It was a weekend of spiritual and social activities for all ages with the host bishop His Grace Maxim, guest speakers, clergy, monastics and faithful from all of the parishes and monasteries throughout Western Diocese. It’s Labor Day weekend and all roads lead to Jackson, California. All the faithful of the Western diocese know this and a family trip to this small mining town southeast of Sacramento has become a tradition. In the last few years Jackson’s population has grown to a little over four thousand. Founded in 1848, Jackson became home to the oldest Serbian Orthodox Church in North and South America, St. Sava church built in 1894. It was here that the earthly remains of the Apostle of the American land, Fr. Sebastian Dobovich (1863-1940), were laid to rest during the eleventh Diocesan days celebration in 2007.

The theme for the 2010 Diocesan Days gathering was "The Church and the Challenges of Contemporary Life" taken from the Gospel as described in Matthew 8:23-27, Mark 4:37-41 and Luke 8:23-25. Reflecting on this Gospel story we see that the effect of Christ’s powerful command was to calm the storm on the sea, but also to calm his disciples’ fears. By taking care of the Master of the vessel, was depicted beginning with the clergyurgy on Saturday.

A powerful image of the Church as a ship: the people of God gathered in communion with God on board a ship with Christ as the Master of the vessel, was depicted with the clergy meeting on Friday, September 3, and continuing with a presentation by Professor Nenad Milosavljevic, a students’ choir, guests from the School of Theology in Belgrade, Serbia who spoke on marriage as sacrament (mystery) in the Orthodox Church. The theme continued to be reflected upon in an interactive discussion with Metropolitan Nikitas of Durmanes who is also a dean of Patriarch Athenagoras Orthodox Institute, and in his main address on Sunday. It concluded with a presentation by Fr. Andrew Cuneo from St. Seraphim of Sarov OCA parish, Santa Rosa, CA.

The Gospel story of Christ calming the sea storms is the image taken to describe the Orthodox Church as a ship. Its keel represents the Orthodox Faith in the Holy Trinity. Its beams and planks stand for the dogmas and traditions of the Faith. Its mast represents the Cross, while its sail and rigging represent Hope and Love. The Master of the vessel is our Lord Jesus Christ, whose hand is on the rudder. The mate and sailors are the Apostles, and the successors of the Apostles, and all clergyman and teachers. The passengers on the ship comprise all Orthodox Christians. The sea symbolizes present life. A gentle and zephyr-like breeze signifies whiffs and graces of the Holy Spirit wafting the vessel on its course to the salvation.

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**The Path of Orthodoxy**

**The Official Publication of the Serbian Orthodox Church**

**North and South America**

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**EDITORIAL**

**“Preserve for me the School!”**

In the Church’s constant plea for monetary support of Her many ministries, there is one appeal which, in my humble opinion, should truly solicit a bountiful response from all of our parishes. It is the appeal which benefits the St. Sava School of Theology in Libertyville, Illinois. Per the decision of the Central Church Council this appeal is made twice a year: on the Sundays after St. Sava and the Sundays after St. Sava.

In his lengthy article on the occasion of the tenth anniversary of the school, Protosvolou Staninor Spasovic noted that upon the establishment of the American-Catholic Diocese and building of the St. Sava Monastery in Libertyville Bishop Mardarejic set “replenishment of the clergy as one of his main tasks.” Initially the bishop planned to send candidates from America to study in Yugoslavia. But, and on July 31, 1934 the SNF sponsored ten students, all of whom ended up studying at the Seminary in Semeri Karlovci.

Shortly afterward, however, the need of founding a theological school in America was emphasized by the Yugoslav government. Such a school, the bishop argued, would one day even be able to “send a number of priests to Yugoslavia.” Plans continued for the school, which would be located at the St. Sava Monastery in Libertyville and as word spread applications began to arrive at the bishop’s desk. The need for our own school intensified when Bishop Dionisije and members of the Diocesan Council attempted to enroll five students to the St. Vladimir’s Academy in New York only to receive word from Russian Bishop of Chicago Leonty that unfortunately there was no more room.

Thus, by January 1945, nine candidates applied at the theological school. After completing their studies at the Episcopalian theological school, the “Nashotah House”, they then spent a year at St. Sava Monastery studying Orthodoxy theology, national history and the Serbian language. Later, however, the dean of the Episcopalian school informed Bishop Mardarejic that they could no longer accept students with only a high school diploma. In turn, the bishop informed the SFD that he would receive their students and would make a special appeal that they not withdraw their support. Bishop Nikolaj served as dean and among the teachers were Bishop Irinej (Djordjevic) and Archmandrite Firmanil.

The dean of the Episcopalian school informed Bishop Dionisije that they would be at liberty to study for a period of time, due to the influx of Serbian priests arriving in the United States. Knowing what was awaiting him, Demetrius gave his goods to his faithful servant, Leaving them to watch over them and, he went to prison, glad that suffering for Christ was to be his lot. In the prison, an angel of the Lord appeared to Demetrius and said: “Peace be with thee, thou sufferer for Christ; be brave and strong!” After several days, the Emperor sent soldiers to the prison to kill Demetrius. They came upon the saint of God at prayer, and ran him through with their spears. Christians secretly took his body and gave it burial, and there flowed from it a healing myrrh by which many of the sick were healed.

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**Serbian immigrants seek answers about the horror**

By Ron Grossman

Chicago Tribune

CHICAGO — Zivka Mijic doesn’t burden people with her troubles — which would be impractical anyway, unless the other person is Serbian. She does not want to talk about the tragic story of what brought her family to a Chicago suburb told in federal court.

Even while she was voicing her son’s words and his own, Branislav explained that he was a Christian, and, furthermore, denounced the Emperor’s idolatry. The enraged Emperor cast him into prison.

Knowing what was awaiting him, Demetrius gave his goods to his faithful servant, Leave them to watch over them and, he went to prison, glad that suffering for Christ was to be his lot. In the prison, an angel of the Lord appeared to Demetrius and said: “Peace be with thee, thou sufferer for Christ; be brave and strong!” After several days, the Emperor sent soldiers to the prison to kill Demetrius. They came upon the saint of God at prayer, and ran him through with their spears. Christians secretly took his body and gave it burial, and there flowed from it a healing myrrh by which many of the sick were healed.

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**A small church was very soon built over his relics. An Ilyrian nobleman, Leontius, became sick of an incurable illness. He ran prayerfully up to the relics of St Demetrius and was completely healed, and in gratitude built a much larger church in the place of one old. The saint appeared to him on two occasions. When the Emperor Justinian wanted to take the saint’s relics from Salonica to Constantinople, a spark of fire leapt from the tomb and a voice was heard: “Leave them there and don’t touch!” and thus the relics of St Demetrius have remained for all time in Salonica. As the defender of Salonica, St Demetrius has many times appeared and saved the city from calamity, and there is no way of knowing how many people have been healed by the relics of the saint.”

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**From The Prologue from Ochrid by St. Bishop Nikolai Velimirovic**

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**Oct. 19 Nov. 8**

The Holy and Great Martyr Demetrius

This glorious and wonderworking saint was born in the city of Salonica of well-born and devout parents. Begged of God by these childless parents, Demetrius was their only son and was, because of this, most carefully cherished and educated.

His father was the military commander of Salonica, and, while the Emperor made Demetrius commander in his place. In doing this, the Emperor Maximian, an opponent of Christ, particularly recommended him to persecute and exterminate the Christians in Salonica. Demetrius not only disobeyed the Emperor, he openly confessed and preached Christ to the Lord in the city. Hearing of this, the Emperor was furious with Demetrius and, at one time, on his way back from a war against the Sarmatians, went to Salonica especially to look into the matter. The Emperor, therefore, summoned Demetrius and questioned him about his faith. Demetrius professed openly before the Emperor that he was a Christian, and, furthermore, denounced the Emperor’s idolatry. The enraged Emperor cast him into prison.

Knowing what was awaiting him, Demetrius gave his goods to his faithful servant, Leave them to watch over them and, he went to prison, glad that suffering for Christ was to be his lot. In the prison, an angel of the Lord appeared to Demetrius and said: “Peace be with thee, thou sufferer for Christ; be brave and strong!” After several days, the Emperor sent soldiers to the prison to kill Demetrius. They came upon the saint of God at prayer, and ran him through with their spears. Christians secretly took his body and gave it burial, and there flowed from it a healing myrrh by which many of the sick were healed.
The twentieth century and the beginning of the twenty-first will be remembered as a period of intense efforts towards the reunification of divided Christian unity and renewal of the Christian world. From the very beginning the Orthodox Church has not only reacted positively but has joined the ecumenical movement with much seriousness. Already in the early 20th century Patriarch Ioachim III, in response to the congratulatory notes he received on the occasion of his enthronement in 1902, issued an encyclical which was sent to all Orthodox Churches in which he invited them to contemplate on possible ways of improving not only the unity of the Orthodox but also relations with the Catholic Church and the churches of the Reformation. A more definitive and broader initiative was taken by the Patriarchate of Constantinople in 1920. Its encyclical sent to all Christian churches formulated the defense of the spirit of spiritism and bittersnout and sought that all demonstrate the power of love in the search for unity lost.

“...there have been attempts to restore unity in all periods) we are walking together, discovering common biblical, liturgical, patristic and spiritual roots. Every day we pray for the ‘union of all’ (the Great Lityo). We pray to the Lord ‘to shorten the divisions among the Churches’ and ‘to terminate hostilities between nations’ (St. Basil’s Liturgy). We are grateful to the Roman Catholic Church for its incentives for dialogue and cooperation. We consider that the role of each of the Vatican Council has been of great significance for this. With gratitude we remember Cardinal Konoj and his ecumenical efforts. We would be remiss if we did not mention the contribution of the Pro Orientalis Foundation, whose headquarters are in this city, towards dialogue between our two Churches. A gathering of Orthodox and Catholic theologians was held in this city in 1974 on the theme of the ecumenical movement. This meeting gave a great impetus for the forming of a Joint Commission for Dialogue of the Catholic and Orthodox Church on December 1, 1979. So far they have had eleven very fruitful and significant meetings, the twelfth meeting will be held here in Vienna.

From the very beginning the Serbian Orthodox Church has participated in various ways in the ecumenical movement. Our church has been a member of the World Council of Churches since 1965. Our Church considers participation in ecumenical dialogue, especially in dialogue with the sister Roman Catholic Church, to be an extremely important issue, one of the most important issues of its modern day missions. For this reason very often its representatives participate in various inter-church and ecumenical gatherings at home and abroad. Our Church has hosted and organized such meetings on numerous occasions, including the Joint Commission for Dialogue on September 18-25, 2006.

Why does the Orthodox Church as a whole, and also our local churches, together with other Christian churches, participate in the ecumenical movement and dialogue? In short, because its very nature is that of dialogue. The Church, by its very nature is ecumenical, relational, a co-relational reality. If the Orthodox Church were not in dialogue with other Christian churches and communities, as well as with non-Christian religions, secular and religious movements, and all the ideological and spiritual challenges of the modern world, it would cease to be Church and be transformed into something different. Without dialogue the Church would not be a Church.

Our Christian God, the Holy Trinity, is fundamentally characterized by relationality, both within itself and towards the world. Christian ontology is dialogic. God is love, an OUT-OF-YOU relationship. The revelation of God as the main source of Christian teaching has a dialogic character: God reveals Himself and man receives and communicates this revelation. For a Christian, to be a real man means to co-exist with others.
Peter Galbraith, U.S. ambassador to Croatia at the time, acknowledged the contract’s existence as a witness in the recent trial of Slobodan Milosevic at the Hague War Crimes Tribunal. Croatian leaders are currently on trial there, and testimony and previously unavailable documents produced at those trials makes the suit against MPRI possible.

For example, Slobodan Pragaj, a Croatian military official currently on trial in The Hague, explained who was in charge of the operation by testifying: “That’s why we have the organization MPRI in Croatian army, with the top American generals whom we paid and who helped us to prepare Storm and Flash.”

They noted that a U.S.-backed company would secretly orchestrate a successful Croat offensive in what at the time had been a Serbian-dominated conflict in an ‘untouched’, given the man made devastation. Richard Holbrooke, a U.S. assistant secretary of state, was looking for a formula to end the fighting.

Whether MPRI was also hired to direct the Croatian offensive could be answered in a courtroom at the Disiën U.S. Courthouse.

The Mijics and their attorneys are so far taking heart in the fact that a federal judge in a similar lawsuit filed against MPRI in Maryland – alleging that to personnel tortured detainees in Iraq while serving another U.S. contract during the mid-2000s – recently allowed that case to go forward. MPRI is appealing that ruling.

For the Mijics, the wait occurs amid the trappings of a new life, where a gigantic television set in their living room symbolizes their having made it to the American middle class.

But it was a difficult and long process. They made it through the shelling to the relative safety of Serbia, only to be resettled later in Kosovo. There, they were caught up in the fighting between ethnic Albanians and government forces.

In 2000, the family arrived in the Chicago area, where Nedjelko Mijic eventually opened a landscaping business. In his simple furnished home, Zvika sometimes dreams of the happy times before Operation Storm. On other nights, her mind revisits the incoming shells and their perilous flight.

“You woke up too soon from the good dreams,” she said.

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The Savior Tower of the Kremlin in Moscow with the newly-restored icon of Christ the Savior again seen after brigecation MPRI to Croatian military.

was laid over that and the surface was then painted red. In other words, they were covered so that they could eventually be recovered.”

Instead of destroying the icons, the workers literally removed them from sight, leaving a small space to protect the painted surface before covering them with a new layer of wall, hiding them for an unforeseeable future.

Nicholas Grabar, a classic authority on Russian art, dated the icon on the Nicholas Tower Icon to the end of the

15th or the beginning of the 16th century. St. Nicholas is depicted holding, a sword in one hand and a church in the other.

The Savior Tower’s icon was painted no later than the middle of the 17th century, but probably earlier. It commemorates the breaking of the 1521 siege of Moscow by Muhammad-Girey, khan of the Crimean Tatars. Jesus is shown with a falchion blessing these below him, thus holding a Bible. At his feet are the two Russian saints, Sergius and Valaam, who prayed for divine intercession to end the siege.

After the Russian Revolution of 1917, the militantly anti-religious Soviet government returned the capital from the tsars. It turned the Savior Tower into an armory, looted it of its precious metal and glass mosaics, and then used the tower for military training.

The Kemlin in Moscow, the official residence of the president of Russia, is an impressive sight. It is the ancient Mongol winter palace of the grand Khan Batu, a grandson of Genghis Khan.

As with the rest of Moscow, the Kemlin is a sprawling city. Before the two-tower palace was raised, there was a Vernissage, a gallery of palaces.

The Kemlin’s defensive towers are the keepers of the culture of Russia, and are a fitting repository for the Kemlin’s art treasures. The Kemlin’s fortified towers are the keepers of the culture of Russia, and are a fitting repository for the Kemlin’s art treasures.

The Kemlin frescoes depict events of the Russian history, including the events of the 14th and 15th centuries. The Kemlin frescoes depict events of the Russian history, including the events of the 14th and 15th centuries.

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The Serbian Orthodox Church and Inter-church Relations

continued from p. 3

George Florovsky.

Orthodox theologians of the last century,
Tradition, the fullness of a Christian
question of religious freedom and equality
in modern Europe, that is, to interpret the
that the jubilee days are days of anticipation
to the past. She will do everything to see
it be a “commemorative gathering,” “a
Church does not want this anniversary
that leading all this is the city of Nis, which
begun for its celebration. It is understandable
history, according to our Nobel Prize winner
Ivo Andric, “simultaneously committed acts of violence and suffered violence.”

*Editor’s note: The Edict of Milan, promulgated by the Roman Emperor Constantine in 313 A.D., granted official
the responses.

St. Nikodim Chapel Slava

continued from p. 1
the direction of Nina Radanovic sang the responses. Prayers were included during the Divine Liturgy for the living and departed of the Diocese including hierarchs, clergy, monastic and all the faithful.

Additional clergy in attendance included Protopresbyter Stavrophor Rade Merick, Protopresbyter Dr. Rodney Torbic, Pronobenomer Milovan Katanic, Father Milan Pajic and Father Miladin Blagoevic. During the Divine Liturgy, Deacon Milan Medakovic was elevated to the rank of Protodeacon by His Grace Bishop Dr. Mitrophan. George and Barbara Topich of Holy Trinity Cathedral in Pittsburgh, PA also honored Kornovi for the Slava. The St. Nikodim Chapel was filled with an overflow of faithful from throughout the Diocese including a very large number of children who partook of Holy Communion.

For all the conclusion of the Divine Liturgy, following the Blessing of the Kolach and Koljivo, His Grace joyously greeted all in attendance and expressed His appreciation for all attending and particularly for the beautiful singing by the Youth Choir. His Grace spoke of the importance of keeping our souls pure and clean using two stories about icons to illustrate the point.

At the outdoor dinner to which all were invited afterwards, Episcopal Deputy Protoprebyter Dr. George Topich spoke of the honor he felt for himself and wife Barbara and their ongoing interest in the Diocese as well as their local parish. The KSS Federation Board was well represented including Sister Barbara (Morais), Sister Millie Radovick, and President DeeDee Baskot. The St. Nikodim Chapel Slava is always a highlight of the year and serves to emphasize the importance of joy in Christ and spirituality in both church and home.

Father Rodney Torbic

From the Eastern Diocese Office

The Serbian Orthodox Diocese of Eastern America is in search of the whereabouts of Rev. Zeljko Gardovic and Sister Barbara (Morais). They are hereby requested to contact the diocesan office immediately.

Saturday shopping linked with less happiness

N.Y.T. Sept. 6—How do you spend your Sunday? For many, this traditional day of rest and churchgoing has become a day to shop, but it may be taking a toll on happiness. Researchers from DePaul University in Chicago and Ben-Gurion University of the Negev in Israel tracked church attendance and levels of happiness among Americans living in states that had repealed so-called blue laws, which once required most retailers to stay closed on Sundays.

The researchers found that allowing stores to open on Sundays was linked with a decline in church attendance among white women, which led to a subsequent decline in happiness among black women. The repeal of the blue laws had no measurable effect, although that may be because the sample size was too small to draw any statistically meaningful conclusions.

Notably, the finding was true only for women. For men, the repeal of blue laws didn’t seem to influence church attendance or levels of happiness.

The repeal of blue laws, women are about 17 percent less likely to report being “pretty happy,” and more likely to report being “not happy,” according to a study, still awaiting final publication.

“People know there is a correlation between religiosity and happiness, but there’s not conclusive evidence that there is a causal effect,” said William Sander, professor of sociology at DePaul, but paper tends to provide more conclusive evidence that religiosity among women does affect happiness.”

The researchers studied data collected from the General Social Survey, an ongoing sociological survey used to collect demographic information from United States residents. They compared respondents in 10 states where Sunday shopping had been banned and then allowed, compared with six states where there had been no change in rules for retailers. The study specifically focused on the behavior of Catholics and Protestants because they were most likely to attend church on Sundays.

So why would Sunday shopping make women less happy? Part of the reason may be that some of the women were required to work on Sundays after the repeal of blue laws. “People don’t like to work on Sundays,” Dr. Sander said.

Instead, this decline in women’s happiness once Sunday shopping is allowed may be linked to the behavior of their children, many of whom may start hanging out at shopping malls on Sundays. Earlier research has shown that the repeal of blue laws is linked with more risk-taking behavior. It or may simply be that the lure of shopping is more powerful than the desire to attend church. “Children are much more likely to do things that involve risk,” said Dr. Sander. “It’s like instant gratification from shopping compared to the benefits of church, which may occur over a longer period of time.”

Sunday shopping linked with less happiness

Monday shopping linked with happiness

It would seem that shopping on Sunday is not as good as it used to be, at least for women. However, it appears that shopping on Monday could be even worse. Researchers from DePaul University in Chicago and Ben-Gurion University of the Negev in Israel tracked church attendance and levels of happiness among Americans living in states that had repealed so-called blue laws, which once required most retailers to stay closed on Sundays.

The researchers found that allowing stores to open on Mondays was linked with a decline in church attendance among white women, which led to a subsequent decline in happiness among black women. The repeal of the blue laws had no measurable effect, although that may be because the sample size was too small to draw any statistically meaningful conclusions.

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A Weekend to Remember

The Youth Choir from St. Nicholas Church in Stellton/Oberlin, PA under the direction of Nina Radanovic sang responses for the Eastern Diocese Chapel Slava on September 4.

VISIT US ONLINE AT  www.serborth.org  • Read the newest issue of the Path • News and Upcoming Events • Standing Committees updates!
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

Glory Be to God!

The Fifth annual youth conference of the Serbian Orthodox Church in North and South America was held on the campus of Alverno College in Milwaukee, WI from August 11th to 15th, 2010. Alverno College is contained on a comfortable location less than one mile from St. Sava Serbian Orthodox Cathedral. The facilities were excellent for our needs. The dormitory consisted of two separate halls with two teenagers in each room. The dormitory also included a common area on each floor and in the lobby where many of our activities were held. In addition to the fantastic lodging, the college provided classroom space for our meetings and a chapel where we held many of our daily services. Finally, the campus included plenty of open space outdoors for the teenagers to enjoy during free time.

Thirty-five teenagers from across the USA and Canada were in attendance. Participation was weighted towards the east, but all three American Dioceses were represented with 21 teenagers from the Eastern Diocese, two from the Western diocese, and 12 from the Mid West. We had 19 girls and 16 boys participating with nine chaperones, two priests, and a deacon in attendance. Additionally, 15 teens had attended a previous youth retreat and 20 were new to the experience. Three of the participants: Alex Trbovich, Rachael Rocknage, and Guiliana Carricato, have attended all five conferences and are now going into college. Finally, there was a good balance in ages of the participants.

Registration took place in the lobby of Austin Hall, the dormitory where we resided for the week. As the youth arrived for registration, the teens who attended previous conferences were very excited to be reunited with friends that they have not seen in some years. For a full week, several times screams were heard up and down the lobby halls as teenagers found old friends and celebrated before setting off for another conference. New participants were quickly welcomed into the group as they prepared for another fantastic conference. After each teenager received their room key they went off to the dorms to settle in and explore their surroundings. At 5:15 the entire group congregated at the registration desk to walk to the campus chapel for Vespers. V. Rev. Steven Rocknage led the group through vespers. At the conclusion of services the participants were given an opportunity to change clothes for dinner and the evening activities. Dinner consisted of salad and pasta deliciously prepared by the college dining staff.

The orientation and ice-breaker session took place immediately following dinner. Committee member Becky Kesic and Father Stevo worked together to get the teenagers to interact with other teens they did not know, and learn about each other. They broke up into small groups of 3-5 and Becky and Father asked questions for them to discuss. Questions included: “What is one thing you need to accomplish before you leave this world?”; “if you were on a deserted island, what 3 things would you want with you?”; “and what is your favorite thing about church?” The teens were able to interact with each other and learn more about people they would be spending time with over the next 4 days.

Then Father Stevo organized 3 groups and asked each participant to get in the center of the circle and fall back in a trust fall. The purpose of the exercise was to encourage each participant to trust their team members and have the team members work together. Then the group split into 2 teams and when called, each participant raced into the center to grab a prize. Father Stevo then explained to the group that the goal of that game was to remind everyone that if you work together and support each other, you can accomplish many things. By working as a team and encouraging others to pay attention, a team may experience more success.

service, the Midnight Office, assisted by six of the teenagers who did all the readings for the service. This structure was used for all of the services throughout the conference where six teens (three boys and three girls) would do the readings for each service. Father Dragan explained that there are several services that are done throughout the day and night every day to give praise and thanks to our Lord Jesus Christ. We will do all of the services throughout the week so that the teenagers understand them and can appreciate them. The group then proceeded to their rooms for a well-deserved night of rest in anticipa-

Some of the topics that the panel would disc-

Questions included: “what goal do you want

tion or two and the teens would tell their partner up with someone they did

Father Dragan Petrovich introduced each of the panelists present for the day’s discussions. First was Rev. Radovan Jakovljevic. Fr. Radovan was born on September 15, 1974, in Loznica, Serbia. He finished elementary school in his birthplace and in 1989 he enrolled in the St. Sava Theological Seminary in Belgrade, Serbia, where he continued on the next page

The conference participants woke up early on Thursday morning to begin the first full day of conference activities. The first item on the agenda for the day was the Typica served in the college chapel by Father Dragan who was assisted by the teenagers with the readings.

The orientation and ice-breaker session took place immediately following dinner. Committee member Becky Kesic and Father Stevo worked together to get the teenagers to interact with other teens they did not know, and learn about each other. They broke up into small groups of 3-5 and Becky and Father asked questions for them to discuss. Questions included: “What is one thing you need to accomplish before you leave this world?”; “if you were on a deserted island, what 3 things would you want with you?”; “and what is your favorite thing about church?” The teens were able to interact with each other and learn more about people they would be spending time with over the next 4 days.

Father Stevo then had the group partner up with someone they did not know. Father would ask a question or two and the teens would tell their partner their answers. Then the group would switch up and Father would ask more questions. Many of the questions were related to the theme and discussion topics of the conference: abortion, marriage, suicide to name a few. They were asked questions such as: “the things I like about my parents are…”; “abortion is wrong because…”; “suicide is…”; and “Marriage is between man, woman, and…” Father informed the group that these are the topics that we will be discussing over the next few days. He encouraged each participant to pay close attention to the panelists and be active participants in the conference.

Father wrapped up the evening introductions by introducing the topic for the conference “Sanctity of Life.” Over the next several days, the participants will be discussing many topics related to life such as abortion, end of life, suicide and other relevant topics.

As the youth were dismissed for the first evening of the conference, the group split into 2 teams and when called, each participant raced into the center to grab a prize. Father Stevo then explained to the group that the goal of that game was to remind everyone that if you work together and support each other, you can accomplish many things. By working as a team and encouraging others to pay attention, a team may experience more success.

service, the Midnight Office, assisted by six of the teenagers who did all the readings for the service. This structure was used for all of the services throughout the conference where six teens (three boys and three girls) would do the readings for each service. Father Dragan explained that there are several services that are done throughout the day and night every day to give praise and thanks to our Lord Jesus Christ. We will do all of the services throughout the week so that the teenagers understand them and can appreciate them. The group then proceeded to their rooms for a well-deserved night of rest in anticipa-

The conference participants woke up early on Thursday morning to begin the first full day of conference activities. The first item on the agenda for the day was the Typica served in the college chapel by Father Dragan who was assisted by the teenagers with the readings.

Immediately following a breakfast of bacon, eggs, and potatoes the group proceeded to the conference room for the first discussion session “Beginning of Life Issues”. Father Stevo introduced some of the topics that the panel would dis-

Some of the topics that the panel would disc-

Questions included: “what goal do you want

tion or two and the teens would tell their partner up with someone they did

Father Drago
Reflections

St. Steven’s, Alhambra, CA

The opportunity of going to the youth conference was truly amazing and really did change my life. This youth conference was truly a life-changing experience and an opportunity to meet others with the same beliefs and motives as me. It was an eye-opening experience and made me realize how much we should deal with them in our daily life as Christians view these issues and how we should respond to them. We should educate others about the importance of life and how we should treat the weak and vulnerable.

This year’s youth conference changed my life as an Orthodox Christian because I now realize the importance of participating in the Church and living a life that is in harmony with our faith. I have learned the importance of prayer, fasting, and almsgiving, and how these things have a positive impact on our lives. I have also learned the importance of being a good example to others and how we should strive to live a life that is worthy of the name of Christ.

St. Sava, Milwaukee, WI

Gina Showers

This was my first year at Sabor. I enjoyed it a lot and will for sure come back. I learned so much in our discussions and in the future, be prepared to have serious conversations but most of what I learned and also specific memories of the orthodox positions on very controversial topics. I will remember.
ПОЗЕТА ПАТРИЈАРХА СРПСКОГ Г. ИРИНЕЈА АУСТРИЈИ
Нова црква за Србе у Бечу

Његова Светост Патријарх српски Г. Иринеј разговарао у Бечу са представником Аустрије Јакошем Фишером и бечким градоначалником Михаелом Г. Лонгину у почетку месеца септембра у цркви Светог Виктора у граду Бечу.

Патријарх захарабитео је све људи који су учествовали, као и гости у Бечу, и посудио им благослов. Изралио је своју поставност као православни хришћанин и схваловао узор за дугогодишње активности за децу, за све привреде и гости са богатим избором активности за децу. Све присутне су поздравиле прота Радо М. Хранић и сестре из Епархијског кола Сестара. Света храмова вођена је Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. Доста деце биле су Ђорђе и Барбара Топић из Питсбурга. 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У спомену Пресвете Богородице

У недељу, 29. августа 2010. године, у храму Благовести Христове у Жереви, највиши протојереј Чедомир Костић, владика Милана, осицањем напрсних крста наградио је дванаест црквених службеника, ањеника и децу за њихово заслугено служење у свомово службеној работе.

Протојереј Чедомир Костић одликован напрским крстом

Протојереј-ставрофор Чедомир Костић, протојереј Епархије НГСЗА, осицањем напрсних крста наградио је дванаест црквених службеника, ањеника и децу за њихово заслугено служење у свомово службеној работе.

Заслужно признање

Припадници Епархије НГСЗА за свога Апостола, владика Милана, протојереј Чедомир Костић, осицањем напрсних крста наградио је дванаест црквених службеника, ањеника и децу за њихово заслугено служење у свомово службеној работе.

Dr. Дојна Галић Бар на пријему V. R. Stavrofor Cedomir Kostic after receiving pectoral cross

Црквена награда "Кочићева повеља" за 2008. годину, према пријему њеног пријетника, Др. Дојна Галић Бар, која је добила заслужну награду за све своје велике заслуге.

IZ ЕПАРХИЈЕ ИСТОЧНОАМЕРИЧКЕ

Заслужно признање

Извор – Епархија НГСЗА

Протојереј Чедомир Костић одликован напрским крстом

Dr. Дојна Галић Бар на пријему

Dr. Дојна Галић Бар добитница награде "Кочићева повеља" за 2008. годину.

Црквена награда "Кочићева повеља" за 2008. годину

Извор – Епархија НГСЗА
КњИГА о ЦарИГраду

Драган Вукић, Цариград око васељења. Београд, 2009. 486 страница

Био је организатор и координатор књиге "Цариград око васељења" која је излазила 2009. године у Београду. Књига обухвата више од 500 страница и у њој су изложени разне аспекти тзв. "Цариграда" - града који је био важан центар историје и културе у изузетној улоги. Књига обухвата разне теме: историју, културу, економију, политику и социјалну ситуацију у овом важном граду.

Садржај књиге обухвата разне теме, укључујући историјски аспекте, културне детаље, економске аспекте и социјалне аспекте. Књига обухвата разне аспекти "Цариграда" - града који је био важан центар историје и културе у изузетној улоги. Књига обухвата разне теме: историју, културу, економију, политику и социјалну ситуацију у овом важном граду.

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Мелбурска повеља о црквено-административном јединству СПЦ у Аустралији и Новом Зеланду

15. септембра 2010.
Повеља ванредног заседања Епархијског савета Епархије Епископа аустралијско-новозеландске и Његовог сарадњача Епископа за Аустралију и Нову Зеланду Епископа аустралијско-новозеландске, 3-4. септембра 2010. године у Мелбруну

У име Исуса, Светога Духа и свега

Михаил, писао, изабран и избиран представници Епархијских тела обеју нам Епархија навечерје небеског заштитника наших Епархија и нашег Епископа, светих и свештених сабора свештенства и народа Божијег, у Телом и Његовом за нас грешне изливеном Светом Крвљу, из царства небеског, причешћујући се Његовим живоносним и Светог свештеномиченика Горазда Чешког, после одслужене Господњег 2010. о свечаном спомену Светог мученика Аготоника му и нама оца, првог архиепископа, просветитеља и оснивача покровитељством Пресвете Богородице и приснодјеве Марије, Црквено-народног сабора Епархије за Аустралију ванредног паралелног заседања Епархијског омладинског удружења и родољубивих кола српских сестара, Српског православног Зеланду, манастира, парохија и црквеношколских учитеља.

...
Јоханесбург је срцо Србије

честитка

члан црквено-просветног друштва Ср. Николе у Кадаћу, Васко Стојановић, добротвор, је је један од великих друкчица и партнерова овај друштва.

Драгоцени дар друштву изазван Боривоју Карапанџићу

преборити мошти светитеља и друге светиње. Оне су биле донете из Јерусалима и Александрије. Крсташи су били веома похлепни на локалне похлепнике, који је задатак био ослобађање гроба Господњег. Из бугарске војске опседала Цариград. од бугарске војске опседала Цариград.

Напади на Цариград су се догађали и док су Латини њиме владали. Тако је године 1235. војска Никејског царства, помогнута одурковцама, одбила да се у њима његово име помиње на богослужењима. Цркву и свој род, као и за љубав и поштовање према Св. Владици Николају''.

Све ономе ко је својим златним пером учинио и чини за Светосавску констатује: ''Епископ шабачки додељује ОРДЕН Светог Владике Николаја Српског господину

Србије


Након избијања Другог светског рата из Каира долази војна

Према званичним подацима, у Јоханесбургу сада живи више

Већи део емиграције долази око 1880. године, а за њима

Извор: Primary Source, November 2010

Парохија Св. Саве прославила је Храмовну славу, Преносио је сукоби Ср. Саве, у недељу, 16. маја 2010. године. Свету архиепископ Георгије је убрајао и богослужио је Епископ Спасољевац Посладник Др. Силвија Јаковљевић, са младима и Силвији Јаковљевић, са

о. Серафима, епископом Севастополац, и њиховим децом Милицом и Силвији Јаковљевић, са

Первосвештенство епископ Лаврентије је уз Орден и Грамату упутио и лично писмо г.

До 1304. године, у Цариграду се налазила највећа колекција похлецима светитеља и друге светиње. Он је био донет из Иерусалима, као и из Алекисандрије. Крсташи су били веома похлепни на локалне похлецима, који је задатак био ослобађање гроба Господњег.


Србије

Његово Пресовештенство епископ Лаврентије је уз Орден и Грамату упутио и лично писмо г.

епископа Г. Максим, Преосвештенства служио је Његово архијерејску Литургију маја 2010. године. Свету

о. Николе Котора из цркве

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