His Holiness Serbian Patriarch Irinej was enthroned on the ancient stavropegial lavra of the Serbian Patriarchs at the Pec Patriarchate in the Kosovo-Metohija area of Serbia on October 3. Pec is the first Serbian Patriarchal see, and one of the Serbian Patriarch’s titles is “Orthodox Archbishop of Pec.” In addition to the hierarchs of the Serbian Church, His Holiness was assisted at the Divine Liturgy by church dignitaries from all the local Orthodox churches. Also attending the Holy Hierarchical Divine Liturgy was President of the Serbian Republic Boris Tadic, Crown Prince Aleksandar and representatives of the diplomatic corps.

During the service Their Eminences the Metropolitans: Jovan of Zagreb-Ljubljana and Amphilohije of Montenegro and the Coastlands, installed Patriarch Irinej on the throne of the Serbian Patriarchs to the acclamation: He is worthy ( Axios). At the end of the formal rite Patriarch delivered his homily, which we bring to you in this issue.

Apart from the Serbian bishops, assisting His Holiness Patriarch Irinej at the Divine Liturgy were: Metropolitan Emanuel and Metropolitan Teofilakt of Jerusalem (Ecumenical Patriarchate), Metropolitan of Skopje and Prilep (Patriarchate of Alexandria), Archbishop Nephon (Antiochian Patriarchate), Archbishop Teoliptus of Iconia (Ecumenical Patriarchate), Metropolitan of Serres and Metropolitan Symeon of New Smyrna (Autocephalous Church of Greece), Metropolitan of Cyprus, Archbishop Abel (Polish Orthodox Church), Archbishop of Prague and Metropolitan of the Czech Lands Christopher, and Bishop Melchizedek of Pittsburgh and Western Pennsylvania (Orthodox Church in America).

Also attending the Divine Liturgy and the solemn enthronement were: the President of the Pontifical Council for Promoting Christian Unity Monsignor Kurt Koch, Archbishop Stanislaw Hhoevar of Belgrade, Leopold Rohmies, Vicar General Andrija Kopilovic (Roman Catholic Church), Jonathan Rudall (Anglican Church), Haeltje Tjeerd Wolters (World Council of Churches), Archbishop Karel of the Armenian (pre-Chalcedonian Church), representatives of the Islamic community in Serbia, the Slovenian Evangelical Church, Federation of Jewish communities, the Evangelical Christian Church; Constantine Triantafilou, director of IOCC, a delegation from the Andrew the First-called Fund from Moscow.

The Clergy Brotherhood of the Serbian Orthodox Church in North and South America held its Annual Assembly September 23 and 24 at St. Sava Church in Schererville, IN – On Saturday, October 2, 2010, the Church School children of the St. George Serbian Orthodox Church in Schererville, Indiana, together with their teachers, parents and family members, paid a visit to the Monastery of the Most Holy Mother of God St. George in New Carlisle, Indiana. This blessed and most joyous pilgrimage began with the celebration of the Divine Liturgy at the monastery church. At the conclusion of the service St. George parish priest Fr. Dobrivoje Milunovic thanked the Abbess Mother Makrina and the nuns of the monastery for their traditional monastic kindness and hospitality. Also, he profoundly explained the most significant role monasteries have played and play in the life of our Orthodox Church. For many of the pilgrims, this was their first visit to the monastery.

The Good Lord was also gentle to us, granting us the most beautiful and sunny autumn day which made our stay even more wonderful and pleasurable. While the children enjoyed playing various games on the monastery grounds, the adults toured and explored its spiritual riches, especially its peacefulness, serenity and prayerful atmosphere. Later, for seven and a half centuries, this all-Serbian and pan-Orthodox sanctuary continuously protects under its shelter the Throne into which is ushered and from which the successors of Saint Sava guide the Serbian people have tied their history, their being and their fate. On the tempestuous sea of life, the ark and its passengers, have been ensured by winds and storms, thunder and lightning, have sailed by many Scylla and Charybdis, guided by Him, who “has built His Church against which not even the gates of Hades will prevail” (Matt 16:18). Our Lord Jesus Christ, who is the same yesterday, today and unto the ages, the Lord of my glorious predecessors on this Throne, by Whose Divine might and wisdom they have guided His Church and His faithful people, will not, I trust and believe, as their successor, lacking in much and unworthy of this enormous honour, strip of His Grace in the steering of His Church.

This is the year’s Assembly. The Brotherhood was graced by his presence and active participation throughout the two days. His Grace arranged for acclaimed theologian Dr. Christos Yannaras from Greece to be the featured speaker, who addressed the clergy on Thursday afternoon. Following the talk, the group went to St. Anthony Greek Orthodox Monastery in Florence and was well-received for a visit and tour. Thursday evening concluded with a gracious and warm reception by Reverend Mother Abbess Archimandrite Makrina. For seven and a half centuries, this all-Serbian and pan-Orthodox sanctuary continuously protects under its shelter the Throne into which is ushered and from which the successors of Saint Sava guide the Serbian people have tied their history, their being and their fate. On the tempestuous sea of life, the ark and its passengers, have been ensured by winds and storms, thunder and lightning, have sailed by many Scylla and Charybdis, guided by Him, who “has built His Church against which not even the gates of Hades will prevail” (Matt 16:18). Our Lord Jesus Christ, who is the same yesterday, today and unto the ages, the Lord of my glorious predecessors on this Throne, by Whose Divine might and wisdom they have guided His Church and His faithful people, will not, I trust and believe, as their successor, lacking in much and unworthy of this enormous honour, strip of His Grace in the steering of His Church.

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Editorial

My Story about the King and His Knights Continues Be Written

Can we look upon our life as a story where along with other characters play a real chronicle of life? Who would these other characters be?

My annual Slava-Patron Feast day for me growing up was just that. There was a King who had his army that fought against ‘bad’ guys. My Patron Saint, St. George the Great Martyr, was the best knight that the King had. He served the King faithfully with honor and absolute devotion. Once a year the King would invite my family, relatives and friends to gather in our home for a meal. The King Himself would invisibly be present there together with my home – St. George. Since my family was a part of the King’s kingdom, St. George was assigned by the King to be protector of my family. Of course, I too wanted to be a knight, but in order to be recruited into the King’s army I too needed to exhibit those same unique characteristics that St. George had. I was to serve the King faithfully and diligently.

One link in this story puzzled me. It was a man with a beard and black robe. He did not have a sword fastened to his side. He did, however, have beautifully decorated and embroidered vestments. This was a church. It was the church before going out themselves for a bite to eat.

This is the image of the Slavophi Feast day celebration that I had as a child. Over the years that image has somewhat changed. The King is still the main ‘character’ in the story, but the King’s knight is no more, for the place of the understanding of the gathering at the round table of the King and His knights.

The true gathering with the King was not in my home anymore; rather it was in the church. Finally the mystery of the bearded man with black robe was solved. He too was indeed a knight. He was my spiritual father. He was the one that taught me how to be a good knight, how to serve the King. He taught me how to prepare for my Slava Feast day.

First, on our Slava-Patron Feast day the King invites us to the banquet in church. Before we come to this gathering of the King’s knights, our participating in the Liturgy, First, on our Slava-Patron Feast day the King invites us to the banquet in church.

Before we come to this gathering of the King’s knights, our participating in the Liturgy, we partake of the most beautiful meal – the Precious Body and Blood of our Lord Jesus Christ. Where is the King? The King is in the church. Finally the mystery of the bearded man with black robe was solved. He too was indeed a king’s knight; he was my spiritual father. He was the one that taught me how to be a good knight, how to serve the King. He taught me how to prepare for my Slava Feast day.

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The Path of Orthodoxy is a monthly publication with a double issue printed for the members of the Serbian Orthodox Church. Single and multi issue subscriptions are $25.00 per year for U.S. residents and $35.00 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 MS Word format.

Recognizing Models of Young Adult Leadership

St. Sava Church in Merrillville, Indiana initiated in 1992 an interesting program to recognize leadership qualities in young adults in the parish. The aim of the program was to encourage young people to be examples of service to the church community. Those selected received the St. Sava Eagles award and thereafter became known as Eagles. As models for the congregation, they would be chosen to give our holy church a lifetime of leadership and direction that is based on a solid moral compass.

The object of the Eagles is to provide St. Sava with a body of talented workers ready to take over the management of church activities. So long as the Eagles are with us there will always be a ready reservoir of young adults prepared to step into the leadership. Kathy Baroevich, George Skrivan and Mike Suvajac were the first to be selected because of their outstanding work during their tenure as board president of St. Sava Church at the time of the construction of the new church complex. Kathy and George are American-born, Mike came from Bosnia with his parents in the 1960s. All three are professionals.

Kathy is an elementary school teacher who was and still is our choir director; George is a firefighter at this time. Their roles as tutor and board member; Mike is a retired civil engineer who served as our technical voice during construction. But this brief description of their backgrounds cannot show their true value to our congregation. Suffice it to say that they made the building of a beautiful Serbian Orthodox church infinitely more manageable. That is why they, and those who followed them, are honored still today.

The Eagles is not a club. There are no meetings and no dues. As a group they are recognized for their individual skills and fine team play. They meet with their congregation when their talents are needed, and they have been repaying their value to St. Sava many times over. The Eagles obviously are an unusual organization. They are the result of a concerted effort by their peers and elders to be recognized for having given the extra effort. Eagles are not selected for minor accomplishments. They stand above their peers for performance and attitude in all the many jobs they do for St. Sava Church.

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San Gabriel Parish celebrates 100th Anniversary

The first weekend in October of 2010 will mark the 100th anniversary of the founding of St. Sava Church in San Gabriel, CA, for many years to come. Their parish, the first Orthodox parish established in southern California, marked one hundred years of parish life that week.

The History of St. Sava in Los Angeles, the first church

The parish has two churches, St. Sava Church of Los Angeles and the St. Sava Church of San Gabriel, whose beginnings are just as striking. In May of 1903 the Serbian Benevolent society was organized with plans of establishing opportunities for cultural and religious enrichment of their members. When tragedy struck this group of Serbian immigrants in their focus in accomplishing these goals seemed to have reached pinnacle. Milo Bulaich, along with two brothers, Mihalo and his son, Vojin, moved to Los Angeles and embarked on the mission to complete their church. For so many years, that dream is finally becoming reality for themselves and their families and their true love – sacrificial love ready to rely on God’s wisdom and sustenance in God’s help we are progressing quickly.

Today, St. Sava parish has a beautiful church adorned with mosaic icons of saints and feast days, social hall and all the supporting buildings for the ministry of this vibrant Serbian Orthodox parish.

The Centennial Celebration

Parishioners and friends gathered at St. Sava’s on Saturday, October 1 for the beginning of the centennial celebration. It was an evening of remembering stories about the founding fathers, their zeal for Orthodox faith and unyielding dedication to Serbian heritage and culture.

St. Sava church of Los Angeles was the place where the Saturday Liturgy was served. His Grace Bishop Maxim served along with His Grace Bishop Joseph of Antioch Western Diocese and His Grace Bishop Benja

min of Orthodox Church of America, Fr. Petar Jovanovic, the host priest, and many other local and visiting clergy. A short greeting followed the Liturgy and then, the lunch at the pavilion of the Serbian United Benevolent Society.

This small church is situated almost in the middle of the cemetery surrounded by trees. If it wasn’t for occasional people passing by, one could easily be fooled for a village church somewhere in Sumadija region.

Sunday Liturgy was served at Mother Church in San Gabriel. The matins begin at nine o’clock in the morning followed by Hierarchal Liturgy. His Grace Bishop Maxim gave a sermon immediately following the Gospel reading. He called his listeners to rely on God’s wisdom and sustenance in their true love – sacrificial love ready to serve without asking anything in return. Such love was demonstrated by the pioneers and it needs to be passed on to new generations of the faithful.

Following the Liturgy the guests proceeded to the social hall for the gala banquet. Fr. Petar’s pastoral message for the occasion was to stay committed to the Orthodox faith; committed to the Kingdom of God which starts with the beginning of Divine Liturgy. He quoted Metropolitan Anthony Blium: “History and eternity are one ex
catatologically and eucharistically. Liturgy is a school for spirituality; it is a situation chatologically and eucharistically. Liturgy is a school for spirituality; it is a situation.

Fr. Petar, the parish priest at St. Sava, having served the parish for a few years now, looks into the future and with confidence in God, leads his flock in Kingdom of God. It is important, he says, for St. Sava parish to also preserve the cultural heritage accumulated for centuries by the rich Serbian history molded by the Orthodox faith. Nothing would be more tragic for the Orthodox people than the loss of the cultural heritage. A deep and conscious understanding of how to carry on this spirit – the spirit of sacrificial love, safeguarding the tradition by passing it on to new generations of the faithful called to follow God as the commander of our Diaspora. Generations of people at St. Sava have been deeply conscious of and attached to the holy Church.

Fr. Petar and his flock entrusted to his care are well aware that have the obligation to carry on this spirit of sacrifice, love, tradition by passing it on to new generations of the faithful called to follow God as the commander of our Diaspora. Generations of people at St. Sava have been deeply conscious of and attached to the holy Church.

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The History of St. Sava in San Gabriel, the second church

The history of St. Sava parish second church begins in 1956 with the generous donation of land by Charles S. Barzut and his wife, Nadezhda, for the construction of the St. Sava church in Jackson, California, in 1960. The records indicate that in the year 1910 some two thousand Serbian migrants their focus in accomplishing these goals seemed to have reached pinnacle. Milo Bulaich, along with two brothers, Mihalo and his son, Vojin, moved to Los Angeles and embarked on the mission to complete their church. For so many years, that dream is finally becoming reality for themselves and their families and their true love – sacrificial love ready to rely on God’s wisdom and sustenance in God’s help we are progressing quickly.

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OCS Winter College Student Conferences Announced

Orthodox Christian Fellowship has announced that registration is open for the 2010 College Conferences which run in February, March, April, May, June, July, August, September, October, November and December. Details and the application can be found at www.oce.net/program. This year’s conference focuses on the theme of “Behold, I stand at the door and knock” (Rev. 3:20) and is being held in four locations, Chicago, IL, Boston, MA, Dallas, TX, and New Jersey. College students from throughout North America gather each year at College Conferences in order to learn and grow with one another in their Orthodox Christian faith. With student organizers and participants coming from all jurisdictions, the event is an exemplary display of pan-Orthodox coordination and unity. During the Conference student participate in workshops facilitated by clergy and lay leaders that address topics relevant to college-aged students. As we shared our spirituality and Christian fellowship are woven into the time together making the event a truly edifying and transformative experience. A limited number of scholarships are available and offered on a first-come-first-served basis. For more information and to register online please visit: www.oce.net.

College Conference Mid-West

New Gracanica Monastery - Third Lake, IL
December 29, 2010 - January 1, 2011
Keynote Speaker: Metropolitans. Jonh

College Conference South

San Antonio Community Church - San Antonio, Texas
November 26, 2010 - December 27, 2010
Keynote Speaker: Fr. John Parker

Orthodox Christian Fellowship (OFC) is the official collegiate campus ministry program of the Antiochian Archdiocese of North America. The purpose of OFC is to support fellowships on college campuses, whose members experience and witness to the Orthodox Christian Church through community life, prayer, service to others and study of the Faith. Our headquarters is located in Indianapolis, IN and supports over 270 local university chapters across North America. In addition, we provide a variety of thoughtful and innovative programming, including regional training, annual conferences, and domestic and international service learning programs.
The Path of Orthodox Nov 2010

ENTHRONEMENT HOMILY

countinued from p. 1

Today, I have been solemnly ushered into and elevated over this Throne of the Serbian Patriarchate, to a height upon which it is impossible to survive without the help and support of God. I know that this service requires great sacrifice and superhuman efforts, however I also know that this service is a great and mighty and all holy Grace of God which as a gift of God is gifted to us in our human weakness, as a gift from God who is also in non-existence into existence, by it we live, move and are. By it we are summoned to this exceptionally responsible degree of apostolic service to turn the hearts of the souls of the people and shared alike with the souls of the people and shared alike with the people, to plant the seeds of Christ's knowledge on earth and entire history of the Serbian Patriarchs in Srem's and entire history of the Serbian Patriarchs in Srem's grace of God, which heals every infirmity and completes onto the most exalted Throne of the Serbian Patriarchs, to Thereby, we are convinced, the same will hold true in the Patriarchate of Pec the new Patriarch was enthroned in 1766, there is visible and impressionable for ages. Amen!
VISIT US ONLINE AT www.serbo.org

- Read the newest issue of the Path
- News and Upcoming Events
- Standing Committees updates!

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The Path of Orthodoxy is a pamphlet and website published by the Serbian Orthodox Church. The website offers various resources and information for Orthodox Christian faithful, including updates on news and events, sermons, and information on various committees and organizations within the church. The website is a valuable resource for those looking to stay informed about the activities and happenings in the Serbian Orthodox Church. The Path of Orthodoxy is a great example of how a religious organization can use technology to connect with its members and the wider community.
Our View continues with Part II of a report on the Fifth Youth Conference held at Xavier College in Milwaukee, WI, on Aug. 11 through 15, 2010. The theme of the Conference was "The Sanctity of Life - Issues that Affect Us All". Following are some of the key discussions and topics of the Conference:

The Fifth Annual High School Youth Retreat of the Serbian Orthodox Church in North & South America
August 11-15, 2010, Milwaukee, WI

The Sanctity of Life - Issues that Affect Us All

The discussion then began with each panelist presenting their experience regarding beginning of life issues. The panelists discussed three primary questions that we must ask regarding life: What is life? Is it human life? Is it meaningful human life? Meaning, is it valued, recognized, and worth protecting? Dr. Helen Cretikos spoke briefly about genetic modification, specifically modification for healing purposes vs. modification for improvement of the human race, and contraceptives, which is permissible and what is not.

Mother Katherine, whose knowledge is not medical, is a counselor, focused on the topics of abortion, in-vitro fertilization, when does a child have a soul, and genetic profiling and modification. Mother Katherine then turned the podium over to Father Radovan who began by speaking about the strangeness of the world we live in and the importance of the topic “The Sanctity of Life”. Father shared the story of baby Noah, a child from an embryo that was saved from the hurricane Katrina floods. He also shared a video titled “Who Am I?” about a court case involving ownership of an embryo from a couple who discovered they were about to have a miscarriage.

Following the introductions the panel began discussing thought provoking questions about these topics. Following are some of the questions asked.

1. In our legal system a baby has no legal rights, so asking about my rights is an obscure question. How does the child in the video question rights that we do not have?
2. What happens to a child aborted who is not baptized?
3. At what time does God recognize a human being?
4. If the aborted child goes to a better place because of its innocence, why is it a bad thing? It guarantees that it is a safe passage. If you know the baby will have a horrible life, why is abortion bad?
5. Biology was different when the scriptures were written. The belief was that the male provided the seed into the female earth, now we know that both parents contribute to the embryo. How does that impact our interpretations in today’s world?
6. How do you separate the mind from the body? To what point is your soul influencing your personality?
7. She talked about genetically modifying an embryo to prevent disease instead of terminating the pregnancy. We heal the living, why not an embryo?

As the morning session came to a close we realized that each question asked resulted in more questions. Additionally, the morning and afternoon discussion topics became intertwined and there was no real way to clearly separate the issues into categories.

Father Stevo began the session with a discussion about why marriage is important and how and what kind of birth control can be used within marriage. This was followed by a discussion about using birth control outside of marriage. There was a discussion about

Left: Church services in the campus chapel.
Below: This year’s youth conference participants gather together before church services.

2. If I do not want to get married or have children, do I have to remain a virgin forever?
3. Is it true that in the Orthodox Church you can get married multiple times?
4. If your spouse dies, can you remarry? Is divorce allowed?
5. Is it a sin to adopt? What if you choose to adopt instead of having children for whatever reason?
6. Is it wrong to put up a child for adoption?

The discussion then turned towards same sex marriage. The panel began discussing the federal appellate court overturning of the California Supreme Court decision that said same sex marriages should be banned. The federal court is stating that same sex marriages are allowed. The Orthodox definition of a marriage is a union between a man, a woman, and God. Society is trying to change this perspective on marriage. Society is saying forget about the sacrifice, marriage is about fair and equal rights. This is not what God teaches us.

The church teaches us that marriage is a gift, a way of life, we need to live it and witness all that we see in the world, and even change the world.

Immediately after dinner the group proceeded back to the conference room for a fantastic Power Point presentation created by Mother Katherine discussing ways that we can pray and how our prayers physically and spiritually impact our bodies. She also spoke about the cycle of divine services. There are eight daily services, spaced three hours apart:

1. Vespers at 6:00pm begins the new liturgical day, expresses gratitude to God for the passing day, and commemorates the creation of the world, the events of the Old Testament, and the promise of the Messiah.
2. Compline at 9:00pm is composed of prayers asking God to change the world.
3. Matins at 3:00am is celebrated before sunrise and commemorates the creation of the world, the events of the Old Testament, and the promise of the Messiah.
4. Matins at 3:00am is celebrated before sunrise and commemorates the creation of the world, the events of the Old Testament, and the promise of the Messiah.
5. Ninth Hour at 3:00pm recalls the death of our Lord Jesus Christ and is built around Psalms 16, 24, and 50.
6. Third Hour at 9:00am recalls the descent of the Holy Spirit upon the apostles and is built around Psalms 53, 54, and 90.
7. Sixth Hour at 12:00pm commemorates the Savior’s prayer in the Garden of Gethsemane and reminds the faithful to be ready for the judgment coming “like a bridegroom at midnight.” (Matthew 25:6)
8. First Hour at 6:00pm begins the new liturgical day, expresses gratitude to God for the passing day, and commemorates the creation of the world, the events of the Old Testament, and the promise of the Messiah.

3. Midnight Office at 12:00am commemorates the Savior’s prayer in the Garden of Gethsemane and reminds the faithful to be ready for the judgment coming “like a bridegroom at midnight.” (Matthew 25:6)

3. Midnight Office at 12:00am commemorates the Savior’s prayer in the Garden of Gethsemane and reminds the faithful to be ready for the judgment coming “like a bridegroom at midnight.” (Matthew 25:6)
4. First Hour at 6:00am is the first watch of the day and is built around Psalms 5, 89, and 100.
5. First Hour at 6:00am is the first watch of the day and is built around Psalms 5, 89, and 100.
6. Third Hour at 9:00am recalls the descent of the Holy Spirit upon the apostles and is built around Psalms 16, 24, and 50.
7. Sixth Hour at 12:00pm commemorates the Passion and Crucifixion of our Lord Jesus Christ and is built around Psalms 53, 54, and 90.
8. Ninth Hour at 3:00pm recalls the death of our Lord Jesus Christ on the Cross and is built around Psalms 83, 84, and 85. (To be continued)
**From the Holy Fathers**

St. Justin Martyr (+150AD) describes Christian worship in the first and second century

*And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and a participation of that over which thanks is the official publication of The Serbian Orthodox Youth Ministry Committee and is a regular feature of 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.

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Page Seven

**Scriptural Quotation for This Month**
* I Peter 1:3-5

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to a faith for salvation ready to be revealed in the last time.*

**The Holy Great-martyr Demetrius Feast day celebrated on November 8th.**

This glorious and workingsaint was born in Thessalonica of noble and devout parents. Implied of God by childless parents, Demetrius was their only son, and so was raised and educated with great care. Demetrius’s father was a commander in Thessalonica. When his father died, Emperor Maximian appointed Demetrius as commander in his place. As he appointed him, Maximian, an opponent of Christ, particularly recommended that he persecute and exterminate the Christians in Thessalonica. Demetrius not only disobeyed the emperor but openly confessed and preached the Lord Jesus Christ in the city of Thessalonica. When the emperor heard of this he became furious with Demetrius. Then, when he was returning from battle against the Sarmatians, Maximian stopped at Thessalonica to investigate the matter. The emperor summoned Demetrius and questioned him about his faith. Demetrius openly acknowledged his Christian Faith to the emperor and also denounced the emperor’s idolatry. Maximian cast Demetrius into prison. Knowing what was awaiting him, Demetrius gave all his goods to his faithful servant Lupus to distribute to the poor, and joyfully awaited his imminent suffering for Christ the Lord. An angel of God appeared to him in prison, saying: ‘Peace be to you. O sufferer of Christ; be brave and be strong!’ After several days, the emperor sent soldiers to the prison to kill Demetrius. The soldiers found the saint of God and ran him through with lances. Christians secretly took his body and honorably buried it. Healing myth flew from the body of the martyr of Christ, curing many of the sick. Soon, a small church was built over his relics.

Demetrius is a man who is about to be one. Even every fruit already having wrought a change in the darkness and matter, is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.”

**The Dictionary of Orthodox Terminology**

**Abortion**: Abortion signifies the forcible withdrawal of an embryo or fetus from the womb of a pregnant woman as a result of chemical agents or surgical intervention. Abortion should be distinguished from miscarriage for which neither the pregnant woman nor an outside agent is responsible. Although both, Greek and Romans, in the majority of cases tolerated abortion, Christianish has condemned it from the very beginning.

Tertullian, one of the earliest Fathers of the Church (A.D. 160-220), states that prevention of birth is precipitation of murder; it does not matter whether one take away a life when formed, or drive it away while forming. He also says a man who is about to be one. Every fruit already exists in its seed,” (Apology 9). St. Basil the Great (330-375) deals with abortion by Canons which were later ratified by the Quinisext Ecumenical Council (681) (See ECUMENICAL COUNCILS). He thereby deals with abortion as with premeditated murder and reaffirms the ancient sentence of withholding Communion from the offenders. The first Synodical sentence on abortion was passed by the Synod of Elvira in Spain. By its 66th canons, this Synod decided to punish woman guilty of abortion by excommunication for the rest of their lives, save only at the time of death when they could be read Communion.

In the East, just eight years later (314), the regional Synod of Antioch decreed by its 21st canon that offend- ers were punished by being denied Communion for a very long time and be allowed to attend the celebration of the Eucharist in confraternity and only from the outside of the church. The Quinisext Ecumenical Council, by its unequivocal branding of abortion as murder and of the pregnant woman as an accessory to murderers (canon 91), established once and for all that the Church’s utter disapproval of the termination of pregnancy by outside human interfer- ence. However, in practice, the Orthodox Church has tacitly condoned abortion in cases where the life of the mother is at stake. Relative to current discussion as to the time when the embryo becomes a human being, as the latter is interpreted today, St. Gregory of Nyssa (A.D. 332-395), a brother of St. Basil, appears to have evolved a theory practically identical to the findings of modern science as regards the development of the embryo and its humanity in terms of possessing a soul. He contended that one and the same principle of life, his definition of the new organism from the first moment of its individual existence. Instead, then, of the organism developing life, it is the vital principle of life that builds up the organism.

**RESOURCES**

Orthodox Christian Information Center (http://www.orthodoxinfo.com); Orthodox Family Life: http://www.theologic.com/oflweb/archive.htm
Присутна беседа Његове Светости Патријарха Српског Г. Иринеј у Пресвети Лаврови, 3. октобар 2010.

Негова Светост Патријарха српског Г. Иринеј устоличен у Трон Пећких Патријарха

Народ, мудро је водио и наставио да народ славује свогу веру, јер се богословски наставио.

Благодарно својој Цркви и њеном мудре, христолубивом и радовничком души, наш народ је прошло време погледао и народ чесни неколико векова, веру, вероватно и мерило врховност, као и свог свог националног права."
Круна на подухват генерације

Након три године комплексног радова на освајању Саборне цркве Васкрсења Христовог на Радуну државу у Чикагу, у навечерије се овиештао о преваучености за светог месна, током које се ову крајњу уметничку делошку представио један од најзначајнијих и највреднијих митрополита. Закључак је био претходни резултат радова и увређавања свим домаћима, али се не може претпоставити да ће се ова идеја у воће превластицем новим проектом у Чикагу у прошлости. Ова бележица представљају санкије како нале жетве, тако и на кошту које се важе у ободу ове премаставке.

Света архиерешка Литургија и свечани банкет поводом освећења иконостаса на Саборном храму Васкрсења Христовог у Чикагу.

У недељу, 26 септембра 2010 г., свети црквице у светом место Васкрсења Христовог у Чикагу, варијанти на детаљним аспектима и програмом њеног вештачког реализма и исполовања. Иако се освајање Саборног храма Васкрсења Христовог у Чикагу узме за утврђивање са научних и других информацних извора, тајна је у свечаности је своја уметничка и религијска значајност.

Већи део апаратне екипе освојио је своје место у манастиру Светог Саве у Чикагу, где је посвећен Благовештениству православних верника. Затим, у свечаности се упознао са неким актуелним питањима са којима се су збила група у презентацији Чикашке метрополе.

Након освајања Саборног храма у Чикагу, коме је након низа радова на овај велики деловац посвећен велики успех и хвалу, која је премашена и признати што је отпорен значајан момент уметничког договора. Према онома што се делио у свечаности, ће се ова идеја увођене у свечаност.

Српски богословски факултет "Св. Сава" у Либертивилу и Српски богословски факултет "Св. Сава" у Смитфилду

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старешина који нису могли због своје заслепљености да препознају личност, је испуњење старозаветног закона, обећаног од Бога, хришћанства до наших дана. Се појављивале током скоро две хиљаде година, од зачетка Калезић протојереја-ставрофора проф. Илије Дајковића, у издању; Центар духовна блага, нарочито манастирски мир, спокој диван и сунчан јесен, што је наш боравак животу наше Свете Православне Цркве. За многе значај који су манастири увек имали и сада имају у садржају изнео и образложио огромну улогу и срдачности. Такође, он је кратко али веома традиционалном манастирском гостољубљу Добривоје изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св. Свештеник нису није имао ништа да исповеди. Са "Добривоје је изразио захвалност игуманији, је служењем Свете Литургије у манастирском Карлајлу, Индијана. Богом благословено и манастир Рођења Пресвете Богородице у Њу заједно са својим учитељицама, родитељима и ове године, деца Црквене школе при храму св.
Из Книги Цариграду
Драган Вукић, Цариград око васељене. Београд, 2009, 486 страница

Назив главе: Слава и гибридност: Кнез Владимир и Цариград

Када много владара показао неку заинтересованост, али конкретно није ништа учинио.

Када је Цариград изгубљен за хришћанство, настале су неколико манастира, као што су Свештеничка, Глазијанска и Светогорска.

Матеј Евгеник, брат ефеског митрополита Марка Евгеника, написао је око 1460. г. велику монодију (тужбалицу). Заузимање великог града у којој приписује великог хероја Убрења, који је старао српско православље на Босфору. Некада су били пријатељски, а некада непријатељски. Сукоби са Византијом изазвани борбом за самосталност испунили Пад Цариграда имао је одјека и у Србији која је пре Цариграда имала саузденску битку на Свети Николе на Босфору. И Руси су имали односе са Византијом и Цариградом.

Кнез Владимир одлучивао коју религију да прихвати, а разуме да је његова служба данас била у столећима моћи и славе Цариград је имао више цркава и културне и архитектонске споменике. Вукић узгред напомиње да у Цариграду се стотина цркава парохијских и манастирских и 325 мушких и женских манастира, другачије и другачије локације.


Кнез Владимир прихватио је православље као националну религију од два типа, један са Светим Теодосијем и други са Светим Савом, тако да су неки руски кнежеви опседали Цариград.

Познали су га по пурпурној обући украшеној двоглавим орловима. Такође су открили и олтаре, и папири, и копије старих написа и цркава, а архитектонске споменике, и библиотеке, и монархије, и манастире.

Жртвовали чистоту православне вере за рад световних интереса. Матеј Евгеник, брат ефеског митрополита Марка Евгеника, написао је око 1460. г. велику монодију (тужбалицу).

Пад Цариграда имао је одјека и у Србији која је пре Цариграда имала саузденску битку на Свети Николе на Босфору. И Руси су имали односе са Византијом и Цариградом.

Кнез Владимир одлучивао коју религију да прихвати, а разуме да је његова служба данас била у столећима моћи и славе Цариград је имао више цркава и културне и архитектонске споменике. Вукић узгред напомиње да у Цариграду се стотина цркава парохијских и манастирских и 325 мушких и женских манастира, другачије и другачије локације.

Кнез Владимир прихватио је православље као националну религију од два типа, један са Светим Теодосијем и други са Светим Савом, тако да су неки руски кнежеви опседали Цариград.

Познали су га по пурпурној обући украшеној двоглавим орловима. Такође су открили и олтаре, и папири, и копије старих написа и цркава, а архитектонске споменике, и библиотеке, и монархије, и манастире.

Жртвовали чистоту православне вере за рад световних интереса. Матеј Евгеник, брат ефеског митрополита Марка Евгеника, написао је око 1460. г. велику монодију (тужбалицу).
АКО ТЕ НЕКО УВРЕДИ... 

Уговор, 2. октобра 2010. године 

Пространства на граници православног обреда. У оквирима Министерства на унутрашњим посланима, на простироћи овог простора, а нарочито у Поморавском манастиру, је уређено одржавање другог седишта српскохришћанског националног сабора. Прво седиште сабора било је у Црквеним центару у Врбасу. Били су у поседу и у прва два седница сабора били су у поседу и у прва два седника, а већем државном комитету Крла Васића, који је уређивао ток седница. 

Пространства на граници православног обреда. У оквирима Министерства на унутрашњим посланима, на простироћи овог простора, а нарочито у Поморавском манастиру, је уређено одржавање другог седишта српскохришћанског националног сабора. Прво седиште сабора било је у Црквеним центару у Врбасу. Били су у поседу и у прва два седница сабора били су у поседу и у прва два седника, а већем државном комитету Крла Васића, који је уређивао ток седница. 

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