Myrrh Streaming Hawaiian Icon Visits Churches

The Myrrh Streaming Iveron Icon of the Mother of God of Honolulu, Hawaii undertook a visitation to numerous Orthodox Churches in Eastern Canada September 16-October 24. The icon visited churches in Pennsylvania, Ohio, West Virginia, New York, New Jersey, Connecticut, Maryland and Washington DC, including a number of Serbian Orthodox Churches.

This icon is a paper copy mounted on wood of the Montreal Myrrh Streaming Icon of the Mother of God. The icon was a gift to Reader Nectarios and his wife from their parish priest in Honolulu. In 2007 they began the annual pilgrimage “Serbian Mothers Against Hunger” has raised over a million dollars. The collected funds have always reached the most needy, especially refugees, children and orphans. Besides their acts of charity, the four Circles of Serbian Sisters of Northwest Indiana have made a great contribution to strengthening the unity of the Serbian Orthodox Church in the Midwest by spreading love, peace and harmony. In this endeavor they were always strongly assisted by their spiritual fathers, the parish priests. Gathered for this occasion in addition to Bishop Longin were Fr. Marko Malec and Fr. Aleksandar Savic, recently elevated Protomacnik and Protobishop Milanovic. The banquet was attended by Protopresbyter-Slavophors Lazar Kostur and Bogdan Zajic, the dean of the Duluth deanery, and the diocecon Deacon Nikolaj Kostur.

The guests were first welcomed by brother Ray Vukas, president of the Congregation Executive Board of the host parish. Additionally, the gathering was addressed by Bishop Mitrophan, of Cleveland, and Bishop Longin. Although Bishop Longin was in Boston, he conveyed the appreciation of Bishop Theodosius, the clergy and faithful people of Kosovo and Metohija to all present for their Christian concern and brotherly love. Bearing in mind the growing number of Serbian mothers in the homeland who are experiencing great difficulty supporting their children, Protobishop Mitrofan invited the sisters and mothers in the United States to continue their humanitarian work. He compared their strong faith, humility and persistence with the Canaanite woman, whose gospel was read that day at the Divine Liturgy.

As is customary, the final greeting was given by Bishop Longin. Although he was unable to personally be present for the event, the Bishop voiced his thoughts about our Serbian Orthodox Church and our people. His Grace called on the sisters to continue in the same spirit, and for faithful people to keep and protect the unity as the greatest and most precious gift.

Prota Dragoljub Filipovic welcomed the Myrrh Streaming Hawaiian Iveron Icon at St. George Church in Canton, Ohio October 6.

Four Circles of Serbian Sisters Humanitarian Banquet

“The noblest of podvigs: Sister Irine, a doctor by profession, visits the elderly and infirm throughout Kosovo and Metohija. For ten years a nun from Gracanica Monastery has been helping in isolated enclaves and villages.”

Story on page 4.

Bishop Mitrophan Makes Pilgrimage to Romania

His Grace Bishop Mitrophan took part in the annual pilgrimage to the holy relics of our Venerable Mother St. Paraskeva-St. Petka in Jassy, Romania on October 16, 2011. The service was officiated by His Eminence Theophan, Metropolitan of Moldavia and Bukovina, with the concelebration of His Grace Mitrophan, Bishop of Eastern America for the Serbian Orthodox Church and His Grace Timothy of Romanian Orthodox Episcopate of Spain and Portugal. Bishop Mitrophan gave the homily at the event in Romanian. In six days some 200,000 pilgrims venerated the holy relics, St. Petka is greatly venerated among the Orthodox peoples of the Balkans, and many Circles of Serbian Sisters bear her name as their heavenly patron.
Editors' Notes

What do you want to be when you grow up? Kids, or at least young boys, used to answer that fateful question with policeman, fireman, doctor. Can't they be satisfied with such things as you have. For He Himself said, 'I will never leave you nor forsake you'” (Heb. 13:5). Of course, the old age teaching is that the church is not run as a business. It's run by Christ through the bishops and clergy. For He Himself says, “I will never leave you nor forsake you” (Heb. 13:5). Of course, there's a big difference between the two. Namely, business operates to make a profit while churches don't. A church is a business, or administrative side to how the church is run. There are bills to pay, salaries to issue and just a general rendering unto Caesar his due. Over the years our church halls have actually assumed responsibility for this business end of parish life. The implied perception was that a proverbial separation existed between church and state, or in this case, the priest is in charge of the altar and the board of the hall. Business is business, after all. But in the end, it comes down to this very reality: who's in charge? Let's not forget that businesses are not run like a democracy but a dictatorship. While many meetings may be held the boss is the one who ultimately renders decisions. Subsequently, if you find it very disheartening when it is said and unfortunately it can be heard from different communities) that despite episcopal directives the church hall is run and used like a place of business to raise funds for the church and it shall operate during times of fasting or not, regardless of whether it is deemed fitting or not. Herein lies the problem: do we consider the bishop to be the boss? Unless we do, we're promoting and creating such a chaotic atmosphere in which the organizational and hierarchical structure of a business simply has no place. Typically, this is how companies go out of business. For you, the word business comes from the word bounty. In worldly terms, therefore, the church can most certainly be called a business. What are we to busy ourselves with, however, is the spreading of God's word, which is always achieved most effectively through our deeds more so than just our words. Moreover, the word busy comes from the “state of being in anxiety”. Our Lord advised Martha that she was “worried and troubled about many things. But one thing is needful” (Luke 10:41-42). Certainly we all are called to commit ourselves and labor for the needs of the church. But not in a business fashion in which our security comes from knowing we have plenty of funds. Rather, we are to “be content with such things as you have. For He Himself says, “I will never leave you nor forsake you.” (Heb. 13:5).

Polamalu’s “Tackle Poverty” with FOCUS North America

Troy and Theodora Polamalu, faithful Orthodox Christians, have joined FOCUS North America to “tackle poverty.” The Troy and Theodora Polamalu Tackle Poverty campaign, which runs from Sept. 26, 2011 to Feb. 5, 2012, hopes to inspire 10,000 people to take action and help those in need. The campaign kicked off to a solid number effort to reach 10,000 now let’s go further,” Troy Polamalu said. “Together we can tackle poverty!”

How’s it works: Visit TacklePoverty.org to learn about the many ways FOCUS NA is working to help the poor nationwide. Watch Troy and Theodora’s video messages, make a donation, and put together a team of friends to tackle poverty. Tacklers will win cool prizes while creating much needed awareness about the plight of the working poor. Get 25 friends to donate and win a Tackle Poverty T-shirt. Inspire 43 friends to donate and get a signed Polamalu jersey (#43) and have your name put in the drawing to win Steelers home game tickets! You can also text: “Troy” to 52000 to make a $10 donation.

You can see the Tackle Poverty campaign on Troy’s Facebook and Twitter sites. Check in with Troy each week as he reminds fans of the importance of this worthwhile effort to help the poor. With over 1.8 Million Facebook fans and 275,000 Twitter followers, the response could make a huge difference in the lives of working poor individuals!

“Tacklers can give people a fresh start and help those in need. Tacklers can make a difference,” Troy Polamalu said. “This campaign has touched my heart and I can’t wait to see what we can achieve together.”

On October 6, Troy and Theodora Polamalu will wear a Pink Ribbon Sash to empower and encourage people. The event will take place at the St. George Antiochian Church in Pittsburgh to promote breast cancer awareness.

Using our God-given Talents

The Parable of the Talents, read at the Divine Liturgy on the 6th Sunday after Pentecost, discusses our Stewardship of Time, Talents and Treasures. It can never be reflected upon too often. St. Gregory the Great says,... “This gospel would have us consider that those of us who receive more gifts than others in this world will be judged more strictly by it’s Creator. For according as the gifts increase, the account demanded will be more exacting; therefore a man should be more humble and use his gift more diligently in God’s service.” He also says, “It will be given to him who already has and he shall abound, for everyone who has the gift of charity receives other gifts besides. But he who has not the gift of charity will lose even those gifts which he seemed to have. So it is necessary, therefore, that charity should be the motive of all your actions - no idler is completely deprived of talent, one receives the gift of intelligence, another receives worldly wealth and another, the craft with which he earns his livelihood.”

This reflection summarizes the fact that we are all different but created in the image of God - we all have different Talents, but are expected by God to use them – we all have very different ways that we can contribute to our parish but it is nec-

http://www.orthodoxhawaii.org/icons.html

Myrrh Streaming Hawaiian Icon Visits Churches

continued from p. 1

Holy Synod of the Russian Orthodox Church Abroad officially recognized the miracle and approved the icon for particular veneration by the faithful. Since then, the icon has been taken to many, many churches throughout the United States and Canada by its caretaker, Reader Nectarios, and has been veneration by thousands of the faithful.

Many miraculous healings have also been attributed to the presence of the icon, including cures of blindness, diabetes, cancer, kidney failure and demonic possession.

The full story of the icon is available at: www.orthodoxhawaii.org/icons.html
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THE PATH OF ORTHODOXY
PAGE THREE

A Nun Who Prays, Heals and Comforts – Philanthropy

[By D. Zecevic (Vesnjenje Novosti), October 18, 2011]

At the doorsteps of the dilapidated or just-built homes of those who have returned, in villages hardly anyone ever stops to visit, the nun Irene eagerly meets each week with the few Serbs remaining throughout Kosovo and Metohija. Irene Petrovic, a doctor by profession and a nun at the Gracanica Monastery, has been visiting and treating the elderly and sick for the past ten years, as well as those who have returned to the isolated enclaves and villages of Metohija. “Ten years ago, when, after the arrival of international forces, our monastery became the center for medical care, I realized that the lack of freedom of movement of refugees at Kobe camp opened the way for thousands of non-Albanians to prevent them from entering the camps. This is why each week I visit the nun Irene eagerly meets each week with the few Serbs remaining throughout Kosovo and Metohija.”

Sister Irene, a nun from Gracanica Monastery and a medical doctor, visits the isolated sick and elderly Serbs in Kobe Camp and Metohija, bringing medical and spiritual comfort. Where no one has gone before “During the first years after establishing the medical organization, I went to Serb communities where no Serb had previously gone. My colleagues, when they would go with me, and I were accompanied by UNMIK police from Pristina, while in the past few years I have gone without escorts. I’ve continued to visit them,” she says. “I would bring them medicine which I somehow acquired through donations, which mostly came from Greece but have now stopped...” And medicines are necessary for seventy-year-old Momirka Simic, a returnee from the village of Novak near Prizren. She says Sister Irene keeps her and her neighbors alive.

“We are sick, old and alone. We have no one to talk to. Each time Sister Irene visits she examines us and brings us medicine, but we also have a good talk. She comforts us. She cheers us up. Sometimes she brings food. If it wasn’t for her I don’t know who would come to our door.”

All those in the twenty-some villages where Serbs have returned in Metohija, in Fosk and Klinja counties, and also in Kosovo, still many patients treated by our organization. It is mostly the elderly who, due either to weakness or to poor financial conditions, are unable to visit doctors regularly, says Sister Irene.

In Memoriam: Milan Puskar

Milan “Mike” Puskar, co-founder, former chairman and CEO of Mylan Inc., and noted Morgantown, W.Va., philanthropist, died Friday, October 7, 2011, at his home in Morgantown, W.V. Mr. Puskar fought a courageous battle against cancer. He was 77 years old. Born in Vintondale, Pa., on September 8, 1934, Mr. Puskar was the son of the late Dusan and Dorothy Puskar. He attended Youngstown State University and served in the U.S. Army. In 1961, he co-founded Mylan Pharmaceuticals and shepherded this enterprise to become a premier manufacturer of high-quality, affordable medicine based on his philosophy of “Do it right... or don’t do it at all.” The company became under his guidance the world’s third largest manufacturer of generic medications and a Fortune 500 company.

Mr. Puskar was a strong supporter of local businesses and had a genuine commitment for the betterment of the people of Morgantown and the state of West Virginia. Mike Puskar believed in giving back. He used his success for the spread of philanthropic deeds throughout West Virginia. University, especially in sending large quantities of pharmaceuticals and medical supplies to the region. Mike Puskar was very proud of his Serbian heritage. In announcing a $25 million gift from West Virginia University, the University’s magazine began its article with, “Morgantown entrepreneur and philanthropist Milan "Mike" Puskar, simply credits his parents, Serbian immigrants, with teaching him the spirit of philanthropy. Little did West Virginia University know the impact of this gift.

His philanthropy extended not only to WVU and the Morgantown area, but touched lives and organizations all over the world. He generously donated to his home parish of St. George Serbian Orthodox Church in Hermitage, Pa., where his family remains active, and served as aFast at the new temple’s consecration there in 1987. He donated to other area Serbian Orthodox parishes, including the neighboring St. George Church of Carmichaels, Pa., and often attended Serbian picnics and other events. He served as a sponsor and mentor for a number of Serbian-Americans both at Mylan and in other ways.

During the Yugoslav civil wars of the 1990’s he worked closely with the relief efforts of the Serbian Or thodox Church, especially in sending large quantities of pharmaceuticals and medical supplies to the region. Mr. Puskar is survived by a daughter Johanna and a grandson; three sisters, Mrs. Ruby Carroll of Boardman, Ohio, Mrs. Betty (Robert) Kosalvnich of Green ville, Pa., and Mrs. Kosella “Honey” (Brant) Vuich of Hermitage. Pa.; as well as many nieces, nephews, and godchildren.

Mr. Puskar was preceded in death by his parents, Mr. and Mrs. Dusan and Dorothy Puskar; his sister and brother-in-law, Mary and James Morrison; brother-in-law, John Carroll; and an infant brother, Steven Puskar.

Funeral services were held on October 13 with the Rev. Dr. Rodney Torbic of St. George Serbian Orthodox Church of Carmichaels, Pa. officiating. A dacha for the many family members and friends who attended followed.

May God receive the soul of His departed servant Milan into His heavenly Kingdom, and make his memory to be eternal!
These brief Lives are traditionally included in the introductory sections of the liturgical Gospels of the Orthodox Church in Greek and Church Slavonic. St. Sophronius I was Patriarch of Jerusalem (634-638; feast day March 11) and as such was responsible not only for the translation of the Old Testament Scriptures, either himself or in the presence of John that he was the author of this book, but also for the preparation of the text of the Old Testament to my Gospel” (Rom. 2:16, etc.), it is clear that he means Luke, a physician of Antioch, was not unacquainted to his Gospel. The New Testament contains references to Luke’s travels and his possible ministry in Asia Minor, as well as his imprisonment in Rome. Luke’s Gospel is characterized by its comprehensive coverage of the life and teachings of Jesus, as well as its emphasis on the early Christian community’s life and growth. Luke was not a first-hand eyewitness of Jesus’ life, but rather a physician and a writer who compiled his Gospel from a variety of sources, including oral traditions and written documents. Luke’s Gospel is known for its detailed stories and parables, as well as its emphasis on the importance of faith and love. It is the third Gospel in the New Testament and is believed to be the work of a certain John the Elder, whose tomb (one of the three Evangels) is located in Asia Minor.

The Life of the Evangelist Luke

Luke wrote another excellent book entitled The Acts of the Apostles, a history which ends with Paul’s two-year stay in Rome, that is, in the fourth year of Nero’s reign. This book is known for its detailed stories and parables, as well as its emphasis on the importance of faith and love. It is the third Gospel in the New Testament and is believed to be the work of a certain John the Elder, whose tomb (one of the three Evangels) is located in Asia Minor.

The Life of the Evangelist Mark

Mark was the disciple and interpreter of Peter, and, at the urging of the brethren in Rome, Mark wrote his short Gospel, following exactly what he had heard Peter tell. When Peter saw it, he gave it his approval, and directed that it be read in the Church, as Clement says in Book VI of his Outline. Papias, Bishop of Hierapolis, makes mention of Mark’s Gospel, as does also the first Epistle of Peter, referring to the “Babylonian Church that is at Babylon, chosen together with you, saith the church, and so doth Mark my son” (1 Peter 5:13). Taking with him the Gospel, which he himself had written, Mark went to Egypt, and was the first to preach Jesus Christ in Alexandria, where he became the Bishop of Alexandria. He is known for his simplicity and teaching and in a life of steadfast endurance, that all those who came to believe in Christ, followed his example. And Philip [an Alexandrian Jewish philosopher of the first century AD], the most eloquent of the Jews, was so impressed when he saw the first church in Alexandria while it was still made up by the pagans and the pagans, that he wrote a book about the lives of those Christians, praising, as it were, his own race. Luke relates that the believers in Jerusalem held everything in common; likewise Philo preserved the memory of what he had seen occurring in Alexandria under the guidance of Mark. Mark reposed in the eighth year of Nero’s reign (63 A.D.), having remained in Alexandria, where Ananias succeeded him as Bishop.

The Life of the Evangelist John

John, the “beloved disciple” [see John 13:23], was the son of Zebedee and the brother of James, who was beheaded by Herod after the Passion of the Lord [see Acts 12:1-2]. John was the last of the Evangelists to write a Gospel. At the request of the bishops of Asia, he wrote a Gospel to combat the teachings of Cerinthus and other heretics, and especially the newly appeared doctrine of the Ebionites, who claimed that Christ did not exist until Mary gave birth to Him. This prompted John to expound on Christ’s divine generation. There is another reason why he wrote. After examining the Gospels of Matthew, Mark and Luke from beginning to end, John confirmed that they had recorded the truth [in contrast to authors of other, so-called gospels that were in circulation]. Then he composed his own Gospel, focusing on the final year of the Lord’s earthly ministry and on His Passion. John omitted most of the events of the previous two years because these had already been recorded and commented on by Matthew, Mark and Luke. A careful study of the four Gospels will resolve the apparent discrepancies between John’s narrative and the narratives of the other three Evangelists. John also wrote an epistle, which begins, That is why I was from the beginning. This epistle is accepted as John’s by all ecclesiastical and scholarly authorities. The other two epistles bearing his name—the first, beginning, “The elder unto the elect lady,” and the second, “The elder unto the well-beloved Gaus”—are considered by some to be the work of a certain John the Elder, whose tomb (one of two bearing the name John) still exists in Ephesus to this day. Others, however, maintain that these two epistles are also the work of John the Evangelist. We will say more about this in the Life of Papias, where we have sufficient occasion. For the fourth year of his reign, the emperor Domitian initiated the second major persecution of Christians (Nero’s persecution was the first). John was banished to the island of Patmos and there he wrote the Apocalypse, later translated by Justin Martyr and Irenaeus. After Domitian was murdered, his decrees were annulled by the Senate. The emperor Nerva ascended the throne, and John was allowed to return to Ephesus, where he lived until [101 AD, the fourth year] of Trajan’s reign. In those years, he mingled with churches throughout Asia. In the sixty-eighth year after the Passion of the Lord, John reposed in great old age near Ephesus.

Courtesy: MYSTAGO! The weblog of John Sanidopoulos

The Path of Orthodoxy

November 2011

Registration Open for 2011 College Conferences

Registration for the 2011 College Conferences is now open at events.ocf.net. The conferences will be held during Christmas Break in three locations: St. Nicholas Ranch in Dunlap, Calif. by clergy and lay leaders in Bolivar, Pa.; and the Diakonia Center in Salem, S.C., each centering on Orthodox Christian Fellowship’s (OCF) theme for the year “Raising Up Across This World.”

Annually, nearly 400 college students from across North America participate in College Conference to learn and grow in faith while exploring the Septuagint, the Greek translation of the Old Testament Scriptures, either directly or indirectly, that is at Babylon, chosen together with you, saluteth you; and to Timothy he says, “Only Luke is with me” (2 Tim. 4:11).

For more information, call the North American Office at 1-800-919-1623. To register, visit events.ocf.net.

College Conference East

St. Nicholas Ranch - Dunlap, Calif.

December 27-30, 2011

Confession fee until Dec. 15: $425 - Regular: $420

Keynote speaker - Fr. Josiah Trenham, Pastor of St. Andrew Orthodox Church, Riverside, Calif.

College Conference East

Antiochian Village - Bolivar, Pa.

December 28-31, 2011

Earlybird rate until Dec. 15: $420 - Regular: $425

Keynote speaker - Fr. Michael Nasser, Pastor of Holy Apostles Orthodox Mission in Bowling Green, Ky.

The Path of Orthodoxy

November 2011

Orthodox Christian Conference South

Diakonia Center - Salem, S.C.

December 28-31, 2011

Earlybird rate until Dec. 15: $420 - Regular: $425

Keynote speaker - Fr. Michael Nasser, Pastor of Holy Apostles Orthodox Mission in Bowling Green, Ky.

The Path of Orthodoxy

November 2011

College Conference Northeast

Antiochian Village - Bolivar, Pa.

December 28-31, 2011

Earlybird rate until Dec. 15: $420 - Regular: $425

Keynote speaker - Fr. Michael Nasser, Pastor of Holy Apostles Orthodox Mission in Bowling Green, Ky.
Serbia Bans Gay Pride Parade Amid Security Concerns

Belgrade, Sep. 30—Amid concerns that security could not be guaranteed, Serbia’s national security council banned all public demonstrations in Belgrade on October 2, after authorities planned to hold a Gay Pride parade in the city. Some rightist groups had threatened to use violence to disrupt the parade.

The ban came shortly after Serbia’s Interior Minister Ivica Dacic told the press that police would not be able to prevent violence if the pride parade was held.

Last year’s pride parade, the first held since 2001, brought about vandalism and violent clashes between police and gangs of youths protesting the parade.

While some say that the authorities capitulated to hooligans by banning the Gay Pride Parade, many Serbs seemed happy that “traditional values” had won out.

But many believed that a ban was the only solution to prevent the threat of violence, which had been growing for some days, with some groups threatening a day of “Belgrade in flames”.

Serbia Among Europe’s Most Religious Nations

Belgrade, Oct. 6—A Belgrade daily says that Serbs are among Europe’s most religious nations, and adds that 95 percent of the population declared themselves as religious, according to the Orthodox Church Info blog.

The Vekanje Novosti newspaper asked the Serbian Orthodox Church Patriarchate to comment on this “astonishing data.”

“After decades of enforced atheism in our society, people have turned to the Church. The temptations that our state has been exposed to in the past years contribute to the strengthening of our faith,” the daily quoted its Church source.

Minister for Religion and Diaspora Srdan Sreclovic also commented on the report by saying that the state and the Church are and will remain separated, but noted that for Serbs, national and religious identity are one and the same.

Last year’s U.S. State Department report noted that Serbia’s population was made up of 85 percent Orthodox Serb Christians, five percent Roman Catholics, three percent Muslims, and 1.5 percent Protestants.

American Episcopal Assembly Legally Registered

The Assembly is a transitional body. If it achieves its goal, it will make itself obsolete by developing a proposal for the canonical organization of the Church in North and Central America. This proposal will in turn be presented to the forthcoming Great and Holy Council, which will consist of all canonical Orthodox bishops throughout the world. Should this proposal be accepted, it is expected that the Assembly of Bishops would then come to an end and be succeeded by a canonically regularized Church in North and Central America.

The Assembly, which meets annually, functions by a consensus of all its members. It has established a number of committees to help further its work. These committees are charged by the Assembly with specific tasks; they are made up of bishops and priests, and are assisted by over 100 lay and clergy advisors.

The Assembly has assumed oversight of all the agencies, dioceses, districts, and councils of the former Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA). In the ensuing months, the thirteen committees of the Assembly of Bishops will be working in earnest. The chairmen of the committees will be calling upon the many priests, deacons, monks, nuns, laymen and laywomen who have been recommended to the assembly’s diocesan committees so that they may join together with the bishops who are members of the committees in accomplishing the many important responsibilities and tasks assigned to them.

For more information about the Assembly of Bishops and its thirteen committees, please see the website, http://www.episcopalassembly.org.

[Included on the above website are interviews with a number of bishops serving in America, including to date Serbian Orthodox Bishop Longin of New Graecanica and the Midwest and His Grace Bishop Maxim of Western America.—Ed.]

Orthodox Church to be rebuilt at Ground Zero site

New York, Oct. 14—After a decade, a deal has finally been struck to rebuid the St. Nicholas Greek Orthodox Church, destroyed in the collapse of the World Trade Center in New York on September 11, 2001. The Greek Orthodox Archdiocese of America and the Port Authority of New York and New Jersey said they have resolved their long dispute over how to rebuild the church, a small, 85-year-old chapel that stood across the street from the World Trade Center and was destroyed when the towers fell. Construction could begin as soon as 2013.

The settlement, mediated by the office of Gov. Andrew Cuomo, will end a lawsuit filed by the Archdiocese earlier this year. Under the deal, the Port Authority will pay for site-work and below-ground infrastructure. The cost of that work is estimated to be about $25 million, according to the governor’s office. The archdiocese will pay for the construction of the chapel. The new church will be about 3½ times as large as the old one, and the building will also house a non-denominational bereavement center.

The leader of the Greek Orthodox Church in America, Archbishop Demetrios, said of the church’s continued presence at the site, “We are building a chapel in gratitude for the heroic sacrifice of the firefighters and other first responders who were lost to us, and those heroes who so nobly sacrificed their lives. Our pledge is to be a witness for all New Yorkers, that freedom of conscience and the fundamental human right of free religious expression will always shine forth in the resurrected St. Nicholas Church.”

The new church will be located at 130 Liberty Street, at the east end of Liberty Park, according to the Port Authority.

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Some Tips for Reading the Bible

Always pray before you read the Bible that God will help you understand what you are reading in order to put His Word into practice in your daily life. One possible prayer to use is from the Liturgy of St. John Chrysostom:

The Prayer before the Reading of the Gospel

Loving Master, shine the pure light of Your divine knowledge in our hearts. Open the eyes of our minds that we may understand the message of Your Gospel, instill in us reverence for Your blessed commandments, that having conquered our sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, O Christ our God, are the light of our souls and bodies and to You we offer glory, together with Your Father who is without beginning and Your all-holy, good and life-giving Spirit now and forever and to the ages of ages. Amen.

Set aside a few minutes every day just for Bible reading – in the morning, afternoon, or before you go to bed – whichever is best for you. Don’t say you don’t have the time. You can make the time. Everybody, no matter how busy, can set aside 5 or 10 minutes each day in order to read the Scriptures.

Begin reading the Bible by reading those books that are easiest to understand. This means: in the New Testament, begin with the Gospel of Matthew and Luke, focusing on Christ, and then perhaps the First Letter of John. In the Old Testament, begin with the Book of Proverbs and then the Psalms. For first time readers it is generally not advisable to try to read the Bible straight through, starting at Genesis and ending with Revelation. Very few people can set aside the time to read the Scriptures.

As you read the Bible, try to focus on what this passage means for us today and how we can actively apply the Bible’s teachings to our lives today. The Bible is not just a history book – it is the record of God’s Word addressed to each of us and our guide for Christian living!

Don’t worry about passages that seem strange to you or that you don’t understand. Ask God to help you to understand them in time. Every Scripture verse has to be understood in terms of its immediate context and in context of the entire Bible and the life of the Church as a whole. Always beware of people who quote a Bible verse in isolation and draw strange conclusions from it.

The Bible is the Book of the Church. It is the Church, guided by the Holy Spirit, that provides the proper context for interpreting the Scriptures, not any one individual (including ourselves). Therefore, in any question of Biblical interpretation, we must seek to learn what the Church teaches about it by consulting the lives and writings of the saints, the texts of our liturgical services, the icons, etc. “First of all, you must understand this: no prophecy of Scripture is a matter of one’s own interpretation” (2 Peter 1:20)

Feast Day of The Holy Archangel Michael and all the Bodiless Powers of heaven

November 21

The angels of God were celebrated by men from earliest times but this celebration was often turned into the divinization of angels (II Kings 23:15). The heretics wove all sorts of fables concerning the angels. Some of them looked upon angels as gods; others, although they did not consider them gods, called them the creators of the whole world.

The local Council of Laodicea (four or five years before the First Ecumenical Council) rejected the worship of angels as gods and estab-

ished the proper veneration of angels in its Thirty-five Canons. In the fourth century, during the time of Silvester, Pope of Rome, and Alexan-
der, Patriarch of Alexandria, the present Feast of Archangel Michael and all the other heavenly powers was instituted for celebration in the month of November.

Why precisely in November? Because November is the ninth month after March, and March is considered to be the month in which the world was created. Also, as the ninth month after March, November was chosen for the nine orders of angels who were created first. St. Dionysius the Areopagite, a
disciple of the Apostle Paul (who was taken up into the third heaven), described these nine orders of angels in his book, On the Celestial Hierarchies, as follows: six-winged Seraphim, many-eyed Cherubim, God-bear-
ing Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels. The leader of all the angelic hosts is the Archangel Michael. When Satan, Lucifer, fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: “Let us attend! Let us stand aright! Let us stand with fear!” and all of the faithful heavenly hosts cried out: “Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!” Concerning the Archangel Michael, see Joshua 5:13-15 and Jude 1:9. Among the angels there reign perfect oneness of mind, oneness of soul, and love.
The lower orders also show complete obedience to the higher orders, and all of them together to the holy will of God. Every nation has its guardian angel, as does every Christian. We must always remember that whatever we do, in open or in secret, we do in the pres-
ence of our guardian angel.

On the day of the Dread Judgment, the multitude of the hosts of the holy angels of heaven will gather around the throne of Christ, and the deeds, words, and thoughts of every man will be revealed before all. May God have mercy on us and save us by the prayers of the Archangel Michael and all the bodiless heavenly powers. Amen.

Scriptural Quotations for This Month

Everything written in the Scriptures was written to teach us in or-
der that we might have hope through the patience and encouragement that the Scriptures give us.

- Romans 15:4

The Holy Scriptures are able to give you the wisdom that leads to salvation. All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults and giving instruction for living rightly.

- 2 Timothy 3:15-16

From the Holy Fathers

The best way to find what is fitting for one’s life is to meditate upon the divinely inspired Scriptures.

- St. Basil the Great (329-379AD)

Ignorance of the Scriptures is a great cliff and a deep abyss. Not knowing the Scriptures is the cause of all evils. Reeding the Scriptures is like possessing a great treasure. A Christian cannot be without the Scriptures.

To be a Christian is to rejoice in the power of the Holy Spirit and the Spirit speaks to us through the Scriptures.

- St. John Chrysostom (354-407AD)

Ignorance of the Scriptures is ignorance of Christ.

- St. Jerome (347-420AD)

The holy occupation of the reading of the Scriptures is a light to the mind, a guide on the path and an inspiration during prayer.

- St. Isaac of Sinai (7th century AD)

The words of the Scriptures are written for us not sim-
ply to understand them but also to do them.

- St. Hesychios of Jerusalem (4th century AD)

Resources

This month we are going to look at several Orthodox internet radio broadcasts from around the world.

"Welcome Home" is an Orthodox Radio program by the Archdiocese of Canada of the Orthodox Church in America. Located at http://www.orthodoxradio.ca/ the program is only broadcast in Canada, however, you can download current and previously aired shows from their website. These beautiful programs discuss our life in Jesus Christ, the history of the church, and how we are to respond to God’s invitation.

Holy Assumption Orthodox Church in Canton, Ohio (a parish of the Orthodox Church in America) hosts a 24 Hour Orthodox Christian Internet Radio. The “Inarnation Broadcast Network” can be found at http://ibnr.net/. Programming includes daily readings, commentary, music, and downloadable Orthodox Christian teachings.

Ancient Faith Radio (http://ancientfaithradio.com/) is a pan-Orthodox internet based radio station on the air 24 hours a day. They provide a “steady stream of orthodoxy” for teaching the truth, rebuking error, correcting faults and giving instruction for living rightly as well as several daily and weekly programs and free downlodable Podcasts as part of their unique service.

...
Questions and Answers

Q. They touch their right shoulder first, then their left, whereas the Roman Catholics first touch their left shoulder. Is this the difference important? Does it make any difference?

A. Orthodox cross themselves from right to left. First we will describe the mechanics of making the cross, then explain why it is indeed important that we make it on the body correctly. Placing the cross on oneself:

1. We place our thumb and first two fingers together in a point and our last two fingers flat against our palm.
2. We touch our forehead, then our belly, tracing the vertical part of the cross.
3. From our belly, we bring our hand up to our right shoulder, touching it.
4. We finish placing the cross on ourselves by touching our left shoulder.

The act of “Placing the cross on oneself” is a request for a blessing from God. We make it from right to left to mirror the actions of the priest when he blesses us. The priest, looking at the parishioners, blesses from left to right. Therefore, the parishioners, putting on the sign of the cross on themselves, do it from right to left.

Because the Lord separated the sheep from the goats, putting the faithful sheep on His right side, and the goats on his left, the Church always treats the right side as the preferred side. We only cross ourselves with our RIGHT hand. The priest, when blessing a person, first touches or points to their RIGHT side, then their left. Also the censing of the Holy Table in the Altar is always done from the RIGHT side first; censing of the Iconostasis, the Congregation and of the Church itself always begins with the right side. The priest always gives communion with his RIGHT hand, even if he is left handed. There are other examples of this right side preference.

When a parent makes the sign of the cross over a child, they will cross them from left to right, just as the priest blesses. When they make the sign of the cross over themselves, they would do it, logically, the other way.

The Catholic Encyclopedia states that in the Roman Catholic Church, the faithful crossed themselves from right to left, just as the Orthodox do, until the 15th or 16th century. They must explain why they have changed an ancient and apostolic tradition. We cannot answer as to their motivations.

Is it important to cross ourselves a particular way? In a word, YES. We do not have the authority to choose willy-nilly what parts of the Christina Tradition we want to follow. Our fathers and countless saints crossed themselves from right to left. Ancient Christ and bishops began a blessing from right to left. The right side is referred to in a preferential way many times in Scripture and our sacred hymns.

Source: http://www.orthodox.net/

Jesus Gives Bread to the Hungry

Retold by Sophie Koulomzin

Taken from Little Falcons, Vol. 7, No. 4, 2000)

There were always crowds of people gathering around Jesus. As soon as the people in a village or in a town heard that Jesus was there, they would come out and surround Him. They would bring bread and fish for Him to eat. They would also listen to His words and ask Him questions. Hour after hour they would stay with Him or follow Him as He walked along the roads.

One day Christ said to His disciples: “Come with Me to a quiet place, away from the crowds, and let us rest for a while.” So they all went into a boat and rowed across the lake to an open place where no one lived. But the people saw them going, and they went on foot around the end of the lake to find Jesus and His disciples. When Jesus saw how eager they were to be with Him, He was sorry for their lack of faith for Him to heal. They would also listen to His words and ask Him questions.

Jesus took the loaves of bread and the fishes and said a prayer of thanks over them. Then He passed them on to His disciples, and the disciples began to pass out the food to all those who were sitting on the grass. People passed the food on and on and still there was more to be had. When everyone had eaten and no one remained hungry, Jesus told His disciples to gather up the crumbs so that nothing would be lost. The disciples gathered up the bread that was left. This leftover bread filled twelve baskets.

When the people saw what had happened they said to each other: “This is truly the Savior that God has promised us.” They wanted to make Jesus their king, but Jesus did not want to be a king on earth. His Kingdom was in heaven and was not like other kingdoms. He left the crowd of people and went up on a mountain by Himself to rest and pray to His Father.

Jesus Opens the Sacred Scripture

In a town heard that Jesus was with His disciples and people gathered there. Jesus took the sacred scripture and the sacred scripture and the sacred scripture and opened it. When the people saw what had happened they said to each other: “This is truly the Savior that God has promised us.” They wanted to make Jesus their king, but Jesus did not want to be a king on earth. His Kingdom was in heaven and was not like other kingdoms. He left the crowd of people and went up on a mountain by Himself to rest and pray to His Father.

Feast Day of the Holy Great-martyr Demetrius

November 8

This glorious and wonderworking saint was born in Thessalonica of noble and devout parents. Implotted 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 Sarmaetians, 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 at prayer and ran him through with lances. Christians secretly took his body and honorably buried it. Healing myrrh flowed from the body of the martyr of Christ, curing many of the sick. Soon, a small church was built over his relics.

An illian nobleman, Leonitus, was afflicted with an incurable illness. He hastened, with prayer, to the relics of St. Demetrius and was completely healed. In thanksgiving, Leonitus erected a much larger church on the site of the old church. The saint appeared to him on two occasions. When Emperor Justinian wanted to translate the relics of the saint from Thessalonica to Constantinople, flaming sparks sprang from the tomb and a voice was heard: “Stop, and do not touch!” And thus, the relics of St. Demetrius have remained for all time in Thessalonica. As the protector of Thessalonica, St. Demetrius has appeared many times, and on many occasions has saved Thessalonica from great calamity. His miracles are without number. The Russians considered St. Demetrius to be the protector of Siberia, which was conquered and annexed to Russia on October 26, 1851.
Свега архиерejsка Литургиja

5. маја 1912. године. Први парохиjани

признати су храмови у Џексону и

 nuevos образованих епископа Фердинанда, заступника за убрaживу најважnыe рeлигиознoе васпитањe омладине и у раду са децом...
Саборни храм Св. Стевана Првовенчаног – монаха Симона - прославио храмовну славу

Даљицив 2.000 долара, Мадилајн Ћовенски 1.000 долара, Филип Дажковић 2.000 долара, Аријана Вајт по 1.000 долара. За спомену награду, поклон за помоћи у опстанку храма у Капелану је урадила Ђоана Видовић.

Извори: Епархија западноамеричка, Епархија источноамеричка, клупање Епархија источноамеричка
Хуманитарни банкет четири Кола српских сестара "Српске мајке против глади"  

У недељу, 17-ту по духовима, на празник Св. јеванђелиста Јована Богослова, четири Кола српских сестара се узило превођење манастирског хора. Манастирски хор под рукводством свештеника Влада Руменић, из Београда, је био у посети. Својим учесништвом у уредности, како је описао Преосвећени Владика, "је изразила захвалност свим који помагају превођењу манастирског хора у храму свете Богородице, ако је и својим пуку." 

Српска православна парохија у Иринуву, прославила црковну славу

Његово Преосвећениство епископ западноамерички Г. Максим служио је Литургију у Ирвину, Калифорнија, на њену прву годину. Свештеници и ђакони, како је указао Преосвећени Владика, "нас штити и покрива својим светим лествицама спасења родовима људским. Ми поносимо што је у нашем манастиру смо поносни што је у нашем манастиру за благочестиви народ, за храм и за народну кухињу у месту Прекоац, удаљену двадесетак километара од народну кухињу у месту Прекоац, Косову и Метохији и обишао главну својом породицом провео два дана на призренском." 

Слава манастира Нова Грачаница

У петак, 14. октобра свечано је прослављена света манастира Нова Грачаница - Покров Пресвете Богородице. Све у умереном дугу и радном духу, епископ Лонгин, уз помоћ свештеника и седам ђакона, "признати се у обећавању." Преосвећени Владика "помених словима реч је поуке дао је епископ Г. Лонгин." 

Литургија - Procession

из главне Управе, су припремиле укусна посебна јела, на задовољство свих присуствовало.

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Литургија - Procession

из главне Управе, су припремиле укусна посебна јела, на задовољство свих присуствовало.
Шарлотсвил, Вирџинија — У суботу, 27. августа, на дан Преподобне Вирџиније, Владика Митрофан обратио се верницима поучним Преосвештитом у Вирџинији. Његово цркве у Шарлотсвилу Српске православне владике Митрофана а са благословом и о. Љубише Брњеша, православном храму служена у грчком Света Литургија је и гостију из Ричмонда. Срба из Шарлотсвил, архијерејску Литургију, у Љубише Брњоша, Драгана Зарића и о. саслужење протојереја Г. др Митрофан уз Преосвештито Шарлотсвил. Његово догађај за све Србе велики историјски Теодоре, десио се дан Преподобне Вирџинија — У суботу, 27. августа.

На светој архијерејској Литургији, на празник Успења Пресвете Богородице служио је епископ Загребског и Средњоамеричког Г. Максим. На ташлу Владика је указао на значај Пресвете Богородице и Спаситељу. У краткој, али садржајној проповеди молитвама, које нас приближавају нашем Творцу, епископу Г. Максиму на његовом присуству и светим Успењем Пресвете Богородице свету на сам дан Успења присуствовао и протојереј-ставрофор Миладин Гајић, ратушу града Шарлотсвил, и јерођакон Ђакон др Дамјан Божић. На његову искренину и благодарност, владика Митрофан благословио петохлебницу, да би по завршетку литургије обележавања деценије посвећена Пресветој Матери Његова Преосвештенство где је благословио петохлебницу, да би по завршетку литургије деценије посвећена Пресветој Матери Михаилу. На бденију Владика служио је епископ Г. Максим уз саслужење свештенослужитеља Драгана Зарића, Вилијама Вера и јерођакона Ђакона др Димитрија Крштенца, јерођакона Ђакона др Дамјана Божића у чин протођакона. Владика Митрофан је причаслен протођакону др Дамјану Божићу са дјелом из Саборног храма Васкрсења Христовог у Чикагу.

Протођакон др Дамјан Божић је причаслен у чин протођакона свома довршетком у средњоамеричкој католичкој семинарији и појмао његова веома важну мисионарску радиону. Владика Митрофан је позвао се са званичним обећајем да будем, било да се овде доће велико племе, да се у њему наше вере, свештеничке обичаје, језик, традицију и културу, како се наша корени не би угасили након једне генерације...” Након светог слава и бденије Владика је назвао новој мисионарској парохии Преосвештенство др Дамјана Божића и благословио петохлебницу, да би по завршетку литургије деценије посвећена Пресветој Матери.

“Прије него шта сам дошао у Шарлотсвил, исказам да будем, било да се овде доће велико племе, да се у њему наше вере, свештеничке обичаје, језик, традицију и културу, како се наша корени не би угасили након једне генерације...” Након светог слава и бденије Владика је назвао новој мисионарској парохии Преосвештенство др Дамјана Божића и благословио петохлебницу, да би по завршетку литургије деценије посвећена Пресветој Матери, али и даље служећи свештеним службама у Шарлотсвилу.

После свете Литургије Владика је назначао новој мисионарској парохии Преосвештенство др Дамјана Божића и благословио петохлебницу, да би по завршетку литургије деценије посвећена Пресветој Матери. Владика Митрофан је позвао се са званичним обећајем да будем, било да се овде доће велико племе, да се у њему наше вере, свештеничке обичаје, језик, традицију и културу, како се наша корени не би угасили након једне генерације...” Након светог слава и бденије Владика је назвао новој мисионарској парохии Преосвештенство др Дамјана Божића и благословио петохлебницу, да би по завршетку литургије деценије посвећена Пресветој Матери.

“Прије него шта сам дошао у Шарлотсвил, исказам да будем, било да се овде доће велико племе, да се у њему наше вере, свештеничке обичаје, језик, традицију и културу, како се наша корени не би угасили након једне генерације...” Након светог слава и бденије Владика је назвао новој мисионарској парохии Преосвештенство др Дамјана Божића и благословио петохлебницу, да би по завршетку литургије деценије посвећена Пресветој Матери.
Упорним радом остваривао је најбоље радник и доследан својем положају. Следења Христу, приврженошћу остварује личним избором искреног беседи рече: ''...Жivot Његовог Г. Митрофан у својој опроштајној свим других интереса...'' нерешивог питања. То је могао учинити предлогом решења болног и до тада изненађени мудрим и несебичним Канади. Сви смо били најпријатније се најбоље показало, када је недавно истином у животу своје Цркве, коју је осталих, Његова Светост Патријарх из опроштајних речи Његове Светости и блаженоупокојеног митрополита. Дакле, неизмеран је допринос као сређивања докумената код своје смрти. Све администартивне Посветио се раду Богословског живописана фрескама, а пословање гробљу, манастирска црква је и за спасење њихових душа. Велики у духовном узрасту, усмерен на црквеношколским општинама одвијао живот, с обзиром да су Епархијом основано је неколико мисионарских

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