Patriarch Irinej addresses UN

His Holiness Serbian Patriarch Irinej traveled to the United States September 4-14. The main purpose of his visit was to address a high-level “Forum on the Culture of Peace” held at the United Nations in New York on September 6. He was invited to speak at the Forum by former Serbian Foreign Minister Vuk Jeremic, who is currently the President of the UN General Assembly. The Forum was a one-day event offering an opportunity for UN member states, political and religious leaders, as well as non-governmental organizations to consider how to improve tolerance, a culture of dialogue and mutual respect in the international community. He was joined in addressing the Forum by representatives of the Islamic and Jewish faith communities. The text of the Patriarch’s remarks is below.

While in New York, Patriarch Irinej also met with Serbian diplomats and visited St. Sava Cathedral, where he was greeted by His Grace Bishop Dr. Mitropah of the Eastern American Diocese, Cathedral Dean V. Rev. Djokan Majstorovic, other clergy, and faithful.

Following his appearance in New York, His Holiness traveled to the New Gracanica-Midwestern Diocese of the Serbian Orthodox Church, where he met with His Grace Bishop Longin and visited the stavropigial (directly under the jurisdiction of the Patriarch) monastery of the Nativity of the Most Blessed Mother of God in New Carlisle, Indiana and St. George Church in Racine, Wisconsin. He also visited the stavropigial monastery of St. Sava in Libertyville, Illinois, were he served the Divine Liturgy with His Grace Bishop Dr. Mitropahan, dean of the St. Sava School of Theology at the monastery, and was present for the Invocation of the Holy Spirit at the beginning of the school year.

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**Kosovo Serbs Angered by Guerrillas’ Acquittal**

Belgrade, Sept. 19 (BIRN) – An association representing families of Serb victims of the Kosovo conflict has strongly criticized the acquittal of commander-turned-politician Fatmir Limaj and nine other Kosovo Liberation Army fighters over prisoner abuse at a wartime KLA jail.

The families alleged that convictions were not handed down because of the defendants’ political connections, while the Serbian government said it was “unpleasantly surprised” by the court’s decision to acquit the ruling party lawmaker and the other KLA veterans of war crimes.

“...the only problem is that the path towards discovering crimes against Serbs leads to political and state officials of Kosovo,” said Gordana Djikanovic of the association of families of Kosovo Serb victims.

Djikanovic insisted that the evidence was clear because a mass grave containing bodies of prisoners killed at the Kosovo Liberation Army’s Klecka detention centre during the late 1990s conflict was found in the nearby village of Krupnik.

The remains of nine identified, massacred bodies have been buried. Somebody killed those people, and there are few clear cases as this one. If they were not killed by Limaj and his ‘buddies’... then we demand that EULEX (the EU rule-of-law mission in Kosovo) investigate who the perpetrators were...,” Djikanovic argued.

Although the defendants were not convicted, the trial did establish that some prisoners were abused at Klecka, and that seven Serbs were unlawfully killed and buried in that nearby village.

The original indictment alleged that Albanian civilians suspected of collaboration with the Serbian regime, Serbian civilians and Serbian police and military personnel were implicated at Klecka.

Djikanovic added that the verdict had dealt a blow to Serb victims’ trust in the EU prosecutors.

The Serbian government’s Office for Kosovo and Metohija also claimed that there was no justice for Serb victims.

The fact that nobody is at fault for the murder and torture of Serbian civilians in the village of Klecka is devastating.” It added that finding the perpetrators of this and other crimes was a precondition for Serbs to have a normal life in Kosovo.

A Serbian deputy prosecutor Bruno Vekaric told public broadcaster RTS yesterday that it was “worrying that in 14 years there still hasn’t been any conviction over the crimes in Kosovo”.

He added that it was possible that a future administration in Kosovo could reopen the case against Limaj because there is no statute of limitations on war crimes prosecutions.

Officials in Pristina however have welcomed the acquittal, saying that it again proved that the Kosovo Liberation Army’s armed struggle was not criminal.

But international campaign group Human Rights Watch also expressed regret for justice’s not yet been done. “These nine men have been acquitted, so who committed this crime?” asked Human Rights Watch’s Europe and Central Asia researcher Lydia Gall in an article.

It is the responsibility of the Kosovo prosecution office and EULEX to determine this without delay,” Gall said.
In the name of Christendom and all the sincerely believing persons and states. I also emphasize that at the beginning of each of our liturgical services we Orthodox Christians ask God to grant us peace. It goes without saying that this firstly presupposes the inner, spiritual peace in the soul of each man and woman—the peace which transforms even the most bellicose human being into a peace-maker—and then, secondly, the “peace of the whole world”, the peace among peoples and states.

We believe in the God of peace and love, of goodness and forgiveness. This is why in Orthodox Christianity and in Christendom in general peace does not only signify the absence of war but, primarily, the presence of spiritual qualities—the acceptance and respect of others and of those who are different, of their freedom and dignity, of their God-given and natural right to all the good which we otherwise wish for ourselves as well. If we were to be inspired with such spirituality, then peace would be possible for the whole of humanity. Without such spirituality—war is unavoidable, even if the world is to be inhabited by only two human beings, even as two born brothers, like it once was with Cain and Abel. In this context I wish to stress that peace represents an ideal and non-belligerence a virtue in the value system of other great world religions and spiritual traditions as well.

Hence we do have the habit and we do feel the need to greet each other mutually with the call for peace. Lamentably, we do so mechanically, without thinking: we do not possess any related meaning of this greeting, nor do we deliberate on the responsibility that should be presupposed by the use thereof.

During the past decades, especially in more recent times, we have not seen a speaker who could rejoice in the gaze and hope of life worthy of a human being, and, as such, of life itself. But, at the same time, this is a people who project their gaze and hope into the future, determined by all means to take part in the common world project of creating the presuppositions for just and lasting peace among people, nations and states. Our common task has to be the making of the world sustainable and lasting. Having in mind the facts of the past and the trials of the present, this seems to be a remote goal, one difficult to achieve. But this is the only path that leads to the realization of peace. The precondition which may allow us to commence drawing nearer to this remote goal is to have all of us, regardless of religious, ethnic, cultural, political, affiliation and difference—each within the framework of his power, authority and duty: consistently and without the application of double standards—commit ourselves in the name of respect for the principle of equality and justness in international relations. For durability of peace is inseparable from its justness, I thereby presuppose a justness that each and everyone will feel as such and which shall not be imposed through partial, selective and tendentious standards—committed in the name of respect for the principle of equality and justness in international relations. The culture of peace is incompatible with the cult of selfishness, with the practice of absolutization of egoistic interests. As a simple intellectual, axiological and moral foundation—we let hope prevail, we trust in the point of departure of all religious anthropologies, this culture presupposes the awareness that all people, before and above all differences, are given one common human dignity, and are drawn nearer to this remote goal is to have all of us, regardless of religious, ethnic, cultural, political, affiliation and difference—each within the framework of his power, authority and duty: consistently and without the application of double standards—commit ourselves in the name of respect for the principle of equality and justness in international relations. For durability of peace is inseparable from its justness, I thereby presuppose a justness that each and everyone will feel as such and which shall not be imposed through partial, selective and tendentious standards—committed in the name of respect for the principle of equality and justness in international relations. The culture of peace is incompatible with the cult of selfishness, with the practice of absolutization of egoistic interests. As a simple intellectual, axiological and moral foundation—we let hope prevail, we trust in the
Freedom to Pursue the Faith

continued from p. 1.

the priesthood of the Church. The term denotes that they just as the ordained clergy, are called to evangelize and serve the Lord in their life, of course, short of serving liturgical services in the Altar, but certainly participating in singing responses and prophecy to the clergy. This movement of the laity or laos - people of God chosen for a specific task was evident during the jubilee celebration - the plenaria (or fullness) of the Church united in Jesus Christ. It corresponds with biblical presuppositions and patristic understanding of ecclesiology. The Church (The Ekklisia) is a universal expression of God’s concern for the entire human race.

Clergy Seminar and Afternoon meetings,
Friday, Aug. 30th

The first day and the first activity of the Jubilee brought together the clergy for the Seminar led by the former dean and professor of St. Vladimir’s Seminary, V. Rev. Dr. John Erickson. Father John spoke on the topic of marriage, “Does Christian Marriage Have a Future?”

In his presentation he outlined how marriage was understood in various societies and cultures juxtaposing those notions with today’s understanding of marriage. In past societies and cultures survival depended on one’s close relations and family. It is a known fact that Roman law offered many powerful incentives for marrying in order to maintain the social structure of the empire. In ancient Judaism, family values were important. For them having children meant continuation of family in this and the next life, since they did not fully understand eternal life and resurrection.

Our modern world has greater societal mobility and oftentimes one can find many fulfillments outside of home and family life. A plethora of decisions are trusted upon people every day. In the end, one truly has to be prepared to love beyond human capacity and look for ways to express love in a way that reflects the Gospel. Fr. John pointed out that the future of marriage lies in the perspective of the eschatological view of life and marriage. In other words, we are to focus our eyes and hearts on the expectations of the future things – life with God in his Kingdom. This would not only help us better answer many ‘calls’ and decisions we are daily faced with, but ultimately help us seek after ‘that one needful thing’.

Discussion that followed covered many other aspects of pastoral ministry to single parishioners, young couples, marriage preparation sessions, etc. The clergy also addressed homosexuality as a propensity that needs to be corrected through spiritual struggle as a means of sanctification. This topic seems to occupy much of the attention of media outlets, various institutions and even the public educational system of our country. Our children are exposed to this topic and the Church is always ready to address this and many contemporary moral issues.

Further pastoral discussion concluded that no discussion of sex whether it is autoerotic, heterosexual, homosexual, bisexual, or the current polyamorous sex, can be divorced from an Orthodox theology of sexuality; according to the teachings of Orthodox Church all sexuality and sexual behavior is based on divine love; a love that is beyond any human family, physical, or ethical standard. This love is reflected in the creation of the world. In the first two chapters of Genesis we learn that God created Adam and Eve as male and female, that is, two modes of being to be in communion with each other and therefore reflecting the union and intercommunion of the Holy Trinity.

The Diocesan Circle of Serbian Sisters and Diocesan Council held their annual meeting before the Great Vespers. Immediately after Vespers followed dinner and another presentation by V. Rev. Dr. John Erickson and another guest speaker, the Arionthe monk, Fr. Iakovos of Aegina. These two presentations and questions that followed were also very informative and edifying thereby bringing much light on the themes of the jubilee in the light of Orthodox Theology.

1700 Years of the Edict of Milan (313-2013)

The Holy Emperor Constantine the Great in 313 issued an official decree in history known as the Edict of Milan by which Emperor Licinius gave freedom to profess and instruct in their religion and ultimately Christianity: “Recognizing for some time that the freedom of religion should not be denied anyone”, is how the edict begins and thus it gives freedom to pursue the faith. Emperor Constantine was born in the ancient city of Naisos, today’s Niš, in Serbia. This certainty is not the main reason why we commemorate this celebration. An official Constitution of the Serbian Orthodox Church states: “Behold, the year of the Lord’s goodness which has given us a rare and true fulfillment outside of home and family life. A plethora of decisions are trusted upon people every day. In the end, one truly has to be prepared to love beyond human capacity and look for ways to express love in a way that reflects the Gospel. Fr. John pointed out that the future of marriage lies in the perspective of the eschatological view of life and marriage. In other words, we are to focus our eyes and hearts on the expectations of the future things – life with God in his Kingdom. This would not only help us better answer many ‘calls’ and decisions we are daily faced with, but ultimately help us seek after ‘that one needful thing’.

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The Path of Orthodoxy

The Serbian Patriarch Endowment Fund

The founder of the endowment in USA

The purpose and objective of the fund

The purpose of all endowment funds is to "serve and benefit the Serbian people..." It is the same with this fund. The fundamental goal of this Foundation shall be an ongoing endowment of the Serbian Orthodox Church in America. This is the true meaning of the word endowment – to do good, to realize finite means into infinite benefits, both during their lifetime and after their death.

We have been founded on the basis of the words of the Serb Patriarch Irinej to the United States of America in February, 2011, the "Serbian Patriarch Endowment Fund of the Serbian Orthodox Church in America" was established.

The objective of the Fund is to grow and advance through the years, beginning with the founder of this Fund, the late Sava Vujnovic. According to the words of St. Paul the Apostle: “I have fought the good fight, I have finished the race, I have kept the faith.” (Gal. 6: 9). We hope you will donate to this fund and become a benefactor of the Serbian Orthodox Church.
The 2013 Youth Conference Re-Cap!

The 2013 Serbian Orthodox Church National Youth Conference is over, and what a conference it was!

On the First Day, after all the participants arrived in Houston (either through Bush or Hobby Airport), they were all shuttled to the Conference site: University of St. Thomas, a suburb of Houston. After dinner in the crowded cafeteria (we were sharing the facility with a group of ballet dancers in for a summer 6-week camp), we gathered in the main conference room for our initial session.

In that initial gathering, Proto Stevo Rocknage, Chairperson of the Serbian Orthodox Youth Ministry (YM) Committee, welcomed all the youth, 44 total, from all of our Dioceses; and, assisted by Rebecca Kessich, and Fr. Russell Radalioch, both YM (Youth Ministry) members, led the youth through several ‘ice-breaker’ sessions, as well as introductory exercises to help focus on the Conference Theme: “Faith & Courage: Being An Orthodox Teen, Today and Beyond!” The initial area of discussion in this first gathering was a focus on the gift of Free Will that all have been given by our Lord, a ‘gift’ that we often fail to appreciate. Fr. Stevo helped raise the awareness-level of the participants of what God had given them, and asked them to keep that awareness in their thoughts as they went through the Conference sessions. The first LONG day ended with a period of free time and snacks for everyone to either renew old friendships or make new ones!

The Second Day began with Matins in the cozy Chapel of St. Macrina, with Fr. Stevo celebrating, and the youth, led by Fr. Russell, responding in nice harmony to the prayers.... Afterwards, we made our way to the local cafeteria for a sumptuous breakfast of eggs, bacon, fruit, yogurt, bagels and pastries... plus LOTS of good coffee! After a short period which allowed everyone to change into comfortable clothes, we all gathered again in the main conference room for the First Work Session: “Free Will – A Curse or A Gift?” (Fr. Stevo served as facilitator for this session, first asking the youth to complete a questionnaire, “Free Will – Having the Courage to Repent in Deed, Not Just in Words!” In the discussions that followed, Fr. Stevo challenged the participants to look at their own behaviors in light of their answers on the questionnaire, and led them into the following areas of concern: the Body as the Temple of the Holy Spirit; what guides us – this world or the Holy Spirit?; the Sin of Adam and Eve – how are we affected by it?; what is sin – and how am I responsible for it?; defending our Orthodox Faith in an unorthodox society; bearing one another’s burdens – is that something we do? And finally, when do we ‘have fun’ in life – when we live by God’s commandments or by society’s?

This last one provoked a prolonged, often animated discussion between Fr. Stevo and the youth on how Satan deceives us into thinking that listening to God’s Teachings will be boring, dull, and no fun at all! Then we broke for lunch at the cafeteria, again clamoring for space with the ballet dancer group. After this, we went back into the Conference room for our Second Work Session: “The Fruits of the Holy Spirit: Virtues over Vices”, an excellent session led by Fr. Russell Radalioch. In this session, he had volunteer Teens serving as the adults – parents, uncle and aunt, while having Becky Kesic, Fr. Stevo, Chaperone Sherry Magill, and Fr. Srdjan (observer) as the children! It was a tremendous role-play that is not so easy to maintain a Christian focus’ when things do not go our way, and especially when we encounter unchristian behavior in life!

After allowing for some free time, we all gathered again in the Chapel of St. Macrina for the Vespers served by Fr. Russell, with Fr. Stevo Rocknage and Fr. Nick Ceko, (Central Church Council Liaison to the Standing Committees of the Serbian Orthodox Church in North and South America), leading the youth in singing responses. Again, the singing was truly inspiring and uplifting to all in attendance! After this, we had dinner at the cafeteria, and then some extended free time in the main Dorm Game room, and several small group discussions between the clergy and the youth. (Due to a mix-up on the University’s part, the initial plan for a pool party and BBQ was cancelled, to the dismay of all of us!) After evening prayers, we retired for the night....

The Third Day of the Youth Conference began with the wonderful Matins in Chapel, and then breakfast at the Cafeteria. Following a change of clothes, we all gathered in the Conference room for our Third Session: “Our Lives Are Not Our Own – Making Right Moral Decisions In A Society That Emphasizes Wrong Ones?” Led by our Youth Ministry Team Member, Becky Karapetian, this session focused primarily on the infamous ‘Rape Case’ involving two High School football players and an under-age female. Becky challenged the youth to focus not only on the obvious ‘right’ vs. ‘wrong’ behavior, but also of those in attendance at the ‘rape scenes’, and their responsibility. This session was tremendous: the youth really took on the challenge of what it means to be ‘Christian’ in a scene like the one they were focusing on, and this led to related discussions on sexual harassment, appropriate vs. inappropriate sexual behavior as Christians, and Christian morality vs. socially (legal) standards.

The youth and Becky are to be commended for their courage in sharing their hearts in a way that left all in attendance visibly moved! After lunch at the cafeteria, the youth were presented with a trip to a local pool that helped transform the 100-plus-degree-temperature into a fun afternoon – the pool was almost completely ours for the bulk of the time, so it really was a fun-time! After our return to campus, and a short time to change, we again found ourselves in Chapel for Vespers, with Fr. Stevo serving and Fr. Russell leading the youth in singing responses. After dinner, we then migrated to the Game room where two excellent short movies were shown to the youth, one on a man with no arms and legs who overcame his handicap and became a stronger person in the process; while the second, called “The Bridge”, challenged the youth to the idea that even in the face of tragic events in life. Both short films elicited great responses in the discussion that followed, facilitated by Fr. Stevo. After free time, the conference participants retired for the night.

The youth went back to their respective dorms – either with the clergy and the youth. (Due to a mix-up on the University’s part, the initial plan for a pool party and BBQ was cancelled, to the dismay of all of us!) After evening prayers, we retired for the night....
On October 9th we commemorate: Saint John the Theologian, Apostle and Evangelist

John was the son of Zebedee the fisherman and Salome the daugh-
ter of Joseph, the betrayer of the Holy Theotokos. Called by the Lord Jesus, John immediately left his father and his fisherman's nets and, with his brother James, followed Christ. From then on, he was not sepa-
rated from his Lord until the end. With Peter and James, he was present at the raising of Jairus's daughter and the Transfiguration of the Lord. At the Last Supper, he inclined his head on Jesus' breast.

When all the other apostles had abandoned the crucified Lord, John and the Holy Mother of God remained beneath the Cross. In obedience to the Lord, he was as a son to the Holy Virgin Mary, and carefully served and watched over her until her Dormition. After her Dormition, John took his disciple Prochorus to preach the Gospel in Asia Minor. He lived and labored mostly in Ephesus. By his inspired preaching and miracles he con-
verted many to Christianity and shook paganism to its foundation.

The embittered pagans found him and sent him to Rome, to face Emperor Dometian. Dometian had him tortured and flogged, but neither the bitterest poison he was given to drink, nor the boiling oil into which he was thrown, did him any harm. This terrified the emperor and, thinking him immortal, Dometian sent him into exile to the island of Patmos. There St. John converted many to Christianity by words and miracles, and confirmed well the Church of God. He also wrote his Gospel and Revelation on Pat-
mos.

In the time of Emperor Nero, who granted freedom to all prisoners, John returned to Ephesus, where he lived for some time, confirming the work he had begun earlier. He was over one hundred years old when he went to the Lord. When his disciples later opened his grave, they did not find his body. On May 8 of every year, a fine dust, fragrant and healing, rose from his grave. After a long, laborious and fruitful life on earth, this beloved disciple of

On October 14th we commemorate: The Protection of the Most-holy Theotokos

From time immemorial, the Church has celebrated the Most-holy Theotokos as the patroness and protectoress of the Christian people, who, by her intercessions prayer and intercession, obtained for her sons the help of the Most-holy Mother of God has been clearly shown numerous times, to individuals and to nations, in peace and in war, in monastic deserts and in densely populated cities.

The church was full of people. St. Andrew the Fool-for-Christ was standing in the rear of the church with his disciples. At four o'clock in the morning, the Most-holy Theotokos appeared above the people, holding her omophorion outstretched as a protective covering for the faithful. She was clothed in gold-encrusted purple, and shone with an ineffable radiance, surrounded by apostles, saints, martyrs and virgins.

St. Andrew said to Blessed Epiphanius: “Do you see, brother, the Queen and Lady of all praying for the whole
 world?” Epiphanius replied: “I see, Father, and am struck with amazement!” The Feast of the Protection is insti-
tuted to commemorate this event, and to remind us that we can prayerfully receive the intercession of the Most-holy Theotokos in any time of difficulty.

On October 19th we commemorate: The Holy Apostle Thomas

Thomas was one of the Twelve Apostles. Through his doubt in the Resurrection of Christ the Lord, a new proof was given of that wonderful and saving event. The resurrected Lord said to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas replied: My Lord and my God (John 20:27-28).

After the descent of the Holy Spirit, when the apostles cast lots to see where they would each go to preach, Thomas was one of the Twelve Apostles. Through his doubt in the Resurrection of Christ the Lord, a new proof was given of that wonderful and saving event. The resurrected Lord said to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas replied: My Lord and my God (John 20:27-28).

After the descent of the Holy Spirit, when the apostles cast lots to see where they would each go to preach, the lot fell to Thomas to go to India. He was a little saddened that he had to go so far away, but the Lord appeared to him and encouraged him. In India, St. Thomas converted many, both sinners and protestants, to the Christian Faith, and established a church there, appointing priests and bishops.

Among others, Thomas converted two sisters to the Faith—Tertiana and Migdonia—both wives of Indian princes. Because of their faith, both sisters were ill-treated by their husbands, Dionysius and Pelagia were betrothed, but when they heard the apostolic preaching they did not marry, but devoted themselves to the ascetic life. Pelagia ended her life as a martyr for the Faith, and Dionysius was ordained a bishop by the apostle.

Prince Mazda, Tertiana’s husband, whose son, Azan, was also baptized by Thomas, condemned the apostle to death. Mazda sent five soldiers to kill Thomas. They ran him through with their five spears, and thus the Holy Apostle Thomas rendered his soul into the hands of Christ. Before his death, he and the other apostles were miraculously brought to Jerusalem for the burial of the Most-holy Theotokos.

Arising too late, he wept bitterly, and the tomb of the Holy Most-
pure One opened to his request. The Theotokos’ body was not found in the tomb: the Lord had taken His Mother to His heavenly habi-
tation. Thus, in his terrors St. Thomas revealed to us the wondrous glorification of the Mother of God, just as she had once confirmed faith in the Resurrection of the Lord by his unbelief.

(All From the Prolog of Chrest)

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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.
Патријарх Ђеремија са океаном и студентима, The Patriarch with the Dean and the students

Свећани ручак овим поводом упряжене су марање чланови Доброволног друштва жена Св. Анастасије, које се неуморно и свесрдно брину о манастирском имању.

Извор: СПЦ

"Summary: His Holiness Serbian Patriarch Irinej..."

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Говор Патријарха српског г. Ђеремија у манастиру Светог Саве у Либертивилу

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Стаза Православља - The Path of Orthodoxy

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Српска Православна Црква у Северној и Јужној Америци Епископски Савет

О Почетку Црквене Нове Године – Једначине
1/14. септембар 2013

Свему светитељству и ђаконима, монаси и монахини, председницима и члановима православно-школских општина, верским школама, сестрама хора сестара и целој пуновoda Српске Православне Цркве у Северној и Јужној Америци

Уобичајени библијски поздрав гласи: Мир вам! Шалом алене! Ирини ими! Селам алејку!

У богослужењу Православне цркве тај поздрав се често јавља у процерном облику: Мир свима!

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Преслављање Епископа Саве на Тимош је традиционални поздрав трију светских религии – јудеизма, хришћанства и ислама. Дозволите ми да тим древним и светим монотеистичким религијама – јудеизма, хришћанства и ислама.

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На почетку Црквене Нове Године 1/14. септембра, задњи дан првог септембра носи израз Литургију епископа Митрофана, декана овдашњег при овом манастиру. У наставку свете архијерејске студената Православног богословског факултета Митрофан са локалним свештенством. Појао је хор Преосвештенство Епископа источноамеричког г. Ђеремија у манастиру Светог Саве у Либертивилу. Примену Свету Тајну Евхаристије открио је Епископ Митрофан, који је био обликом Георгија. Миса је открила велики и значајан догађај – присељење Пресвете Богородице у Риму.

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Свечани ручак овим поводом упроводио су све свештенства, као и многе друге гости који су били присутни.

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Щетан је да ми имају моћ моћи, па један преостали у сваком друштву, у сваком дома, било чим нисамо могући да смо своју свечаност најбоље користимо. Један у наших животу, који се односе на његову свечаност, који се односе на његову свечаност, који се односе на његову свечаност.
Патријарх Иринеј у српском манастиру у Њу Карлајлу, Индијана

Негова Светост Патријарх Иринеј посетио је манастир Рођења Пресвете Богородице у Њу Карлајлу, Индијана, где је гостовао високопречасни др Јован Ериксон из Епархије западноамеричке сабрало се на ручку који је дугујао различита вина манастира Тврдош. Тиме који се окончао трпезом љубави током које су се дегустирала различита вина манастира и скита у њој. Из 150. годишњице рођења архимандрита Севастијана 50. годишњица оснивања Епархије западноамеричке, Епархијских дана обележава се неколико годишњица: 20. октобра 2013. године, други Епархијски и вечера. Сеоске седнице су ових дана и показале дочекавши свог Патријарха Литургијом, којој је присуствовао и епископ Патријарх српски на празник У сековања, саслужење јеромонаха Јакова Преосвештенство Епископ западноамерички г. Максим, припреми Епархије где су им уручени пригодни поклони поводом његова Светост Америкама, уз присуство православних хришћана Лос Анђелеса и Запада г. Јосифа из Антиохијске Преосвештенства Епископа. Његова Светост је гостовао високопречасни др Јован Ериксон из Епархије западноамеричке сабрало се на ручку који је дугујао различита вина манастира Тврдош. Тиме који се окончао трпезом љубави током које су се дегустирала различита вина манастира и скита у њој. Из 150. годишњице рођења архимандрита Севастијана 50. годишњица оснивања Епархије западноамеричке, Епархијских дана обележава се неколико годишњица: 20. октобра 2013. године, други Епархијски и вечера. Сеоске седнице су ових дана и показале дочекавши свог Патријарха Литургијом, којој је присуствовао и епископ Патријарх српски на празник У сековања, саслужење јеромонаха Јакова Преосвештенство Епископ западноамерички г. Максим, припреми Епархије где су им уручени пригодни поклони поводом његова Светост Америкама, уз присуство православних хришћана Лос Анђелеса и Запада г. Јосифа из Антиохијске Преосвештенства Епископа. Његова Светост је гостовао високопречасни др Јован Ериксон из Епархије западноамеричке сабрало се на ручку који је дугујао различита вина манастира Тврдош. Тиме који се окончао трпезом љубави током које су се дегустирала различита вина манастира и скита у њој. Из 150. годишњице рођења архимандрита Севастијана 50. годишњица оснивања Епархије западноамеричке, Епархијских дана обележава се неколико годишњица: 20. октобра 2013. године, други Епархијски и вечера. Сеоске седнице су ових дана и показале дочао свог Патријарха Литургијом, којој је присуствовао и епископ Патријарх српски на празник У сековања, саслужење јеромонаха Јакова Преосвештенство Епископ западноамерички г. Максим, припреми Епархије где су им уручени пригодни поклони поводом његова Светост Америкама, уз присуство православних хришћана Лос Анђелеса и Запада г. Јосифа из Антиохијске Преосвештенства Епископа. Његова Светост је гостовао високопречасни др Јован Ериксон из Епархије западноамеричке сабрало се на ручку који је дугујао различита вина манастира Тврдош. Тиме који се окончао трпезом љубави током које су се дегустирала различита вина манастира и скита у њој. Из 150. годишњице рођења архимандрита Севастијана 50. годишњица оснивања Епархије западноамеричке, Епархијских дана обележава се неколико годишњица: 20. октобра 2013. године, други Епархијски и вечера. Сеоске седнице су ових дана и показале дочао свог Патријарха Литургијом, којој је присуствовао и епископ Патријарх српски на празник У сековања, саслужење јеромонаха Јакова Преосвештенство Епископ западноамерички г. Максим, припреми Епархије где су им уручени пригодни поклони поводом његова Светост Америкама, уз присуство православних хришћана Лос Анђелеса и Запада г. Јосифа из Антиохијске Преосвештенства Епископа. Његова Светост је гостовао високопречасни др Јован Ериксон из Епархије западноамеричке сабрало се на ручку који је дугујао различита вина манастира Тврдош. Тиме који се окончао трпезом љубави током које су се дегустирала различита вина манастира и скита у њој. Из 150. годишњице рођења архимандрита Севастијана 50. годишњица оснивања Епархије западноамеричке, Епархијских дана обележава се неколико годишњица: 20. октобра 2013. године, други Епархијски и вечера. Сеоске седнице су ових дана и показале дочао свог Патријарха Литургијом, којој је присуствовао и епископ Патријарх српски на празник У сековања, саслужење јеромонаха Јакова Преосвештенство Епископ западноамерички г.
Говор Патријарха ерсскогог ґ. Иринеја у Јуђеним Унињеним Нацијама

continueđ на p. 8

У наредних зими, у новим угрожавањима, потребно је узети у обзир и изразити принципеве правде и миролюбља. У томе се Црква и верске заједнице, по природи, у свечаном споменику, приносимо своје зовно привећавање као предводници дела апостола Светог Духа. Након бденија, које је било веома торженствено и дужестинско, предузето у умереном, изразитом духу, Митрополит је позвао да се сви преображавамо на путу према својој родници и народу, према свим класама и стањима становништва, према свиму жртвеном и привићи. Јер, човек, пре пада у понор греха и зла, ближњима. Дозволите ми, стога, да поделим са вама све до нашег времена, често били стање у коме се народник велико усамљења и изолације, а поготово у условима маргинализације, задесиле многе несреће, народ који је данас на брежуљку својог искуства своје Цркве и свога народа. То је народ који несмоге постом и наду пратити ка будућности. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеком опстанку човечанства. Предуслов да се том далеко
Слава цркве Св. архиђакона Стефана у Портланду, Орегон

Слава Саве Вујновића и Николе Тесли

Епархијски дан у Епархији источноамеричкој, Eastern American Diocese Diocesan Day

Беседа Светог Тихона, Епископа Алеутско-Аљаског и Потоњег Патријарха Руског, у Храму Светог Саве у Цескону, Калифорнија

Недела 17, по Духовима, 3. октобар 1899. године

"Не упражњайте се у овим јараном сеоским" (2 Кор. 6, 14)

Служба је настављена са дечјим програмом, који су извели камповски деца.

Извор: Епархија Чешка и Словачка

Епархијски дан у Епархији источноамеричкој, Eastern American Diocese Diocesan Day
Беседа Светог Тихона...