Consecration of New St. Sava Church in Houston, Texas on November 12 & 13, 2011

It is with great joy that all of us here in Houston await the greatest historical event in the life of our local Church community—the consecration of our newly-built Church. It is our desire to share this joy with all of you as we are reminded of the proverb of our St. Nikolaj of Zica: "when you share joy, it becomes greater." Even though we are separated by distance and geographically, we are nonetheless all members of one Body of Christ and thus called to share as one the joys as well as sufferings of one another.

First and foremost, glory be to God for bestowing His mercy, blessings, and the great honor upon our community to build our new beautiful Church in the traditional Serbian-Byzantine style with many characteristics of the Nemanjic architecture. Our new Church will soon be consecrated by the prayers of our Bishops and clergy and through the Grace of the Holy Spirit in the presence of the faithful people; the Church will receive the relics of St. Tsar Lazar of Kosovo on this blessed day. His Grace Bishop Longin has extended his invitation to our Church consecration to His Holiness Patriarch Pavle at his residence in the Serbian Patriarchate. During the reception, Fr. Dejan thanked His Holiness for his reception, Fr. Dejan thanked His Holiness for his continued on p. 5

Diocesan Day at Shadeland

His Grace Bishop Mitrophan is pictured with clergy in attendance at the annual Diocesan Day celebration at Shadeland on Sunday, August 7th, 2011.

A large number of faithful from around the Eastern Diocese traveled to Shadeland to worship together and enjoy the fellowship at the traditional program and picnic.

See page 7.
Merrillville Cathedral celebrates Krnsa Slava

The patron Saint and protector of the St. Elijah the Prophet Serbian Orthodox Cathedral in Merrillville, IN was celebrated by the many faithful in liturgical joy. The liturgical gathering was led by His Grace Bishop Longin of New Gracanica and Midwestern America with the concelebration of V. Rev. Stavrophor Lazar Kostur, Fr. Aleksandar Novakovic and Deacon Nikolaj Kostur.

Though the cathedral church is, both in beauty and size, impressive, on this day it was full of many faithful who offered their prayers to our Lord Jesus Christ and the Holy Prophet Elijah, entreat Him that blessings and grace be with the Serbian people who are suffering in Kosovo and all Serbian lands. Members of the choir warmed the souls and hearts of those present with their melodic singing.

In an inspiring homily Bishop Longin spoke of spiritual blindness which oftentimes blinds us in order to see in fullness the reality of our spiritual life and love and respect for other people which every Christian should carry in their heart. So many of the spiritual thoughts which flowed forth from the bishop’s homily were a real unison for everyone in church that morning. Fr. Aleksandar Novakovic, the dean of the cathedral, greeted Bishop Longin and thanked him warmly for his fatherly concern which he shows towards the faithful and clergy.

Greeting the people of God gathered for their eucharistic community of love, Fr. Aleksandar stressed the importance of a sacramental life of every believer in Christ’s Love, Faith, love, forgiveness, true life and witnessing of the living word of God. Following the Divine Liturgy, Bishop Longin, together with the many parishioners and clergy from the Chicago Deanery, blessed the Slava wheat, cut the Kolach and wished everyone a joyous and blessed Krsna Slava of St. Elijah the Prophet.

The members of the Kolo Sestara prepared the Slava banquet meal for all parishioners. This was truly a beautiful spiritual event in which Bishop Longin, with his love and wise words for encouragement and strength to continue to spiritually grow that we might grow in the Orthodox.

16th anniversary of Operation Storm marked in Croatia, Serbia

Knin, August 5—Croats today celebrated Victory and Homeland Thanksgiving Day, marking the 16th anniversary of Operation Storm, while Serbia is mourning the victims of the operation. The Croatian celebrations included the unveiling of a monument in Knin, commemorating the day Croatian forces entered the city on August 5 1995. The monument, which has been named “Storm,” after the name of the military operation, was revealed before a number of a Croatian state officials, among them Presid Ivo Josipovic, Prime Minister Jadranka Kosor and parliament speaker Luka Babic. Around HRK 6 million (€807,000) was spent on the V-shaped monument, which was the work of sculptor Peter Dolic and architect Tonko Zaninovic.

Yesterday, Serbian Orthodox Church Patriarch Irinej held a memorial service in Belgrade for the victims of the operation, which some media figures put at nearly 2,000 lives. Serbian President Boris Tadic and Jo- van Kukočab, the deputy prime minister in charge of refugee issues attended among other government officials.

Operation Storm (Olija) began on Au- gust 4, 1995, in Croatia and part of Bosnia and Herzegovina as the armies from both countries, with technical and intelligence support from the United States, sought to take over territories that had been under Serb control since 1991. About 200,000 people were forced from their homes as refugees.

In April, the UN war crimes tribunal found Croatian generals Ante Gotovina and Mladen Markac guilty of persecution, murder, and other war crimes against Serb civilians and sentenced them to 24 and 18 years in prison. The court found that Gotovina and Markac planned and led members of the Croatian military forces and special police in an effort to forcibly and permanently remove the ethnic Serb population from the Krajina region of Croatia.
Eucharistic Gestures
Fr. John Breck

This is the second in a series of three articles on the Eucharistic celebration entitled “Life in Christ” on oca.org. The final article will appear next month.

Christ’s gestures are as important as His words in signifying allusions to Eucharistic celebration throughout the Gospels. He used these gestures to serve as a fore-taste of communion within the community of faith both the original Lord’s Supper and the eternal Banquet in the Kingdom of Heaven.

To Orthodox Christians the Eucharist or Holy Communion is the most significant act in our life in Christ. It gives direction and meaning to our entire cycle of liturgical services, all of which ultimately serve to prepare us to receive the life-giving Body and Blood of our risen and glorified Lord. The term “Eucharist” means “thanksgiving,” “the bread that came down from heaven” (Jn 6:41), which nourishes His followers throughout the pilgrimage that will lead them beyond this earthly life and eternal communion in the Holy Trinity.

These kinds of statements are difficult for some non-Orthodox, particularly Protestant Christians, to hear. A lingering (and often unconscious) reaction against Roman Catholic “sacramentalism” leads some, at least, to minimize or simply deny Eucharistic references that appear throughout the New Testament. To many Protestant biblical scholars, for example, the “bread from heaven” that Jesus spoke of in the early part of the lasting of the Eucharist highlights a commission with His Word, announcing the coming of the salvation. Accordingly, they tend to read the passage Jn 6:51-58, which identifies bread that Jesus “flesh,” as a secondary “sacramental addition to the Eucharist, made by a later “eclesiastical redactor.” This view became staple of liberal Protestant emphasis toward the end of the last century under the influence of German theologians such as Rudolf Bultmann and Günther Bornkamm. Literary analysis of the Gospel of John, and particularly the early of the passage Jn 6:47-58, showed conclusively, however, that the so-called sacramental addition of verses 51-58 is in fact an original and integral part of the text for re-reading “the bread from heaven” that Jesus spoke of in the early part of the lasting of the Eucharist.

That entire passage conveys the message that Jesus Christ, the bread from heaven,” offers life to His followers by means of Eucharistic communion.

Other passages in the Gospels make the same point. The most obvious and important is the “institution” of the Lord’s Supper on the evening before His Passion. Whether the meal Jesus shared with His disciples was an actual Passover meal (Mt, Mk, Lk) or the previ- ous night’s meal of preparation (Jn), the entire ritual was infused with Passover significance. It celebrated Israel’s liberation from slavery in Egypt by God’s mighty hand, a parallel to the suffering of Jesus’ salvation from the slavery of sin and liberation from death and corruption. This is a ritual Jesus had performed from childhood. Yet here the anticipation and resurrection. He modified the traditional Jewish pattern of celebration by transform- ing it into a rite of communion. Taking bread, He blessed God with words of thanksgiving. Then He broke the bread and gave it to His disciples, while He identified it with His own being: “This is my Body, given for you!” He took, blessed, broke and gave the bread to His four gestures that together would recall to those with Him similar prophetic gestures Jesus had earlier performed in the wilderness. There too, in order to feed the multitude, He took bread and blessed it, offering thanks to God. Then He broke the bread and distributed it to the people (Mt 14:14-21 and parallels). Significantly, this is the only miracle Jesus performed that is recorded in all four Gospels. Its Eucharistic overtones are unmistakable.

According to St Luke’s Gospel (ch 24), the risen Christ repeated these same gestures in the house at Emmaus. This entire account is suffused with Eucharistic significance. The Emmaus story, in fact, offers us a re- markable image of the entire unfolding of the Eucharistic Divine Liturgy, beginning with proclamation of the Word and ending with communion in Christ’s Body and Blood.

The first part of the story reflects the “Liturgy of the word” when the disciples encounter on the roadway the risen Lord, who appears incognito. Plunged into a state of distress and incomprehension, the two disciples, Cleopas and his companion (traditionally identified with the evan- gelist Luke), are discussing the tragic fate of their crucified Master. Jesus approaches them, unrecognized, and inquires about their conversation. In reply, they describe the tragic condemnation and death of the one they hoped would redeem Israel.” Then they speak of the women who reported finding the empty tomb and how they themselves went and found Him missing. Then Jesus, “beginning with Moses and all the prophets...interpreted to them in all the Scriptures the things concerning Himself” (Lk 24:27). Still, although their “hearts burned within them,” they did not recognize Him.

His recognition came only with the shared meal in the house at Emmaus. There Jesus assumed the role not of guest, but of pater familiae, the Host who presides at the table. By His gestures He revealed to the disciples His true identity as the Risen Lord. Again, “taking bread, He blessed (God), and breaking, He gave to them.” In the Greek text, only the verbs are expressed (labov ton eutheon kai klaes umpaidon autou), to stress once more the significance of those Eucharistic gestures.

The Liturgy of the Word is thus fulfilled in the Liturgy of the Eucharist. Thanks to this account, future readers and hearers of St Luke’s Gospel will know that their most intimate encounter, their deepest communion, with the risen Christ occurs through celebration of this unique, sacramental meal. The apostle Paul declares of this celebration that “as often as you eat this bread and drink the Cup, you proclaim the Lord’s death until He comes” (1 Cor. 11:26). His coming “at the last day,” however, is prophesied to present “proleptically,” by a living anticipation, each time the community of the faithful gath- ers around the Lord’s Table, in order to participate in His Eucharistic self-offering.

If the Holy Eucharist has primary importance for Orthodox Christians, it is because this ritual combination of words and gestures offers a real sharing, here and now, in the very Life of the Resurrected Lord. Although those words and gestures are repeated by the priest in the name of the community of faithful, the true celebrant of the Eu-charistic mystery is Christ Himself. He is the true Host of our celebration, just as He is both Priest and Sacrifice, “the One who offers and is offered,” for our life and for the life of the world.

Through that Eucharistic ritual, Christ unites us with Him in our community of faithful. The celebrant is both priest and minister, and the Church is the living body of Christ, in whom we are all present. The Church does not simply do or make, but becomes what it proclaims: “He is the true Messiah and He is the true Messianic community.”

Footnotes
[2] In St John’s Gospel, Jesus does not break the bread. Thereby He associates the bread with His own crucified body, which also was left intact: the soldiers did not break His leg bones, “so that Scripture might be fulfilled” (Jn 19:36). As the true Pasch, the first part of the thus fulfills the Hebrew Passover (Exod. 12:46; cf 1 Cor. 5:7).

Scouts help Canton Church
Boy Scout Troop 334 under the leadership of Ed Collins assisted St. George Serbian Orthodox Church in Canton, Ohio with assembling picnic tables for their pavilion this summer. The project required the Girl Scouts and Boy Scouts to drill, cut, and assemble the lumber for 32 picnic tables. The committee purchased the lumber at cost from Carter Lumber Company in Mogadore, OH.

Many parents and volunteers accompanied the youth and shared their talents to make this project a big success. The pavilion is used by the members of the parish and also rented by the public upon request. Luncheon was provided for all the volunteers with a blessing from Prota Dragan Filipovic.

Dan Balich and Eva Cercell from the parish co-ordin- ated this event.

Celebration of Sts. Peter and Paul Church Slava in Atlanta

Sts. Peter and Paul Serbian Orthodox Church in Atlanta welcomed its diocesan bishop and visiting clergy for the celebration of its slava on July 17. His Grace Bishop Dr. Mitrophan presided at the Hierarchical Divine Liturgy along with V. Rev. Dragan Zaric, V. Rev. Milovan Katanic, Rev. Ljubisa Byrjov, Rev. Stanimir Kraynak, and our parish priest Rev. Miladin Blagojevic. The Church Choir, under the direction of Professor Ms. Danka Vecerina, responded to the Liturgy. During the service many children and parishioners partook the Holy Eucharist.

Rev. Milovan Katanic, the Church’s co-founder were Milana Vujic Saulnier – President of the Church Board; husband Tom, mother Jovanka Vujic, daughter Jepina, and grandson Evan are long time active honorable members of the Atlanta church.

All were welcomed by the Slavaski Kolach and Koljivo, His Grace Bishop Dr. Mitrophan wished Kumovi good health and life in peace and harmony.

The Church was filled with joyful people. The Folklore group of young girls and boys performed the authentic traditional Serbian Kolo Dances and sang several beautiful folk songs, bringing the traditions and culture of Serbia into the life of the church, proving that traditions can be safeguarded no matter where the Serbian people reside. The festivities continued with several lovely games for the visiting clergy as well as our Rev. Miladin Blagojevic.

During the lunch which was prepared by the Kolo of Serbian Sisters and the Church Board, His Grace greeted all in attendance and was pleased to see the large number of faithful on this very special day. During his greeting he pointed out the need for a new and bigger church in our growing Serbian community in Atlanta and encouraged all parishioners to continue their support in reaching this achievable goal.

Our parish priest Rev. Miladin Blagojevic, welcomed the arrival of His Grace Bishop Dr. Mitrophan, visiting clergy and all brothers and sisters for being with us for our Church Slava. He urged everyone to continue their good fellowship and support of our church and establishment of our community.

President of the Church Board, Milana Vujic Saulnier, gave an inspiring speech and asked parents to raise their children in the Orthodox Church and to continue to celebrate their Serbian tradition whenever possible and make the Orthodox way for their children teaching them the Orthodox way.

President of the Kolo of Serbian Sisters, Jovanka Loncaric, welcomed the presence of His Grace Bishop Dr. Mitrophan and thanked him for supporting our church from the very beginning of our establishment in 1993. She expressed great pleasure that Rev. Milovan Katanic, who was the first priest of the Atlanta church, came to visit us and the good memories of his time spent in Atlanta.

Rev. Miladin Blagojevic presented special awards and honored the following parishioners for their dedicated work and continuing help to our church in Atlanta: Vera Watkins, Zoran Stemankovic, Monte Music, Perez Topic and the Church Choir.

The festivities continued into the late afternoon and everybody was pleased to see that yet another year has passed and our parish is still continuing to flourish making our Serbian presence known in this Atlanta community.

Jovanka Loncaric with translated by Milana Vujic Saulnier
Youth use summer break to serve others

Niko Touloumes was planning on using some of his summer break to do a service project, but he never thought the project would change his perspective on those in need. Touloumes was one of 18 youth from Holy Trinity Greek Orthodox Christian Church in Pittsburgh who participated in the June Appalachia service trip, a ministry of FOCUS North America. The group of middle school and high school students were joined by six adult leaders.

The goal of these short-term ministry trips is to build a sense of service and community by providing an opportunity for church groups to travel together, work together, serve together and grow together. Projects include home repair, landscaping, and various domestic projects for the poor living in the heart of the Appalachian region. In some parts of the Appalachian region of North America, the unemployment rate is an almost 20% unemployment rate.

I was expecting to come down and help people, not necessarily interact with them,” Touloumes said. “But I came here and found out why they’re in these situations.”

An “ordinance” is a decree that an authority has promulgated for the purpose of giving order and structure to what should be done. It is the form, structure or ritual of the religious practice. It is not the rule but the way in which a rule or a practice is carried out.

The Need For Peace And Order

Actually, the Bible and the Church Fathers rarely use the word “ritual” or “rite” when describing Judaic or Christian religious ceremonial practices. The words more often used are “ordinances” and “observances.” These words are more descriptive of what should be done. For many, “rites” are just a series of behaviors people customarily do without knowing its meaning — perhaps there was once a reason for the behavior, but now people just “go through the motions.”

An “ordinance” is a decree that an authority has promulgated for the purpose of giving order and structure to what should be done. It is the form, structure or ritual of the religious practice. It is not the rule but the way in which a rule or a practice is carried out.

The working poor families served by these groups are always very grateful for the help, Niko Petrogeorge, FOCUS North America Appalachia intern, said.

“We painted the inside of an elderly couple’s home,” Petrogeorge said. “Mr. Upright was very appreciative of our work and wanted to help us. We got him started on something he wouldn’t have been able to do on his own and provided the resources and materials for the project.”

The group ended its time on their service trip by paying attention and to remember. Six times the Divine Liturgy is the high point of the Divine Liturgy (and other worship services). This takes discipline on our part, but it is through discipline we become righteous sons and daughters of our Father (Hebrews 12:4-11). Observing the Divine Liturgy disciplines us to “fix our eyes on Jesus, the author and perfector of our faith” (Hebrews 12:2).

It is only by being attentive we will gain understanding (Proverbs 4:1, 20; 5:1; 7:24; 22:17), find God’s direction for us (Exodus 23:20-21), and enjoy His blessing (Deuteronomy 7:12-13; 28:15). Attending the teachings of the Church both through Scripture (2 Peter 1:19) and Tradition (Hebrews 2:1) keeps us from drifting into heresy. A good Biblical definition of observation, that we should remind ourselves of as we enter a church, is: “Mortal, look around the Tabernacle or Temple. Why? Because God knows how easy it is for us to lose sight of who He is, how God has saved us, the miracles which attest to God’s love for us, the commands God taught us, the saints of old who inspire us, and also remember those that are needed to help the people who come to serve.”

If your church group might be interested in serving together on a FOCUS North America Appalachia service trip contact Niko Petrogeorge at nikop@focusna.org or call 1-866-267-3083.

FOCUS North America, the Fellowship of Orthodox Christians United to Serve, is a pan-Orthodox organization which seeks to serve the hungry, thirsty, stranger, naked, sick and imprisoned by providing Food, Occupation, Clothing, Understanding, and Shelter. Specifically, it does this by serving those in need, by providing aid through its partners and partners, Supporting Orthodox Christian social action ministries, agencies, professionals, and volunteers; and Supplying parishes and others with the education, resources and training needed to initiate social action ministries in their own communities.

For more information, visit their website at http://focusorthamerica.org

Merrillville hosts Seminars for Teens

Father Marko Matic of St. Sava Serbian Orthodox Cathedral in Merrillville, Indiana, hosted five teenage sessions for ages 13 to 18 on consecutive Tuesday evenings.

The sessions began with Vespers at 6:30 p.m. with the teens responding from the Gracanica camp manuals. Our teens were honored to be enlightened by the following guest speakers: Rev. Daniel Marshall from the Holy Virgin Protection Orthodox Church, Michigan; Rev. Gregory Owen of Holy Resurrection Antiochian Orthodox Church, Hobart, IN.; Protosprotesty Evagoras Constantinidies of Saints Constantine and Helen Greek Orthodox Cathedral in Merrillville; Very Rev. Dennis Pavichevich retired Dean of Holy Resurrection Serbian Orthodox Cathedral, Chicago and Mother Parakavna of the Serbian Orthodox Monastery of the Nativity of the Mother of God located in New Carlisle, IN.

All sessions were entitled “Why Are We Orthodox?” and sub-titled with various topics, i.e. “God’s Revelation through Miracles”; “Sin – Missing the Mark”; “Contemporary Moral issues”; “Repentance and Communion” and “What Is It Like to be a Nun.” Each session allowed adequate time for a question and answer period as well as shared experiences. Our students were intrigued with our speakers. The reactions and questions purposed by the teenagers were open, honest and thought provoking. The open format works well for the teens as well as the guest speakers.

The series concluded in June on a positive note and we are looking forward to another series in September.

July 10 – 15

Youth, Bible, and Church

1st Annual National Youth Retreat

101 Peabody Hill Road

Pembroke, Massachusetts

For more information visit:

www.serbor.org

• Read the newest issue of the Path
• News and Upcoming Events
• Standing Committees updates

Save the Date

2nd Annual National Youth Retreat

Our Lord’s Church

Boston, Massachusetts

July 10 – 15

Youth, Bible, and Church

For more information visit:

www.serbor.org

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© Michael Bressem, Ph.D.
Shadeland, IN - The 2011 St. Sava Camp season came to a close on Sunday, July 7, 2011 with the traditional Shadeland Picnic in conjunction with Diocesan Day.

It is the case each year and upon directive of the diocesan bishop, His Grace Mitrophan of Eastern America to come to you as a pastor. While as the Primate of the Church pays special attention to the prevention and aid to be given at the critical stages of drug-addiction, the Church offers them spiritual support and pastoral compassion for the victims of alcoholism and lack of spirituality and the loss of authentic ideals. In her work of healing the wounds sin inflicts on the human and as Christian who God has entrusted with the great require of me that I address social issues and matters of sexual immorality, as well as consumerism, and the pursuit of happiness, as in the secular culture, we come to be held so tightly in its grip. This evening is grounded in egoism.

All this is neglected by secularism, and as a result the human person is left with a spiritual void that manifests itself concretely as shame and self-loathing. Reflecting on the widespread problem of drug addiction and drug addiction in post-Communist Russian society, the bishops of the Orthodox Church in Russia have this to say: "The principal reason for the desire of many of our contemporaries to escape into a realm of alcoholic or narcotic illusions is spiritual emptiness, loss of the meaning of life and blurred moral guidelines. Drug addiction and alcoholism point to the spiritual disease that has affected not only the individual, but also society as a whole. This is a reflection on the ideology of consumerism, for the cult of material prosperity, for the lack of spirituality and the loss of authentic ideals. In their pastoral compassion for the victims of drug addiction, the Church offers them spiritual support in overcoming vice. Without denying the need for medical aid to be given at the critical stages of drug addiction, the Church pays special attention to the prevention and rehabilitation which are the most effective when those suffering participate consciously in the eucharistic and communal life." 5

Alcoholism, drug addiction, the normalization of secular values and the materialist view of the world, the pursuit of material prosperity as an end in itself, all of these are symptoms of the deep spiritual void created by secularism.

The fruit of secularism is despondency.

I will go to others better qualified than I to discuss and debate the social history of secularism and how we have come to be held so tightly in its grip. This evening I come to you as a pastor. While as the Primate of the Orthodox Church in America will often and necessarily require of me that I address social issues and matters of public morality, my primary concern always is as bishop and as Christian who God has entrusted with the great work of healing the wounds sin inflicts on the human heart. How does Christ liberate us from the "spiritual emptiness, loss of the meaning of life and blurred morality that enslave each and every one of us both personally and as a society?"

The solution we are looking for is the Cross of Christ. It is His Cross that heals a fallen creation, a fallen humanity, and me as a sinner. Reflecting on the appropriateness of Christ’s death on the Cross as a public proclamation of God’s love for humanity, St. Athanasius the Great writes: “[I]f the Lord’s death is the ransom of all, and by his death ‘the middle wall of partition’ is broken down, and the calling of the nations is brought about, how could we have called him, had he not been crucified? for his imposition on us our condition as the Jew was spread out. Whence it was fitting for the Lord to bear this also and to spread out his hands, that with the one he might draw the ancient people, and with the others from the Gentiles, and unite both in himself. For this is what he himself has said to all: ‘I, when I am lifted up,’ he says, ‘shall draw all men to me’.” 1

The Christian ascetical life, that is the life of prayer, fasting and almsgiving, the works of mercy and obedience, is the application and the appropriation of the Cross to my life. It is the means by which I both enter into a life of communion with God and become myself a sacrament of that communion for others. This is possible because, at its most basic level, asceticism “is the struggle of the person against rebellious nature, against the nature which seeks to achieve on its own what it could bring about only in personal unity and communion with God.” Our “restoration” to a life of personal communion with God, and so our personal “resistance” to the powers of sin and death, “pressures a struggle” within each human heart that is often lacking in contemporary society and even our churches.

This struggle is the ascetical life and as an Orthodox Christian I believe that I cannot effectively preach the Gospel unless I live my own personal ascetical struggle to live a life in conformity to Christ. So clearly I am not referring here to “just any kind of asceticism.” Fasting, for example, simply to make ourselves more attractive to others is also a type of asceticism; it is the false asceticism of consumerism that encourages rather than mortifies our egoism. Likewise we can work longer hours so that we can simply own more things. This too is a false form of asceticism because it too make ourselves more attractive to others is also a type of asceticism.

The asceticism that is needed to preach the Gospel, and so offer hope and healing to those gripped by the materialism and despair of secularism and the false idol of consumerism, is the kind of asceticism by which we “resist death in our own bodies.” This happens I believe only by our “conformity to the example of Christ, who willingly accepted death so as to destroy death.” As with worship, we may disagree among ourselves as Jews, Christians and Muslims as to the source, content and form of the ascetical life. But it is so daring to say that, on anthropological grounds at least, we agree among ourselves that “Every voluntary mortification which is ‘contrary to nature’ is a dynamical destruction of death and a triumph for the life of the person” and so society? 4

"I am not referring here to ‘just any kind of asceticism.’" 3 I am not referring here to ‘just any kind of asceticism.’ It is His Cross that heals a fallen creation, a fallen humanity, and me as a sinner. Reflecting on the appropriateness of Christ’s death on the Cross as a public proclamation of God's love for humanity, St. Athanasius the Great writes: "[I]f the Lord’s death is the ransom of all, and by his death 'the middle wall of partition' is broken down, and the calling of the nations is brought about, how could we have called him, had he not been crucified? for his imposition on us our condition as the Jew was spread out. Whence it was fitting for the Lord to bear this also and to spread out his hands, that with the one he might draw the ancient people, and with the others from the Gentiles, and unite both in himself. For this is what he himself has said to all: 'I, when I am lifted up,' he says, 'shall draw all men to me'...." 1

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"I am not referring here to 'just any kind of asceticism.'"


4 Ibid.

5 Basis of the Social Concept of the Russian Orthodox Church, X,6 emphasis in original.


7 Compare, Ibid., p. 116.
Apostle Philip’s tomb found in Turkey

The tomb of the Apostle Philip may have been found in Turkey, according to Italian archeologists. The structure, pictured above, is in the ancient city of Hierapolis, remains unopened and will be the target of further exploration.

A team of Italian archaeologists has announced the discovery of what they believe to be the tomb of Philip, one of Jesus’ 12 apostles, at the ancient Asia Minor city of Hierapolis in Turkey’s Aegean province of Denizli, and are planning to excavate the unopened grave soon.

The discovery of the grave of the New Testament saint, who came to Hierapolis—known today as Pamukkale—nearly 2,000 years ago to spread the Gospel and was beheaded in 49 AD, has been confirmed by the Archbishop of Athens and All Greece Demetrios and the Greek Orthodox Patriarch of Constantinople Bartholomew I, who blessed the discovery.

Saint Nicholas at 130 Liberty Street, a site chosen by the Port Authority, which is adjacent to the original location. Since that time, the Port Authority has rebuilt all efforts by the Church to work with it regarding the rebuilding.

Contrary to working cooperatively with the Archdiocese and the Parish, a posture which had prevailed between 9/11 and the Port Authority’s abrupt turn-about in March 2009, the Port Authority — after receiving a letter of formal notification from the Church — announced its agreement with the Port Authority. The Port Authority has conducted extensive excavation and other construction work that has kept the Church off of its own property, and has rendered both sites unbuildable by the Church without substantial remedial work.

The Parish and the Archdiocese hope that through this lawsuit, just and fair rulings will be made allowing for the prompt re-construction of Saint Nicholas at 130 Liberty Street, a site chosen by the Port Authority, which is adjacent to the original location. Since that time, the Port Authority has rebuilt all efforts by the Church to work with it regarding the rebuilding.

Ten years later and still no rebuild on Ground Zero Church

In February 2011, Saint Nicholas Church and the Greek Orthodox Archdiocese of America filed a lawsuit in Federal District Court in Manhattan against the Port Authority of New York and New Jersey as well as other agencies and individuals, in order to foster the rebuilding at Ground Zero of the only house of worship destroyed by the terrorist attacks of September 11, 2001.

The Parish and the Archdiocese would have preferred to rebuild the Church without litigation. However, they have been unable to do so since the Port Authority reneged on a long-standing agreement with the Church to rebuild at Ground Zero, seized the Church’s land, barred the Church from access to it, and has refused to talk or meet with the Church or the Archdiocese. The legal action was taken not only as a last resort to restore the property and rebuilding rights of Saint Nicholas Church, but also to fulfill the common vision of civil and church authorities that the Church be rebuilt as a place of prayer and meditation at Ground Zero for all people.

While the Port Authority has claimed publicly that it is currently in discussions with the Archdiocese in order to foster the rebuilding effort, in fact, in March of 2009 it summarily disavowed its agreement with the Archdiocese to rebuild Saint Nicholas at 130 Liberty Street, a site chosen by the Port Authority, which is adjacent to the original location. Since that time, the Port Authority has rebuilt all efforts by the Church to work with it regarding the rebuilding.

The Coalition of Refugee Associations has collected some 70,000 signatures so far that a solution to the lawsuit be found. The Coalition of Refugee Associations and other agencies and individuals, in order to foster the rebuilding at Ground Zero of the only house of worship destroyed by the terrorist attacks of September 11, 2001.

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Serb refugees rush to postpone Croatia’s EU entry

Belgrade, (BI)—As Zagreb awaits good news on its EU entry talks on Friday, Serb refugees from Croatia are hoping to postpone the country’s membership until their demands are met.

The Coalition of Refugee Associations in Serbia, made up of ethnic Serbs who fled Croatia during the conflict in the 1990s, is hopeful that a new government will postpone Croatia’s likely EU entry in 2013 until their demands are addressed.

While the Port Authority has claimed publicly that it is currently in discussions with the Archdiocese in order to foster the rebuilding effort, in fact, in March of 2009 it summarily disavowed its agreement with the Archdiocese to rebuild Saint Nicholas at 130 Liberty Street, a site chosen by the Port Authority, which is adjacent to the original location. Since that time, the Port Authority has rebuilt all efforts by the Church to work with it regarding the rebuilding.

The Parish and the Archdiocese hope that through this lawsuit, just and fair rulings will be made allowing for the prompt re-construction of Saint Nicholas at Ground Zero, not only as a church serving as a space of recollection and remembrance for all people visiting Ground Zero.
St. Catherine's Vision Launches New Book

As St. Catherine of Siena was known to say, “I have a thousand ways to live a meaningful life”. The Path of Orthodoxy is excited to announce the release of its third volume, Catherine of Siena: St. Catherine’s Vision Launched New Book. This new volume, titled “Encountering Women of Faith Vol. II,” is a unique collection of essays written by ten different authors who have graduated from or studied at Orthodox theological schools. The volume tells the stories of eleven women saints in separate chapters, each written by a different author. These ten different authors, all of whom worked collaboratively on the book through a series of retreats and emails, are Marilyn Rouvelas, Susan Arida, Hilary Chala, Julia C. Curtright, Kyriaki Karidoyanes FitzGerald, Bronkle Kline, Marilyn Rouvelas, and Kyriaki Karidoyanes FitzGerald. Brookline, MA: Holy Cross Press, 2011, www.holycrossbookstore.com.

Why All The Rituals?


The new volume follows Encountering Women of Faith Vol. I, which has been extremely popular and is going into its third printing. Encountering Women of Faith, Vol. II, tells the stories of eleven women saints in separate chapters written by ten different women who have graduated from or studied at Orthodox theological schools. Each chapter uses a unique three-part format: a well-researched history of the saint and her service to God and community, a candid consideration by each author on how the saint’s witness touched her own life, and “Reflection and Discussion Questions” suitable for the individual reader and/or group discussion. With this format, we meet real women of the past who are relevant to real women and men of today – all of whom seek to live meaningful lives as they grow closer to God in image and love.

For example, author Nikki Stournaras wrote about St. Anna, the Prophetess who waited for eighty-four years fasting and praying in the temple in Jerusalem for the Messiah. Her patience was rewarded when she was blessed with being present at the Presentation of our Lord when the Theotokos and St. Joseph brought him to the temple forty days after his birth. While we might consider St. Anna’s life extreme, Ms. Stournaras explains that the example of piety and silence may be helpful for us today. She writes, “My mind is filled with rose pollination. I jump to conclusions. I rush. . . .” She was a woman who knew how to wait and be silent... she directs me to remain vigilant and aware that Christ is in our midst.

This book connects the reader with many more such examples relating to the lives of ten saints (Christina of Tyre, Thekla, Juliana, Perpetua, Felicitas, Anna, Paula, Popilia, Mother Maria Skoumeni, and Mary of Egypt) and the ten contemporary women authors, all of whom worked collaboratively on the book through a series of retreats and emails. Susan Arida, Hilary Chala, Julia C. Curtright, Kyriaki Karidoyanes FitzGerald, Bronkle Kline, Holy Cross Press, 2011, www.holycrossbookstore.com.

The Need For Costly Worship

Liturgy means “work of the people.” God desires that we live with Him all our heart, all our soul, and all our might (Deuteronomy 6:5, emphasis added). Participating in the Divine Liturgy is not a physically comfortable experience: there is standing, kneeling, and prostrations. One doesn’t (or shouldn’t!) just passively watch a performance at an Orthodox church service. The laity is invited to be involved throughout the service in reverencing icons, joining in the singing of the hymns, reciting the Nicene Creed, and adding their hearts or voices to the prayers. If you are not a little tired when the Divine Liturgy is finished then you haven’t fully been worshiping God.

Though worship can be a joyful celebration (Hebrews 12:1-2, 1 John 4:14), the first recorded act of worship was the story of Adam and Eve. When God accepts Abel’s sacrifice but rejects Cain’s (Genesis 4:3-7). God explained that not just any offering will do, but only the best of what we can give to have with reverence and awe; for indeed our God is a consuming fire. (2) Our Lord desires a set time and place for His due—praise and thanksgiving—Orthodox worship services are also classrooms of instruction about how to rightly believe and behave.

Part of the reason why the worship of the Orthodox Church is so ritualistic is because a lot of information is being condensed within a ninety minute service. You can spend decades going to Divine Liturgies every Sunday and still not pluck all the rich, symbolic depths of meaning found in that ceremony. The Divine Liturgy is unchanging because it forms what works to help us grow in knowledge and virtue to become Christ-like—which is the purpose of our lives. Everyone has been through 1:28-29; 2 Peter 3:18). Even if our attentions occasionally wander (which they should), the liturgy itself is still absorbed within our spirit to bless our souls. Repetition is transformational. After a while, the Divine Liturgy’s Liturgy’s patterns of order or an ordinance, or an observance; it becomes something intimately a part of our lives—like the beating of our hearts or the breathing in and out of our lungs that complain when are hearts keep the same life-giving rhythm?.

The contemporary worship services of non-Orthodox churches can be very entertaining. The electronically produced music, the emotionally charged prayers, the creative visual displays, the creative visual displays, the emotionally charged prayers, the tables of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself. When I was still in my father’s house and now in prison. The Lord makes me raise up a head above the rotten stench of the world, and it is swifter than God’s justice. I would not change the service, the huddle of the heavenly river of Your grace, and I prepare myself.
Keeping It Real: Honoring God by Being Yourself

Serbian Orthodox Youth gather in Seattle for 6th Annual High School Conference, June 22 - 26, 2011

by Chris Radanovic

The sixth annual youth conference of the Serbian Orthodox Church in North and South America was held on the campus of Seattle Pacific University (SPU) in Seattle, WA from June 22nd to 26th, 2011. SPU is a Christian university located in a beautiful setting a few miles north of downtown Seattle, WA.

Twenty-eight teenagers from across North America were in attendance. Participation was weighted towards the east, but all three American Dioceses were represented with 20 teenagers from the Eastern Diocese, live from the Western Diocese, and three from the Mid-Western Diocese. We had 15 girls and 13 boys participating with six chaperones and three priests in attendance. 14 dioceses were represented with 20 teenagers from the Eastern Diocese, and three from the Western Diocese. We had 28 teenagers from the Mid-Western Diocese. We had 15 girls and 13 boys participating with six chaperones and three priests in attendance. 14 dioceses were represented with 20 teenagers from the Eastern Diocese, and three from the Mid-Western Diocese.

The first discussion session then began with introductions of the guest panel: Fr. James A. Berntein, Abbot Tryphon, Fr. Serafim Gascogne, and Fr. Philip Mamalakis. The biographies of each of the panelists can be found at http://www.serbornth.org/files/May2011Path.pdf. Father Steve then led the panelists in discussions related to the first topic of the day, family relationships.

• Overbearing parents – just a pillar of growing up?
• Sibling rivalry – just a way to keep us humble?
• How can I show honor and respect to those of my family and/or friends who aren’t “nice”?
• Do parents have a different perception of teens than they did when they were children?
• Who is “11” in my family – and what does this even mean?

After the first discussion and lunch, the second discussion session of the day took place centered on the concepts of stress, anxiety, and crisis situations. Some of the discussion was related to:

• Where is God in my crisis situation?
• Is coping with stress and anxiety easy or difficult?
• As an Orthodox Christian, who am I?
• Mission Impossible: loving the unlovable in my life?

Below: A trust exercise, if one lets go the entire group goes down.

Above: Allison Krieger (Pittsburgh, PA) getting to know her fellow retreat participants during the ice breaking sessions.

Above: After packaging 5,275 lbs of rice to contribute to 4,796 meals for the hungry of Washington state, truly demonstrating how we can “Come Together” for an important cause.

“Stefan Lazarevic (Sheeteton, PA) and Richard Young (McKeeeesport, PA) stacking boxes of packaged rice at Northwest Harvest in Kent, WA.”

Above: Fathers Dragun (Indianapolis, IN), Stevo (McKeeeesport, PA), and Russell (Butte, MT) preparing to package rice at the warehouse of Northwest Harvest in Kent, WA.

Above: Alison Krieger (Pittsburgh, PA) getting to know her fellow retreat participants during the ice breaking sessions.

Below: A trust exercise, if one lets go the entire group goes down.

True or false: being ‘politically correct’ is the best way to live?

At the conclusion of the second discussion session the teens were given a long break to relax and enjoy the beautiful SPU campus. Many communication related to the conference. After some much needed down time the group reconvened for Vespers in the lounge followed by dinner.

Two representatives from Orthodox Christian Fellowship (OCF), the national college Orthodox organization, met with the teens to discuss the importance of considering how your faith impacts the decisions you make and the value of joining an OCF chapter in college. Father Russell then coordinated an interactive group discussion session about Christian Leadership. He started with a trust exercise where the teens had to trust each other and work together to keep from falling in different situations. He had the teens participate in an exercise that demonstrated how the top down structure of leadership in corporate America is not effective. Then he drew a triangle showing how Orthodox leadership, the Father, Son, and Holy Spirit, coupled with vision, ambition, and action is the perfect leadership model. He ended the session explaining how this leadership model is applied to leadership in an Orthodox parish. At the conclusion of the session the group dispersed for free time before lights out at the conclusion of the first full day of conference activities.

The second full day of the conference began with breakfast and Matins followed by the third panel discussion session. This third session delved into nationality and orthodoxy. Some of the discussion points were:

• “I am Orthodox” – “Oh, are you Jewish?”
• What does it mean to be an “ethnic Orthodox”? (Serbian, Greek, Russian, etc.)
• Is there a difference between a “custom” and a “tradition” in our Orthodox Faith?
• Can I be Orthodox in my every-day life – or will I be made fun of?
• Praying as a family – realistic or far-fetched?

At the conclusion of the morning session Father Stevo presented the participants with three gifts. First, a wooden bookmark titled “Building a Habit of Prayer” a collection of prayers compiled by Fr. Marc Dunaway. The final gift of the morning was another Conciliar Press booklet titled “Building a Habit of Prayer” a collection of prayers compiled by Fr. Marc Dunaway. The final gift of the morning was another Conciliar Press booklet titled “Communion: A Family Altar” Why the Orthodox Church Practices Closed Communion” by Father A. James Bernstein, one of our conference panelists. This booklet explains why only Orthodox Christians are permitted to partake of the Eucharist.

Continued on the next page
The group then ate a quick lunch and boarded the shuttle for this year’s service project. Every year we work with local community organizations within the host city to find a service project that benefits the people of these communities. We have been fortunate to assist with some extremely meaningful organizations and help many people. This year is no exception. We travelled to Kent, WA to work in the warehouse of Northwest Harvest, an organization that fights hunger by providing millions of nutritious meals each year to those in need across Washington State through a network of partner food banks, meal programs and afterschool feeding programs.

Saturday morning the group started bright and early with Matins in the lounge followed by breakfast. Then the group took a bus to the All Merciful Saviour Orthodox Monastery on Vashon Island, WA. To get to the monastery we had to take the bus on a ferry. We went to the top of the ferry onto the observation deck and watched the beautiful scenery as West Seattle fell behind and Vashon Island approached. Father Abbot Tryphon met up with us on the ferry and gave us some of the history of Vashon Island as we drove from the ferry to the monastery. When we arrived at the monastery we were truly amazed at what God, through the monks has created. It is one of the most peaceful places on earth. Father Tryphon gave a brief history and a tour of the monastery including the gardens, trials, church, library, office, and grounds. Then Father Tryphon told the history of a replica icon in the church of the Theotokos. The original icon is a myrrh flowing icon. The church has cotton soaked in that myrrh that he anoints everyone in our group, including the bus driver. The monks prepared a delicious lunch of bean soup, over rice, salad, homemade bread, and chocolate cake. After food farewells, we left the monastery for the return drive and ferry ride to Seattle.

Once we were back in the city we went down to Pike Place Market for shopping. Four groups wandered the market for a little over an hour seeing some of the sights, like the flying fish, and purchasing items to remember their trip to Seattle. After shopping we went to the Crab Pot for a delicious dinner coordinated by committee member Joyce Yovetch. After an appetizer of crab legs, we had the choice of several delicious entrees. Everyone went away pleased with their dinner. At the conclusion of dinner we were picked up by a duck boat and went on a tour of downtown Seattle and Lake Union. The teenagers commented that they had never even had time to experience this fantastic tour on the Seattle Duck Tour. After the duck boat it was time to return to the SPU campus for our final discussion wrap-up session.

The final discussion was about assigning a new Facebook group managed by the committee for the purpose of communicating as a group and keeping up to date on future conferences and projects. The group came up with the name “Youth of the Serbian Orthodox Church” which will be created in the coming week. The activities concluded with each participant completing a survey related to the conference and writing a paragraph related to their experience that will be printed in the Path of Orthodoxy in the coming months.

On Sunday morning the entire group was up early to finish packing, check out, and get our ride to church. After Divine Liturgy in full church at St. Sava in Issaquah we were treated to a delicious luncheon by the parishioners of St. Sava.

Keeping It Real: Honoring God by Being Yourself

Above: Marina Radanovic (Steelton, PA), Stefan Lazarevic (Steelton, PA), Nick Brady (McKeesport, PA) and Gabriella Lynch (Altamahra, CA) on the ferry to Vashon Island.

The youth who attended the conference: These teenagers demonstrated the Glory of God over and over throughout the conference and instilled confidence and faith for the future of the Serbian Orthodox Church in North America.

His Grace Bishop Maxim and the people of the West
American Diocese: for opening their doors and hearts and hosting this year’s conference.

His Grace Bishop Longin, His Grace Bishop Mitrophan, and His Grace Bishop Georgije: for their continued support of these conferences and all of our youth ministry activities.

Father Ilija and all of the parishioners of St. Sava
Serbian Orthodox Church, Issaquah, WA: for being gracious hosts and assisting with coordination of logistics for many of the events, including a luncheon at the conclusion of our conference.

Abbot Tryphon, Father James A. Bernstein, Father Se- rafim Gascongue, and Dr. Philip Marko: for participating in inspirational panel discussions to help all of our teenagers grow in our faith.

The staff of Northwest Harvest, especially Shalyn Malone for finding a last minute opening for our service project and Elle Hunter for the great generosity and leadership. You both exhibit a passion for helping others that is a model for all of us.

Melissa and Andrew Engstrom, life-reminder coordinators for our retreat, Hall, for assisting with needs in the dormitory and all the work identifying a service project on very short notice. Hollie and Rich Benton for presenting information about OCF to the teens.

Our chaperones: Becky Kesic, Joyce Yovetch, Jordan Young, Beth Brat- kowski, and Mary Persich. Who tirelessly worked with our youth, coordinated activities, ran errands, and demonstrated their love for our children and the future of our church.

Seattle Pacific University, especially Lisa Burhenn and the Conference Services staff for being gracious hosts and providing a fantastic facility for our retreat. Their assistance prior to the conference and through the week was critical to the success of the event.

All of the members of the Youth Ministry Committee: Their diligence and perseverence have resulted in another very successful conference for our youth. The effort they put forth and the resulting impact to our children show that Christ is in our midst and always shall be.

IOCC Responding to African famine crisis

Madison, MD (IOCC) – Responding to the United Nations’ declaration of a famine in two regions of Somalia, International Orthodox Christian Charities (IOCC) and the Ethiopian Orthodox Church Development and Inter Church Cooperation (DICAC), is delivering financial assistance to provide critically needed healthcare support for millions of people in the Horn of Africa suffering through one of the worst food crises in years.

Through its emergency healthcare partners, IOCC supports on the ground operations that are providing healthcare specialists into action to aid victims of this unfolding man-made disaster. IOCC’s efforts address lifesaving needs in southern Ethiopian refugee camps of Bokolmamo, Malkadi, as well as Kobe, where UN Refugee Agency, UNCHR, estimates that more than half of the camp’s population is generally malnourished. The Office of the United Nations High Commissioner for Refugees (UNHCR), and its local counterpart, the UNHCR, observe that the numbers living in the overcrowded camps daily in such weakened states that they require intensive medical emergency attention, it is the children that are most vulnerable. An estimated 200,000 acutely malnourished children in the drought-affected areas facing life-threatening health concerns as a result of the recent drought in southern Ethiopia. The UN Children’s Fund, UNICEF, and the World Food Program, WFP, are responding to the current levels of food insecurity in the Horn of Africa.

“This famine is a cruel reminder of the fragility of our planet and of the vulnerability of the most vulnerable,” said Jill Eber, Deputy Chief of Program, IOCC. “It is imperative that we act swiftly to prevent the further deterioration of conditions and to ensure that children and others receive the medical care and support they need.”

NEWLY ARRIVED REFUGEE CHILDREN FROM SOMALIA ARRIVE IN ETHIOPIA

Ethiopian famine response

African famine

The Horn of Africa

IOCC

associated

800 x 600

The Holy Synod of Bishops of the Serbian Orthodox Church

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PUBLIC STATEMENT
Саопштење за јавност
Светог Архијерејског Сабора Српске Православне Цркве

Поводом боравка монаха Артемија, рашчаничког епископа, у неким српским срединама у Северној и Јужној Америци

Поводом вести да је на територији Сједињених Америчких Држава пажња привукла монашка вештачка радња и неке њене преступе, које је изазива наше велико и устремљено сећање.

Канонски правни рад на Сабору Православног Српског стациона у Северној и Јужној Америци

Протојереј Добривоје Милуновић са поручником приком посете K&M

Фр. Добривоје Милуновић са поручником приком посете K&M

Организација Кола српских сестара из SAD „Српске мајке против глади” обезбедила новчану помоћ за борбу са жртвама глади у Србији

Петнаест година помаже избеглицама из САД донео је ових дана са покрета „Српске мајке против глади”. Помоћ је прикупила организација Кола српских сестара која живи у неким косовским и метохијским местима. Ове податке је Епископу Северној и Јужној Америци посетио протојереј Добривоје Милуновић.

Протојереј Добривоје Милуновић од САД предао је Епископу Теодосију новчану помоћ од 18.000 долара која је прикупљена организација Кола српских сестара „Српске мајке против глади”. Прикупљену помоћ је Епископу избацио на подршку неким српским сестарам које живе на Косову и Метохији. Сестре су у неким српским местима прекинуле род и захтевале помоћ за живење.

Протојереј Добривоје Милуновић са поручником приком посете K&M

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Протојереј Добривоје Милуновић са поручником приком посете K&M

Сазив православних српских монаха у САД, између осталог, у првом делу са прикупљеним новчаним приликом призивају узрокованост и страдање српског народа.

Разговор са Епископом рашко-призренским Г. Теодосијем

Разговор са Епископом рашко-призренским Г. Теодосијем

Разговор са Епископом рашко-призренским Г. Теодосијем

Члан рашко-призренског Епископата посетио је САД са поручником о заштити српског народа и фатерње његовог породича. Понели су се разговори са неким представницима ОУН мање значаја.

С вести наредних година у САД, између осталог, у првом делу са прикупљеним новчаним приликом призивају узрокованост и страдање српског народа.
Света архијерјеска литургија и Српски фестивал у Чикагу

Светиња, Дарко Спасовић, старешина храма унапреде у црквено прасак, а Јањон Дамјан Божић одликован црквеним посевом

У оквиру 20. годишње фестивала вршећег Српског храма Св. Ђорђе у Чикагу, представљено је 20-ти стручни сабор Српског епархијског савеза у САД. У решавању је учествовала и епископска комјитете, а највећа улога у организацији фестивала била је на црквеним службама Српског храма Св. Ђорђе у Чикагу. У свечанској церемонији учествовала је Епископ за унутрашње после у Америци, Епископ Георгије, културних установа, архијереја и других гости.

Вођењем представљене концерте на стручној етничкој музици, представљено је око 200 радника и споредиво у њеним позивима. У организацији фестивала био је атрактиван и за бројних посетилаца.

Организација Кола српских сестара из САД "Српске мајке против глади" обезбедила новачки помоћ

Факултет штампе "Амерички" у Чикагу је организовао фестивал у организацији Кола српских сестара из САД "Српске мајке против глади". Председница Кола српских сестара Марина Пушкина Томовић почела је са изградњом аудиторијума, гдје ће овогодишња Кола српских сестара провећи своју седницу. У организацији Кола српских сестара из САД "Српске мајке против глади" обезбедили су новачке средства за развој и подршку кола српских сестара из САД.

"Светиња, Дарко Спасовић, старешина храма унапреде у црквено прасак, а Јањон Дамјан Божић одликован црквеним посевом" први пут у летњим датумима осликана је у црквеној атмосфири.
Стојановић, указавши на животни пут опростио се његов кум и дугогодишњи 2 ђакона. Од покојног проте Жарка Саве у Либертивилу у понедељак Александар Гујанчић и надлежни парох протонамесник манастира Преображења у Милтону Пурић из Торонта, игуман Василије из Св. Архиђакона Стефана, у суботу. 13. опелом у наставку служили су у храму одлази у пензију.

Отави, од 1995. до 2002. године када у Канадској епархији као парох Отавски мајке Драге Милетић. ставрофор Жарко Мирковић, родом из у 77. години живота, протојереј-Трнове Петке, упокојио се у Господу, од највећих рецесија овога века као и да на територији наше парохије не живи када се узму у обзир све околности и чињенице да је црква грађена у време једне Српске Цркве одборима са месним парохом јерејем Дејаном Тиосављевићем. Његовој Светости Патријарху Српском Ђердапском Мученика у свети престо Византиском стилу са многобројним елементима Немањићке архитектуре да саградимо и имамо тако велелепну нову цркву у традиционалном Српско–одвојени делију Николаја Жичког јер по речима све са свима вама је знамо да смо су јереји, јер по речима све са свима вама подлежи на великим и огромним поступцима.
Храмова слава и архијерејска посета парохије Св. Петра у Фресну, Калифорнија

позвајући вере да се одупру злим силама и да се охрабрују да не бедрећи изгубе светост својих игара.

Hramhova slava u Fresno, California

prasadnikom Branko и Georgia Cukuc.

Praznik je slavljeno sa grandijom i obojajstvom. Ово славље завршено је са молитвом и захвалношћу Богу за још један велики сабор и светочинство. На крају свеће Литургије обављена је слава свештеника.

Словац Саборног Храма светог Пророка Илије

Словац Саборног Храма светог Пророка Илије почет и почетица својих игара у Цркви Христовој.

У литургијској радости многобројног народа Божијег, парохија Св. Пророка Илије очувано је прославила своег патрона и црквену хармонуу Џорђа Глигића. Ово славље завршено је са молитвом и захвалношћу Богу за још један велики сабор и светочинство.
Принц Чарлс помаже манастир Хиландар

Око 100 званици присуствовало добротворним пријемима, а присутног кола православних светоначалац великом је желео да му покажу као на пример и Хиландар, како се у манастиру може крећи и у византијском духу. У оквиру пријатеља се бавио као пекар и опремање библиотеке.

Бриџвотер хаус у Лондону, скупљена акције, а током прва два добротворна Друштва пријатеља Свете Горе организовао принц Чарлс уконачио је акције Бранимир Филиповић, отправник Горе митрополит диоклијски Калист, председник Друштва пријатеља Свете Јеромонах Исаија и монах Ромил, игуман Хиландара, Методије, у чијој је хиландарске ризнице од непроцењиве иконе и рукописа који су део опремању радионице за конзервацију како би скупили средства намењена дијаспоре, окупили су се на пријему Европе, САД, угледних чланова српске академије, 100 званица из Велике Британије, Хиландара, британски принц Чарлс конзервацију.

Света Литургија у манстиру Св. Архангела Гаврила у Ричфилду, Охајо, је у оквиру пријатеља се бавио као пекар и опремање библиотеке.

Слава манастира Св. Архангела Гаврила у Ричфилду, Охајо

С благословом епископа иностречног Г. Митрофана, преслављена је слава манастира Св. Архангела Гаврила у Ричфилду, Охајо, у недељу, 23. јуна 2011. Свету архимандритску службу звезнуо је председник Епархијског музеја метохиjski владика Георгије. Епископски службеник и богослови служили су у манастиру свете Литургије. У разговору са игуманом Хиландара, британски принц Чарлс и игуман Методије на имању Хајгроу "Закључено да је поред ово жен доађа и наступа манастир Светог Јована Претече у Крилстону, у којем је пострадао монах Радојичи." Често је указивано на то да је манастир Светог Јована Претече у Крилстону, у којем је пострадао монах Радојичи.," Радојичи.

Парадост за пострадање новомученика Memorial Service for the new martyrs (Sum- mary: His Grace Bishop Georgie of Canada offered a Memorial Service for the new martyrs at the Holy Liturgy in the Monastery of the Transfiguration in Milton, Canada, on Sunday, August 7, 2011.)

Након богослужења у манастиру Светог Јована Претече у Крилстону, у којем је пострадао монах Радојичи, "закључено да је поред ово жен доађа и наступа манастир Светог Јована Претече у Крилстону, у којем је пострадао монах Радојичи." Често је указивано на то да је манастир Светог Јована Претече у Крилстону, у којем је пострадао монах Радојичи.," Радојичи.

(Извор: Епархија канадска)
Преосвештенство епископ је такође разумео његов положај испољену у Господу Христа. Христос се осврнуо на веру римског капетана Кичера су узели учешће у Фрејкс и о. Стивен Џејмс Барфилд, игуман Николај (Лас Вегас), о. саслуживали су епископу парохији Св. Јована у године у мисионарској архијерејску Литургију.

 продолжено на следећој страни...