The 21st Church Assembly/Sabor

“Servant Leadership, Whoseover will be chief among you, let him be your servant” (Matthew 20:27)

It has been over ten years since the Western Diocese hosted the Church Assembly (Sabor). In fact, that year, 2003, marked the first time the Assembly was held in the West. The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.

Standing Committees of the Central Church.

The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.

Standing Committees of the Central Church.

The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.

Standing Committees of the Central Church.

The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.

Standing Committees of the Central Church.

The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.

Standing Committees of the Central Church.

The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.

Standing Committees of the Central Church.

The Nov/Dec 2003 issue of The Path described that Sabor as being a “groundbreaking, new kind of meeting for our Church.” Among the changes witnessed certainly the most notable was the establishment of the Standing Committees of the Central Church. Indeed, much has happened in the life of our Serbian Orthodox Church in North and South America since that meeting over a decade ago. After Assemblies held in Detroit and later in Canton our Church once again looked to the Western Diocese for the venue to host the Church Assembly (Sabor). The Church Assembly is the highest legislative and deliberative body of the Serbian Orthodox Church in North and South America. The Assembly Assembly (Sabor) itself took place from Tuesday, August 5 to Thursday, August 7 at St. Steven’s Serbian Orthodox Cathedral in Alhambra, California, the see of the Western American Diocese.
The Path of Orthodoxy

The Official Publication of the Serbian Orthodox Church in North and South America

EDITORIAL STAFF

English Section Editors

Serbian Editor

V. Rev. Mihailov Konatnic
65 South Keel Ridge Road
Hermitage, PA 15148
Phone: 724-342-1199
Fax: 815-741-1833
email: frmilovan@stgeorgehermitage.org

V. Rev. Nedežko Lunich
300 Stryker Ave
Johnl, IL 60437
Phone: 815-741-1833

Contributing Editor

V. Rev. Ilija Stevanovic
3025 Deerwater
San Diego, CA 92117
Phone: 619-276-5827
e-mail: Fr$kataro@aol.com

For addresses:

Technical Editor

Vesna R. Meintert
Bridgetown, WV 26330
email: webmaster@serborth.org

The Path of Orthodoxy is a monthly publication with a double issue printed for the months of July and August. Subscriptions are $12.00 per year (U.S. funds only) for U.S. residents and $15.00 per year (U.S. funds only) for Canadian subscribers.

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

Guest Editorial

A Reflection on our Assembly-Sabor

The 21st Assembly-Sabor of the Serbian Orthodox Church in North and South America is history. Held August 5-8 at St. Steven’s Cathedral in Alhambra, California, this Assembly was, blessedly, a relatively quiet one. There were no fireworks on the floor, no great crises to confront. And that, contrary to the feelings of some, is a very good thing. To a large extent we have worked out the structural problems and housekeeping details that consumed our time and energy for so long. The lack of crises means that our Church is actually better prepared for the real work of the Church, which is not just to be well structured. Structure is not our end purpose, but a means to an end. That purpose is to lead us to union with God in Christ. That is salvation, the goal of every human life. That union is eternal life in Christ, and communion in Christ with each other.

These Assemblies can show us that great truth and give us a taste of it. When we come together from different parishes and dioceses, from different areas of our countries and from different countries (even continents), we discover we have a great diversity of backgrounds, experiences, and concerns. And yes, even ethnicities. But we also discover that we are united by something much deeper: one Lord Jesus Christ in His one Body, His Church. We hold one Holy Orthodox faith and participate in one common worship. And all this is actualized, empowered and made tangible as we share the one Bread and one Cup of the Holy Eucharist, the Body and Blood of Christ in the Holy Communion which unites us all to our Lord Jesus Christ, and through Him to each other. At these Assemblies the most important thing we do is the common work of all the people of God in our liturgical worship. Everything else we do flows from this and is informed and shaped by it.

The theme of this Assembly, Servant-Leadership, was especially timely. So often, in our worldly ways of thinking, we are consumed with ideas of power and authority. Yet let our Lord was very clear that “is not to be so among you.” He tells us that true Christian leadership is a podviga, a great spiritual work and effort, which demands that the one who would lead “be the servant of all.” As our Lord lays down His life for His sheep, anyone who would be a leader must do so selflessly, not out of lust for power or authority or for any kind of personal gain, but for the good of those he or she leads and serves. When seen from this perspective, all ideas of power and authority are radically transformed for both the would-be leader and for those who accept that leadership. Both become acts of self-giving, self-sacrificial love.

As we come together in the Church Assembly, we have the opportunity to listen and learn from one another. We discover common challenges and hear about ways those challenges have been met in other parishes. We can take some of those ideas and experiences back to our own parishes.

We also learn about the work of our Church’s standing committees for different areas of ministry. These committees exist to serve the needs of our parishes, to provide them with ideas and resources that will assist them in their work of mission, outreach, education, worship and stewardship.

At this Assembly, as we have at the last several, we heard the words of our young people on themes of vital interest to our Church and her mission through the St. Nikola of Zica Oratorical Festival. These presentations show how deeply our young people can enter into the life and teachings of our faith with some help and guidance and how important this area of ministry is for our Church and its future.

And finally, these Assemblies help us to see the Church of Christ as much as just our local parish or even our own diocese. We see each other and come to know each other as branches of the same Vine. We learn that we have brothers and sisters in Christ everywhere, and that we can count on each other and support one another in our work and efforts.

These Church Assemblies require a great deal of preparation work, and a great deal of effort and expense by all involved. That is one of the reasons they are continued on p. 6.

New Format for The Path

With the blessings of the Episcopal Council of the Serbian Orthodox Church in North and South America, our official church publication, The Path of Orthodoxy, will soon undergo a change in format. Beginning this year our readers will notice two changes to our publication: The Path will no longer be published as a newspaper but in magazine format and instead of being a monthly publication it will be published quarterly. The editorial staff is currently preparing the first issue scheduled for the last quarter of this year, October-December.

Daily news from our Serbian Orthodox Church in North and South America can be accessed on our official website, www.serborth.org.

We appreciate and welcome comments and suggestions as we strive to improve our publication that represents our Serbian Orthodox Church in North and South America in the public sphere here and abroad.

The Editorial Board of The Path of Orthodoxy expresses gratitude to our readers for their support and understanding.

Consecration of Bells in Michigan

On the Feast Day of Holy Martyr Procopius, the Slava of his church at the monastery of St. Nikola of Zica in China Michigan, His Grace Bishop Mitrophan of East American Diocese consecrated new bells of the church. They are a gift from Mr. Jankovic Cvetan from Indjija, Serbia. In an inspired homily, Bishop Mitrophan spoke of bells’ great significance in our Church. He then thanked the numerous donors, who helped in building this monastery from a scant farm. He spoke especially warmly of the builder and founder (sakzeman) Father Radisa Ninkovic and his family, who have dedicated last nine years to building this monastery and who were helped by a dedicated number of Serbs and Americans, who helped financially and physically, after the Liturgy and Consecration, a table of love was prepared for the guests.

The monastery is located about thirty miles north of Detroit. With the blessing of Bishop Longin, the Liturgy and other church services have been celebrated here for quite a few years.

Permission has been obtained from local authorities to build a cemetery on the monastery property. It would be the first Serbian Cemetery in this part of United States and Canada.

The official opening and consecration of the monastery complex will be officiated by His Grace Bishop Longin of New Gracanica and Midwestern America on October 25, 2014. All are welcome.

Holy Hierarchical Divine Liturgy in Portland

On the Tenth Sunday after Pentecost, August 10, 2014, Bishop Maxim of Western America officiated at the Holy Hierarchical Divine Liturgy at the St. Stephen the Protomartyr Serbian Orthodox Church in Portland, Oregon. On this day the Transfer of the Relics of St. Stephen was celebrated, the feast day to which this church is dedicated. Taking part at the Liturgy were many parishioners from Eugene, together with their priest Fr. Daniel. Concelebrating with Bishop Maxim were Fr. Daniel Mackay from Eugene, Fr. Milan Unkovic, the new priest in Portland and Deacon Stephen Oyer. After the reading of the Gospel Bishop Maxim addressed the faithful with pastoral words. Following the communion of the faithful and the cutting of the Slava Kolach, an agonape meal was prepared in the church hall, during which Bishop Maxim held a spiritual talk with the faithful people. The joy of the Lord’s Day of Holy Slava was continued in songs sung by the brethren, brothers and sisters from Eugene and the Portland parishioners. Everything that breather praise the Lord!
It was a very beautiful and quite hot morning on July 13, 2014 in the Great Central Valley when His Grace, Bishop Maxim, arrived at St. Peter the Apostle Church in Fresno, California. The bells were ringing, the altar boys were smiling, and the choir was singing as the parish clergy greeted His Grace. Father George Glighich held the Gospel with the words ‘The Path of Orthodoxy’. The ceremony of the procession moved through the center of the church surrounded by a large, enthusiastic, and overjoyed crowd consisting of both regular parishioners and visitors. Our dear Bishop venerated the most holy relics of St. Peter and St. Paul, which were present thanks to the goodness of Father Gustavo Lopez of San Joachim Catholic Church in Madera, who brought them and stayed for Liturgy in honor of our church's feast day. The entrance and vesting prayers preceded a blessing from His Grace and the beginning of the Divine Liturgy. From the first to the concluding prayer, our beloved Bishop presided over a Liturgy full of the beauty, power, and grace of God apparent to all and made possible only by the presence of the Holy Spirit. Following the reading of the Gospel, His Grace gave a sermon that reached the minds and hearts of all who had ears to listen. He brought to light for all of the faithful that our actions in this world will always affect the rest of the world, both material and spiritual. We must choose what is right in God's eyes yet never despair when confronted by evil, for all evil flies in the presence of our Lord. Moreover, God's love works in both this world and the spiritual world simultaneously and inseparably. To fulfill time in history means to confront evil and the divisive powers, which call for the postponement of the End. The demons ask Jesus: “have you come here to torment us before the time” (Matthew 8:29). The demons know that their end is torture, eternal hell and they wish the postponement, as much as possible, contrary to the exclamation “Maranatha” or “Come, O Lord”, of the first Eucharistic liturgies. Anyone who is dominated by evil prays that the Kingdom not come quickly. Here lies the mystery of freedom in history. So, here we see that, thanks to the Resurrection-event, the future relates to our time in a different way; precisely, the future belongs to those who will rise from the grave. “What have we to do with us?”; the demons ask because there is not and never will be any reconciliation between demons and God. So they say: “Leave us alone! You mind your work and we shall mind our work.” They want a division in the existence, gap, two separate areas. Many times we also organize our life, social and political, and we say to the Church: “Do not interfere with what concerns the world. The world belongs to Satan”. “What have we to do with you?”; this is a method that evil has invented so that it survives and enables it to have some influence over the world. Furthermore, they add the phrase “Son of God!” Here it is clear that faith is not enough to recognize that there is God. “Even the demons believe and tremble!” It is trust in God that He can make the impossible possible. Demons teach us what the faith is not about. The final conclusion from the Gospel story is that faith does not influence only man; it is transferred from man to the creation. The ecological crisis today witnesses this the transfer of evil from man to the innocent creation. His Grace concluded that we have responsibility for the whole creation.

On this day when we commemorate the Holy, Glorious, and All-Praised Twelve Apostles, His Grace reminded us that the Apostles point to this and show us that God does not just give life but is life and love. The Liturgy then continued with many faithful receiving the body and blood of our Lord, God, and Savior Jesus Christ. At the conclusion of the Liturgy, there was a procession around the church with a stop in the east where our dear Bishop read the Gospel. Upon entering the church, the parish celebrated its Slava with the blessing of the kolač and wheat. Protodeacon Brad and Djakonica Peggy Matthews were the Kum and Kuma honored for their many years of giving their time and talents to the church. The children of the church delighted in singing the praises of the Holy Apostles, and the bread was broken to be all.

Following the services, the faithful entered the hall and were treated to a delicious meal of grilled lamb, roasted vegetables, and rice lovingly prepared by the Mothers’ Club. Protodeacon Brad and Djakonica Peggy were presented with an Episcopal Commendation for their devoted years of service as deacon and leading our wonderful choir. All in all, it was an exceptional day that will long be remembered by all present when His Grace Bishop Maxim, our beloved shepherd, shared his love, leadership, and wisdom with his parishioners at St. Peter the Apostle Church on this, its blessed Feast Day.

Deacon John Davis

Fresno Parish Celebrates Church Slava

Summer Camp in New Gracanica-Midwest a rousing blast!

Ranging from three to four weeks, with a combined attendance of over 550 children, Gracanica Camp and St. Sava’s Camp under the omophor of His Grace, Bishop Maxim, completed a successful camp season for 2014. The Diocesan Camps continue a very necessary and vital aspect of the religious education program of our children and youth that began some 70 years ago. Campers benefit from the religious instruction and church life, fellowship with other Serbian children, and the organized and supervised camp experience.

Sincere gratitude must go first to the Diocesan Kolo who operates for the Diocese Gracanica Camp. We commend President of the Diocesan KSS, Mira Andjelkovic, her camp committee with camp secretary Jonna Francievic, and the cooks and workers for their tireless efforts and unknown sacrifices to see that the camp functions and offers a haven to our children.

As Camp Director for both camps, I thank my two assistant Camp Directors: Fr. Sefiram Baltic (Gracanica Camp) and Fr. Vasilije Vranić (St. Sava’s). Clergy serving on a weekly basis were: Gracanica - Fr. Nikolaja Kostić, Fr. Marko Maćić, Fr. Aco Vuković, Fr. Sasa Nedic, Fr. Nick Radovančević, Fr. Alexander Petrovich, and Deacon Marko Bojović. Head Counselor was Mike Stojanović. For the first time a hearing impaired counselor was on the staff for four weeks and did a marvelous job. Clergy at St. Sava’s were Fr. Darko Spasojević, Fr. Kristijan Petrović, Fr. Sasa Petrović, Fr. Rade Plavčević, Fr. Rade Reljin, Fr. Andreja Locke and Fr. Serge Veselinović. Camp Secretary was Joanne Voynovich and Head Counselors were Ryan Dorsey and Zora Vojnovich. Clergy served conscientiously, and we thank them for that. Gracanica Camp had its first Australian camper at Gracanica whose mother also volunteered at the Camp.

The joy of our camps is found in the opportunity for the child’s social, physical and spiritual growth. Of those three, spiritual growth should be of the utmost concern to us today. Camp is a place where children can play, grow, have fun, and especially learn and worship God with others. The Serbian Orthodox faith is presented through “Camp is fun. I want to come back. It makes me closer to God.” Camper at an outdoor mass.

Summer Camp in New Gracanica-Midwest a rousing blast!
The Path of Orthodoxy

Tuesday, August 5, 2014 marked the official start of the 21st Church Assembly (Sabor) with the Holy Hierarchical Divine Liturgy at 9:00 am. Three hierarchs of the Serbian Orthodox Church in North and South America officiated: His Grace Bishop Kyr Longin of New Gracanica Midwestern American Diocese, His Grace Bishop Kyr Mitropolitan of Eastern America and His Grace Bishop Maxim of Western America. His Grace Bishop Kyr Georgije of Canada joined the Assembly shortly afterward. His Eminence Metropolitan Kyr Amphilokhi, Administrator of the newly established diocese of Beunos Aires and South America, was not present however two priests represented the South American Diocese. Also attending the morning’s Liturgy was His Eminence Archbishop Kyr Demetrios. The Invocation of Holy Spirit was organized by Bishop Mardarije Uskokovich, September 1-5, 1927 in St. Sava Monastery in Libertyville, Illinois. He added: “It is therefore an honor for me to address this historic Assembly, the Sabor of the Serbian Orthodox Church on this Continent, which for nearly one hundred years has represented the significant affairs, not just of the Serbian Church on this Continent, but of other Christian communities in this part of the world.” Bishop Maxim noted that this year’s Sabor theme of Servant Leadership was exemplified by “Bishop Milutin Matijasevic, and Archimandrite Sebastian Dabovich. “However, the values of servant leadership inspired by theology of priesthood are not moral monuments, sculpted millennia ago, fixed and inert. They are refreshed in each generation by priests who seek to keep their practice in tune with Christ’s model.”

In greeting the Assembly he reminded both clergy and laity that “we are called today to preserve that most precious and greatest gift of the unity and catholicity of the Church. And the unity we speak about is both with the mother Church in Serbia, and with all other Orthodox Churches on this continent.” In describing the need for this unity His Grace simply but eloquently stated that, “America is a country longing for the Living Truth embodied in the Orthodox Church, mostly because of the negligence of the ontological question of this fragmented, individualized, technologized life, drowning as it does the Divine summons to communion and relation. Orthodoxy as Church, speaking with one mouth and one heart—within each jurisdiction, and all together—is able to offer that which is most needed: the fragrance of ecclesial co-celebration, a harmonized witness, a certainty of blessing of faith—in one word: a way of life." Bishop Max’s welcome address to the Assembly was followed by His Eminence Archbishop Demetrios who declared that “Servant Leadership, Whosoever will be chief among you, let him be your servant” (Matthew 20:27). The archbishop spoke on the goal of the Church to be the “servant of the diocese in May of 2009 which still affect the church today were discussed at length. Treasurer of the Central Council, Mr. Brian Gerich, presented his financial report. Mr. Gerich also gave an excellent power point presentation on the Endowment Plan. His presentation even caused the Sabor’s special guest, Archbishop Kyr Demetrios, to comment, praising the dedication and diligence of Mr. Gerich.

The afternoon ended with a Christian Education forum held in the adjoining hall. This session was engaging bringing about insightful comments from clergy, Sunday school teachers and delegates. The evening Vespers service followed after which all clergy and laity posed in front of the cathedral church for the historic group photo.

The formal Sabor Banquet was held in the evening in the transformed main hall. A rich program dedicated the 100th Anniversary of World War I included a recital of “Tamo semajnosti” by the Arkhontologos, Dr. Milan Vidovic. His Grace Bishop Kyr Longin delivered speech and Archbishop Kyr Demetrios shared his impressions from front line experiences of the leaders of the Serbian Orthodox Church in North and South America. Due to his schedule he was unable to continue his stay for the remainder of the Assembly.

The Second Day of the Sabor began with Matins, followed by a Parishioner’s memorial of all deceased clergy and lay leaders of the Serbian Orthodox Church in North and South America.

Following breakfast the third plenary session began in the main hall. The credentials committee gave an official Sabor report for bishops, 69 priests, three deacons, five monastics and 74 laypersons. During this session clergy and lay leaders heard presentations given by the Standing Committee coordinator Protopresbyter-stavrophor Nikolai Ceko, chairpersons of the respective committees presented reports.

Speaking for the Committee for Orthodox Christian Education was Archimandrite Tom (Kazich). He pointed out the major works of this committee. The Committee plans to continue work on developing curricula for the needs of the Serbian Orthodox Church in North and South America. Speaking on behalf of David Batrich, Chairman of the Stewardship Committee, was committee member presbyter Christopher Rokacnek. This committee continues to publish articles and offers presentations to parishes. The committee works on the The Path of Orthodoxy publication of new and updated editions.

During the fourth plenary session, held after lunch, reports were heard from the Standing Committee coordinator. After dinner the remainder of the evening was held to elect new members of the Central Council. After dinner the remainder of the evening consisted of two workshops, one on Stewardship and the other on SOTAYA.

In his presentation on stewardship, presbyter Christopher pointed out that stewardship is a way of life. “This theme is continuous and glorious thanksgiving to which we approach through which we receive Christ’s Holy Body and Blood is the core of the faith.” He concluded by emphasizing the importance of this committee in providing materials for the nurturing of our Serbian identity. Fr. Zivojin provided copies of “The Heritage of St. Sava - A Workbook for Students and Teachers” which he authored on behalf of this committee. He also spoke of the upcoming second edition.

Following Vespers diaconal and curate services were held to elect new members of the Central Council. After dinner the remainder of the evening consisted of two workshops, one on Stewardship and the other on SOTAYA.

In his presentation on stewardship, presbyter Christopher pointed out that stewardship is a way of life. “This theme is continuous and glorious thanksgiving to which we approach through which we receive Christ’s Holy Body and Blood is the core of the faith.” He concluded by emphasizing the importance of this committee in providing materials for the nurturing of our Serbian identity. Fr. Zivojin provided copies of “The Heritage of St. Sava - A Workbook for Students and Teachers” which he authored on behalf of this committee. He also spoke of the upcoming second edition.

The formal Sabor Banquet was held in the evening in the transformed main hall. A rich program dedicated the 100th Anniversary of World War I included a recital of “Tamo semajnosti” by the Arkhontologos, Dr. Milan Vidovic. His Grace Bishop Kyr Longin delivered speech and Archbishop Kyr Demetrios shared his impressions from front line experiences of the leaders of the Serbian Orthodox Church in North and South America. Due to his schedule he was unable to continue his stay for the remainder of the Assembly.

The Second Day of the Sabor began with Matins, followed by a Parishioner’s memorial of all deceased clergy and lay leaders of the Serbian Orthodox Church in North and South America.

Following breakfast the third plenary session began in the main hall. The credentials committee gave an official Sabor report for bishops, 69 priests, three deacons, five monastics and 74 laypersons. During this session clergy and lay leaders heard presentations given by the Standing Committee coordinator Protopresbyter-stavrophor Nikolai Ceko, chairpersons of the respective committees presented reports.

Speaking for the Committee for Orthodox Christian Education was Archimandrite Tom (Kazich). He pointed out the major works of this committee. The Committee plans to continue work on developing curricula for the needs of the Serbian Orthodox Church in North and South America. Speaking on behalf of David Batrich, Chairman of the Stewardship Committee, was committee member presbyter Christopher Rokacnek. This committee continues to publish articles and offers presentations to parishes. The committee works on the The Path of Orthodoxy publication of new and updated editions.

During the fourth plenary session, held after lunch, reports were heard from the Standing Committee coordinator. After dinner the remainder of the evening was held to elect new members of the Central Council. After dinner the remainder of the evening consisted of two workshops, one on Stewardship and the other on SOTAYA.

In his presentation on stewardship, presbyter Christopher pointed out that stewardship is a way of life. “This theme is continuous and glorious thanksgiving to which we approach through which we receive Christ’s Holy Body and Blood is the core of the faith.” He concluded by emphasizing the importance of this committee in providing materials for the nurturing of our Serbian identity. Fr. Zivojin provided copies of “The Heritage of St. Sava - A Workbook for Students and Teachers” which he authored on behalf of this committee. He also spoke of the upcoming second edition. Following Vespers diaconal and curate services were held to elect new members of the Central Council. After dinner the remainder of the evening consisted of two workshops, one on Stewardship and the other on SOTAYA.

In his presentation on stewardship, presbyter Christopher pointed out that stewardship is a way of life. “This theme is continuous and glorious thanksgiving to which we approach through which we receive Christ’s Holy Body and Blood is the core of the faith.” He concluded by emphasizing the importance of this committee in providing materials for the nurturing of our Serbian identity. Fr. Zivojin provided copies of “The Heritage of St. Sava - A Workbook for Students and Teachers” which he authored on behalf of this committee. He also spoke of the upcoming second edition.

The formal Sabor Banquet was held in the evening in the transformed main hall. A rich program dedicated the 100th Anniversary of World War I included a recital of “Tamo semajnosti” by the Arkhontologos, Dr. Milan Vidovic. His Grace Bishop Kyr Longin delivered speech and Archbishop Kyr Demetrios shared his impressions from front line experiences of the leaders of the Serbian Orthodox Church in North and South America. Due to his schedule he was unable to continue his stay for the remainder of the Assembly.

The Second Day of the Sabor began with Matins, followed by a Parishioner’s memorial of all deceased clergy and lay leaders of the Serbian Orthodox Church in North and South America.

Following breakfast the third plenary session began in the main hall. The credentials committee gave an official Sabor report for bishops, 69 priests, three deacons, five monastics and 74 laypersons. During this session clergy and lay leaders heard presentations given by the Standing Committee coordinator Protopresbyter-stavrophor Nikolai Ceko, chairpersons of the respective committees presented reports.

Speaking for the Committee for Orthodox Christian Education was Archimandrite Tom (Kazich). He pointed out the major works of this committee. The Committee plans to continue work on developing curricula for the needs of the Serbian Orthodox Church in North and South America. Speaking on behalf of David Batrich, Chairman of the Stewardship Committee, was committee member presbyter Christopher Rokacnek. This committee continues to publish articles and offers presentations to parishes. The committee works on the The Path of Orthodoxy publication of new and updated editions.

During the fourth plenary session, held after lunch, reports were heard from the Standing Committee coordinator. After dinner the remainder of the evening was held to elect new members of the Central Council. After dinner the remainder of the evening consisted of two workshops, one on Stewardship and the other on SOTAYA.

In his presentation on stewardship, presbyter Christopher pointed out that stewardship is a way of life. “This theme is continuous and glorious thanksgiving to which we approach through which we receive Christ’s Holy Body and Blood is the core of the faith.” He concluded by emphasizing the importance of this committee in providing materials for the nurturing of our Serbian identity. Fr. Zivojin provided copies of “The Heritage of St. Sava - A Workbook for Students and Teachers” which he authored on behalf of this committee. He also spoke of the upcoming second edition.
The Path of Orthodoxy

SOTAYA (Serbian Orthodox Teachers and Youth Association) is advertised to nurture and enhance relationships among young adults and youth members of the Serbian Orthodox Church in North and South America. It is a special forum in which people will be brought closer together through a ministry of faith and fellowship. The three-fold purpose, orientation, and operation of SOTAYA as designed by its founders are:

(a) reflect the Orthodox Christian Faith, Tradition and Life in today's society,

(b) offer members opportunities to nurture and enhance relationships within this framework and

(c) encourage one another to collectively "consider ourselves and all our life to Christ, our God." SOTAYA ministy is advertised on their own Facebook pages: Teacher's God.

The Sabor adopted a Message drafted by a number of clergy on August 5-7, 2014. The third and final day of the Sabor began with the Holy Hierarchical Divine Liturgy served by His Grace Bishop Kyr Mitrophan of Eastern America with the concelebration of a number of clergy. The fifth and final plenary session began after breakfast. The Sabor adopted a Message drafted by the Resolutions committee. There were a number of questions and comments presented by delegates at the end of the Sabor in general discussion, to be considered by the Episcopal and Central Church Councils in the coming months. During this session the current members of the Central Church Council were re-elected and the newly elected members were sworn in. Closing remarks and miscellaneous items were discussed and the Twenty-First Assembly (Sabor) of the Serbian Orthodox Church in North and South America was adjourned with a prayer.

MESSAGE

We, the hierarchs, clergy and delegates of the 21st Church Assembly-Sabor of the Serbian Orthodox Church in North and South America, meeting at St. Steven's Cathedral in Alhambra, California August 5-7, 2014, have spent three blessed days led by the Holy Spirit in prayer, fellowship and work for the upbuilding and welfare of God's Holy Church. We have experienced the fullness of the Church as the clergy and people of God united in prayer and the Eucharist around our Hierarchs and Shepherds of the rational flock of Christ. During this time, we have been blessed with the presence and wisdom of His Eminence Archbishop Demetrios, Primate of the Greek Orthodox Archdiocese of America and Chairman of the Assembly of Canonical Orthodox Bishops in the United States of America. His Eminence set the tone for our work as he meditated on the theme of our Assembly, Servant Leadership.

H is Eminence reminded us of the words of our Lord, who said, "Whoever desires to be chief among you, let him be your servant." Our Lord not only said this, but He became Himself the most perfect example of this as He became the Suffering Servant. In His self-emptying (kenosis) in becoming one of us, one of His creatures; in His voluntary passion and death on the Cross, He makes for all of us a path to the Resurrection and eternal life in His presence. He reigns as King from the Cross as He lays down His life for us, His friends. His Kingship is truly not of this world because it is divine, and it transcends the categories of this world, uniting Servanthood and Leadership into a perfect oneness through the power of self-sacrificial love.

Jesus Christ brought a revolutionary form of leadership into this fallen world. He led not as a rich man, but as the poorest of men. He led not as a perfect oneness through the power of self-sacrificial love.

For beginning a Stewardship program at your parish, all of these exist as wonderful resources to help begin to transition to Stewardship—but resources are only good if they are used! This is why we need your help—use us! — concluded presbyter Christopher.

Serve others and use us to build the Kingdom of God. This is why we need your help—use us! — concluded presbyter Christopher.

E xample of this as He became the Suffering Servant.

We pray for peace and justice in Syria and Iraq, wracked by civil war and religious extremism, where Christians have become enemies to be forcibly converted to Islam, exiled, cowed into total submission, or killed. Christian towns and holy places have been destroyed, Christians murdered, intimidated and forced into exile.

On Persecution of Serbs in Kosovo and of Christians in the world

We remain mindful of the situation in the Serbian province of Kosovo and Metohija, and the difficult circumstances which our Serbian Orthodox brothers and sisters endure there. We continue to support the stand of the Holy Assembly of Bishops and of the Serbian government that the declaration of an independent, Albanian-ruled Kosovo is an illegal action both in international law and contrary to United Nations treaties and resolutions. As servants of God motivated by love, we pledge our continuing aid and support to all of our suffering brothers and sisters in Kosovo and Metohija, and to all those who still remain as refugees from their homes and homes throughout the former Yugoslavia. At the same time, we note with great pain the persecution of Orthodox and other Christian populations in many majority Islamic countries, particularly in the Middle East, the cradle of Christianity. In many of these countries Christians are at best second-class citizens, and are sometimes even treated as aliens in their own countries, denied basic civil rights and the protection of law.

We pray for peace and justice in Syria and Iraq, wracked by civil war and religious extremism, where Christians have become enemies to be forcibly converted to Islam, exiled, cowed into total submission, or killed. Christian towns and holy places have been destroyed, Christians murdered, intimidated and forced into exile.

For beginning a Stewardship program at your parish, all of these exist as wonderful resources to help begin to transition to Stewardship—but resources are only good if they are used! This is why we need your help—use us! — concluded presbyter Christopher.

continued on previous page
Guest Editorial

continued from p. 2

only held every several years. But there is so much still to be done. One serious question that will require resolution is the situation of clergy and members of clergy who will lead our Church in North and South America into the future, who will lead us in the next generation of clergy. The work of our standing committees needs to be supported and augmented for the good of our entire Church, our dioceses, and for our individual parishes. We must learn to meet the challenges of living in a diverse culture which offers so many choices of belief and non-belief, of life-styles and of value systems, and which is increasingly secularized and at times seemingly hostile to the Christian message. Yet we know our Christian message is what this world, our society, and culture need, and we must open ourselves to the inspiration and impetus for our work in support for those who will lead our Church in North and South America into the future in our service under the guidance of clergy.

The Path of Orthodoxy

Creator.

use their influence to obtain his release and allow him to

and Christian Churches and international organizations to

of the canonical Autonomous Orthodox Archdiocese of

our voices in support of His Eminence JOV AN and his

religious leader imprisoned for his faith in all of Europe—

particularly the right of religious freedom—the only such

leader, humbly accepting persecution for his faithfulness

Orthodoxy. Archbishop JOV AN is an example of a servant

because they have chosen to remain in canonical unity

the clergy and faithful of his Autonomous Archdiocese

remains in prison on scurrilous manufactured charges, and

Archbishop of Ochrid and Metropolitan of Skoplje. He

thirty three diocesan

priests and one deacon concelebrated with the bishops

at the holy altar. Churches from the Cleveland

Pittsburgh area were closed and all parishioners were

invited to remain at home as a gesture of respect for the

now share, which also served as the closing of this year’s children’s camp season.

In the year again this year the camp season was a success. The day continued with a beautiful and uplifting children’s program in the pavilion. The annual Diocesan Day picnic continued throughout the day.

Dioscan Day Held in Eastern Diocese

With the blessing of His Grace Bishop Mitrovich of Eastern America the annual Dioscan Day celebration was held on Sunday, August 10, 2014.

Officiating at the Holy Hierarchical Divine Liturgy were His Grace Bishop Mitrovich and His Grace Bishop Sava, retired bishop of Slavonja. Twenty three diocesan priests and one deacon concelebrated with the bishops at the holy altar. Churches from the Cleveland

MESSAGE OF THE 21ST CHURCH ASSEMBLY/SABOR

We are particularly concerned about the culture of death, which is becoming more prevalent among us. Lack of respect for human life and for the sanctity of all life, the acceptance of and support for abortion, and the increasing acceptance of the idea of euthanasia, cannot but lead to lack of respect for human life in all other aspects of our life and culture. We emphatically follow our Holy Orthodox Faith and Tradition in condemning these sins against the Author of Life, and call on our faithful not only to refuse to participate in these sins themselves, but to work to return our nations to their historic understandings of the sanctity of all life.

We also voice our great concern over the state of marriage and the family in our nations. Stable, monogamous and committed marriages — and here we must add that according to the express will of God and from a Christian viewpoint true marriage can only take place between one man and one woman — are of utmost importance for healthy family life, for the upbringing of children, and for a healthy and stable society. It is for this reason that God has ordained marriage as the only proper venue for sexual activity and for conceiving and rearing children.

Children need a father and a mother, and a stable and loving environment to flourish and grow. Such a family situation is quickly becoming more the exception than the rule, to our spiritual and societal peril. We call all to redouble our efforts to install the God-ordained values of chastity and faithfulness into our lives. At the same time, we reach out to all those who have fallen short of this ideal, and offer our pastoral concern, support, love and prayers to help them return to a healthy relationship with God in His Church.

On Floods in Serbia and Bosnia

A s we were meeting in Assembly we received with great sadness and distress word of additional flooding with loss of life and property in Serbia and Bosnia. As it was at our first Church Assembly-Sabor in 1927, have learned with great pain and concern of a lawsuit brought against His Grace Bishop Longin of New Gracanica—Midwest America by a small group of people associated with the St. Sava Church in Broadview Heights, Ohio. Already, in the early Church there were those who had disagreements with other members of the Church. St. Paul told the Corinthians “When one of you has a grievance against a brother, does he dare to go to law before the unrighteous instead of the saints [the members of the church]? … To have lawsuits at all with one another is the unrighteous instead of the saints [the members of the church]?” To have lawsuits at all with one another is the unrighteous instead of the saints [the members of the church]? … To have lawsuits at all with one another is the unrighteous instead of the saints [the members of the church]?” To have lawsuits at all with one another is the unrighteous instead of the saints [the members of the church]?”

We are saddened by the thought of the canonical consequences such actions bring. Therefore, in the spirit of the New Testament and in accordance with the pastoral tradition of the Church, the fullness of the Serbian Orthodox Church in North and South America invites these persons to withdraw their complaint against His Grace Bishop Longin, and to enter once again into unity with the entire Serbian Orthodox Church, with its Patriarch and hierarchs, and through that unity with the entire Orthodox Church throughout the world.

On the Importance of Family and Moral Life Today

F or several years we have followed with grave concern the fate of His Eminence Jovan, Archbishop of Ochrid and Metropolitan of Skopje. He remains in prison on scurrilous manufactured charges, and the clergy and faithful of his Autonomous Archdiocese of Ochrid continue to be harassed by the civil authorities of the Former Yugoslav Republic of Macedonia, simply because they have chosen to remain in canonical unity with the Serbian Orthodox Church and with the world Orthodox Church. Archbishop Jovan is an example of a servant leader, humbly accepting persecution for his faithfulness to Christ. For exercising this role he has become a prisoner of conscience in the eyes of the human family, particularly the right of freedom of religion — the only such religious leader imprisoned for his faith in all of Europe — as numerous international humanitarian organizations have affirmed in calling for his release. We too add our voices in support of His Eminence Jovan and his flock. We call on the FYROM authorities to respect his human rights, and those of all the clergy and faithful of the canonical Autonomous Archdiocese of Ochrid, the Serbian state, and all Orthodox and Christian Churches and international organizations to use their influence to obtain his release and allow him to resume his work as Archbishop of Ochrid.

On the Family of God

W e view with great concern the increasing moral decline and spiritual confusion afflicting today’s world. No civilization can long endure if it loses its God-given moral values, or in relationship with God our Creator.
Monastery Marcha Slava

**Monastery Marcha Slava**

Celebrated the Storm's feast day, the Synaxis of the Archangel Gabriel, on Saturday, July 26th. The evening began with Holy Hierarchical Divine Liturgy celebrated by His Grace Bishop Dr. Mitrophan and Bishop Sava, along with 23 concelebrating priests and 2 deacons.

During the Divine Liturgy, Sinisa Hrvacevic was ordained to the Holy Diaconate. Sinisa is a graduate of St. Sava School of Theology in Liberville, Illinois and currently lives in Illinois with his wife Jovana.

The celebration continued with the Feast Day Divine Liturgy, its main feature being the recitation of the Liturgy of the Hours, followed by the recitation of the Psalter, and the concluding liturgy of the Feast Day Divine Liturgy. The palms were blessed and distributed to all those present.

Monastery Marcha Slava also brought many visitors and pilgrims to celebrate the feast day, including many members of the Serbian Orthodox Church in North and South America, and in recent years. The Monastery is a center of Orthodoxy and a beacon of faith for many who come to pray and seek guidance from a holy place.

The feast day also included a procession around the Monastery, a traditional Serbian Orthodox ceremony. The procession included members of the Monastery community, pilgrims, and visitors, all dressed in traditional Serbian Orthodox attire.

The Monastery Marcha Slava is a true embodiment of the spirit of Orthodoxy, offering a haven of peace and spiritual renewal for all who seek it. It is a testament to the enduring strength and beauty of the Orthodox Church, and a reminder that the path of orthodoxy is one of perseverance and dedication.
The Conference helped me personally because I now have a better understanding of the Orthodox Church’s teaching. Every one at the Conference was welcoming and eager to get to know one another. Before coming to the Conference, I would recommend forming some ideas/opinions about the topic to come prepared to discuss.

Stephanie Pomplin, St. Elijah, Merrillville, IN

The 2014 Youth Conference was an excellent opportunity to grow in our faith, passion and honesty. The Youth Conference will always be in my memory bank by all the funny, sad, happy and angry moments. Also meeting new people is great and it gets us out of our comfort zone.

Jacob Mrvos, St. Sava, McKeesport, PA

For my first time at this Youth Conference, I can say I loved it and would definitely recommend it to other youths. I learned a lot of things about suffering and how we can deal with it. I learned that “it’s OK to suffer, we just have to keep our faith and “press on.” I really liked the presentation by Danielle. I thought it was very entertaining and educational as well. Something I will never forget.

Janko Stojadinovic, St. Mike, Brookfield, IL.

I will definitely be attending in years to come. I had an amazing time at the Youth Conference. It was great to meet and become friends with other Serbian Orthodox teens who I wouldn’t otherwise have met. I learned a lot more about my faith and loved when we would really get in depth with our discussions. Overall, the experience was great and I can’t wait for next year.

Alyssa Shorak, PA

This conference was based around struggles that we face on a day to day basis and how to overcome them. I will remember everything we discussed because it relates to my life so closely. I would definitely encourage all youth to attend the conferences because they truly are an eye opening experience.

Jelena Logan, St. Nicholas, Strabolt, PA

The Greater the Struggle, The more Glorious the Triumph

Well it was my first time in this conference, so I expect. Things that I learned at this conference with suffering and how to stay strong with our Orthodox faith is the great friends that I made. Things is to have fun because it goes by really fast.”

Aleksa Gujancic, St. Nikola, Brookfield, IL.

Every year I look forward to reunite with my friends from the previous years. They have become family basically, and I am very sad that this is my last year. I learned a lot from the discussions and especially about depression and coping with it. It’s a time you won’t forget.

Milica Maran, St. Nicholas, Steelton, PA

Blessed are those who are generous, because they feed the poor.

Proverbs 22:9
The conference was really nice this year. The service project was engaging and fun. The discussions were better this year all in a presentation rather than just talking. I could tell others and encourage them to come because it's a fun learning experience so far.”
Katie Elwell, St. Luke, Washington, DC
Milia Petrovic was the winner of the 2014 Oratorical Festival. She was the finalist from the Eastern Diocese. She is 15 years old and will be a junior in high school this coming fall. She is a member of St. Stephens in Lackawanna, NY. Milica played tennis in high school, danced with the folklore group at her church and also enjoys volunteering at View Nursing Home. After she graduates from high school, she would like to go to medical school and become a pediatrician.

Milica’s oration paper appears below.

About View Nursing Home

St. Nikolai of Zhica Oratorical Festival Final held at 2014 Sabor

Does the Orthodox Faith affirm that suffering (in any form) leads to rewards in Eternal life?

The Orthodox faith affirms that in order to gain eternal life, one will endure suffering. Christ suffered; therefore, we, too, will suffer if we are faithful to Him and to His teachings. Christ said that His followers would suffer because the world hated Him. Our Lord said, “If the world hates you, you know that it hated Me before it hated you.” (John 15:18) And again, “Remember the word that I said to you: A servant is not greater than his master: If they persecuted Me, they will also persecute you.” (John 15:20) This is a hard path. Our Lord said, “To us it was given to suffer for Him.” (Luke 22:42). In being faithful to Him, we are bringing the hatred of the world on us. Yet, faithfulness to Christ leads to eternal life. Therefore, suffering is that the result of faithfulness to Christ is the road to eternal life.

Our suffering brings us closer to God. But this is not always the case. Some people lose their faith, not of their own free will, but because of other reasons. Some people suffer due to their sin, not their faith, but because of other reasons. Some people suffer due to illness, not the fault of others. God wants us to ask God for help. He uses their illness to bring them to Himself and to His eternal Kingdom. They can then choose the redemption time for the next world. Others may suffer because they have unrealistic hopes and dreams of what life is supposed to be. They suffer for selfish reasons - they think they are victims of a hard life, but in fact, they put their hope in other places other than with God. Psalm 146 tells us, “Put not your trust in princes, in sons of man, in whom there is no salvation.” If we are thinking about rewards in this life, including ambition, financial success, and the fulfillment of our selfish plans, we will be disappointed, and we will suffer not for the sake of Christ, but because of our own foolishness.

In the Old Testament, Job and his family suffer terrible hardships. His wife loses her faith in her suffering, and she advised her husband to give up his integrity and to “curse God and die.” (Job 2:9) But Job remains faithful throughout his suffering and says to his wife, “You speak as one of the foolish women speak. Shall we indeed accept good from God and not accept adversity?” Job was later blessed by God because he remained faithful to Him.

There are many examples of suffering in the Christian faith. Adam and Eve suffered greatly. In the Eucharistic prayers of the Liturgy of St. Basil the Great, he says, “when man disobeyed Thee, the True God Who had created them, and was deceived by the guile of the serpent, becoming subject to death through his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken.” Adam and Eve no longer were allowed to live in the Paradise. They were expelled, because they were disobedient to God and were deceived by the serpent. This caused sin to enter into the world, and through sin, death. However, God forgave them. St. Basil continues, “For Thou didst not turn Thyself away from thy creature.” God sent His Only-begotten Son to save mankind. When Christ, the Son of God, descended into Hades, He resurrected all those who wished to have eternal life in God. This included Adam and Eve.

Forgiveness is a big theme in how to become a true Christian. The greatest example of suffering is the Lord, Jesus Christ Himself. Christ was betrayed by Judas. Judas turned his back on Jesus and became an evil person. Jesus suffered temptation from the devil during the 40 days of fasting. Jesus suffered denial by Peter. A mob came and took Christ to the High Priest where he endured terrible suffering. Jesus suffered physical punishment from the Roman soldiers under Pontius Pilate. He was beaten until his flesh ripped and bled. He was nailed to the cross on the hill of Golgotha. At around the sixth hour, strange things happened. “And when the sixth hour was come, there was a darkness over all the land until the ninth hour.” (Mark 15:33). Jesus said “Father, into Your hands I commend My spirit.” (Luke 23:46) “Then behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split; and the graves were opened and many bodies of the saints who had fallen asleep were raised.” (Matthew 27:50-52). Jesus Christ died on the Cross, but it didn’t end there.

After being placed in a tomb, He freed all the souls held captive in Hades. He ascended to the Father, and He opened the gates of heaven to all those who love Him and desire to be with Him forever. Now all those faithfully to Him enter His Heavenly Kingdom and are freed from suffering in Hells. In spite of all that had been done to Him, our Lord asked His Father to forgive those who tortured and killed Him on the Cross: “Father, forgive them, for they do not know what they do.” (Luke 23:34).

Does the Orthodox Faith affirm that suffering (in any form) leads to rewards in Eternal life? The Orthodox faith believes that the only suffering that leads us to eternal life is the suffering that comes through love of Christ, through faithfulness to Him and through putting our Lord first in our lives. Is this suffering? It can be called the joyful suffering that comes through the promise of being with our Lord. We know that whatever suffering may come our way because of our faithfulness to Christ, we will be rewarded in God’s heavenly Kingdom.

Jovana Jevtic was the second place winner of the 2014 Oratorical Festival. She represented the Midwest Diocese. Jovana attends Holy Ascension in Rockford, IL. She is 17 years old and will be a senior in high school this fall. She enjoys playing soccer, dancing folklore and singing in both her school and church choirs. She dedicated her folk and singing in both her school and church choirs. She dedicated her folk and singing in both her school and church choirs. She dedicated her folk and singing in both her school and church choirs.

Daniel Gligich was the third place winner of the 2014 Oratorical Festival. He represented the Western Diocese. Daniel attends St. Peter church in Fresno, CA, where he has served in the altar for many years. He recently graduated from high school and plans to obtain a degree in the sports industry from Fresno State University. Over the years, he has studied piano and accordion, attended St. Sava Camp in Jackson, CA and danced with the folklore group at his church. He has also volunteered at St. Agnes Hospital and served as a counselor at St. Sava Camp and is a willing volunteer at his church, whenever he is needed.

Personal faith is the key to dealing with tribulations in humility, which leads to spiritual growth. We can face the suffering head-on if our personal faith is strong; someone who has weak faith will struggle more with their suffering and will lose the will to keep fighting. Suffering gives us the opportunity to increase our prayer life and helps us to understand the importance of maintaining a consistent prayer routine. Increasing our prayers will give us more peace in decision making, more fortitude against the temptation to blame God for our struggles, the ability to self-reflect in order to see our own faults, and the ability to trust God enough to submit to His will. Although, we should not go to God only during times when we feel we need Him. All of the benefits from increased prayer direct our suffering in a positive and accepting way and can strengthen our relationship with the Lord. Also, the Holy Spirit provides spiritual gifts to aid us in our times of struggle. These gifts include, but do not limit, to the Lord, wisdom, counsel, fortitude, and knowledge...
**Црквени Сабор СПЦ у Северној и Јужној Америци**


Последњи сабор је одржан 2009. године у просторијама Црквенопоштанске општине Светог Стефана у Амстердаму, Конферион. У понедељник, 4. август извршена је регистрација свештеника, делегата и делегата. Све свештенике, председници и делатеље Црквенопоштанске општине из пет епархија СПЦ у Северној и Јужној Америци.

Сабор је одржан 2009. године у просторијама Црквенопоштанске општине Светог Стефана у Амстердаму, Конферион.

**Донесени одлуке Сабора**

Донесен је успехан рад Сабора. Поздрав епископа Максима свештеници и делегате и зажелео плодан и успешан рад Сабора. Поздравио је присутне епископе, свештенике и делегате. Сабор је одржан 2009. године у просторијама Црквенопоштанске општине Светог Стефана у Амстердаму, Конферион.

**Примене одлука Сабора**

Сабор је одржан 2009. године у просторијама Црквенопоштанске општине Светог Стефана у Амстердаму, Конферион.

**Садашња ситуација**

Садашња ситуација Цркве је уважена и примене одлука Сабора.

**Примена одлука Сабора**

Примена одлука Сабора је уважена у целој Цркви.
Епархијски дан у Епархији истоночноамеричкој

Шејдланд, Пенсилванија – С благословом Неговог Преосвештенства Епископа Епископа Митрофана године 2014 године Епархијски дани одржана је у недељу, 10. августа 2014. године.

Свеанестог дана отпуштен је светин јармовином Епископа Митрофана који представио је свештеничким одраслима Митрофан са својим свештеницима: Светом архиереју Василија, св. брата-монаха Алексеја и брату Савуцићу. Свештеници су показали свој интересант за феномен световне хришћанске вере, њену славу и националну природу.

Свечаност дана отпуштен је светин јармовином Епископа Митрофана који представио је свештеничким одраслима Митрофан са свештеницима: Светом архиереју Василија, св. брата-монаха Алексеја и брату Савуцићу. Свештеници су показали свој интересант за феномен световне хришћанске вере, њену славу и националну природу.
Дечији камп при саборном храму Светог пророка Илије у Мервилу

"Живимо светом Литургијом" – јул 2014. године

У временском периоду од 7. до 12. јула 2014. године, Црквеношколска неправославна Светог пророка Илије организовала је летњи деца деци камп на прелому црквеном комплексу где својим животом и радом Саборних храма. Ово је било још једно преломљено духовно дуже, као што је криза локуса и активности. Извршила је(Request 删除).

У пощенима, на празник Рожања светог Јована Крститеља, 7. јула 2014. године, 84 децу је узео у летњи учионицу учитељ Никола Поповић.

Деца са свештеницима, монахима и другим везаним у службу.

Слапић долас са светом Литургијом и учитељи о љубави срца светом храму о свештеницима и другим везаним у службу.

Свети деца и свештеници, учитељи, монаси и други летњи програм званично су почео 7. јула 2014. године у Саборном храму Светог пророка Илије. Програм је укључивао свештенству, монашку свечаност, деца и друге везание у службу. На деца деци камп при саборном храму не мало је било, рефлексија о свештеницима и другим везаним у службу. Одакле је и изузетно одличан улогу о свештеницима и другим везаним у службу.

Радови и програм летњи деца деци камп при саборном храму Светог пророка Илије, укључују свештенство, монашку свечаност, деца и друге везание у службу.

Програм је укључивао свештенству, монашку свечаност, деца и друге везание у службу. Одакле је и изузетно одличан улогу о свештеницима и другим везаним у службу.
Нису заборавили огњище

Око педесет верника из провинције Тачо и други из градова Аргентине који се овог дана налазе на храмској палати Цркве Гору, Срби и Бих, причео је на Цркви Архистратига Михаила и Митрополијском ално-приморском цркви, Николаја.

Митрополит Аргентинске епархије Митрополит Николај Црквеницки, који је и Епископ-администратор Епархије за Јужну Америку благодаћио је овако поклоном путовању, а гостима који су прихватиле огњица у различите крајеве преко океана, у Јужну Америку и Патријарху пожелати добро вријеме у Цркви и Цртно.

"Побољшао се Бог, и ако и за вас сећао да вас видимо, али и да видимо да ћете заборавити огњица. Нарочито се радује свети Петар Црквеницки чије вишњи цеви благодаћио је као у време свога Црног океана, на свим просторима било великог због, јер су их мисли масом одведени у потрази за великом животом. "Ви и сте од тих који се одредили и остао близу." Тако, док добијете своје, значи да сте дознали своју учењу и не у туби, чака вас Црна Гору јако стоећи, и Срби, више ивица, и Далмација, Доброправни, парохија, нарочито је Митрополит."

Извор: Митрополија ално-приморског према
Црквене свечаности посвећене 700-годишњици рођења Преподобног Српског Риђоњешког

Александр: Јунаци, у боју за слободу!

Света архијерјејска Литургија у Портланду

(English: On the Tenth Sunday after Pentecost, August 10, 2014 Bishop Maxim of Western America officiated at the Holy Liturgy at St. Stephen the Portlymout Sonder Orthodox Church in Portland, Oregon... Congregate with Bishop Maxim were Fr. Darrel Stokley from Eugene, Fr. Milan Urković, the new priest in Portland, Oregon and Deacon Stephen Dyer. After reading the Gospel Bishop Maxim addressed the faithful with pastoral words. Following the conclusion of the faithful and the cutting of the slava kolač, an apple meal was prepared in the church hall, during which Bishop Maxim held a spiritual talk with the faithful people...Everything that breathes praises the Lord)
Примио је век и пређоше Праг светог светог рата, а по настањало се Младеници у Војводини. Године 1941. године своју чету у борбени настанак. Некада је борала Српска краљевска војска, али је током рата прешла на боју против окупатора. Уједно је борила се и против нацистичких ратних јединица, које су у том периоду надвише Српске краљевске војске. Тако је борила се до краја рата, а када га је окупаторски режим у Приштини упутио да се одваја од војске, то је борила се и против окупатора наметнута у борбеним акцијама против окупатора. Уједно је борила се и против нацистичких ратних јединица, које су у том периоду надвише Српске краљевске војске. Тако је борила се до краја рата, а када га је окупаторски режим у Приштини упутио да се одваја од војске, то је борила се и против окупатора наметнута у борбеним акцијама против окупатора.