The regular Assembly of the Bishops of the Serbian Orthodox Church was held from May 14 through May 25 at the Patriarchate in Belgrade, under the presidency of His Holiness Serbian Patriarch Pavle. All the hierarchs of the Serbian Orthodox Church participated in the work of the Assembly.

Particular joy came to the Assembly with the renewal of liturgical unity between the Moscow Patriarchate and the Russian Church Outside of Russia, realized on the feast of the Ascension of our Lord in Christ the Savior Cathedral in Moscow, after nearly ninety years of separation. During that entire time it was only the Serbian Orthodox Church out of all the local Orthodox Churches that did not sever liturgical communion with the Russian hierarchs in diaspora throughout the world after the Bolshevik Revolution, and thereby contributed to this event, which is significant not only for the unity of the Russian Orthodox Church and people but for all of Orthodoxy.

His Beatitude Archbishop of Ohrid and Metropolitan of Skopje Jovan took part in the work of the Assembly, together with the hierarchs of the autonomous Archdiocese of Ohrid. The release from prison and freeing of Archbishop Jovan with the hierarchs of the autonomous Archdiocese of Ohrid. The release from prison and freeing of Archbishop Jovan and as creating the preconditions for establishing a healthy dialogue with the hierarchs there who still find themselves in a schism with the Orthodox Church.

Among the various current questions, the Assembly dedicated special attention this year to the liturgical and worship life of the Church, with the goal of preserving its time honored tradition of prayer and its living witness to the contemporary world.

In confirming the joint Ustav (Constitution) for our dioceses in North and South America, and in dedicating particular concern for our Church in Australia, the Assembly thereby encourages the ultimate overcoming of the obstacles to attaining administrative unity in our Church on these two continents, which was violated by the past schism.

The Holy Hierarchical Assembly praises the joint work of Their Graces, Bishop for America and Canada of the New Gracanica Metropolitanate Longin and Bishop of the St. Stevan Cathedral in Alhambra, California, and very active in both the Serbian Orthodox Church on all levels and in Orthodox Christian causes throughout America. Both are well known in their respected communities, successful Serbs in their careers and tireless workers in helping the Serbian community better represent itself in America.

The Ellis Island Medal of Honor was awarded this year, of which two were Serbs. The recipients were ferried to Ellis Island for the day-long award ceremony, where all Medalists met one another. On May 12, the medal was presented to the distinguished Serbs, Bishop for America and Canada of the New Gracanica Metropolitanate Longin and Bishop of the St. Stevan Cathedral in Alhambra, California, and very active in both the Serbian Orthodox Church on all levels and in Orthodox Christian causes throughout America.

The Assembly tasked the Committee for research of liturgical questions to continue the work already begun, and to submit the results of their work to the Holy Hierarchical Assembly for a final decision, consulting the practices and spiritual experiences of the other local Orthodox Churches, bearing in mind the spiritual state of our people and the readiness of the priesthood to bring this into practice. In the meantime, until the results of the Committee are accepted, the established, time honored order of our Church is to be kept in all the dioceses of the Serbian Orthodox Church in view of serving the Divine Liturgy and other services.

The Ellis Island Medal of Honor was awarded this year, of which two were Serbs. The recipients were ferried to Ellis Island for the day-long award ceremony, where all Medalists met one another. On May 12, the medal was presented to the distinguished Serbs, Bishop for America and Canada of the New Gracanica Metropolitanate Longin and Bishop of the St. Stevan Cathedral in Alhambra, California, and very active in both the Serbian Orthodox Church on all levels and in Orthodox Christian causes throughout America. Both are well known in their respected communities, successful Serbs in their careers and tireless workers in helping the Serbian community better represent itself in America.

The Ellis Island ceremony began with an elegant and festive cocktail reception at New York’s Metropolitan Club, where all Medalists met one another. On May 12, the medal recipients were ferried to Ellis Island for the awarding ceremony.
In the end, it’s a call to vigilance, to be ready at all times for we know not when the Son of man will come whether in the midst of the week or in the middle of the night, “day nor the hour when the Son of man cometh” (Matt. 25:13). This is why in our Orthodox Churches, for instance, we stand facing east, the direction from which our Lord will appear; we stand focused, ready, and vigilant.

Those who have been dubbed the “C&Es” (Christians and Eastern Churchians) would imply that even though they don’t regularly go to Church, they still recognize something “special” about those days. In a sense, they are as much on the path of salvation as anyone else, to the extent that they strive to improve; that they grow in their faith, not attending services once or twice a year but more regularly and, ultimately, every Sunday. Without a constant effort to improve, however, this path to salvation becomes a path to perdition. As an ancient proverb implies, unless we change our direction we’re on the path of perdition, not salvation.


The ritual of the Slava Kolach was performed after the liturgy, followed by the luncheon.

St. Sava Monastery in Libertyville celebrates Slava

Special thanks should be given to the students who, to the spiritual enjoyment of all, were present in full attendance at the holy services. Truly, these young boys, full of energy, spiritual strength, are prepared to take upon themselves the heavy burden of the priestly service and honorably and God pleasingly serve the holy Church and our Serbian people. It is a joy to be in this holy place during the services for this is an inheritance on this continent, our spiritual and national center, which was consecrated and visited by many of our Serbian people. This is the headquarters of our first hierarch on this continent, who, through his own efforts, was able to build this monastery and consecrate it. It is this monastery that serves as a beacon of light to the Serbian people, and our Serbian people look to it with love and respect. It is a joyful place to be, surrounded by the presence of God and His people.

In closing, I would like to thank all those who have contributed to the success of this workshop, both in terms of organizing and administrative work. I would also like to thank the participants for their active participation and willingness to share their knowledge and expertise. This has been a truly rewarding experience, and I look forward to future workshops that will continue to foster the growth and development of Serbian Orthodox church music in the United States.

Fr. Milos Vesin with his students at last year’s Cantor’s Workshop in Jackson, Ca.

3rd Annual Cantors’ Workshop in Jackson, CA

October 19 and 20,

Instructor: Fr. Milos Vesin

Topic: Octoechos, Tones 5-8

Contact Popadija Betsy Tumbas for further information

E-mail: bety@mailspring.com

Phone: 209-245-3142

Workshop offered in Lansing, IL

June 22-23

After two successful workshops in Jackson, CA, and another in Aliquippa, PA, Fr. Milos Vesin will offer a cantors’ workshop in his home parish, St. Archangel Michael, Lansing, IL, on Friday June 22 and Saturday June 23, 2007.

During the two full days of the workshop, Fr. Vesin will speak on the theoretical, aesthetic, and symbolic aspects of church music, including the structure of the service. The singing sessions will focus on learning one of the eight tones.

Organized by the Central Church Liturgical Music Committee, these workshops are open to all who have an interest in liturgical music, Orthodox worship, and Serbian church music.

For more information, contact Fr. Milos Vesin (708-418-3788) or Nancy Colakovic (708-474-8417).

4th Annual Diocesan Days at Shadeland

August 4 & 5, 2007

Theme: Sharing Christ’s Life: Confession and Communion

More details will follow in the next issue of The Path

Contact Popadija Betsy Tumbas for further information

E-mail: bety@mailspring.com

Phone: 209-245-3142

Workshop offered in Lansing, IL

June 22-23

After two successful workshops in Jackson, CA, and another in Aliquippa, PA, Fr. Milos Vesin will offer a cantors’ workshop in his home parish, St. Archangel Michael, Lansing, IL, on Friday June 22 and Saturday June 23, 2007.

During the two full days of the workshop, Fr. Vesin will speak on the theoretical, aesthetic, and symbolic aspects of church music, including the structure of the service. The singing sessions will focus on learning one of the eight tones.

Organized by the Central Church Liturgical Music Committee, these workshops are open to all who have an interest in liturgical music, Orthodox worship, and Serbian church music.

For more information, contact Fr. Milos Vesin (708-418-3788) or Nancy Colakovic (708-474-8417).

Third Annual Cantors’ Workshop in Jackson, CA

October 19 and 20,

Instructor: Fr. Milos Vesin

Topic: Octoechos, Tones 5-8

Contact Popadija Betsy Tumbas for further information

E-mail: bety@mailspring.com

Phone: 209-245-3142

Workshop offered in Lansing, IL

June 22-23

After two successful workshops in Jackson, CA, and another in Aliquippa, PA, Fr. Milos Vesin will offer a cantors’ workshop in his home parish, St. Archangel Michael, Lansing, IL, on Friday June 22 and Saturday June 23, 2007.

During the two full days of the workshop, Fr. Vesin will speak on the theoretical, aesthetic, and symbolic aspects of church music, including the structure of the service. The singing sessions will focus on learning one of the eight tones.

Organized by the Central Church Liturgical Music Committee, these workshops are open to all who have an interest in liturgical music, Orthodox worship, and Serbian church music.

For more information, contact Fr. Milos Vesin (708-418-3788) or Nancy Colakovic (708-474-8417).

Third Annual Cantors’ Workshop in Jackson, CA

October 19 and 20,

Instructor: Fr. Milos Vesin

Topic: Octoechos, Tones 5-8

Contact Popadija Betsy Tumbas for further information

E-mail: bety@mailspring.com

Phone: 209-245-3142

Workshop offered in Lansing, IL

June 22-23

After two successful workshops in Jackson, CA, and another in Aliquippa, PA, Fr. Milos Vesin will offer a cantors’ workshop in his home parish, St. Archangel Michael, Lansing, IL, on Friday June 22 and Saturday June 23, 2007.

During the two full days of the workshop, Fr. Vesin will speak on the theoretical, aesthetic, and symbolic aspects of church music, including the structure of the service. The singing sessions will focus on learning one of the eight tones.

Organized by the Central Church Liturgical Music Committee, these workshops are open to all who have an interest in liturgical music, Orthodox worship, and Serbian church music.

For more information, contact Fr. Milos Vesin (708-418-3788) or Nancy Colakovic (708-474-8417).

Third Annual Cantors’ Workshop in Jackson, CA

October 19 and 20,

Instructor: Fr. Milos Vesin

Topic: Octoechos, Tones 5-8

Contact Popadija Betsy Tumbas for further information

E-mail: bety@mailspring.com

Phone: 209-245-3142

Workshop offered in Lansing, IL

June 22-23

After two successful workshops in Jackson, CA, and another in Aliquippa, PA, Fr. Milos Vesin will offer a cantors’ workshop in his home parish, St. Archangel Michael, Lansing, IL, on Friday June 22 and Saturday June 23, 2007.

During the two full days of the workshop, Fr. Vesin will speak on the theoretical, aesthetic, and symbolic aspects of church music, including the structure of the service. The singing sessions will focus on learning one of the eight tones.

Organized by the Central Church Liturgical Music Committee, these workshops are open to all who have an interest in liturgical music, Orthodox worship, and Serbian church music.

For more information, contact Fr. Milos Vesin (708-418-3788) or Nancy Colakovic (708-474-8417).

Third Annual Cantors’ Workshop in Jackson, CA

October 19 and 20,
The Kosovo Covenant and Serbs in the 21st Century

A ny serious researcher on the notion of Kosovo, or better yet, the Kosovo Covenant and the Serbian people, knows that it is not important how extensive the research is, but the desire of it being known. On the contrary, we consider it more important to find the answer to the question why the Battle of Kosovo came about, the dates of the Kosovo Covenant, than how many Serbian or Turkish soldiers were at the Battle of Kosovo, or even who, if anyone, was the victor on that dreadful and great day. In any case, this is not to disregard the truth, but to consider the desire and the benefit of the battle. On the contrary, we consider it more important to find the answer to the question why the Battle of Kosovo came about, the dates of the Kosovo Covenant, than how many Serbian or Turkish soldiers were at the Battle of Kosovo, or even who, if anyone, was the victor on that dreadful and great day. In any case, this is not to disregard the truth, but to consider the desire and the benefit of the battle.

The Kosovo Covenant—Yesterday, Today, and Tomorrow

The Serbs are a covenental, liturgical people because of their experience of the Christian community, completely founded during the time of Stefan Nemanja and St. Sava, and confirmed by the Kosovo Covenant, which is to say, the saborno [conciliar] choice made by the Serbian people for the Heavenly Kingdom. This choice was made not only by Prince Lazar, but by the entire male population of that time. And not only of that time, but since the Battle of Kosovo, every day and in every place, the Covenant is verified and the Serbian people are called to make a choice.

I will make what might be considered by the older people and the historians, a slavish statement: The Kosovo choice for us Orthodox Serbs in the 21st century is greater and more difficult than it was 800 years ago. We are living in a time when wars are being waged by other, as some might say, more sophisticated means. To take a sword in hand, to pray to God that it be His will and set off to battle was a knightly act of the great heroes of that time which today, not wishing evil, we could only wish for. How is it possible to perform a chivalrous act today? Not seeing the enemy, the country has been steadily occupied, people are being indoctrinated by the media—the mailed fist of the Great Inquisitor and Big Brother—and the lifting of your sword will be followed by laughter and disdain.

How is the Kosovo Covenant and the Kosovo choice looked at in our time? The Battle of Kosovo is carried out today in a constant battle with the unseen conquerors: first, we mustn’t allow them to force on us their quasi-valuable culture, best represented in the Hollywood-Mcdonalds cultural hegemony. Secondly, we must make an effort to, as much as it is possible, preserve national, economic and social independence in midst of a technocratic globalization. Thirdly, we need to nurture and focus ourselves on our “small Church”, the family, raising our children as free persons created in the image of God. Families with no or only a small number of children, with some exceptions, are the source of our loss of consciousness of the meaning and beauty of children in our surroundings and of our readiness for the parental sacrifice. And at the root of all of this lies the difficult battle to preserve the Christian Orthodox, St.

The Ilid and Serbian Poetry on Kosovo

A great number of researchers of Serbian literature have attempted to take the poems written about the battle of Kosovo and create their own version of the Kosovo Ilid. We shall not speak here of the results of such research, but it would be interesting to compare our Kosovo Ilid with Homer’s poems.

The Battle of Kosovo, in which the central theme is the Trojan war, with its descriptions of the battles, the heroes, the combat (filled with sweat and blood, courage and wrath), the Serbian folk poems which are direct or indirectly tied with the battle of Kosovo do not have as their central theme the battle. In the medieval epic poems, whether the central theme be the battle (the position of the Serbian and Turkish armies, combat, etc.) We receive knowledge of the battle (the same applies to [Njegoš’s masterful poem] The Mountain Wreath) only in retrospect and through the brief interpretation of some surviving soldier; the only poem in which such a retrospective incident is not included is the poem The Fall of the Serbian Empire. But even in this poem the battle is not the central theme, but Lazar’s decision for the Heavenly Kingdom. This is an evangelical choice and it is not the basic idea of every heroic epic, as some literal historians might think, but it is the idea of the Christian heroic epic.

In the Ilid this is not the case because in the religious philosophy of the ancient Greeks life beyond the grave did not exist; the Valley of the Shadow existed, but this cannot be called life, at least not a happy life for which one needs to endure. And precisely because of the dimension of a blissful life beyond the grave did not exist in the religious philosophy of the ancient Greeks, all the heroes of the Trojan War (and the ancient Greek world) were turned and directed towards this earthly life. The Trojan heroes were concentrated on proving themselves in battle for eternal memory.

in this earthly world, and not for the Kingdom of Heaven. It is only with Christianity in the socio-historical experience that the determination for the Heavenly Kingdom enters. It is to this kingdom that the entire life of a Christian is directed; in the Christian religious experience there is no longer a Carpe Diem [seize the day] determination, but a decision to have a heaven only kingdom. Shall I choose to have a heavenly kingdom? If I now should choose an earthly kingdom, Lo, an earthly kingdom is but fleeting, But God’s kingdom shall endure for ever.

If we take the Christian dimension away from Lazar, then he would have no dilemma between the two kingdoms; the prince would instantly choose the earthly kingdom, the kingdom for which Achilles and the Trojan soldiers live. If Achilles was the central character in the Iliad as the greatest and most celebrated Greek soldier, then, by analogy, Milos Obilic would be the central figure in the poems of Kosovo. However this place was not taken by Milos Obilic but by Prince Lazar.

While the members of the Nemanjić ruling dynasty confirmed their choice for the Heavenly Kingdom by abdicating the throne and entering the monastic ranks, Prince Lazar needed to make for himself that same choice through a personal sacrifice - his earthly life.

continued on p. 4

Libertyville Memorial Park blessed

About 700 people from the US, Canada, Australia, England, Germany, and Switzerland participated in the blessing of the new Memorial Park at St. Sava Monastery in Libertyville, IL on May 19. The Memorial Park honors those who made the ultimate sacrifice in the protection of the Serbian people in the Chetnik movement of World War II. A bust of Vojvoda Lazar Mihajlovic, an early Chetnik commander, has joined one of Chetnik commander General Draza Mihajlovic at the Highland Memorial Park in Libertyville. Among those who joined Prince Lazar in the dedication of the memorial were the following: Jovica Pavle Djuricic.
Russia rejects Kosovo Independence Resolution

(Dec 18, 2006) UNITED NATIONS— The United States and European nations introduced a revised U.N. resolution Thursday supporting independence for Kosovo under international supervision, but it was immediately rejected by Russia, who hinted it would veto the measure.

The new draft included several minor changes that sought to address Russia’s concerns about ensuring that Kosovo’s multicultural character is preserved. But it did not include Russia’s main proposal for new negotiations between the province’s majority ethnic Albanians, who are demanding independence, and its minority Serbs, who want to remain part of Serbia.

The introduction of this updated version of the draft has not changed anything as far as we are concerned,” Russia’s U.N. Ambassador Vitaly Churkin said. “We should think in terms of continued effort to find a mutually acceptable solution to the future of Kosovo.”

He cited an “important letter” from Serbia’s Foreign Minister Vuk Jeremic to U.N. Secretary-General Ban Ki-moon asking the U.N. chief to set up new negotiations on Kosovo’s status. Jeremic said the main objective “is to reach a compromise solution” to guarantee Kosovo’s long-term stability, but he also reiterated Serbia’s opposition to Kosovo’s independence.

The resolution’s supporters said they want a vote on the resolution, which would end U.N. administration of Kosovo in 120 days and have the European Union take over the province’s supervised transition to independence. NATO-led troops would remain to help ensure security and an international civilian representative would oversee the transition.

U.S. Ambassador Zalmay Khalilzad, the current Security Council president, said council experts would meet Friday to discuss the new draft. Churkin said he might send a representative to listen, but said Russia would not discuss a draft that did not address its concerns.

Khalilzad said the U.S. would like a Security Council vote on the resolution by next week. Asked what Russia will do if the new draft resolution is pushed to a vote, Churkin said, “Under those circumstances, unfortunately, the outcome would be obvious.”

When asked if he meant he would veto the resolution, he replied: “I don’t like this word until I receive final instructions, but you’re guessing well what is in my mind.”

While Kosovo remains a province of Serbia, it has been under U.N. and NATO administration since a 78-day NATO-led air war that halted a Serb crackdown on ethnic Albanian separatists in 1999.

Last month, U.N. envoy Martti Ahtisaari recommended that Kosovo be granted internationally supervised independence, a proposal welcomed by its ethnic Albanian majority, who comprise 90 percent of the province’s 2 million people, but vehemently rejected by its Serb minority. Russia’s opposition to the proposal is linked to its ongoing cultural and religious ties to the Serbs.

The new draft resolution, which is backed by the U.S. and the European Union’s Security Council members, France, Britain, Slovakia, Belgium and Austria, would be under Chapter 7 of the U.N. Charter which deals with threats to peace and security and can be militarily enforced.

Town stops Pec construction

The building inspector for the city of Pec has “ordered the Patriarchate of Pec to cease construction of its gate and wall.” The Monument of Pec has also been ordered to apply to the city government for any building permits in the future. Alija Lajgi, a representative of the city government, said, “I met with the international representatives, KFOR [the UN peacekeeping force] and representatives of the Church, but I will not be subjugated under anyone’s orders since the laws and municipal institutions exist here, which should be asked and not ignored.” Joakim Riker, the head of UNMIK, the UN administration for Kosovo, asked the city to withdraw its opposition for the construction of the wall around the monastery of the Patriarchate of Pec.

The Patriarchate of Pec is the spiritual center of the Serbian Orthodox Church and has been the official seat of the Archbishop of Pec and Serbian Patriarch since the 13th century. Construction on the wall around the monastery began in February with the blessing of His Holiness Patriarch Pavle and the approval of the Institute for the Preservation of Cultural Monuments of the Republic of Serbia, which has overseen the care of this great Serbian holy place.

But the Orthodox Church of Pec, which is controlled by ethnic Albanians, first attempted to stop construction of the wall in early March, but dropped its opposition at the insistence of international representatives overseeing Kosovo. About 200 meters of the projected 614 meters of wall have been completed to date, including the large entrance gate in front of which the Italian KFOR troops guarding the monastery have their command post.

COMMUNIQUÉ

continued from p. 3

The Kosovo Covenant

continued from p. 3

of Western America Maxim, who in the spirit of brotherly love share pastoral care over the Serbian Orthodox parishes on the west coast of America, leading them to administrative unity.

With the aim of advancing the mission of the Church’s educational system, the Assembly notably authorized the founding of the Orthodox Theological Faculty in conjunction with the University of Nis, in spirit of the preparations for the celebration of the 1,700 anniversary of the Edict of Milan (313 – 2013), in the city where emperor Constantine the Great was born. Besides this, the Assembly dedicated much serious attention to the church’s educational system and to education in general and to the progress of Christian education, as well as to the spiritual-moral state of our society, the need of increasing the birth rate, suppressing drugs among our youth, and other issues of the contemporary world.

As in the previous, tragic years since the NATO bombing of our country (1999), the Assembly especially concerned itself with the question of Kosovo and Metohija. Thought of that is the extraordinary Appeal of the Assembly addressed to the entire Serbian nation and international media, demanding the safeguarding of Kosovo and Metohija as an essential autonomous part of the Republic of Serbia. In that Appeal the Assembly reminds both the European Community and the United States America as well as the United Nations that the independence of Kosovo and Metohija would signify a trampling of divine and human justice, the abrogation of the age old internationally recognized and confirmed rights of one of Europe’s Christian nations, and would create a precedent with unjust consequences, not only for the Balkans and Europe but for the entire world.

The Assembly decided to reactivate the Committee of the Holy Synod for the final translation of the Holy Bible into Serbian.

For practical reasons, the Assembly decided that the Holy Synod, as the executive body of the Holy Hierarchical Assembly, will once again consist of five members, with His Holiness the Patriarch as president, as it had in previous years.

Members of the Holy Hierarchical Synod are: His Eminence Metropolitan Amphilohije of Montenegro and the Coastlands, His Grace Bishop Chrysostom of Zicha, His Grace Bishop Chrysostom of Biljac and Petrovac and His Grace Bishop Philemon of Milesevo.

V. Rev. Starevich Savo B. Jovic was appointed as head secretary of the Holy Hierarchical Synod.
ensured that the Church is finally reunited,” said Zinaida Yushinskaya, 70, a retired nurse. “The agreement was ‘a nationwide event of an historic scale and of vast moral importance.’”

Christian stewardship is proportional-giving, whether it be a ‘tithe’ (10%) or a percentage thereof. It is not minimal-giving! (“How much do I have to give?” is not Christian...)

Earth,” Archbishop Mark of the church abroad said. “The prayer of infectious diseases and sickness or other health problems, therefore Ellis Island is also known as the island of tears.

Ellis Island

Russian Church finds unity after 80+ years

MOSCOW – Church bells pealed as leaders of the Russian Orthodox faith signed a pact on May 17, the feast of the Holy Ascension of our Lord, healing a historic, 80-year schism between the church and Russia’s rulers, Putin told the congregation that during the ceremony, also attended by leaders of the church abroad.

The Russian Church Abroad grew out of the exile of tens of thousands of believers who fled to the West after the Bolshevik Revolution, which divided Russia’s religious community a century ago.

For many believers, the pact symbolized the church’s restoration after the Soviet era.

Russian Church Abroad’s leadership was welcomed to Yugoslavia by the Serbian Orthodox Church and Yugoslav King Alexander, and was at first isolated in Strovski Karkovce. Following the communist takeover of Yugoslavia the Church Abroad transferred its headquarters to New York. The Serbian Orthodox Church has had traditionally warm relations with both branches of the Russian Church and publicly rejoiced at the reunion. In a message to Russian Patriarch Alexy, His Holiness Serbian Patriarch Pavle wrote: Your Holiness,

On behalf of the Hierarchical Assembly of our local Church which was called to regulate matters, and in my own name, I brethrenly surrender Your Holiness and the entire fullness of the Russian Orthodox Church in this eventful turn of the Lord Jesus Christ.

Wishing You a Blessed Feast of the Ascension of our Lord as the greatest measure of the fulfillment of the history of the world and mankind, we express our special joy in the fact that previous to this event will serve the Divine Liturgy together with your brother hierarchs of this Russian Orthodox Church Abroad. This historical and spirit represents a special joy for the Serbian Orthodox Church which, during the entire period that this wound of Christ was on the body of the Serbian Orthodox Church, antagonized and strove, as much as possible, to assist in the healing. This event represents the great joy for the Serbian people and the fullness of the One, Holy, Catholic and Apostolic Church in achieving its apostolic mission in the contemporary world.

Yours Holiness’ brother in Christ and concelbrant, rv

Archbishop of Peck Metropolitan of Belgrade-Karlovac and Patriarch of Serbia

Having signed the historic agreement, Putin told the congregation that it represented a special joy for the Russian Orthodox Church which, during the entire period that this wound of Christ was on the body of the Russian Orthodox Church, antagonized and strove, as much as possible, to assist in the healing. This event represents the great joy for the Russian people and the fullness of the One, Holy, Catholic and Apostolic Church in achieving its apostolic mission in the contemporary world.

Yours Holiness’ brother in Christ and concelbrant, rv

Archbishop of Peck Metropolitan of Belgrade-Karlovac and Patriarch of Serbia

Comes to the hallowed and, because our church is finally reunited,” said Zinaida Yushinskaya, 70, a retired nurse. “The agreement was ‘a nationwide event of an historic scale and of vast moral importance.’”

The “church division resulted from a deep political misunderstanding of the people,” said Vladimir Tenekov, one of thousands who awaited for long, long years has occurred. The unity of the Russian Church is restored.”

During the ceremony, also attended by leaders of church and state and throngs of the faithful, Alexy formally signed the reunion agreement with Metropolitan Laurus, head of the Russian Orthodox Church Outside of Russia.

Russian President Vladimir Putin joined the celebration, broadcast live on television. Alexy thanked him for helping end the split by meeting with leaders of the church abroad.

The news provoked an outpouring of emotion among Orthodox Christians in Russia and throughout the country, with thousands of people crying, saying: “It’s about time.”

The church abroad split from the Moscow Patriarchate three years after the 1917 Bolshevik Revolution and the country’s civil war, and cut all ties in 1927 after the leader of the church in Russia, Patriarch Sergiy, defected loyalty to the Communist government.

The Russian Church Abroad is a Canadian non-profit organization that has tens of thousands of members in America but were sent back because of infectious diseases and sickness or other health problems, therefore Ellis Island is also known as the island of tears.

For leaders of the faith, Thursday marked the real end of the Bolshevik Revolution, which divided Russia’s religious community a century ago.

For many believers, the pact symbolized the church’s restoration after the Soviet era.

Russian Church Abroad’s leadership was welcomed to Yugoslavia by the Serbian Orthodox Church and Yugoslav King Alexander, and was at first isolated in Strovski Karkovce. Following the communist takeover of Yugoslavia the Church Abroad transferred its headquarters to New York. The Serbian Orthodox Church has had traditionally warm relations with both branches of the Russian Church and publicly rejoiced at the reunion. In a message to Russian Patriarch Alexy, His Holiness Serbian Patriarch Pavle wrote:

Your Holiness,

On behalf of the Hierarchical Assembly of our local Church which was called to regulate matters, and in my own name, I brethrenly surrender Your Holiness and the entire fullness of the Russian Orthodox Church in this eventful turn of the Lord Jesus Christ.

Wishing You a Blessed Feast of the Ascension of our Lord as the greatest measure of the fulfillment of the history of the world and mankind, we express our special joy in the fact that previous to this event will serve the Divine Liturgy together with your brother hierarchs of this Russian Orthodox Church Abroad. This historical and spirit represents a special joy for the Serbian Orthodox Church which, during the entire period that this wound of Christ was on the body of the Serbian Orthodox Church, antagonized and strove, as much as possible, to assist in the healing. This event represents the great joy for the Serbian people and the fullness of the One, Holy, Catholic and Apostolic Church in achieving its apostolic mission in the contemporary world.

Yours Holiness’ brother in Christ and concelbrant, rv

Archbishop of Peck Metropolitan of Belgrade-Karlovac and Patriarch of Serbia

Continued from p. 1

Ceremonies. Following the ceremony, the Gala Dinner was held in the beautifully restored Great Hall on Ellis Island, capped by a stunning display of fireworks. The medals were awarded by family and friends, Brian Greer traveled with his family and V. Rev. Nikola Ceko, the dean of St. Sava’s Cathedral in America. Unfortunately, not all were given the joy of beginning a new life in America but were sent back because of infectious diseases and sickness or other health problems, therefore Ellis Island is also known as the island of tears.

This great achievement by these Serbian-American families, both past and present, does great credit to the Serbian-American community in America, and we take great pride in acknowledging their contributions and accomplishments. We congratulate the Serbian medalists. May the Lord bless them for many years!
Second Annual Youth Conference
Chicago, IL August 7-11, 2007

The Youth Ministry Committee of the Central Church Council of the United States and Canada is pleased to announce the Second Annual Youth Conference to be held in Chicago, IL August 7-11, 2007. The theme of this year’s conference is “The Path to Salvation.”

The facility we have selected for this year’s conference is Camp Gracanica in Grayslake, IL. This camp is an excellent location that has all the amenities that we need to have a successful conference full of spiritual and social activities. You can learn more about the camp at http://www.campgracanica.com/

This Youth conference is an excellent opportunity for each parish in the United States and Canada to send a youth delegate for spiritual fulfillment and fellowship with like-minded youth. The Conference will include presentations and discussions related to important topics that our youth face every day. Recreational and fellowship events will enable our youth to interact with other high school students from throughout the United States and Canada.

We hope that each parish in the United States and Canada will provide the financial means necessary to send representatives to the Youth Conference. Each delegate will be required to provide a $100 registration fee as well as transportation to the Camp Gracanica in Grayslake, IL. All board and food costs will be paid by the Central Church Council.

The following pages contain the registration materials for the Youth Conference. Please submit one complete packet for each delegate you are sending to the conference and return it to the Youth Ministry Committee at the following address:

Youth Ministry Committee
c/o Chris Radanovic
80 Church Rd
Etters, PA 17319

All registrations must be received no later than July 1, 2007. It is very important that your registration be submitted by this date so that the camp and coordinators can prepare for the conference logistics.

When you return the completed registration packet please make sure the following completed items are included:

• Youth Conference Registration Form
• Youth Conference Parish Priest Recommendation Form

Frequently Asked Questions

1. Where and when are we meeting for the conference?
   • Out of town delegates should fly into Chicago O’Hare airport and take ground transportation to the Holy Resurrection Cathedral in Chicago. The cathedral is 5 minutes from the airport and information about transportation from the airport to the cathedral will be provided. The bus for the conference will leave the cathedral at 4:00pm local (central) time. Plan travel to be at the cathedral by this time.
   • Local delegates may be dropped off either at the Holy Resurrection Cathedral by 4:00pm or at the New Gracanica camp between 5:00 and 6:00pm. All delegates should plan on being at the conference center by 6:00pm so that the evening activities can proceed with all in attendance.
   • No delegates will be permitted to bring automobiles to the camp. All participants must be dropped off on Tuesday August 7* and must be picked up by 10:00am on Saturday August 11*.

2. Who is chaperoning the youth during this event? The Youth Ministry Committee will provide qualified chaperones. There will be one chaperone for no more than eight youth attendees.

3. What activities will take place at the conference? The conference will include several spiritual presentations and discussions relevant to being an Orthodox teenager. Recreational activities at the retreat center will be organized. Delegates will attend services and choir rehearsals. Delegates will participate in a service project in the Chicago area during the conference.

4. What should the delegate bring to this conference?
   • Clothing: daily change of underwear, socks, other clothes (shorts, t-shirts, etc. for outdoor recreational activities), pajamas.
   • For boys: pants and suitable shirts for church services (jeans, t-shirts, and tennis shoes are not acceptable). For girls: skirt and blouse, or dress (dresses and blouses should have sleeves; skirts and dresses should be knee length. Nothing short).
   • **Please do not send valuables – jewelry, etc. – with your child. We will not be responsible for its security.**
   • **Remember that this is a spiritual conference. Inappropriate clothing is a distraction to the other participants and will not be allowed.**

5. What should the delegates not bring to this conference?
   • Automobiles – Out of town delegates will meet at and travel together from St. Lazarus Cathedral to the retreat center by bus. St. Lazarus Cathedral is close to O’Hare airport. Local delegates may be dropped off and picked at the conference center or St. Lazarus Cathedral. No personal vehicle owners will be permitted to drive their automobiles to the camp. All participants must be dropped off and picked up at the conference center or St. Lazarus Cathedral.

6. Where is the conference center? The conference will be held at Camp Gracanica. The address for the camp is:
   35240 N. Grant Street
   Grayslake, IL 60030

The phone number for the camp is (847) 223-4300.

7. How do I contact the conference administrators in case of an emergency?
   • The emergency contact for the conference will be Chris Radanovic, the secretary of the Youth Ministry Committee. In case of emergency please call Chris on his mobile phone at (717) 421-3078. Chris will be present throughout the conference.

8. What time should I schedule my travel arrangements for?
   • Flights arriving at O’Hare on 8/7 by 3:00pm local (central) time and leaving O’Hare on 8/8 (local) time earlier than 2:00pm (local) time. (central)
**Health History Form**

The information on this form is not part of the conference acceptance process, but is gathered to assist us in identifying appropriate care.

Delegate’s Name (Last, First, Middle): ________________________________________

Name of Family Physician: ___________________________ Phone: _______________________

Name of Family Dentist: ___________________________ Phone: _______________________

Is the participant covered by family medical/health insurance (Yes/No): ______________________

Carrier or Plan Name: _____________________________________________________________

Group #: ___________________________ L.D. #: ___________________________

Allergies (Describe reaction and management of reaction): ________________________________

Medical Allergies: ________________________________________________________________

Food Allergies: _________________________________________________________________

Other Allergies (include insect stings, hay fever, asthma, animal dander, etc.): ____________

Medications Currently Being Taken (meds brought to the conference must be in their original labeled pharmacy container):

<table>
<thead>
<tr>
<th>Med (#1)</th>
<th>Dosage</th>
<th>Specific Time Taken Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason for Taking: ___________________________________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Med (#2)</th>
<th>Dosage</th>
<th>Specific Time Taken Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason for Taking: ___________________________________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Med (#3)</th>
<th>Dosage</th>
<th>Specific Time Taken Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason for Taking: ___________________________________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Attach additional pages for more medications.

This health history is correct and complete as far as I know. The person herein named has permission to engage in all conference activities except as noted:

I hereby give permission to the Serbian Orthodox Church in the United States and Canada to provide, seek, and consent to routine health care, administration of prescribed medications, and over the counter medications, and emergency treatment for my child, as may be necessary, including, but not limited to x-rays, routine tests and treatment, and/or hospitalization. I also give permission for the conference to arrange related transportation. I agree to the release of any records necessary for treatment, referral, billing, or insurance purposes.

It is my intention that the Serbian Orthodox Church in the United States and Canada be treated as acting in loco parents if the person herein named is a minor. Further, it is my protected health information pursuant to the privacy regulations promulgated pursuant to the Health Insurance Portability and Accountability Act of 1996. I hereby agree (pursuant to 45 CFR 164.510 (b)) to the disclosure to conference representatives of the protected health information of the person herein described, as necessary: (i) to provide relevant information to the conference representatives related to the person’s ability to participate in conference activities; and (ii) in the case of minors, to provide relevant information to the conference representatives to keep me informed of my child’s health status.

In the event I cannot be reached in an emergency, I hereby give permission to the physician selected by the camp to secure and administer treatment, including hospitalization, for the person named above. This completed form may be photocopied for trips out of the conference.

Signature of Parent/Guardian/Adult Conference Delegate:

Printed Name: _________________________________________________________________

I also understand and agree to abide by any restrictions placed on my participation in conference activities:

Signature of Minor Conference Delegate:

Printed Name: _________________________________________________________________

Date: ________________

**Youth Conference Permission to Travel Form**

The Youth Committee requires that the following be completed by the delegate’s parents and returned with the registration packet. If the delegate is traveling with someone other than a parent/guardian a copy of this form should also be provided to the adult the delegate is traveling with.

I, (Parent/Guardian) ___________________________ give my permission for (delegate) ________________________________________________________________ to attend the 2007 Youth Conference of the Serbian Orthodox Church in the USA and Canada to be held at the facilities of Camp Gracanica in Graylake, IL.

Parent/Guardian Name: ___________________________ Last First

Address: Number/Street ______ City ______ State ______ Zip

Home Phone: ___________________________ Work Phone: ___________________________

Name of Parish: ________________________________________________________________

Name of Parish Priest: __________________________________________________________

Signature of Parent/Guardian:

Date: __________________

**Conference Guidelines and Regulations**

Please note that this form must be read and signed by both the delegate and the parent. Delegates will not be permitted to attend the conference if this form is not signed and returned. Thank you for your cooperation.

1. The Serbian Orthodox Church in the United States and Canada strictly prohibits alcoholic beverages, illegal drugs, tobacco products, fireworks, or weapons of any kind. If your child is found having any of the above he/she will be sent home immediately.

2. Any inappropriate, violent/aggressive, or unchristian behavior may result in your child being sent home immediately; these behaviors include, but are not limited to:
   - Attacking or hitting another delegate, chaperone, worker, or director.
   - Inappropriate "touching" or fondling of another conference delegate (male or female).
   - Disrespectful behavior (swearing, cursing, yelling in anger, etc.) shown toward delegates, chaperones, directors or workers.
   - Leaving the dormitory at night after "lights out".
   - Food, candy, or drink in this dormitories.
   - Radios, stereo, boom boxes, and wallmart tape players are not allowed at the conference. Use of cell phones and iPods during the conference will not be permitted.
   - This will be strictly enforced.
   - Disrespect shown during the Church services including laughing, talking, or not participating will necessitate one warning, then dismissal.
   - Use of dormitory phones for social calls.
   - Theft of property.
   - Destruction of property will not be tolerated. If your child is involved in any of this you will be held financially responsible.
   - Rooms should be kept neat and presentable by delegates. Please stress to your child to be respectful of others property.
   - Any additional retreat center costs above and beyond the provided amenities will be the financial responsibility to the parents/delegates. This includes the transportation, Serbian Orthodox Church in the United States and Canada purchases, gift/other purchases, and any unforeseen purchases made by the delegate.

We reserved the right to search luggage, lockers, and bed areas at any time.

Delegates please note, in signing below, you agree to adhere to the rules and guidelines of the Serbian Orthodox Church in the United States and Canada.

Delegates Signature: __________________________________________________________

Delegates Printed Name: _______________________________________________________

Date: __________________

**Parent/Guardian Authorizations, Permissinos, and Agreement**

Youth Conference Delegate Name: _________________________________________________

Please read the paragraphs below and sign the consent and/or responsibility waiver. This is necessary not only for your child to attend the youth conference, but also for us to operate the conference.

The person herein described has permission to engage in all conference activities except as noted. I hereby give permission to the Serbian Orthodox Church in the United States and Canada to provide routine health care, administer over-the-counter medications, and emergency treatment including seeking x-rays or routine tests. I hereby give permission for the conference to arrange related transportation. I agree to the release of any records necessary for treatment, referral, billing, or insurance purposes. I give permission to the Serbian Orthodox Church in the United States and Canada to arrange necessary related transportation for my child. In the event I cannot be reached in an emergency, I hereby give permission to the physician selected by the Serbian Orthodox Church in the United States and Canada to secure and administer treatment, including hospitalization, for the person named above. I understand that my insurance coverage for my child will be used as primary coverage in the event medical intervention is needed. I further understand that I will be responsible for expenses not covered by my insurance.

I understand all reasonable safety precautions will be taken at all times by the Serbian Orthodox Church in the United States and Canada and its agents during the conference. I understand the possibility of unforeseen hazards and I know the inherent possibility of risk. I agree not to hold the Serbian Orthodox Church in the United States and Canada, their clergy, its leaders, employees, and/or volunteers liable for damages, losses, disease, or injuries incurred by the subject of this form.

I hereby give my permission to take field trips while attending the conference. I agree that my child will abide by all the rules and guidelines set forth by the Serbian Orthodox Church in the United States and Canada for the safety and good health of the conference delegates. I also agree that if my child has to return home due to discipline violations, it will be at my own expense.

I agree to indemnify and hold harmless, the Serbian Orthodox Church in the United States and Canada, their clergy, their leaders, employees, and/or volunteers from any expenses, losses, claims, or damages incurred as a result of the acts or omissions of the subject of this form. I hereby agree to indemnify and hold harmless the Serbian Orthodox Church in the United States and Canada, their clergy, officers, directors, employees, staff, and volunteers from any and all expenses, claims, costs or attorney fees incurred as a result of claims, actions and/or suits brought by me, my child or on my behalf or on my child’s behalf or by anyone else as a result of any accident or injury occurring to my child.

I give permission for my child to participate in all conference activities, except the following (please list reason for each activity denied):

Activity and Reason for Denial of Permission:

Signature of Parent/Guardian:

Printed Name: ________________________________________________________________

Date: __________________

---

**OUR VIEW**

**Youth Conference**

The Path of Orthodoxy - Page Seven

June 2007

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, or via regular mail at: The Serbian Orthodox Youth Ministry Committee, 260 Sue Drive, Hummelstown, PA 17036.
САНОШТЕЊЕ ЗА ЈАВНОСТ
СА РЕДОВНОГ ЗАСЕДАЊА СВЕТГА АРИХИЈЕРЕЈСКОГ САБОРА СРПСКОГ ПРАВОСЛАВНОГ ЦРКВЕ, ОДРЖАНОГ У БЕОГРАДУ ОД 14. ДО 25. МАЈА 2007. ГОДИНЕ

Велика национална манифестација у манастиру Св. Саве у Либертивилу

Отворен и освећен Спомен парк српских великаната
Епископ Западноамерички Максим

ЕПИСКОПАШКО ПРИВОДНИЧАШЋА НАПРАВА КОНЈЕКТНОГ ЈЕДИНСТВА


Потпис акт о канонском јединству Руске православне цркве

У храму Христа Спаситеља у Москва се додело једност више парохија Западноамеричке епархије, на којим је донето решење о утврђењу једнога канонског епископа за ове парохије. У овом периоду, држим да су наставним бројем 2007. године добијене, спроведени су један монументалан постизања у области канонске еклисиологије. У овом периоду, држим да су наставним бројем 2007. године добијене, због удаљености земаљских епархија и неразумена уређења наставим имају могућност да се непосредно саслушају у литератури.

Пријава присуства на овај акт о канонском јединству

Пријава присуства на овај акт о канонском јединству

Пријава присуства на овај акт о канонском јединству
Активности у парохији Св. Петке, Сан Маркос, Калифорнија

Ова наша напредна српско-православна парохија Св. Петке у Сан Маркосу, Калифорнија, Епископска управа, Епископ Максим, обавештава да је постојала прогласна краљича Свети Саве у Либертивилу, Епископ Климент, Преосвештенство, са обзиром да је сам ученик, благословен и сам је отпочео са припремом за оснивање. Фреске живопис изложи снимак Јоани Миловића, Неника је са сребром у Божијим благословом.

Неопходно је поменути да се у близини Сан Маркоса врше припреме за оснивање и у другим парохијама, због како је један дародавац поклонио Епархији.

Парадиша и пријатели, који су болно гледали како један народ чини препознатљивим међу осталим народима. Тако смо свједоци савременог апсурда – на једној страни дио Срба одриче се свога народног књижевника Малог Радојића, а на другој страни, дио Срба гледа на свој народ као на мању величину. Заиста, део Срба није јединствен у свељи за свој народ, али није једна велика социјална група која би могла да бави свељу.
Преображење, у Кистањама је претучен, замазан бесчашћу, а у могућности су да нешто рекну о догађају сви они који су тога пазарног петка у Данас, више од пола вијека од тога варварског трајним последицама од тог несмиљеног линча. камењем владика Никанор (Иличић), епископ девојкама, помажу у студирању и пружају додатну наставу. Неке поседују своју продавницу. Такође обрађују земљу те пред госте а дневни круг богослужења је углавном на енглеском језику, са игуманијом Михаилом. Свету Литургију служе свакодневно, Светом Пајсију Величковском, који је свој живот посветио западноамеричке Епархије), и студената Борислава Петрића и Од манастира једино је био активан манастир Крка - духовни те да је 1999. год. затекао само четири парохијска свештеника. по српским селима већином цркве порушене или девастиране, чему су страдале и многе наше цркве и манастири,, војска је прешла преко читаве територије Епархије год. у Шибеник, затекао сам апокалиптичку пустош, Епархије (која обухвата сплитску, шибенско-книнску тешко живи,, рекао је епископ СПЦ и подсетио да Русију. су из далматинске Еапрхије дошли на школовање у Фотије, који се са епископом горњокарловачким уз одређену помоћ државе Хрватске, посебно за Епископ далматински. се не враћа српско становништво - изјавио је Тањугу.

Посета манастиру Св. Пајсија у Сафорду, као да их је стигла клетва свога Владику, Костање изгледају туђинским намјерама, насрнули на и још неки православни Срби Д"'

''Када сам као владика далматински дошао 1999. године 1995. манастир је примио прву групу девојака-брачни живот и заснивају своје породице. Манастир је смештен у високој Сонорској краће браде. Ја незнам је неко за косу, извукли су га из аутобуса, тад је шест улетило је у аутобус вичући: ''Поп Ђујић!

Напосто није знао шта се догађа. Није могао проговорити ни ријечи. Негдје око два сата после диш него га тамо опере и превије, да је био сав изубијан, заштиту од оних који су и међу одговорним за из Кистања. У међувремену народ се разишао пошто је и Ђујић. шушкати да је то владика који је требао ићи у Срби живеле у Далмацији, као и на нашем Пост Србија у Сафорду, британској компанији, која је, иначе, уздигла у православној вјери и ратних времена. А њега су озлогласили у Кистањама још за Перо Веиновић, он сигурно не би дозволио да се тако поступа према њиме. Цркве у духовној обнови, сигурно би и "замазали чињеницу" коју што су унакрсне органације, затим институције државе Србије, које се баве дијаспором, избеглим Србима станарско право. Са друге стране, у селу се вратили епоских београдских данима, а не Ђујић.

Неки од оних који је присуствовао договору у Кистањама, Перо Веиновић, он сигурно не би дозволио да се тако поступа према њиме. Цркве у духовној обнови, сигурно би и "замазали чињеницу" коју што су унакрсне органације, затим институције државе Србије, које се баве дијаспором, избеглим Србима станарско право. Са друге стране, у селу се вратили епоских београдских данима, а не Ђујић.

"Наша Црква, на жалост, у данашњој ситуацији тешко живи", рекао је епископ СПЦ и подсетио да Русију. ''Наша Црква, на жалост, у данашњој ситуацији тешко живи", рекао је епископ СПЦ и подсетио да Русију.

Вече прије тога петка, сајменог дана у православном свету, ће пас се очекује неки значајнији повратак Срба у Цркву у духовној обнови, сигурно би и "замазали чињеницу" коју што су унакрсне органације, затим институције државе Србије, које се баве дијаспором, избеглим Србима станарско право. Са друге стране, у селу се вратили епоских београдских данима, а не Ђујић.

"Здраво, људи!", изјавио је епископ Ђујић. "Младине, изгледајте да је та начин "заштиту од оних који су и међу одговорним за из Кистања. У међувремену народ се разишао пошто је и Ђујић. шушкати да је то владика који је требао ићи у Срби живеле у Далмацији, као и на нашем Пост Србија у Сафорду, британској компанији, која је, иначе, уздигла у православној вјери и ратних времена. А њега су озлогласили у Кистањама још за Perо Веиновић, он сигурно не би дозволио да се тако поступа према њиме. Цркве у духовној обнови, сигурно би и "замазали чињеницу" коју што су унакрсне органације, затим институције државе Србије, које се баве дијаспором, избеглим Србима станарско право. Са друге стране, у селу се вратили епоских београдских данима, а не Ђујић. 2007.
Велика национална манифестација

Испуњење...

Примером великих српских неимара-задужбинара
Љубомир Пенезић, велики задужбинар храма Светог Саве на Врачару