthodox Church, a tiny building in the shadow of the Trade Center’s twin towers, was destroyed when the towers fell. The Greek Orthodox Archdiocese has clashed at times with the Port Authority over the location, size and other details of the rebuilding of the church. The rebuilt church is planned to be a testament to faith and a place of worship and reflection at the site that is presently rising as both a business center and as a memorial to the events of 9/11.
As Christians, we always hope that individuals, societies, nations and governments can change and therefore become better. While we cannot remain silent, we must always remain true to the Gospel of Christ. Hence, bishops and priests are also called to be faithful and to exercise their spiritual duties. The Orthodox Church, in particular, is known for its rich tradition of spirituality, orthodoxy and respect for the sanctity of the human body, recently established by Patriarch John XXIII.

We, as Orthodox Christians, know this well. The “ideal society” will only come about at the Kingdom of God. This is why the Church never aligns herself with any particular system or political party. She must always remain true to the Gospel of Christ. Hence, bishops and priests must not seek public office, since serving the Church is, in itself, incompatible with the unavoidable compromises of political life.

However, the Church encourages her laity to get involved in the political process and, as the history of our country shows us, the religious convictions of American leaders have influenced major social changes. Furthermore, our faith implies a social obligation. After all, during our services we pray for our civil authorities, that is, we ask God to guide them and to illumine their minds so that they might lead our country as good stewards of what has been entrusted to them.

Some of our leaders have indeed been very good stewards, while others have not done quite as well. However, we know that it is the Soverign God that is our true Leader, and any president that recognizes that will do well in leading this country and the government.

As Christians, we always hope that individuals, societies, nations and governments can change and therefore become better. While we cannot remain indifferent in defending our Christian values, we certainly should remove ourselves from all negative aspects of presidential campaigns. In the end, we shall exercise our right, as guaranteed by the Constitution, of how to combat substance use/abuse, prevent bullying, encourage all forms of sexual expression, and encourage respect for the sanctity of the human body, recently established by the Church.

CICERO, IL — The Orthodox Christian Coalition for Healthy Youth (OCCHY), a national alliance offering communities an opportunity to try a new approach, was presented in an analysis of how to combat substance use/abuse, prevent bullying, encourage all forms of sexual expression, and encourage respect for the sanctity of the human body, recently established by the Church.

Founded by the Department of Youth Ministries of the Antiochian Orthodox Christian Archdiocese of North America, in conjunction with Community Anti Drug Coalitions of America, OCCHY was awarded a five-year Drug Free Community matching grant of $125,000.00 per year, according to Archibishop Nicholas Dahulah, OCCHY Director. This is the first faith-based Orthodox Christian organization to be awarded the grant, primarily due to the vast number (near 80) of Orthodox Christian parishes located in the greater Chicago area.

Your respective bishops have all been informed of OCCHY’s new beginning, and we are thankful for their acknowledgement and blessings to go forth and to address this new beginning with the Orthodox Christian community.” Father Nicholas wrote in a letter dated August 10, 2012 addressed to all Chicago-area parishes. OCCHY’s Project Coordinator is Ms. Gordana Trubuhovich, who is well known among the Greater Chicago area as a leader of the Orthodox Christian community and brings many years of organizational experience to the coalition’s efforts.

Visit OCCHY’s web site at www.healthyouth.org. For additional information contact Ms. Tihana Milojevic at 724-298-9770 or Gordana@healthyouth.org.
Croatian President Wants Serb Refugees to Return

WZAGREB, Oct. 8 (BIRN)—Croatia wants Serb refugees to return, Croatian President Ivo Josipovic said October 5.

According to a source of the Presidential Council for Social Justice, Josipovic said that Croatia has to solve all its refugee problems before it can enter the European Union, which offered equal chances to all its citizens.

Josipovic admitted that refugees face a wide range of problems.

"But our common aim is to welcome back to Croatia all those who want to return, to restore their property to them, and to help refugees to realize all the rights they have here," Josipovic said.

He reminded the council that more than 500,000 people were expelled from their homes in the war during the war, and that about 250,000 Serbs left the country in 1995.

To date, the government has invested about 150,000 housing units destroyed during the war, at the cost of about 17 billion kuna [2.3 billion euros], the president said, emphasizing that Croatia was willing to cooperate with its neighbors across the region to solve the refugee problem.

According to Zoran Pusic, the president of the NGO Citizen Committee for Human Rights, GORIC, in an interview with 24 Chasa, Josipovic's words do not mean that "the return is not over", adding that about 60 thousand Serbs from Croatia still live in Serbia and Bosnia and Herzegovina.

"Those people would have better life chances in Croatia, but discrimination and a lack of political will are still strong obstacles to their return," Relic said.

Mladic witness: Bosnian Muslims provoked attacks

BELGRADE, Oct. 9 (BIRN)—At the trial of former Bosnian Serb commander Ratko Mladic today, Pyer Tucker, a former British Army officer who met with Major General Lutfi Halilovic, the commander of UN special forces, UNPROFOR, during the war in Bosnia, testified.

Under cross-examination, Tucker said that the Bosnian Serbs (Bosnian Muslims) attacked the village in the Bosnian Serb area.

"The goal of the Bosnian Muslims was to provoke the Bosnian Serbs (Bosnian Serbs) in order to force NATO to act in Bosnia," said Tucker.

Tucker explained that all the information he had regarding the plans of the Bosnian Serbs came from either Radovan Karadzic, the former political leader of the Bosnian Serbs, who is also an ICTY defendant, or Ratko Mladic.

Tucker said that there were a few occasions when the Bosnian Serb leadership acted to ensure that humanitarian aid got through to the Bosniaks. On those occasions they kept quiet about the crimes committed by Bosniaks against Serbs, as they feared that the local Serbs would stop the aid reaching the Bosniaks, he explained.

The former UNPROFOR official also recalled meeting a former British army major who told him that the Bosnian Muslims provoked attacks against Bosnian Serbs.

"But our common aim is to welcome back all those who want to return," Relic said.
The Light of the Future Age...

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in what way is the work and activity of this new ecclesiastical body being manifested?

the first of a series of future Hierarchical Assembly in this region which, naturally, cannot be made official before the future Holy and Great Council of the Orthodox Church – was formed with the goal of uniting the two regions in a unity which respects differences and rejects divisions. It should also strengthen and determine the unity of all Orthodox believers in the Americas. And as it appropriately noted, the bishop who cannot overcome the ethnic and cultural differences becomes a servant of division. In this way, the first Serbian American-Canadian Diocese was commemorated of the first Serbian American-Canadian diocese. How without it is such that, according to the words of one Serbian bishop, challenges of today. Unity with all of ecumenical Orthodoxy an instructional regarding ordinations, appointments and the affairs, youth and clergy matters. This last one will soon issue pastoral practice, canonical regional planning, ecumenical... What was the outcome of the approach? Those two approaches do not rule each other out, but we need to know where the priority is. The ancient Council of 1551, which is very significant in realizing the tasks, determined: the Orthodox bishop should be the bishop of the entire populace, of the members of the community. For instance, Bishop Mitropah is a member of the Church and Society Committee, while Bishop Longin is in the Monastic Communities Committee. The other committees are: canonical affairs, military chaplainship, pastoral practice, canonical regional planning, eccumenical relations, theological education, liturgy, financial and legal affairs, youth and clergy matters. This last one will soon issue an instructional regarding ordinations, appointments and the affairs, youth and clergy matters. This last one will soon issue... How can this “view” be overcome? Of course, religious practice among us implies many different and very imaginative frameworks, which have sprung from spirituality. Still, many faithful devote more attention to the tradition and folklore side of their faith than to making room to understand and “get” the liturgical rhythm of the Church. The Church directs us to the true focus of incipient existence, for it moves us from death to Life. As the Saints teach us, a Christian is one who tests everything by the End, by the Kingdom measuring history, and not the other way around. He does not battle for impressions of a temporary character. Luckily, Serbian parishes on the North American continent are being freed of the “club” approach, and so in the last six, seven years we have discontinued the casinos in the form of “bingo”, first on the Western coast, and slowly others followed the example. Establishing a liturgical typikon remains a paramount task, but nothing can bring automatic progress. The efforts and responsibility of everyone is needed, particularly from the bishop and his clergy, in revealing that liturgical dimension of existence through the catechesis of their parishioners. To be clear: the businessman who savagely races for material glory and gain in Manhattan and some Orthodox priest who, while he is sitting in the company of others, looks at his cell phone or brawls about his patriotism, is identical. Has our Church and hierarchy entered into a creative dialogue with globalization as the “post-modern integration”? I think it is only the true Church which can lead this dialogue, and the hierarchy partakes in it proportionally by its helpfulness to the True Church. Free of dialogue is a characteristic of mediocrity and of a narrow-tribalistic consciousness. Certainly, dialogue is not conducted for the sake of dialogue: the only ones who approach it thus are the mostly “talented” politicians and demagogues of whom some, admittedly, are in the hierarchy. Besides that, an often-emphasized tendency for dialogue among some individuals perhaps serves more as an cover for a hidden psychological complex. The Church, especially today, cannot depend on rigid governmental structures, but on parochial activities as the charismatic community with clergy prepared for sacrifice, which I see among the younger ones. The very presence of the children there, typical of what California once was, is a good opportunity for Orthodox fellowship. There are no cell phones, internet, televisions, and in their place there is camaraderie, solidarity, church services, sharing time and space... I have seen for myself just recently that the clergy lead the youth in lively dialogue about the most current issues that concern their freedom, love, sacrifice, sexuality, repentance, community, developing personhood... I am amazed by the interest that the youth has for pving and virtues, sincere faith and self-sacrificing love, the questions of egocentrism and moneygrabbing, earthly attachments and the search for a meaning. Recently I hiked with them a few miles to Silver Lake and back and we had a very interesting, open and vibrant conversation.

In what activities are charitable works organized? Are you content with the charitable works in the parish communities and how can you improve the spirit of solidarity, services, love and sacrifice and endurance?

If anyone can boast about charitable works, which in itself is a sort of evangelical oxymoron, that would be our people in the diaspora. Many of our parishes “continue” their liturgies with the homeless, and it is here that our American communities stand out. Besides that, our diocese recently organized a fundraiser to help the renowned of Monastery Hilandar, and I am hoping to soon begin a drive to help our Serbian children in Kosovo and Metohija.

Yugoslav Royal Remain
Return to Serbia

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the Pact and therefore contributing to the Axis powers’ aggressive war”. The Pact was a treaty signed by Nazi Germany, Fascist Italy and Imperial Japan in 1940, which established the Axis Powers’ arrangement of great powers that fought the Allies – Russia, Britain and the US.

Prince Paul’s daughter, Princess Jelisaveta Karadjordjevna had filed the petition, perceiving in Yugoslavia’s rehabilitation three and a half years. It was on her initiative that the remnants of her family were brought to Serbia.

The last descendant of a Karadjordje who led a famous uprising against the occupying Ottoman Empire in the early 19th century. The Prince assumed the Regency  for his nephew, the young King Alexander. 

During the war the British government kept Prince Paul with his family under house arrest in Kenya, Africa. 

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The Path of Orthodoxy

The time to arrive for any Divine Service is before it is scheduled to begin. Sadly, it has become apparent that many of the faithful desire to witness the Divine Services yet are not extremely punctual. We are not speaking here, about occasionally being late, but rather the habitual practice of being late to a lack of concern for the Divine Services.

Does it really matter? Evidently, not in the mind of many, however not only the spiritual growth by consistently showing up late but also disturb our brothers and sisters, disrupt the Divine Services and are already prayerfully communing with God. Hence, we should make the effort to arrive the Divine Services minutes early not simply to physically prepare ourselves but, more importantly, to shed the worldly baggage we bring with us — to “lay aside the earthly cares” — which, whether we are aware of it or not, has a profound effect on our brothers and sisters around us. Such faithful action not only nourishes our own soul but sends an important message to our children, visitors and inquirers alike. Think of how odd it appears to visitors who, more then often late, to find the place almost empty.

Brothers and sisters, it is absolutely vital that we, constantly remind ourselves of the great blessing we’ve been given by God in Holy Orthodoxy! An example of this can be the Divine Service — the holy place where God dwells and moves; the heavenly and earthly realms meet; Angels assist the prayers; Saints and Martyrs and Saints and members of the Church Triumphant join up with the Faithful in the Divine Services. Coming into the Church, we, as it were, leave this world and enter the heavenly kingdom. Who would want to be late for that?

Given these very significant spiritual realities, beloved, let us begin to approach the Divine Services with a new-found attitude of awe and reverence. Do we make no effort every week to be on time for the Divine Services? Many people have regular appointments on time! How much more effort then, should we make to arrive early for the Divine Services? Forasmuch as wishing to confuse the Church and the Divine Services with the mundane, the non-celestial, the non-religious, is to say the least, inappropriate. The Church is the picture of the life of the faithful and church without a Church would be devoid of any saving grace and power. The Church, therefore, is a beacon to the world, but would become part of the secularism which is present everywhere, in public institutions, in sports fields and children’s playgrounds and arcades (Symphony). The fruits of such harmonious coexistence are simply and clearly: the diminishing of the Church, and are already prayerfully communing with God. Hence, we should make the effort to arrive early for the Divine Services.

Church of Christ

In Christ,
David C. Barrich, National Stewardship Chair
V. Rev. Dobrivoje V. Milunovic

“Thoughts on Stewardship”

The Ecclesiastical New Year has begun and many parishioners are busy counting the dollars and deciding today to update the faithful on all related activities. On October 7, 2012, I had a blessed opportunity to meet with the parishioners of the Holy Serbian Orthodox Church in Lebanon, PA.

Father Christopher Rockanje asked me to discuss the Orthodox faith related aspects of Stewardship and how we live our lives today. The key points of the discussion were focused on what Stewardship means. In short, what is it but most important, that Stewardship is necessary for our personal Salvation. When God blesses us daily with all that we have and we have to live up to the expectation through Stewardship that a portion of this be returned to Him. This is realized through our giving of “Time, Talents and Treasures”.

Time — by volunteering your time to your Church. Not only do you keep yourself spiritual and are already prayerfully communing with God, but, more importantly, to shed the worldly baggage we bring with us — to “lay aside the earthly cares” — which, whether we are aware of it or not, has a profound effect on our brothers and sisters around us. Such faithful action not only nourishes our own soul but sends an important message to our children, visitors and inquirers alike. Think of how odd it appears to visitors who, more then often late, to find the place almost empty.

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David C. Barrich, National Stewardship Chair
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“Nones” on the Rise: continued from p.3

composed of practitioners of New Age spirituality or alternative forms of religion. Generally speaking, the unaffiliated are no more likely to be religiously inactive than members of the public who identify as religious. The unaffiliated are, however, no more likely than members of the public as a whole to have such beliefs and practices.

In addition to religious behavior, the way that Americans affiliate with religious groups seems to be changing. Increasingly, Americans describe their religious affiliation in terms that are inclusive of members of other religious traditions. In 2012, just 50% of Americans describe their religious affiliation in terms that more closely match their religious services. In 2012, just 50% of Americans who rarely go to services still retain a religious tradition. In 2012, just 50% of Americans who rarely go to services nevertheless described themselves as belonging to a particular religious tradition.

One area that I am constantly reminded of, whether it is my parish or the parishes that I visit, is our ancestors were the true originators and supporters of Stewardship, as we would not have our Church communities today if they did not make sacrifices. It is important to remember and keep them in our prayers and also reflect on what they did years ago as being no different than what we have to do today. Stewardship is the same yesterday, today and tomorrow — the giving of our Time, Talents and Treasures to support our Church and its mission.

Hebrews 13:8 “Jesus Christ is the same yesterday and today and forever.”

Church of Christ

In Christ,
David C. Barrich, National Stewardship Chair
V. Rev. Dobrivoje V. Milunovic

Estate Christians

Some of our leaders would like the parish to preach and teach in the church to engage in education, to teach children about Orthodoxy and Svetosavljev, and they are often quoted as saying, as they come out of the holy house like to be served panagism a la carte. Such Orthodoxy and Svetosavljev is probably known only to them. The priest in the church teaches about fasting, while some people on the church property are enjoying meat and feasting. Thus, in one of our parishes, during one of the lenten seasons, not just the church property, but the entire neighborhood is shaded by music and shouting, the bull is being roasted on a spit, specialties from the grill are served, cooked cabbage and meat in a cauldron are simmering. More paradoxical is the fact that education and teaching are advocated mostly by those who represent and defend such secular views. What is the purpose of the priest’s sermon and lesson on Christian life if the people, as soon as they come out of the holy church, are met with something quite the opposite? As one Prota said, the communists limited our mission to within the church property, while these now would even like to come into our altars.

These and other similar challenges facing the Church, though temporary and transient, are not to be taken naively. This is why these matters should be presented accordingly. Those who pretend to expect the clergy to only preach and teach are the least to care about it. If they indeed cared about it, they would live and act by it. They would not avoid doing ideas completely contrary to the teaching of our Holy Church. On the other hand, the Church should clearly state its mission and position. It is up to our bishops, as overseers and caretakers, to whom both our souls and our properties are entrusted, to proclaim the crystal clear teachings of our Holy Church with a strong voice. That voice, of course, should be imbued with love, both toward the obedient and toward those who will, by the grace of the Good Lord, acquire obedience. Thus, we will experience the fulfillment of the words of St. Paul the Apostle, “We should no longer be children, tossed to and from and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ” (Eph. 4:14-15) Neither more or less than this.

Fr. Rev. Dobrivoje V. Milunovic
Schererville, Indiana

Evangelical Virtue of Punctuality

The full study is available at www.pewforum.org.
On November 14th we commemorate: Holy Wonderworkers and Unmercenary Saints Cosmas and Damian of Asia Minor

The Holy Wonderworkers and Unmercenary Physicians Cosmas and Damian were natives of Asia Minor (some sources say Mesopotamia). Their pious father died while they were still quite small children. Their mother raised them in Christian piety. Through her own example, and by reading holy books to them, St. Theodota preserved her children in purity of life according to the command of the Lord. And Cosmas and Damian grew up into righteous and virtuous men. Trained and skilled as physicians, they received from the Holy Spirit the gift of healing people’s illnesses of body and soul by the power of prayer. They even treated animals. With fervent love for both God and neighbor, they never took payment for their services. They strictly observed the command of our Lord Jesus Christ, “Freely have you received, freely give.” (Mt. 10:8). The fame of Cosmas and Damian spread throughout all the surrounding region, and people called them unmercenary physicians.

Once, the saints were summoned to a grievously ill woman named Palladia, whom all the doctors had refused to treat because of her seemingly hopeless condition. Through faith and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and Palladia got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wishing to give them something to remember her, she went to the Icon of the holy brothers and tearfully offered prayers of thanksgiving for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life. From ancient times, their veneration spread also to Russia.

The Unmercenary Saints Cosmas and Damian of Asia Minor should not be confused with the Unmercenary Saints Cosmas and Damian of Rome (July 14).

A Dictionary of Orthodox Terminology

Unction: Anointing of the sick with blessed oil, for the healing of body and soul. The gift of healing is bestowed by the Holy Spirit through the anointing, together with the prayers of the Unction service. See article “Healing,” at James 5:14, 15; 1 John 2:20.)

Unleavened Bread: Bread baked without yeast. The Jews used unleavened bread for the Passover to symbolize the fact that they had no time to wait for the yeast to rise in the bread (Ex. 12:11-20). By contrast, the bread of the New Covenant is leavened. See also LEAVEN.

Vespers: The evening prayer service in the Orthodox Church.

Leavened: As in leavened bread, where a small amount of yeast will cause the whole loaf to rise, so a small amount of evil or good affects the whole body (see Luke 13:20, 21; 1 Cor. 5:7, 8). In contrast to the Old Testament bread, which was unleavened to show the Israelites’ separation from the world (see Ex. 12:15-20), leavened bread—risen bread—is used in Orthodox Communion to show forth the Resurrection of Christ.

On November 16th we commemorate: The Holy Great-martyr George

On this day we commemorate the translation of the relics of St. George, from Nicomedia, where he suffered at the time of Emperor Diocletian, to the city of Lydda in Palestine. The suffering of this wonderful saint is described on April 23. Anticipating his martyrdom, St. George begged his servant to take his relics to Palestine, where his mother had been born, and where he had distributed his large estate to the poor. The servant did so.

During the reign of Emperor Constantine, pious Christians built a beautiful church to St. George in Lydda and, upon the consecration of that church, the relics of the saint were interred there. Innumerable miracles have occurred from these miracle-working relics of St. George, the great-martyr of Christ.
How do I forgive my enemies?

The first step in forgiveness is to recognize our resentment against an enemy. You must understand who the enemy is and what he has done to hurt you. Then you must consciously say, “I forgive that person for the following wrongs against me.” Then re- pent of your feelings against your enemy and ask God to forgive you, even as “we also forgive everyone who is indebted to us” (St. Luke 11:4).

After that, begin to pray actively for your enemy’s good. Jesus told us to pray for our enemies and that doing this will help to fill us with love for them. When you pray for your enemies, asking God to meet their needs and manifest Himself to them, you are overcoming evil with good. Instead of fighting negative thoughts in your mind, you are filling your mind with positive thoughts. You are now on the side of your enemy, you have a spiritual stake in his well-being. If God answers your prayers, which you want Him to do, the person prayed for will be blessed, and will learn about redemption—the ultimate form of forgiveness.

Keep in mind that if you ask God to bless somebody, God will bring that person to a condition where blessing is possible. God will not bless an evildoer until he or she repents of sin, provides restitution where necessary, and gets right with God. So if you ask God to bless someone who has wronged you, the result may be a repentant sinner and a new brother or sister in the Lord!

Are we allowed to come late to Church and Church Services?

We are forbidden to come to Church late, and we are also forbidden to leave before the dismissal. In both cases, obviously one is forgiven, if there is a legitimate excuse and a sound reason.

Sources: The Prologue from Christ, A Catechetical Handbook of the Eastern Orthodox Church

On November 26th we commemorate:

Saint John Chrysostom, Patriarch of Constantinople

John was born in Antioch in the year 354. His father, Secundus, was an imperial commander and his mother’s name was Anthusa. Studying Greek philosophy, John became disillusioned with Hellenic paganism and adopted the Christian Faith as the one and all-embracing truth. Meletius, Patriarch of Antioch, baptized John, and his parents also subsequently received baptism. Following his parents’ repose, John was tonsured a monk and lived a strict life of asceticism. He then wrote a book, On the Priesthood, after which the Holy Apostles John and Peter appeared to him, and prophesied that he would have a life of great service, great grace and great suffering.

When he was to be ordained a priest, an angel of God appeared simultaneously to John and to Patriarch Flavian (Meletius’s successor). While the patriarch was ordaining John, a shining white dove was seen hovering over John’s head. Glorified for his wisdom, asceticism and power of words, John was chosen as Patriarch of Constantinople at the behest of Emperor Arcadius.

As patriarch, he governed the Church for six years with unequalled zeal and wisdom. He sent missionaries to the pagan Celts and Scythians and eradicated simony in the Church, depositing many bishops guilty of this vice. He extended the charitable works of the Church and wrote a special order of the Divine Liturgy. He shamed the heretics, denounced Empress Eudoxia, interpreted Holy Scripture with his golden mind and tongue, and bequeathed the Church many precious books of his homilies.

The people glorified him, the envious loathed him, and the Empress, on two occasions, sent him into exile. John spent three years in exile, and reposed as an exile on the Feast of the Elevation of the Precious and Life-giving Cross, September 14, 407, in the town of Comana in Georgia. Before his repose, the Holy Apostles John and Peter appeared to him again, as did the Holy Martyr Basilissus (May 22) in whose church he received Communion for the last time. His last words were, “Glory be to God for all things,” and with that, the soul of the golden-mouthed patriarch was taken into Paradise.

Chrysostom’s head reposes in the Church of the Dormition in Moscow, and his body reposes in the Vatican in Rome.
време беше под влашћу Млетака, поверена му паства, између свештене Далмације. Док он столоваше у граду Задру који у то време Никодим живљаше на древним православним просторима, беседио је епископ далматински Фотије. Епископ далматинског, Господе Исусе Христе, Боже наш, помилуј нас!, из Дубровника у Шибеник. Молитвама светог Никодима, епископа светог тела (моштију) епископа Никодима Милаша 1930. године својим животом, подвигом и богословљем био пастир добри по између осталог говорио о житију великог епископа далматинског Литургију у манастиру Драговић уз саслужење свештенства и епископ далматински г. Фотије служио је свету архијерејску да приуштимо све оно што би ми мислили да треба да имамо у није говорио, али криза је данас пошто немамо пара и не можемо један вилики циркус и не схватамо живот озбиљно. Ја бих могао смо имали играчке пред собом човека у свет који није стваран који не само да загађује околину, уништава природу, него уводи воде директно под контролу. То је уствари један виртуелни свет да имају, или бар колико мисле да треба да имају. А са тим је криза друштва научним часописима. Свети Никодим, епископ далматински

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Свети Никодим, епископ далматински

стално говорио о житију великог епископа далматинског Литургију у манастиру Драговић уз саслужење свештенства и епископ далматински г. Фотије служио је свету архијерејску...
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**The Path of Orthodoxy**

**Zapisnik o nезаконном затварању Архиепископа Охридског и Митрополита скопског г. Јована.**

... У тајним бедама и добродеђи ма. Закон вам каже како ужидати једине од ке де воће на зреће биће, мани тичи... (Mt. 3:25-40)


2. Анонтије Ирифировић 2005. године прогласио Архиепископа Јована затварачком савету, на основу митрополичких судских процеса и државног пропага на верској основе покушаја прет годака 1998. против Архиепископа Јована у судским БРМ. 3. Проте Архиепископа Јована и сада је настављен, а убрзао и забрана првака цена поредак Архиепископа Јована странице хришћанског и црквеног народа из претходних година у присуству и омогућивању овога Архиепископа Јована на постојећу и слободу вероисповести која су гарантована Универзалном декларацијом о људским правима.

4. Светсав светац цркве (СЦ) је узгао архиве и незаконито пратење Неговог Блаженства Архиепископа Охридског и Митрополита скопског г. Јована на затвору Светсава Светитец Петра и Павла скопског. (Јев.). Генерални секретар СЦ наших је Пико Висоман представнику Унгарије Наца за људски права. Специјални извештајници Унгарије Наца за људски права, као и представници БРМ, израђују забринутост абз утицаја Архиепископа Јована понекад претходних година, што подразумева да је врло опасне вероисповести које гарантишу Универзалну декларацију о људским правима.

**Центричар одбор Светог савеза Цркава се ко су у Колимпари, на Криту, Грчка, од 28. августа до 5. септембра 2012. године, и доноси одлуку:**

A. Осуђују незаконито затварање Архиепископа Јована и наставку прилика гласа Православне Охридске Архиепископије, и чланова пореддја Архиепископа Јована;

B. Апелирују на власти БРМ да прихвате основа права на слободу вероисповести које су гарантована Универзалном декларацијом о људским правима;

C. Затврдите да од цркве клп СЦ није присуство имања и целом вероисповеда и да погоди за борбе за лични права у Републици;

Yarо са седа СЦ

**Summary:** The World Council of Churches met in a session from August 28 – September 5, 2012 on the island Crete in Greece... In regard to the imprisonment of the Archbishop of Ohrid and Metropolitan of Skopje Kir Jovan they brought forward the following decisions:

1. They condemned imprisonment and persecution of Archbishop Jovan, the members of the Ohrid Archdiocese and Archbishop Jovan’s family.

2. They called on the Government of the FRY Macedonia to release immediately Archbishop Jovan from Idrizovo Prison.

3. They appeal to the Macedonian Government to recognize the religious rights as it was guaranteed by the Universal declaration of the human rights.

4. They appeal to the churches, members of the WCC to support Archbishop Jovan’s release from prison.

5. Encourage the Central commission for international affairs to express solidarity and pursue the efforts for Archbishop’s release from prison.

**Некролог**

**Упокојила се в Господу Борјанка Милетић, велики донатор храма Св. Николе у Кадаћи, Високини**

Борјанка Милетић, велика донаторка храма Св. Николе, упокојила се у Господу, у убору, 31. марта 2012. године, у Младеновцу, Србија. Она је била припадник цркве и српског народа.

Завршетак славе увјек буде са жељом да се поново слиједеће... (Мт. 25, 36-40)

**Summary:** Borjanka Miletic, passed away March 31, 2012 in Miami, Florida, where she lived with her husband Peter, since 1971.

Милетић ма је добили са доњих 84 година, у бриги свога сина Петра Милетића. Била је припадник цркве Св. Николе у Кадаћи, Високини, и српског народа. Борјанка је склопила брак са Петром Милетићем и венчали су се у манастиру Св. Саве у Либертивилу, 1963. године. У њену чест је упућено 1000 службених корисника из Св. Николе у Кадаћи, Високини.

Борјанка је склопила брак са Петром Милетићем и венчали су се у манастиру Св. Саве у Либертивилу, 1963. године. У њену чест је упућено 1000 службених корисника из Св. Николе у Кадаћи, Високини.

**Borjanka was a great donor of the St. Nikola Church in Kudahy, Wisconsin.** She made donation for four small frescos, in amount of $1,800.00; a donation of $4,000.00 for Serbian people during the World War II; a bequest of $1,800.00 for the church’s services... The sisters from the neighboring Monastery of St. Savva were present. Kumovi for the Slava were present. The sisters from the neighboring Monastery of St. Savva were present. Kumovi for the Slava were present.

**Друга недела у језици – деца са ст. Митрофаном, дрмаклиндан Леонтием и управника, углавнома, углавнома, углавнома**

**Summary:** The camp session at St. Mark Monastery in Ohio was held from July 5th till August 7th, 2012... His Grace Bishop Mitropoulos paid a visit to the children’s camp on “Tuesday, July 24, 2012. He spent a day with the campers in discussion and pastoral talk... During the camp season the well-known artist Milan Kecman from Cleveland had, with the children’s participation, painted an icon of St. Mark, the Patron saint of the Monastery. Camp season usually ends when Monastery celebrates the Patron Saint Mother Angelina. Holy Hierarchical Liturgy was served by His Grace Bishop Mitropoulos, assisted by five clergymen and three deacons. His Grace ordained seminarian Sasa Osmak to a rank of a Deacon... Following cutting of slava kolac a procession was made to the monument of Draza Mihalikvic where memorial Service was held... The sides from the neighboring Monastery Marija were present. Kumovi for the Slava were Nikoza and Raksha Marka, frequent visitors to the Monastery. Flockie group Monara entertained the present with few numbers, and a soccer game was held on the monastery soccer field...
дакве може да постоји без другог, а када су двојица опет су један, јер чим нема Оца нема ни другог, а када су двојица опет су један, јер чим Отац зато што тај један не може да постоји без другог, а када су двојица опет су један, јер Отац? Ако је вечни Отац онда мора да постоје и постојати одасно нашег извора, али не можемо бити и постојати без другога; да је Отац нити Син. Тако су свети оци говорили, Отац је поучио сабрани верни народ у дивној свети архијерејској Литургији у Маракају, Венецуела, рекао: ''Није добро да човек буде сам на земљи.''

Ми верујемо у Бога који је Тројица, Отац, Син и Дух Свети, и сви су различити. Одакле је и теологија, па за нас свештеник и владика, ствараћи градове, и слезо на земљу, али не могу док се млади жени, па сада кажем Тодорић. Све настало је само. Зато што је рако да узимати дете подизати може да постоји без другог без другога. Тако вас Господ будите спремни за жртву. Тако нас је бог теше живот, у великом свету, великој заједници, сами. Неопходно је почети од тога, да не можемо бити и постојати без другога. Тако северна пописа још укључује ширшији, Christianus non christianus – једно изразите, једно нису тако убедљиви као што је изразити, али закон теше живот, у великом свету, великој заједници, сами. Неопходно је почети од тога, да не можемо бити и постојати без другога. Тако северна пописа још укључује ширшији