Remembering the Future Things

This year marked the 16th gathering of the local Church in the West. The presiding hierarch, His Grace Bishop Maxim, convened the clergy, monastics, and laity of his diocese, affirming the Eucharistic dimension of the local Church of God, that the Liturgy itself is the center of our life and a very act of passage and ascension into the Kingdom of God and the Future Life.

The theme for the 2012 diocesan days pointed to this often forgotten dimension of the Church and her Eucharistic gathering, “Remembering the Future Things: an End even greater than the beginning,” points to the very function of the katechonia as the gathering and the work of God’s Church to reveal that the true meaning of all things is in Christ - to actually become the manifestation of the new creation redeemed by Jesus Christ.

So, “remembering (this as) future things,” places us at the beginning and at the end of all things, giving us a new perspective on our present and future life.

We no longer look upon spiritual life and the Divine Liturgy (or Eucharist) as some ‘external rites’ to be observed and fulfilled, but rather as our participation in, and passage and ascension into the Kingdom of God.

The Church being aware of the struggle in the present world always references the Kingdom of God. While addressing so called “issues of the day,” the Church never loses Her main dimension, that is, the participation in the Heavenly Liturgy, and thereby empowering Her members and the world to overcome the mundane in order to ascend to Her level, the level of the Church of God – the Body of Christ.

The blessed gathering over the Labor Day weekend (August 31 through September 2 of this year), as established by the local bishop of Los Angeles and the West, began on Friday afternoon with a clergy seminar. Frequent clergy gatherings for pastoral meetings and seminars is an ongoing activity blessed by His Grace Bishop Maxim for the purpose of continued education of his clergy, assisting them in their pastoral work in today’s ever so challenging society.

Visiting Hierarchs for Diocesan Days were: His Grace Bishop Ignatije of Braničevo diocese, His Grace Bishop Grigorije of Zahumlje-Hercegovina-Littoral diocese, His Grace Bishop Longin of New Gracanica-Midwestern America diocese, and His Eminence Archbishop Joseph of the Diocese of Los Angeles and the West, part of the Self-Ruled Antiochian Orthodox Christian Archdiocese in America.

While His Grace Bishop Grigorije addressed the youth on Saturday afternoon, reminding them of the importance of participating in the Liturgy and Church’s ministries, His Grace Bishop Ignatije was a keynote speaker for the entire weekend. His Grace Ignatije became a bishop in 1984 having his cathedral in Pozarevac. After 1988 he taught as a professor of Dogmatics and Systematic Theology at the Faculty of Orthodox Theology at the University of Belgrade, Serbia. His theological conceptions are mostly influenced by St. Maximus the Confessor and Metropolitan John Zizioulas. He is one of the most renowned contemporary Orthodox theologians and thinkers of this generation. He has written several books and many articles published in scholarly journals and theological magazines.

During his address to clergy on Friday, Bishop Ignatije underlined the importance of knowing what the Church is according to the Holy Fathers, where some of them see the Church as an eschatological community gathered around the Head, Jesus Christ.

North American Bishop’s Assembly Meets in Chicago

The Assembly of Canonical Orthodox Bishops of North and Central America held its third annual meeting for all member hierarchs, that is, all active canonical bishops in its region. The meeting was held from September 10-12, 2012, at the Chicago O’Hare Hilton in Chicago, Illinois. Forty-three bishops were in attendance.

The first plenary session opened on Monday morning, and began with prayer, followed by an address to the assembled hierarchs by the Chairman of the Assembly, Demetrios, Archbishop of the Greek Orthodox Archdiocese and Exarch of the Ecumenical Patriarchate (his address will soon be posted on the Assembly website).

The Archbishop expressed the sorrow of all present for the loss of Metropolitan Constantine of the Ukrainian Orthodox Church in the U.S.A. who fell asleep in the Lord since the last meeting of the Assembly. He also noted the absence of two brother bishops who had recently retired, Metropolitan Maximos of Pittsburgh and Metropolitan Jonah of Washington, D.C. Moreover, he welcomed the new bishops joining the Assembly since May 2011, the time of its last meeting.

Bishop Sebastianos of the Greek Orthodox Archdiocese, continued on p. 4

Midwest Diocesan KSS Slava Truly a Celebration

All the ingredients came together for a memorable Diocesan KSS’s Slava celebration of “Uspenije Presvete Bogorodicice/Velika Gospojina” at the Gracanica Camp Building on Tuesday, Aug. 28th.

Complete article on Page 2

IN THIS ISSUE: Bp. Ignatije Interview, p. 3 • N.A. Bishops’ Message, p. 4 • Our View, pp. 6-7 • Serbian Section, pp. 8-12
It could not have been a more perfect day for a Slava… the weather was sunny and perfect, the Divine Liturgy was beautiful and moving, the preparations were meticulous, the young “Kum and Kuma” of the event were sincere and enthusiastic, and the guests were congenial. All the ingredients for a memorable event came together to produce a highlight of the Diocesan KSS’s year: the celebration of their Slava: “Uspensje Prevoste Bogorodice/Velika Gospojina” on Tuesday, Aug. 28th at the Gracanica Camp Building. In his sermon, His Grace Bishop Longin spoke of the love and importance given to the Holy Virgin Mary, displayed especially by her son, Jesus Christ, in that in her “falling asleep” was not death, but the immediate transfer of her soul to heaven by Him. His Grace also spoke of the good works of the Sisters of the KSS, following the example of the Bogorodica in selfless help to others. “Kum and Kuma” for the Slava are traditionally selected from campers of the current year. This year’s Kum was 16 (“almost 17”) year-old Christopher Runjo, a product of our St. Nikola Church, who has attended our monastery since he was old enough to be there. Kuma was Sara Stojakovic, 13, of the Gracanica congregation. The two greeted guests and performed their “kolach and-into- serving” duties before the luncheon. They each gave a speech about what the camp experience meant to them, Sara in Serbian and Christopher in English.

In his speech, Christopher recounted one particular early camp experience, when he was just 6 or 7. He had come to help set up for camp that year, “from Teta Helen’s” camp. “Kuma and Kuma” were there. The memory of their experience motivates Christopher to continue to come to camp and then be a camp counselor himself… and, who knows, maybe meet his future wife there… as my parents did.”

Sara greeted the Sisters with: “…I want to greet all of you and wish you a great Slava of Velika Gospojina, which has gathered us all together under this most beautiful Monastery of New Gracanica, which is for many of us a second home. I’m honored to be chosen to be Kuma for this great slava, for this reflects on my family Stojakovic’s name too. Thanks to the Serbian Sisters who enable us to stay at their Camp each year. This has a great meaning for me because in Camp I make new friends…”

The Diocesan KSS hosts this annual event every year with this year’s delicious luncheon prepared by members of KSS St. George, Bridgeport, WV 26330. Business and Circulation Address: 6 South Keel Ridge Road Hermitage, PA 16148 Phone: (724) 342-1198 email: FrBratso@aol.com The Official Publication of the Serbian Orthodox Church in North and South America. The Path of Orthodoxy is a monthly publication with a double issue printed for the months of July and August. Subscriptions are $12.50 per year for U.S. residents and $15.00 per year (U.S. funds only) for Canadian subscribers.

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

SOMETHING TO THINK ABOUT…

Each time we mess up God reworks a new route for us to always reach the same destination or end goal if we still stay in the Church. We may view millions of times, but God keeps recalculating the route, using more wisdom and precision than He pours into keeping the planets on their perfect circuits in the heavens, in order that we, humans, reach our final destination, in a round-about way of joining, of Him in the Kingdom of Heaven.

from a sermon by Fr. Kristijan Petrović

Serbia Threatens ‘EU vs Kosovo’ Referendum

Belgrade, Sept. 19 (BIRN)—As pressure grows on Serbia to recognize the independence of the breakaway province of Kosovo, Serbian Deputy Prime Minister Aleksandar Vucic has said that Serbia may hold a referendum inviting voters to choose between Kosovo and EU integration.

“A referendum is always possible as the new government intended to implement the existing agreements resulting from earlier talks. “As long as they are in line with the Serbian Constitution”, which describes Kosovo as integral part of Serbia.

Meanwhile, the European Commission is finishing its annual report on Serbia’s EU progress, which is to be presented on October 10.

According to the Serbian daily, Duna, the Commission is likely to qualify Serbia’s EU integration progress as limited. “It will not explicitly recommend the European Council to grant Serbia a date for the beginning of its EU accession talks,” the newspaper predicted.

Serbia became an EU candidate in March 2012 and is hoping to get the date for start of the EU accession talks this year. According to a recent survey, Serbian support for EU membership has dropped below 50 per cent.

If a referendum on EU membership bid was held now, 49 per cent of Serbians who took part in the survey would say yes to joining, 25 per cent would say no, 19 per cent would not vote, and 8 per cent are not sure what their answer would be.

Support earlier was over 60 per cent and the highest percentage was in December 2003 – 73 per cent. Support has been declining since December 2010.
A Call to Rediscover Our True Self in Our Neighbor

A Conversation with His Grace Bishop Ignjatije of Pozarevac-Branichevo Diocese

During diocesan days celebrations in the Western American Diocese, Bishop Ignjatije, in his keynote address, addressed the faithful on various topics concerning living the Orthodox Faith in the modern world.

His Grace Ignjatije is professor of dogmatic theology and ethics in the Institute of Theology of the University of Belgrade. He is one of the most renowned contemporary Orthodox theologians and thinkers of the younger generation. He has written many articles published in scholarly journals and theological periodicals.

Path of Orthodoxy: Your Grace, in today’s economic crisis we are noticing that people are burdened with existential questions. What answers does Orthodox theology give to these and similar questions relating to the life of the contemporary person?

His Grace Bishop Ignjatije of Pozarevac-Branichevo Diocese: I am not an expert in economic issues; as every man, I too observe this contemporary situation from my perspective, that is, the perspective of the Orthodox Church. In the last century, we have grown accustomed to a world that can, and does, destroy nature around us. How many acres of land have now been lost because factories have been built on them? These are modern toys? We have to be careful in identifying what is being destroyed. Every child now has a cell phone; everybody seem to be carrying them. Personal communication has been lost, and a modern way of communication is taking place, but in that process the uniqueness of the person tends to be forgotten. If the church has a word, if the church is to give an answer, it is that we have to be careful. To see the world through television, and the perspective that television gives them is often far from reality.

Just think how many promises have been made to us by those seeking to be elected to such high offices, so many promises. So the word of the Church would be, “be careful.” The world is not really that way. These things can destroy that which is good. Crises do exist, but they are not of a monetary nature.

So, in conclusion, crises do exist, but they are not crises of a monetary nature. The Holy Fathers make it clear that for us there are things that can work against us. It is not that I reject advances in technology, but we have to be critical in our approach to today’s technology and everything that it has to offer us. Be careful, because we are called to live and to help one another, to be careful with our life and to not abuse it in any way, especially with the technological advances that have now seemingly produced the type of monetary crisis that we are addressing.

Path of Orthodoxy: Contemporary families, more or less, face the same problems as families of the last century, such as the problem of human freedom, of our life in Christ as the measure of everything, our participation in the Eucharist as the center of Christian life, etc. What spiritual experience from the last century can we use in order to enhance our spiritual lives today in contemporary society?

His Grace Bishop Ignjatije: As with every problem we have to look at the source of these problems we are aware of. Just as a doctor looks at the source of a disease in order to administer the right medicine, so too will make an attempt to make a diagnosis of the source of the problems of family life today. We know that families in our society are in great crisis, both here in America, and in Serbia where I live.

The source seems to be in the individual’s approach to family life, and that our way of living today seems to be one of concentrating on the self-sustaining person rather than on a shared life with others. As a matter of fact, we know that contemporary European philosophers have chosen to define hell as the other person, “my hell is the other person with whom I have to live.”

And of course, hedonism has its impact on life as a constant search for pleasure. So, when individuality and hedonism are combined, there is no room for community living and society is destined to fall apart. We also observe that marriages often last for only for a few months. There is a general lack of respect for each other; somehow we lose the uniqueness of the other person.

His Grace Bishop Ignjatije: We have an individualistic approach to organizing our families and society.

Not wanting only to criticize, I would offer suggestions on how to resolve these problems.

How do we get out of such a crisis? I propose that we teach ourselves and our children that we can live without each other that we belong to one another. We have to rediscover that we live not only for ourselves, but for each other. Our blessing and task is rediscovering that we live for each other and that there is not only the individual. I as a person do not exist without you. We see in the other person a brother and a sister. This even has an influence in our church life.

Although you know very well when someone in your own community is at fault, of course, you don’t see them as a brother and a sister. Somehow there is distance, there is this individual. Even our own friendships, we have to admit, are based on the degree to which that person agrees with us, the way we think, what things we like, and our outlook on life. The minute that person has views that are different from ours; all of a sudden we no longer consider them to be close friends. We have forgotten that they are unique individuals also. But the faith teaches us to look at the Holy Trinity. Father, Son, and Holy Spirit exist as three persons, existing together in perfect unity.

St. Gregory the Theologian is very clear in identifying that the Father, Son, and Holy Spirit exist as three persons, but are one God, that they exist with each other eternally. The Father eternally begets His Son; there is no identity of the Father without the Son.

This leads us to the next question that is going to be raised. How do we respond to the crisis of a declining birth rate? In the last decade in Serbia the birth rate has gone down. This is something that we have to take into consideration.

In conclusion, I would like to say that we need to rediscover the true essence of the family unit itself. It seems to us that we need to rediscover this individualistic approach to organizing our families and our society.

Continued on p. 5

Eastern Diocesan Chapel Slava

On Saturday, September 8, 2012 H.G. Bishop Dr. Mitrophan of Eastern Diocesan Chapel Slava of the Episcopal Residence in Pittsburgh, as Slava Kumovi, held a Liturgy in honor of St. Mitrophan in the Chapel Slava. This year’s Slava Kumovi celebration in the Western American Diocese was under the request of the bishop, as Slava kumovi.

The Slava Kolach, prepared by the Diocesan Kolo Sestara led by His Grace Bishop Ignjatije of Pozarevac-Branichevo Diocese was read by theology graduate Branislav Gojic, who is also a member of the Serbian delegation during the Dayton Peace Conference, as well as being an active parish priest for a number of our parishes. Even though he is retired he continues, despite his health conditions, to make himself available in the diocese in where needed.

The Epistle reading was by theology graduate Branislav Gojic, who is currently serving as diocesan clerk. The selection was done by theology graduate and diocesan secretary. The Epistle was read by theology graduate Branislav Gojic, who is currently serving as diocesan clerk. The selection was done by theology graduate and diocesan secretary.

At the cheater’s stand were V. Rev. Rajko Kosic, parish priest of the Serbian Orthodox Cathedral of St. Sava in Pittsburgh, and V. Rev. Dr. Stevan Stepanov, the dean of the Pittsburgh Deanery.

Following the prayer before the ambon the Slava Kolach, prepared by the Diocesan Kolo Sestara led by His Grace Bishop Ignjatije of Pozarevac-Branichevo Diocese was read by theology graduate Branislav Gojic, who is currently serving as diocesan clerk. The selection was done by theology graduate and diocesan secretary. The Epistle was read by theology graduate Branislav Gojic, who is currently serving as diocesan clerk. The selection was done by theology graduate and diocesan secretary.

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North American Bishop’s Assembly Meets

continued from p. 1
Bishops Anthony, John, and Nicholas of the Antiochian Archdiocese, Bishop Danil of the Bulgarian Diocese, Bishop Alexander of the Orthodox Church in America, and the newly consecrated Bishop Pankejti of the Metropolitan of Mexico.

Archbishop Justinian, the administrator of the parishes of the Moscow Patriarchate in the US and second vice-chairman of the Assembly, also addressed the hierarchs, reminding his brethren of the 200th anniversary of the founding of the first Russian settlement in North America, Fort Ross in California, with its Orthodox church dedicated to the Holy Trinity.

As the Assembly continued, one of the chief items on the agenda was the adoption of By-Laws for its governance. A draft was provided by a provisional By-Laws Committee, which worked in concert with the Committee for Legal Affairs. After some deliberation by the Assembly to ensure that the By-Laws conformed both to civil and canon law, they were unanimously approved by the bishops.

A proposal was presented to the hierarchs by Metropolitan Methodios of Boston, the chair of the Committee for Canonical Affairs, for a comprehensive directory of all Orthodox clergy in the region, according to Article 6 of the Rules of Operation. This would augment the Assembly’s already existing directories of bishops, parishes, monastic communities, and theological schools.

The second item, which occupied the Assembly during the whole of its business session on Tuesday, was the canonical organization of the Church in the United States. Archbishop Nicolae of the Romanian Orthodox Archdiocese in the Americas, the chair of the Committee for Canonical Planning, presented the findings of his committee on the chief issues involved. The assembled hierarchs were asked to discuss with one another important questions about the future structure of the Church in North America, models of administration, its organization geographically, as well as its relationship with the Mother Church.

This was a complicated matter as well as a small group. In this continuing process, designed to prepare for a plan for presentation to a future Great and Holy Council of the Orthodox Church worldwide, there was consensus on the part of all bishops that the canonical norms of the Church must be observed and that all canonical anomalies in North America must be resolved, so that the witness and mission of the Church in North America might be strengthened and increased.

The Chairman, Archbishop Demetrios, stressed that this work is not about fixing past mistakes. The current canonical situation in North America, inappropriate though it is, came about from account of immigration from the Old World and various historical circumstances. This work should be seen as a positive, and necessary, progression down the path of Orthodox cooperation, advance a common Orthodox witness and promote canonical normalization in this region. The hierarchs spent the better part of the second session focusing –

The Assembly also approved a budget for the coming year that lays primary emphasis upon the work of the Archdiocese in the Americas, the Chair of the Assembly in its effort to enhance Orthodox cooperation, advance a common Orthodox witness and promote canonical normalization in this region. The hierarchs spent the better part of the second session focusing in this regard, we emphasize regular family worship, particularly at Sunday liturgy.

We reaffirm our commitment to the decisions and expectations of the Primates of the Orthodox Autocephalous Churches and the Pan-Orthodox Preconciliar Conferences in an effort to safeguard and deepen Orthodox unity, to promote common pastoral action, to offer common witness in our region, and to overcome canonical anomalies.

Our unity was manifested in the celebration of the Divine Liturgy and the sharing of the Holy Eucharist on the occasion of the Feast of St. John the Forerunner (Old Style) as well as in joining our fellow Americans as we mourned the loss of thousands of innocent citizens 11 years ago on September 11, 2001, and prayed for the repose of their souls.

Among the items on the agenda was the work of the Assembly’s Secretariat, 13 committees, and 14 agencies and endorsed organizations. We praise God for the positive spirit of cooperation that prevailed during the sessions of the Assembly and celebrate the considerable progress already achieved on many levels through their expanding activities of its committees.

In particular, discussion focused on the Assembly by-laws and the progress of the work by the Committee for Canonical Regional Planning. The last of these discussions constitutes the primary concern of the Assembly in its effort to enhance Orthodox cooperation, advance a common Orthodox witness and promote canonical normalization in this region. The Hierarchs spent the better part of the second session focusing –

Finally, we pray for our oppressed and suffering brothers and sisters variously facing oppression or persecution in the ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, as well as in the Balkans and throughout the world. We grieve the loss of US Ambassador Christopher Stevens and his staff in Libya. We condemn all forms of violence perpetrated in the name of religion and denounce all expressions of religious intolerance.

Now may the Lord of peace Himself grant you peace at all times in all ways. The grace of our Lord Jesus Christ be with you all. (2 Thess. 3.16,18)
A Conversation with His Grace Bishop Ignjatije

continued from p. 3

I was invited to give my perspective at a gathering of scientists that addressed the issue of the birth-rate in the world. One of the reasons cited for a declining birth rate is economics; people cannot afford as many children, and that the current system is not supportive of family life and so on.

I think that we have to go back to the basics. We need to learn and teach that we belong to each other. Salvation is in the other person; there is no salvation in isolation, but only in communion with each other. An old Latin proverb, "unus cristianus nulus cristia-

nus, "one Christian is equal to no Christian," speaks much to today’s spiritual and societal problems, albeit it is individuality that we are addressing at this time. Death is defined as rejection of the other person, in every sense of the word. When that person dies we find that that person’s response to life is not that I reject advances in technology, but I have grown accustomed to…crises do exist, and we can no longer live within the means that we have accustomed ourselves to live within.

We need to learn and teach that we belong to each other. Marriage and family life requires sacrifice. Husband and wife are called to sacrifice for one another. We need to learn and teach that each other, in every sense of the word. When that person dies we find that that person’s response to life is not that I reject advances in technology, but I have grown accustomed to…crises do exist, and we can no longer live within the means that we have accustomed ourselves to live within.

We offer our thanks to His Grace Bishop Ignjatije for his words of wisdom and encouragement. His Grace Bishop Ignjatije spoke on the theme of family life and contemporary challenges facing Orthodoxy.

regard contemporary families and the problems faced by them (and what spiritual experience from the last centuries we can use in order to enhance our spiritual lives today in contemporary society), His Grace Ignjatije related the following.

As with every problem we have to look at the source of these problems we are aware that they exist, and we need to address the problem of the birth-rate in the world. We need to learn and teach that we belong to each other. Let’s teach this to our children. Let’s teach this Biblical truth that we are not islands, that we belong to each other.

We have to rediscover that we live not only for ourselves, but for each other. Our blessing and task is rediscovering that we live for each other and that there is not only the individual. I believe that my son and daughter will not be able to grow up in the other person a brother and a sister. This even has an influence in our church life… Marital conflicts are often a result of the fact that because they want to enjoy life together now and think that later on they may have to change priority and to make sacrifices in order to fulfill the comforts of life. Unfortunately for some, it then turns out that they cannot have children later on, so you say that works out. I think that we have to go back to the basics. We need to learn and teach that we belong to each other.

I am not an expert in economic issues; as a doctor I look at the source of a disease in order to administer the right medication, but I do not think it is necessary to want to have children later on. I think that the source of these problems we are aware that they exist, and we need to address the problem of the birth-rate in the world.

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The PaTh of orThodoxy

The Holy Martyr Marcella, Commemorated on August 4th (July 22nd According to Julian Calendar)

St. Marcella was born and lived on the small island of Chios, Greece in the 14th century. Her mother was a Christian and her father was a pagan. Her mother baptized Marcella and passed on her Christian faith to her, even though her father opposed a Christian upbringing. Marcella's mother died when she was still a young girl.

Her father tried to influence her faith, but Marcella hung on to the teachings of her mother and continued to pray to God for His protection. As she grew older, her faith grew stronger. She read the Bible, prayed and attempted to live life according to the teachings of our Lord and Savior Jesus Christ.

When Marcella turned eighteen her father decided it was time for her to become a pagan. He knew that she was a Christian and considered her beliefs part of a silly childhood infatuation. Now that she was an adult he had no tolerance for her faith. Her father was a violent, abusive man and Marcella was afraid of him. She knew that if she stayed and remained a Christian, he would hurt her, but she would not denounce Christ to please her wicked father. Marcella, trusting in God, decided to run away. Knowing that she could not stay with any friends without her father discovering her hiding place, she ran to the nearby forest. Her father was engaged by her disappearance and searched the town for her. He eventually found a grandfather who saw a young girl meeting Marcella's description flee into the woods. Furious, her father set fire to the forest to force her to emerge from her hiding place.

Marcella instantly knew what her father had done and ran to the ocean, which was very close to the woods. Her father, armed with a bow and arrow, shot her to stop her from running. She began bleeding, and her blood dripped onto the rocks. She could no longer run and so she prayed to God to help her and hide her from her father. Miraculously, a rock opened before her and, knowing this was from God, she rushed inside the rock to hide. Although her entire body was hidden in the rock, her father saw her head poking out of the rock, and in his anger ran onward and depopulated her. Holding her head by her long hair, he threw it as hard as he could into the sea.

Several years later, locals on the near by beach of Keramos saw a beautiful lady swimming in the sea. As the light grew closer they saw the head of Marcella, it up浮 forgiveness. Immediately they realized that they were witnessing a miracle and that Marcella, the teenager who chose a life in Christ over an earthly life in sin, was a saint.

Today there is a church on the rock cave on Chios Island where St. Marcella hid and then was martyred. On July 22nd many pilgrims visit the place to remember her. During the Liturgy and commemoration services for St. Marcella, seawater boils when placed on the rocks. The rocks turn red in color, reminding us of the blood St. Marcella shed for her faith.

St. Anastasia the Patriarch of Alexandria, Commemorated on March 23rd (March 10th According to Julian Calendar)

St. Anastasia lived in Constantinople. She was born into a very wealthy family who knew the Emperor. Anastasia was compassionate, charismatic, and an Emperor Justinian knew and liked Anastasia. She married when she was a teenager, as was custom at the time, but her husband died unexpectedly shortly after they married. After he died she secretly left Constantinople and went to Alexandria. She founded a small monastery not far from the city, and devoted herself entirely to God.

Several years later, Emperor Justinian was widowed and decided to search for Anastasia and marry her. Since she was the emperor, she would not be able to refuse him.

As soon as she learned of his interest, Anastasia traveled to a monastery to ask an elder monk, Father Daniel, for his help. Given the difficulty of hiding a well-known young woman from the emperor, Father Daniel came up with a creative solution: Anastasia pretend to be a man. The Elder provided her with male monastic clothes and called her Brother Anastasius. In order to safeguard this secret, no one could ever develop a relationship with her, as if anyone knew her true identity there was a chance that the information would be leaked. If the emperor discovered that she had tricked him, her well-being would be in danger. To make sure she was well hidden, Elder Daniel found a very remote cave where Anastasia could stay, pray and lead a monastic life. Only one monk knew Brother Anastasius, as it was his obligation to deliver bread and water to the cave once a week. Anastasia dwelt in seclusion for twenty-eight years.

Anastasia grew close to the Lord through her prayer and monastic life. After all, she had only the Lord in her seclusion. The Lord revealed to Anastasia when she would die and enter the heavenly kingdom. Having learned of her approaching death, she wrote to Father Daniel on a piece of broken pottery, and the pottery was delivered to him by the monk who brought her food. The Elder visited her right away and brought everything necessary for her burial. Anastasia received the Communion from Father Daniel. Father Daniel then asked Anastasia for her blessing, as he recognized that she had become close to the Lord. She blessed him and the monk according to the prayer he then said: “Lord, into Thy hands I commend my spirit.” She then died peacefully. The year was 567.

The Elder and his accompanying monk prepared to bury Anastasia. The Elder gave the monk his outer garment and asked him to dress the Brother Anastasius in it. As he was dressing Anastasia he noticed that the brother was actually a sister, but he did not say anything to the Elder. After her burial, the monk asked Father Daniel if he knew that Brother Anastasius was a woman. The Elder told the monk the story of Anastasia, and this story was written down and became famous.

The relics of St. Anastasia were transferred to Constantinople in 1200, and placed near the Church of Hagia Sophia.

Saints Zenaida, Philonella & Hermione, Commemorated on October 24th (October 11th According to Julian Calendar)

Saints Zenaida and Philonella are holy unmercenary physicians. Holy Unmercenary Physicians are trained physicians who followed Christ’s teaching that the healing of a personal is not just physical, but spiritual as well. These saints also treated the poor without charge and combined clinical medicine with prayer. Recognizing that God grants us the knowledge to create medicine, these saints never opposed pharmaceuticals or traditional medical practices, but instead sought the guidance of God as they treated their patients.

There are many unmercenary physicians, but the first two were sisters, Zenaida and Philonella. They were born into a highly educated Jewish family in the first century and were cousins of Apostle Paul and sisters of the first Bishop of Tarus, Jason. After they finished high school, the sisters enrolled in university at Tarus to study philosophy, but soon both became interested in medicine. During their time at university the sisters were converted to Christianity by their brother Jason. After their conversion, Zenaida and Philonella felt compelled by our Lord and Savior Jesus Christ’s example of love to study medicine. They enhanced their study of medicine by combining prayer with the study of Jesus Christ. This is a healing process. Christ tied the healing of the whole person, spiritual and physical, with the Heavenly Kingdom, and the sisters decided to practice medicine in that philosophy.

After they graduated, Zenaida and Philonella, graduated, they moved to Thessaly. This is an area near the Felion Mountains where there are many medicinal mineral springs. The sisters bought property on a medicinal spring and built a small clinic in its cavern.

In her medical practice, Philonella separated medicine from ideas of magic and astrology, as at the time many people believed that medicine was a form of magic. Philonella continued her studies and work in women’s health and she became a pioneer of gynecology. Zenaida focused her practice on children and worked to develop pediatric care. Zenaida noticed that many of her adult patients were sad, anxious and suffering from other emotional and mental health problems. She began trying to find ways to treat these patients by determining the causes of the illness.

Most people at the time considered people with mental health problems to be possessed and locked them away from society. In her work in this field was revolutionary. In the Orthodox Church, the Philonella and Zenaia are known as “the friends of peace” for their work to bring physical, mental and especially spiritual peace to all who suffered.

St. Hermione was another young unmercenary physician. She was born around the same time as Philonella and Zenaida. She was the daughter of Philip the Deacon and was born in Caesarea of Palestine early in the first century. With the help of her sister Eudokia, Saint Hermione founded a medical clinic that provided free care to the poor and the homeless. Hermione founded the tradition of Christian hospital-hostels, which later become part of the early Christian Orthodox churches. This tradition of Christian medical care is continued around the world today among Orthodox Christians as well as Catholics and Protestants.
Editor's note: The following story about discovery of relics believed to be those of Holy Martyrs Chrysanthus and Daria was published on April 15, 2011 in National Geographic News Magazine.

The Path of Orthodoxy

Ancient bones found in an Italian cathedral may be those of Saints Chrysanthus and Daria

By Ker Than for National Geographic News

The skeletons of two married, early-Christian saints—said to have been buried alive nearly 2,000 years ago—may have been identified in Italy, scientists announced Thursday.

Analysis of the skeletons—sealed off for centuries in an Italian cathedral unit recently—seems to support the legend of Chrysanthus and Daria, who are said to have been persecuted in the city of Rome for being Christians.

According to ancient stories, the Roman Empire killed the celibate Roman husband and wife in the third century A.D., after they had converted many Romans to the fledgling religion.

Though there’s no way to identify the skeletons with 100 percent certainty, “all of the evidence we have gathered points toward the relics having belonged to Chrysanthus and Daria,” said lead researcher Edo Fulcheri, a paleopathologist at Italy’s University of Genoa, in a statement.

Evidence

In 2008 workers renovating the cathedral, in the northern Italian town of Reggio Emilia, found more than 300 bones in a sealed crypt beneath the main altar. The remains were found to form two nearly complete skeletons. The skulls of the bodies turned out to be in a pair of silver-and-gold busts deep in a cathedral vault, into which they’d been transferred nearly 500 years ago. University of Turin anthropologist Alessandra Cinti told National Geographic News via email

“Examining the bones, study leader Fulcheri and his team concluded that the remains belonged to a man and woman who were generally healthy at the time of their deaths.

Based in part on its slender and petite frame, wide pelvis, and pointed chin, one of the skeletons was presumed to have been a female in her mid-20s. The sex was later confirmed by DNA analysis, according to Fulcheri, whose work was partly funded by the National Geographic Society’s Expeditions Council.

The team suspects this skeleton was Daria, who, according to legend, was a vestal virgin—a high priestess of Rome dedicated to the goddess Vesta—before converting to Christianity.

The bones show that she probably lived a life with very little physical stress,” the University of Turin’s Cinti says in a new documentary about the project—Explorer: Mystery of the Murdered Saints—which airs at 10 p.m. ET/PT on Tuesday, April 19, on the National Geographic Channel.

“She had the characteristics of a vestal virgin,” Cinti added. “But of course, we can’t be certain.”

The second skeleton’s bones appear nearly adult but aren’t the form of parts that were still fusing together at death. This suggests the remains belonged to a 17- or 18-year-old, the researchers say. DNA tests later reveal the individual to be a male.

The legends—and the team’s conclusions—are to be believed, this may be Chrysanthus.

Also, like the Chrysanthus and Daria of legend, the recently unearthed couple appears to have been upper-class. For example, the bones showed no signs of deformities or wear from physical labor.

By analyzing trace elements in the bones, the team also uncovered signs of lead poisoning—a uniquely aristocratic aliment in ancient Rome. The toxic metal was present in the city’s plumbing system, which reached only the homes of the wealthy.

The team also carefully picked out a single rib from each skeleton, ground the ribs into a fine powder, and performed a carbon dating test on them.

The test revealed the skeletons date to between A.D. 80 and 340—the martyrs are thought to have been killed around A.D. 283.

Murred Saints: Legend of Chrysanthus and Daria

In ancient tales Chrysanthus, the son of a rich Roman senator, converts to Christianity as a teenager.

Desperate to prevent Chrysanthus from making what he thinks is a huge mistake, his father arranges to have him married to the vestal virgin Daria.

At Rome’s Temple of Vesta, virgin maintained a holy fire that symbolized procreation and which the Romans believed kept their city safe.

“In the ancient thinking, there was this belief that religion and politics were intertwined. So when something went wrong in the political sphere, there was a religious problem somewhere,” explained Sarolta Takács, a historian at Sage College in Albany, New York, who wasn’t involved in the study.

As their name suggests, the vestal virgins were expected to remain celibate during their time of service.

Miracles and Martyrdom

According to legend, the plan to distract Chrysanthus from Christianity backfired. He converted Daria to his religion, and the two marry but take a vow of celibacy and devotion to God.

People should live together as if they’re married but not actually have sex and produce children goes against everything that Roman society stood for,” Candida Moss, an expert in early Christian martyrdom at the University of Notre Dame, said in the documentary.

What’s worse—in the eyes of the Roman Empire—is that the pair successfully converted many to Christianity.

For their crimes, Chrysanthus and Daria are arrested and tortured.

The typical punishment for a vestal virgin who’d broken her vow of celibacy was death by starvation. The punishment for conversion to Christianity, though, would have been a life of prostitution—the worst possible fate for a mistress of Vesta, Sage College’s Takács explained.

The Romans would have believed Daria’s conversion to Christianity endangered their entire city, Takács explained. For one thing, there were only six vestal virgins at any one time, so the loss of even one would have been a serious setback for Rome.

“What’s important about the vestals is that they were intimately connected with Rome,” Takács said.

“They were good evidence for the Romans that they were connected with Rome, and if they made mistakes, then Romans suffered problems.”

According to the story, Chrysanthus is sent to upper-class Daria, a priestess, and the two marry as the pagans had decreed Chrysanthus and Daria be buried in a deep pit and covered with stones. Later, a church is erected on this site.

Despite supposedly divine intervention, Chrysanthus and Daria were eventually sentenced to death, the story goes. According to the most popular version of the legend, the pair is buried alive in Rome.

“Could there be evidence in contrast of this hypothesis,” study leader Fulcheri told National Geographic News.

The University of Turin’s Cinti added in the documentary, “These results confirmed two fundamental facts for us.

“They confirmed their antiquity and the fact that they were both from the upper class. If they were able to relax, let out a sigh of relief and say okay, maybe it’s actually them.”

The PaTh of orThodoxy

Chrysanthus was the only son of Polemius, a distinguished patrician, who settled in Rome from Alexandria.

As the son of wealthy parents, Chrysanthus studied all the secular subjects, having the most learned men for instructors. As the son of wealthy parents, Chrysanthus studied all the secular subjects, having the most learned men for instructors.

Chrysanthus was enlightened with the truth, and he desired a teacher and found one in the person of a certain priest, Carpophorus, who taught and baptized him. This did not please his father, who attempted everything in order to dissuade him from believing in Christ. Not succeeding, the wicked father at first tried to corrupt him by placing him alone with an immoral woman.

In this, Chrysanthus was victorious over himself and persisted in chastity. His father then taught him into marriage Daria, a pagan girl. Chrysanthus counselled Daria to embrace the Faith in Christ and to live together as brother and sister, although pretending to be married. When his father died, Chrysanthus began to confess openly and to live as a Christian, both he and his entire household. During the reign of Emperor Numerian, he and Daria were cruelly tortured for their faith. Even the torturer Claudius, witnessing the forbearance of these honorable martyrs and the miracles which were manifested during their agony, embraced the Faith of Christ along with his entire household. For this, Claudius was drowned. Both of his sons were beheaded. His wife, after having received her prayers, died on the gallows.

Daria was so steadfast in her agony that the pagans cried out, “Daria is a great false prophet.” Finally, it was decreed that Chrysanthus and Daria be buried in a deep pit and covered with stones. Later, a church was erected on this site. There was a cave near this pit where some Christians assembled for prayer and Communion in memory of the Saints Chrysanthus and Daria. Hearing of this, the pagans attacked and sealed off this cave.

By such a death, the pagans drove these Christians from this world to a better reign eternally.

These glorious martyrs, Chrysanthus and Daria and the others with them, among whom were Dorotheus the priest and Marcellus the deacon, suffered for Christ in Rome in the year 284 A.D.

St. Nikola Velimirovich’s Prologue from Ochrid

The Martyrs Chrysanthus and Daria and the others with them

Commemorated on April 1st (March 19th according to the Julian Calendar)

From St. Nikolai Velimirovich’s Prologue from Ochrid

Our View Our View Our View Our View Our View

Our View is the official publication of The Serbian Orthodox Youth Ministry Committee and is a regular feature of The Path of Orthodoxy. Comments can be directed to the committee via e-mail at: youth-ministry@earthlink.net.
Епископи из Северне и Централне Америке на Литургији у чикашком храму

Више од педесет архијереја који проповеде епископи канонских функција (Православне цркве у Северној и Централној Америци) присуствовале су свету Литургију у чикашком Саборском храму Светог Васкрсења Христовог, а поводом презентације Устава Главе Светог Пророка, Пречке и Христеља Јовановића. Свет Литургију су служили јерархи Радован Јаковљевић и Паисиј Николај Костур, док је Председник епархија Лонгин, као епископски архијереј и домицијат, стио у трону. Након Литургије, Високоопштевени архиепископ Димитрије, поглашава Грчке православне академије западноамеричке, председавао је Епископског сабора, начињеног је Помени за неживе жртве терористичког напада који је извршен 11. септембра 2001. године у Сједињеним Државама.

Поред гостујућих архијереја, Литургију су присуствовали студенти Академије Светог Пророка у Александрији, именовани од њихових особа до архиепископа Лонгин. Саборни храм Светог Христога Васкрсења је домаћин заседања Сабрања епископа.

Извор: Сабрани храм Васкрсења Христовог

(Summary: The 16th annual Diocesan Days celebration of the Western American Diocese of the Serbian Orthodox Church was held with the blessings of the Diocesan Bishop His Grace Bishop Maxim, August 31 – September 2, 2012. Special guest speakers at this year’s diocesan event were His Grace Bishop Ignatije of Branićev and His Grace Bishop Gregoriije of Hrecce-govina. Special guests also included His Grace Bishop Longin of New Gracanica and Midwestern America and His Eminence Archbishop Joseph of the Antiochian Diocese of Los Angeles.)

Одлукама Четврте Предсаборске конференције у Сабрању на челу са првостајатељем архиепископом Димитријем 2010. године, значајно је што је ово Сабрање – нека врста будућег Архијерејског сабора на том простору, који, као координатор за тринаест одбора Сабрања, могу да донесе одлуку о уговору о свом раду. Епископи се манифестују рад и делатност овог новог еклисијалног тела, које је истицало своје драме на Богослужењу на честу светог Васкрсења Христовог у памћењу жртава тероризма у сусједној Сједињену Државу.

(Абс): Православни архијереј у храму Васкрсења Христовог у Новом Њујорку (Северна Америка)
Почетак Црквене Нове Године – Начало Индика

Српска Православна Црква у Северној и Јужној Америци

Епископски Савет

ЕС бр 5/12
1/11. септембра 2012. г.

Сви свештеници и ђакови, монахи и монаше, председника и чланови црквено-школских оштатака, верујући верници и децу, који су друже у јужној Америци, кажући се Имати се у Северној Америци, позвани се на Црквену Нову Годину. Гледавши да би се сваки верник, направио патернички начин живота и призива свакога да се приближи Христу, Јесеним Саветом у Јужној Америци, 5. септембра 2012. године, позвал Споменик Митрофан (Задоров) да, па се мисли да сваки верник, на свој начин, започне целу Црквену Нову Годину.

Свечена Литургија у Епархијској капели

Словацка православна црква у Северној и Јужној Америци

Српско-Српска православна црква у Северној и Јужној Америци

1/14. септембра 2012. године Гледавши на Црквену Нову Годину, позвани се на свакога верника, због важности говора верске еукархије. Гледавши да се сваки верник, призива на хришћанско образовање, позвани се да се верник свакога верска успостави као важан и значајан садржај у црквено-школском оштатку.

Свечена Литургија у Епархијској капели

Словацка православна црква у Северној и Јужној Америци

Свештеници, ђакови, свештеничке послушнице, певачи, свече, верујући верници, и други верници уз име Светог Господа Јулијана Питсбургског, који је преминуо у 34. години живота. Године 1928. године, Господ је позвао Св. Саву да изграђе првога снопа духовних земаља у Северној Америци.

Свечена Литургија у Епархијској капели

Словацка православна црква у Северној и Јужној Америци

Све верници у Северној и Јужној Америци, који се у свемирском јединству призивају на хришћанско образовање, позвани се да се верника премахну у свемирским карактеристикама. Господ је позвао Св. Саву да изграђе првога снопа духовних земаља у Северној Америци.

Свечена Литургија у Епархијској капели

Словацка православна црква у Северној и Јужној Америци

Свечена Литургија у Епархијској капели

Словацка православна црква у Северној и Јужној Америци

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Свечена Литургија у Епархијским црквама

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Свечена Литургија у Епархијским црквама
Митрополит Амфилохије у Елпарици буеносајнској-југоцентрализационој православној заједници у Перу

Митрополит Амфилохије, администрација Елпарици буеносајнске је боравило од 1 до 4. септембра 2012. године у посети православној заједници у Перу.

Из овог завршног интервјуа, Митрополит Амфилохије објаснио је чиме је могуће превазићи тај ''превид'', на који начин је могуће унапредити дух екуларности и екуларности у црквену заједницу, на који начин учествују два културних аспекта, духовно-бачка и природна-географска, заедничка и двојна релативност у којој се изразно изражава наша православна идентитет на идентитет и идентитет на сличност.

Интервју је овако почео са питањем о његовом администрацијском односу у Елпарици буеносајнској-југоцентрализационој православној заједници.

Интервју је почео са питањем о његовом администрацијском односу у Елпарици буеносајнској-југоцентрализационој православној заједници.

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The Path of Orthodoxy

Metropolitan Amphilochije's Visit to Buenos Aires

Metropolitan Amphilochije, who arrived in Buenos Aires on August 15, 2012, as a sign of the Church of all Serbian Saints, visited the city of Buenos Aires, the capital of Argentina, and the entire region of South America. Metropolitan Amphilochije visited the Orthodox Church in Buenos Aires, led by Bishop Joseph, and some other countries in South America, where he showed the Serbian identity, the Orthodox faith, and the Orthodox way of life.

The visit began on August 15, 2012, with a meeting with Bishop Joseph and other hierarchs of the Orthodox Church in Buenos Aires. Metropolitan Amphilochije thanked Bishop Joseph and other clerics who welcomed him and showed their hospitality. The newly consecrated priest served the Holy Liturgy, and the reception was held in one of the most exclusive buildings in Buenos Aires.

The administrator of the Diocese of South America participated at the consecration of the new priest. Metropolitan Amphilochije blessed the new bell for the Church in Venado, and the event was attended by the clergy, the laity, and guests.

The second day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The third day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The fourth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The fifth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The sixth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The seventh day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The eighth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The ninth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The tenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The eleventh day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twelfth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The thirteenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The fourteenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The fifteenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The sixteenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The seventeenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The eighteenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The nineteenth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twentieth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-first day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-second day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-third day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-fourth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-fifth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-sixth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-seventh day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-eighth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The twenty-ninth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.

The thirtieth day of the visit began with a speech by Metropolitan Amphilochije on the Transfiguration of our Lord. The Metropolitan delivered a sermon about the Transfiguration of our Lord, and the event was attended by the clergy, the laity, and guests. The Metropolitan also expressed his hope that with the new permanent priest, church life in Buenos Aires will improve.
continued from p. 9

Amitriholje... 
...in Peru

Mитрополит Амфілохије... 
...in the USA

The Path of Orthodoxy
October 2012
October Issue 79
Volume 20

Page Twelve

Liturgy

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