COMMUNIQUÉ OF THE HIERARCHS OF THE SERBIAN ORTHODOX CHURCH
Gathered at the Serbian Patriarchate on 19/6 February 2008

The meeting was called due to the recent illegal self-declaration of the independence of the so-called Albanian parliament in Pristina. A few large countries, enriched by earthly power, have recognized this act of the Albanian parliament in Pristina and thus have shamed themselves and their historic path, worried only about their material interests.

Our concern is the people who, justly so, are deeply embittered by this injustice and aggression. From the long experience of the Church we know that every assault ends with the destruction of the aggressor, as our folk sayings go, every power to a time but God’s is of all time.

Similarly, numerous times we have trusted in the mercy and love of God towards the Serbian people and all just-loving people. The latest events confirm the words of the Apostle Paul “Whom God loves He punishes”. In this misfortune God has showed us love by moving our hearts through these newest sufferings, enfainting the love of our people for Kosovo and Metohija and the Holy Kosovo cowserv.

It is especially touching to see this love in the eyes and faces of the young people who will live with that love and grow up, maturing so that they, and very quickly at that, will join us together with the help of all honorable people in the world, work for the restoration of justice once again in Kosovo and Metohija, that Serbia be returned which is being stolen from her.

For this we say “fear not little flock!” “Stand aright!” We are no longer alone as we were during the time of the shameful and bloody bombing. We now have the support of the great countries such as brotherly Russia, friendly China and many other countries who respect the norms of international law.

However, most importantly, we firmly believe that our Lord Jesus Christ is with us, may we also be with Him, for only this way will we be able to endure the spitting upon, the beating, the slaps and the cross: we will resurrect and live freely and in freedom, for our God is living and our souls will be with Him, for only this way will we be able to know that every assault ends with the destruction of the aggressor.

As a sign of support to the suffering Serbian people of Kosovo and Metohija Metropolitans Amfilohije called upon the people to turn to the Lord in prayer so He may strengthen us in our faith and to take on Kosovo and Metohija.

Most Rev. Eugene Sirbava, also attended the service of prayer in the name of the Roman Catholic Church, while Rev. Vitalij Tarasov, the Moscow Patriarchate’s chief representative, also assisted. The government was represented by the Minister for Kosovo and Metohija, Prof. Samardzic and the Minister of Religion, Mr. Radomir Naumov.

The church-school congregation of St. Sava in Hamilton, as well as the attempt to do the same in one of the colonies connected with the taking of the church property from the Serbian Orthodox Church, which in the Canadian diocese are frequent attacks on the hierarch and clergy of the Serbian Orthodox Church, which in the Canadian diocese are a public statement which was approved by the Serbian Orthodox Church order and leadership in the Canadian Diocese, posed a public statement which was approved by the Assembly and parish representatives from all the diocesan parishes, in total, led by their Archpastor Bishop Georgije of Canada, brought a number of decisions relating to the life of the Serbian Church in Canada.

Special attention was given to the ever more frequent attacks on the hierarchy and clergy of the Serbian Orthodox Church, which in the Canadian diocese are connected with the taking of the church property from the Diocese and Serbian church in Niagara Falls, as well as the attempt to do the same in one of the colonies in Hamilton.

As a response to the recurring and organized attacks on the Serbian Orthodox Church and the holy Orthodox faith, the participants of the Assembly composed a public statement which was approved by the Assembly and which we bring here in its entirety. It also published a communique discussing challenges to church order and leadership in the Canadian Diocese, which is available on the church’s web site.

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Holy Synod statement on Kosovo developments

During its extraordinary session held at the Patriarchate on February 17, 2008, the following statement on the latest developments in Kosovo and Metohija was issued by the Holy Synod of Bishops of the Serbian Orthodox Church, aimed at the national and international public:

As it has innumerable times before, the Church proclaims once more today that Kosovo and Metohija was and must remain an integral part of Serbia, in accordance to the Charter of the United Nations, Security Council Resolution 1244, as well as according to all relevant international conventions on human rights, the rights of peoples and on the inviolabilities of internationally recognized borders. Any solution other than this represents a violation of God’s justice and of human justice, it represents an act of violence with long-term repercussions, both for the Balkans and the whole of Europe. All internationally recognized and ratified conventions, which have not been revoked up until now, from the Agreement concluded in 1913, the international resolutions dated 1918 and 1945, up until UN Security Council Resolution 1244 adopted in 1999, and the recent acceptance into UN membership of an integral Serbia, all conform that excluding Kosovo and Metohija from Serbia represents a form of violence equal only to the periodic occupation and tyranny, which we had hoped definitely

Also addressed the Western countries, inviting them to think twice about the repercussions of the decisions they are about to take on Kosovo and Metohija.

He made a special appeal to the Vatican, hoping that it, as a center of western christianity, would prevent the destruction of Kosovo. Metropolitan Amfilohije called upon the people not to be destructive in their justifiable revolt, but rather to protest peacefully and with dignity.

H.H. Prince Alexander II Karadjordjevic also addressed the people present. He had just returned from a visit to the Serbian parts of the province. The apostolic nuncio to Serbia, Most Rev. Eugenio Sirbava, also attended the service of prayer in the name of the Roman Catholic Church, while Rev. Vitalij Tarasov, the Moscow Patriarchate’s chief representative, also assisted. The government was represented by the Minister for Kosovo and Metohija, Prof. Samardzic and the Minister of Religion, Mr. Radomir Naumov.

26th Annual Canadian Diocesan Assembly convened

The church-school congregation of St. Sava in Toronto hosted the 26th annual Diocesan Assembly of the Canadian Diocese from February 8-10, 2008.

In the three day work of the assembly the clergy and parish representatives from all the diocesan parishes, in total, led by their Archpastor Bishop Georgije of Canada, brought a number of decisions relating to the life of the Serbian Church in Canada.
EDITORIAL

As we opened the liturgical book of the Lenten Triodion in our churches last month, the book used during Great Lent, we received alarming news of the self-proclamation of the independence of Kosovo. One couldn’t help but recall that it was during Great Lent only four years back when we were disturbed, first with the tragic fire in Monastery Hilandar and then with the horrifying pogrom in Kosovo. Similarly, it was during Great Lent that the US-led NATO troops began their bombing campaign of Serbia in 1999.

Another season of fasting and prayer proves to be as tragic, yet this time the tragedy is perhaps attributed more to the sheer absurdity of this act of self-proclamation than anything else. The status of Kosovo is governed by a UN Security Council Resolution 1244 which recognizes the “sovereignty and territorial integrity of the Federal Republic of Yugoslavia.” The only way the status of Kosovo could change would be with a new resolution. Having heard this resolution cited numerous times before, together with other international treaties and declarations, in all the arguments supporting Kosovo as an integral part of Serbia it had, unfortunately, become clear long ago that a legitimate legal process played no factor in the fate of Kosovo.

Even when Kosovo-Albanians rioted during the 2004 pogrom, the West somehow managed to use that against us as well, claiming that only the grant of independence would ensure peace in the region. And so, on the day independence was proclaimed the “prime minister” of the false state Mr. Thaci pledged new rights of all communities in the province, including Serbs, would be guaranteed.

All along, the slogan for independence has been that the Albanians are a majority in Kosovo. This is an interesting and deceitful twist of figures since they are, in fact, not a majority in Kosovo but a minority in Serbia of which Kosovo is a province. With the proclamation of independence the Albanians — who have their own country — renounce their identity in order to become Kosovars [sic] while Serbs are being ill advised to stop looking at the “fabled” past of Kosovo and to, instead, look to a future as a part of Europe - at the cost of Kosovo. Our identity as Serbs, which is intimately linked with the historic and cultural events of Kosovo over seven centuries ago have seemingly no value in the Christian West. While Europe is willing to see Serbia mercilessly dismembered, they can’t seem to explain why Europe should need two Albanian states?

Yet, the words of our much-suffering Bishop Artemije of Kosovo bring reassurance and hope. In a homily given that fateful day he stated that no one can take Kosovo away from us inasmuch as we allow it to happen outside of our own will. “I have no doubt that the freeing of Kosovo [from the occupiers] will occur,” he continued. “We cannot prophesy when and how that will happen but we know and believe that our God — the God of mercy, the God of justice and the God of love — He cannot and will not send His blessings on this injustice that is being done to us.”

This is, indeed, our hope and firm conviction. While those who run through the streets of Pristina in celebration received a trove, it was the ugly trophy of deceit, theft and illegitimacy. The victory we strive for needs no recognition from the U.S., Britain or any other-worldly leader — our victory has already been promised by the One who taught us, “he who endures to the end shall be saved.”

Protonamesnik Milovan Katunic

IOCC expands Community Development Projects in Kosovo

BELGRADE, Feb. 3 (BKI) – The names of certain Kosovo landmarks have been changed on an online presentation by the province’s Trade Ministry.

Among other changes, Mr. Sara [Sar Planina] has become “the Albanian Alps,” while Orthodox monasteries and churches are portrayed as being a “part of Byzantine culture.”

The Serbian Culture Ministry has announced that they will react to the presenta- tion.

Anyone interested in finding more about Kosovo’s tourist attractions would logically visit the Kosovo Trade and Industry Ministry’s website at visitkosovo.org.

However, little on the site corresponds to reality, as nowhere is there any mention of the Serbs’ influence or life in the province.

Furthermore, it is stated that the churches there were built by Albanian masters, and that they have served for communion and religious rituals for the Ilyrian-Albanian community since the fourth century.

A place is mentioned of the so-called Albanian-Byzantine style of architecture, as well as the “eclectic churches of the Roma-Byzantine-Gothic-Albanian style” built during the 16th century, featuring a picture of Gračanica monastery.

Director of the Research Center for Eastern Christian Culture in Moscow Alexey Lidov, a member of the UNESCO damage assessment team following the troubles of March 17, 2004, says that it is absurd to deny the existence of Serbian Orthodox cultural heritage in Kosovo.

Kosovo Albanians re-writing history

Mon River blessed for Theophany

Each year during the time of Theophany, parishioners from Holy Trinity Serbian Orthodox Mission in Fairmont, West Virginia go to the nearby Monongahela River for the annual blessing of the river. This was the first year the Great Blessing of the Waters was performed in the newly renovated Mission Chapel. April 15, 2006 will mark the eighth anniversary of the first Hierarchical Divine Liturgy at the Mission and official acceptance of the Mission into the Eastern American Diocese by His Grace Bishop Dr. Mitrophan. V. Rev. Dr. Rodney Torbic is pastor.
When we Orthodox in America heed the mission imperative to “make disciples of all nations,” we face special challenges. America is unique in its multiethnic diversity and pluralistic religious atmosphere. If we are to discern the climate of our time, we must understand modernity and its implications in every area of modern life. Headlines from any area of modern life have meaning to life at its deepest level, to provide integrity lived out within living communities that serve God and the world.

Confronting Our Own Weaknesses

This responsibility also entails confronting some of our own weaknesses. We must present the Orthodox faith and the ancient beauty of our services (the “oneness” that Christ calls us to in the New Testament) as loudly as a life lived with true integrity. While some may be captured by the ancient beauty of our services (the classic “oneness” that Christ calls us to in the New Testament) or what purports to be Christianity? They see America’s ongoing moral, political, and religious crises as our opportunity. We have the great responsibility of speaking truth into what is a post-Christian nation (regardless of surveys that report that more than half of the American population consider themselves to be “Christian”), to hold up the ancient faith to people who clamor for everything “new,” to persuade those in false religions to channel their voices from the past for guidance. Those who are looking at the spiritual smorgasbord offered in all its expression and worship, rather than trying to channel voices from the past for guidance. Those who are looking at the spiritual smorgasbord offered in every area of modern life. Headlines from any American newspaper dispute the conviction of many that we are evolving into more enlightened and “better” human beings.

Orthodoxy’s Opportunity

One of Orthodoxy’s greatest challenges is to define true Christianity, as opposed to how many Americans define it. What do the unchristianed in America see when they look at what purports to be Christianity? They see 23,000-plus denominations, all operating independently from one another, all claiming to “have the truth” (hardly “oneness” that Christ calls us to in the New Testament). Or perhaps they see the crisis of sexual abuse, the high divorce rates, misuse of finances, infighting, ugly slanders, and the lack of accountability, all in the name of God. Or they may encounter the “fortress mentality” of those who have retreated from the world to avoid being tainted by it or the various forms the New Age movement has taken, from “cleansing” colonic and crystal therapy to channeling voices from the past for guidance. Those who are looking at the spiritual smorgasbord offered in America may conclude that if Christianity is any or all of the above—this ugly, paltry, superficial, weird thing—they want nothing to do with it.

As Orthodox in twenty-first-century America, we must see America’s ongoing moral, political, and religious crises as our opportunity. We have the great responsibility of speaking truth into what is a post-Christian nation (regardless of surveys that report that more than half of the American population consider themselves to be “Christian”), to hold up the ancient faith to people who clamor for everything “new,” to persuade those in false religions to come to the one holy, apostolic faith, and to model a life that is truly Christian.

Most importantly, we must live out this true Christian identity using all the tools we are given within Orthodoxy, so that a watching world might desire to “come and see,” always remembering that the most perfectly reasoned explanation of the meaning of human life never speaks as loudly as a life lived with true integrity. While some may be captured by the ancient beauty of our services (the music, the scent of the incense, the beauty of the icons, the taste of the blessed bread), they will remain because of the integrity lived out within living communities that serve God and the world.
Abraham Lincoln was fond of asking the rhetorical question: “If you call a tail a leg, how many legs does a dog have? Five? No, calling a tail a leg is not a matter of semantics.” That pretty much sums up the recent unilateral declaration of independence of Kosovo, a Serb province in the southeastern part of the former Yugoslavia that is now part of Serbia. Several countries, disgracefully led by the United States, have recognized Kosovo. Major media have hailed the creation of “the world’s newest country.” But calling Kosovo a country doesn’t make it one.

Serbia makes the illegal creation of a “separatist entity” on its sovereign territory and has handed down criminal indictments against several of the top Albanian Muslim leaders. Now under way is a sharp global competition to see which governments will recognize Kosovo and which will not. Under heavy pressure from the U.S. State Department, most Euro-Asian countries will meekly comply. Some, like Cyprus with its Turkish-occupied north and Spain with its Basque separatist movement, will not.

In short, an action State Department bureaucrats tout as “settling Kosovo’s status once and for all” is dividing the world but. Outside of Europe, the picture is even fuzzier. Russia, which objects to Kosovo’s independence, and expected to be replaced by a new China, India, Indonesia, Nigeria, South Africa, Brazil and many others. Russia will veto any effort to extend Kosovo membership in the United Nations.

Any sovereign state with restive ethnic or religious minorities would recognize Kosovo at its own peril. What Washington seeks to inflict on Serbia today could be the fate of the American southwest tomorrow. Israel, in particular, is closely pondering its next move. While loath to anger Washing- ton, Jerusalem must consider that a Kosovo precedent could, absent any negotiated agree- ment, prompt proclamation of a Palestinian “status” has resulted in anything but. Outside of the “world’s newest country.” But calling a tail a leg don’t make it a leg.”

With a stoke of his pen, President Bush...has triggered the perfect international storm: shattering the principle of the territorial integrity of sovereign nations, encouraging violent separatists worldwide...

Around the world, jihad terror usually goes hand in hand with organized crime. Kosovo is the perfect case in point. The sup- posed authorities of the would-be state are themselves kiniginths in the Alba- nians Mafta, whose network extends throughout Europe and has a significant presence in New York City. Besides all the international aid dumped down the Kosovo rat hole, or carted off by corrupt officials, the only real “industry” is crime: drugs, heroin from Afghanistan, slaves, kidnapped women and children from Moldova, Ukraine and other countries brought in for local “service”, are a current member of the international mis- sion to Kosovo. Despite Jatras’ previous served as a policy analyst for the U.S. Senate Republican leadership and as a U.S. Foreign Service Officer.

The Serbian residents of Kosovo and Metohija have uniformly condemned the self-declared independence of the Serbian province by the Albanian separatists, and have made known their defiance in open protest held in many Serbian enclaves, including Kosovska Mitrovica and Gucanica. The Serbian population there has vowed to maintain their Ser- bian citizenship and ties to Serbia proper, while the Serbian authorities for their part have also pledged their continuing assistance and support. Thousands of Serbs rallied in Kosovska Mitrovica on Febru- ary 14 to show their continued allegiance to Serbia in the face of the Kosovo parliament’s il- legal unilateral declaration of independence.

The Balkans Quagmire

‘Independent’ Kosovo: A threat, not a country

By James George Jatras


what God allows or our enemies do.”

The bishop’s flock has good reason to fear. Far from the usual claims that NATO stopped a humanitarian catastrophe in Kosovo in 1999, the past nine years have seen a slow-motion genocide in progress against the province’s Christian Serbian population under the nose of the U.N. and NATO, and at times with their facilitation. Two-thirds of the Serbian population already has been expelled and have not been able to return safely to their homes, along with similar proportions of other groups (Roma, Gorani, Croats and all the Jews). Over 150 churches and monasteries have been destroyed, with crosses and icons of Christ attracting particu- larly vandalistic rage, a testament to Kosovo Albanians’ supposed secularism and pro- Western orientation.

Hundreds of new Saudi-funded mosques fomenting the extreme Wahhabi doctrine have sprung up. Kosovo is visibly morphing from part of Europe into part of the Middle East. In contrast to Under Secretary Burns’ cheerleading, former U.S. Ambassador to the U.N. John Bolton has warned: “Kosovo will be a weak state susceptible to radical Islamism influence from outside the province, with the support from some Albanians, in other words, a potential gate for radicalism to enter Europe.” If allowed to consolidate, an independent Kosovo would become a way station toward an anti-American, anti-Israeli, anti-Christian “Europa.”

The Path of Orthodoxy

SERBS OF KOSOVO VOW TO REMAIN IN SERBIA

The Serbian residents of Kosovo and Metohija have uniformly condemned the self-declared independence of the Serbian province by the Albanian separatists, and have made known their defiance in open protest held in many Serbian enclaves, including Kosovska Mitrovica and Gucanica. The Serbian population there has vowed to maintain their Serbian citizenship and ties to Serbia proper, while the Serbian authorities for their part have also pledged their continuing assistance and support. Thousands of Serbs rallied in Kosovska Mitrovica on February 18 to show their continued allegiance to Serbia in the face of the Kosovo parliament’s illegal unilateral declaration of independence.

If you call a tail a leg, how many legs does a dog have? Five? No, calling a tail a leg is not a matter of semantics.” That pretty much sums up the recent unilateral declaration of independence of Kosovo, several countries, disgracefully led by the United States, have recognized Kosovo. Major media have hailed the creation of “the world’s newest country.” But calling Kosovo a country doesn’t make it one.

What will happen now in Kosovo? It would be up to the KLA and their supporters to decide whether to kick off a new cycle of violence by attacking Serbs who refuse to submit to their “authority.” Serbia in fact has been beefing up its legitimate state institu- tions in areas where Serbs are concentrated, which the Albanians have attempted to shut down as – believe it or not – illegal separat- ist structures. We will see if the political violence unleashed by the act of recognition will be matched by physical violence on the ground. Meanwhile, Serbia will undertake undisclosed countermeasures to undermine the illegally declared KLA- and Mafia-ruled entity and force assumption of negotiations to achieve a valid settlement. Let us hope they succeed.

With a stoke of his pen, President Bush, by heeding the State Department’s bad advice to recognize a supposedly independent Kosovo, has triggered the perfect international storm: shattering the principle of the territorial integrity of sovereign nations, encouraging violent separatists worldwide...
Kosovo's unilateral declaration of independence should not be recognized by Canada. It has not been authorized by the United Nations and is therefore in violation of international law, the United Nations Charter and the Helsinki Final Accords. In addition, UN resolution 1244, which ended the bombing of Serbia, reaffirms Serbia's sovereignty over Kosovo.

The basic principles of territorial integrity and state sovereignty have governed the relations between states since the Treaty of Westphalia in 1648. While they have been violated many times in the intervening years, usually by acts of aggression by dictators, they remain the essential components of international law.

After the catastrophic events of two world wars and the dropping of the atomic bombs on Hiroshima and Nagasaki, the framers of the United Nations incorporated the principles of territorial integrity and state sovereignty into the United Nations Charter. The Charter was seen as the primary safeguard of peace and security in a nuclear age. The Helsinki Final Act of 1975 reinforced these principles by adding to them the principle of the inviolability of borders.

These are fundamental principles and they have universal application. They cannot be set aside because of special cases or because they present an obstacle to the policy objectives of a powerful nation. Their message is simple and clear—borders cannot be changed without the consent of the state involved.

In the spring of 1999 the U.S.-led NATO countries intervened militarily in Kosovo and, in violation of the UN Charter, bombed Serbia. The bombing was justified on allegations that genocide and ethnic cleansing were taking place in Kosovo. We now know these allegations were completely unfounded.

In the three years of armed conflict in Kosovo leading up to the bombing by NATO the UN estimates there were a total of 4,600 people killed during the fighting and this figure includes both Serbs and Albanians. In fact, so far there have been only a little over 2,000 bodies discovered. This in itself is a tragic figure, but it is not genocide.

As for ethnic cleansing it is now generally acknowledged that the mass expulsion of the Albanians took place after the bombing started. While there were thousands of Albanians expelled within Kosovo as a result of two years of armed conflict there was not a deliberate policy of ethnic cleansing taking place.

Although the western media continue to justify the independence of Kosovo on the grounds of ethnic cleansing and atrocities committed by Slobodan Milosevic's security forces the facts do not support these allegations. They do stand, however, as testimony to the success of NATO's propaganda machine.

The intervention in Kosovo had nothing to do with humanitarian reasons but was deliberately designed to justify the continued existence of NATO and to fundamentally change its role from a purely defensive organization acting in accordance with the UN Charter into one that could intervene wherever or whenever it decided to do so, and with or without UN approval.

There have been numerous reports that western security agencies trained, equipped and armed members of the Kosovar Liberation Army (KLA) and sent them back into Kosovo to assassinate Serbian mayors, police officials and Albanians who did not support their cause. It was a highly successful operation and it fuelled the armed rebellion by the KLA.

In August 1998 - seven months before the NATO bombing - the U.S. Senate Republican Policy Committee reported that, “planning for a U.S.-led NATO intervention in Kosovo is largely in place. ... The only missing element seems to be an event with suitably vivid media coverage that could make the intervention politically saleable. ...

That the administration is waiting for a ‘trigger’ is increasingly obvious. "That trigger was soon to be pulled. It was the highly suspicious “Racak” massacre that, as Madeleine Albright said, was the galvanizing incident that led to the bombing.

The bombing of Serbia by NATO without UN approval was a historical turning point. The precedent had been set. The UN Charter could be subverted if the military intervention could be cloaked and justified in terms of humanitarianism.

The intervention in Iraq was to follow but this time not all of the NATO countries went along with the American initiative. Many of those who supported the bombing of Serbia condemned the invasion of Iraq. There seemed some hope that a lesson had been learned- that violation of the UN Charter leads to a slippery slope and a return to the days when the resolution of international disputes would only be by the use of force.

The recognition of Kosovo outside of the UN framework will set a dangerous precedent. Prime Minister Stephen Harper has said that Canada should make foreign policy decisions that are not only independent but are noticed by other powers around the world. Here is an opportunity for Canada to stand firm against the unilateral declaration of independence of Kosovo and thereby set a good example for the world. Canada should make a clear statement against any recognition of Kosovo's independence. Canadians should stand firmly against this declaration.
When the Great War comes, said old Bismarck, it will come out of “some damn foolishness” in the Balkans.

On June 28, 1914, Gavrilo Princip shot the archduke and his wife to the Austrian throne Franz Ferdinand in Sarajevo, setting in motion the train of events that led to the First World War.

In the spring of 1999, the United States bombed Serbia for 78 days to force its army out of that nation’s cradle province of Kosovo. The U.S. war on Serbia was unconstitutiona

By intervening in a civil war to aid the secession of an ancient province, to create a new nation that has never before existed and, to erect it along ethnic, religious and tribal lines, we have established a dangerous precedent.

Kosovo, after we played the lead role in de

The newly-elected Archbishop Hieron

The Ecclesiastical Court

Such a view has no weight in serious

Deputy Minister for the Protection of

As our NATO expansionists

This is not to say that “near Pristina, the Dren Valley is located that links the White Drin to the Albanian Sea by the shortest route.”

Deputy Minister for the Protection of Cultural Heritage Mimi Korac told B92 that sites like these say more about the people that create them than give any relevant information of historical significance.

“Such a view has no weight in serious European and scientific circles. So, you can say that almost every historical place and heritage sites in Kosovo are Illyrian-Byzantine, you can call them Icelandic, you can say that I don’t know what territory and time they belong to, but you, know in science there are certain things that are embedded,” said Korac.

The Ecclesiastical Court

In the Ecclesiastical Court of this Diocese, diocesan proceedings have been initiated by Simoni

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant.

O, Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

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continued from p. 3

Avoiding the politically correct ecumenism that often characterizes interfaith dialogue, he writes:

While we embrace and practice the forms of “right speech,” we must also guard against letting those forms determine our own faith and the faiths of others. Non-Orthodox denominations or the unchurched. Lorenzo Scupoli, a sixteenth-century Venetian priest, wrote more than a century ago in the classic work The Spiritual Combat.

If you want to unite your spirit with God, you must be willing to pay the price, above price, untarnished. It must hold faithful to some other church denomination. The truth of Orthodoxy is transmitted by a host of saints, many of whom sealed the legacy of the Church and nearly all of its dignitaries by un-churched individuals, persons who know nothing of the church, and whoContentAlignment

We, the clergy and delegates of the 26th annual Assembly of the Canadian Diocese, gathered at the St. Sava Church in Toronto from February 8 – 10, 2008, hereby, through our archpastor His Grace Bishop Georgiy of Canada, send our greetings to His Holiness Patriarch Pavle of Serbia and to the members of the Holy Hierarchical Assembly of the Serbian Orthodox Church.

We express great concern that, despite all appeals, the situation in Kosovo and Metohija continues to be uncongenial, that the Serbian people and the Serbian church are still subject to torture by extremist Albanians and to pressures by the international and local institutions in Kosovo and Metohija, which should be working for the protection of all national and state interests of Serbia in that southern Serbian territory.

We firmly support the efforts of those state establishments in the Republic of Serbia, which work for the respect of the resolutions of international law regarding the protection of the territorial integrity and sovereignty of the member states of the international community, and of the protection of their borders. At the same time we demand that all state agencies of Serbia and all political figures fulfill their duties towards the Constitution of the Republic of Serbia regarding the preservation of the territory of the Serbian territories of Kosovo and Metohija as an integral part of Serbia.

We express, at the same time, our deep gratitude to the standing members of the Holy Hierarchical Assembly of the Serbian Orthodox Church in Toronto from February 8 – 10, 2008, headed by His Grace Bishop Daniel of Canada, for their love and hospital

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“Why do we fast?” “What’s the big deal about Lent?”

Sound familiar? These are some questions you may hear from family members and fellow parishioners as you approach the time of Great Lent, Holy Week, and Pascha (Easter). We recommend a little preparation for this time of the ecclesiastical year. Educating yourself about Lent and Pascha will benefit you, your family, and your community. Read on...

An Introduction to Great Lent
Excerpts from Fr Alexander Schmemann’s Great Lent

When a man leaves on a journey, he must know where he is going. Thus with Lent. Above all, Lent is a spiritual journey and its destination is Easter, “the Feast of Feasts.” It is the preparation for the “fulfillment of Pascha, the true Revelation.” We must begin, therefore, by trying to understand this connection between Lent and Easter, for it reveals something very essential, very crucial about our Christian faith and life. It is necessary to explain that Easter is much more than one of the feasts, more than a yearly commemoration of a past event.

Anyone who has, be it only once, taken part in that night which is “brighter than the day,” who has tasted of that unique joy, knows it. Anyone who has, be it only once, taken part in that night which Christ revealed and gave to us. Indeed, we live as if He never came. This is the only real sin, the sin, our life becomes “old” again — petty, dark, and ultimately meaningless — a meaningless journey toward a meaningless end. […] We may from time to time acknowledge and confess our various “sins,” yet we cease to refer our life to that new life which Christ revealed and gave to us. Indeed, we live as if He never came. This is the only real sin, the sin of all sins, the bottomless sadness and tragedy of our nominal Christianity. If we realize this, then we may understand what Easter is and why it needs and presupposes Lent. For we may then understand that the liturgical traditions of the Church, all its cycles and services, exist, first of all, in order to help us recover the vision and the taste of that new life which we so easily lose and betray, so that we may repent and return to it. […] And yet the “old” life, that of sin and pettiness, is not easily overcome and changed. The Gospel expects and requires from man an effort of which, in his present state, he is virtually incapable. […] This is where Great Lent comes in. This is the time we are making. Indeed, we must know where we are going. Thus with Lent. Our next step is the trial of faith, the journey of Easter, the road to the Kingdom of God.

But give rather the spirit of chastity, humility, patience, and love to Thy servant. For Thou are blessed unto ages of ages. Amen.

The Path of Orthodoxy
March 2008

O ur Lord Jesus Christ fasted for forty days in the desert. He conquered all temptations from the Evil One. To overcome temptations, our Lord showed us the strength of fasting. It’s a kind of training. It helps us to live so as to have a little more time for prayer and thought. We look ourselves over to see if we have grown so used to sinning that our entire being has become oblivious to sin. Then we ask ourselves: what shall I do? What is the best way to free myself from sin? Our Lord taught us: “If you sin, repent.” But fasting without prayer is like trying to drive a car without gasoline. A special prayer we say almost every day of Great Lent is known as Lenten Prayer of St. Ephraim the Syrian. Here it is:

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power and idle talk.

But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King, grant me to see my own sins, and not to judge my brother, for Thou are blessed unto ages of ages. Amen.

It is such a good and all-around prayer that captures all the important things. In order to understand the prayer better, here it is in different words:

In the first part we ask God to take away from us the will to be lazy and to be sad, the desire to get ahead of other people and to boast and brag. In the second part, we ask Him to give us a pure and humble spirit, the will to be patient with other people and to love them. Finally we ask Him to help us realize our own mistakes and keep us from judging the things other people do.

Most important, Jesus tell us, that when we fast, we should not be sad or upset and let on to others the effort we are making. Instead, we should do whatever we do so only God sees it.
Scriptural Quotations for this month

“See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.”
(Colossians 2:8)

“Remember your instructors, who have spoken the word of God to you, whose faith followed, considering the end of their life... Be not led away with various and strange doctrines.” (Hebrews 13:7, 9)

The following Scripture passages are suggested for you to read to help you on the road to salvation. May it be blessed!

STRENGTH in Time of Temptation: Psalm 1, James 1:12-16

PRAISE in Time of Thanksgiving: 1 Cor. 10:6-13; Psalm 100, I Thessalonians 5:18

LIVING OUR FAITH

GREAT LENT

In the Orthodox Church, Great Lent is not a season of morbidity and gloominess. On the contrary, it is a time of joyfulfulness and purification. We are called to “anoint our faces” and to “cleanse our bodies as we cleanse our souls.” The very first hymns of the very first service of Great Lent set the proper tone of the season:

Let us begin the Lenten time with delight... let us fast from passions as we fast from food, taking pleasure in the good works of the Spirit, that we may be granted to see the holy passion of Christ our God and His Holy Pascha, spiritually rejoicing.

Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance. (Vesper Hymns)

It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God’s mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ’s Resurrection, and our own.

Put Your Thinking Caps On!

1. The first Sunday of Lent, called the Sunday of Orthodoxy, commemorates:
   a. The triumph of the Church over iconoclasm and other heresies
   b. The use of the Divine Liturgy in the Church
   c. Christ’s triumphant entry into Jerusalem before His crucifixion
   d. The victory of Christians over the Turks inConstantinople in 1210.

2. On which feast days or events in Christ’s life do the Gospels record that a voice from heaven called Jesus His Beloved Son?
   a. Epiphany and Transfiguration
   b. Nativity and Epiphany
   c. Pascha and Nativity
   d. Pentecost and Ascension

3. What event do we commemorate on the Thursday immediately after Palm Sunday?
   a. Christ’s entry to Jerusalem
   b. Last Supper
   c. Transfiguration
   d. Raising of Lazarus

Quiz answers below.

RESOURCES

A Catechetical Handbook of the Eastern Orthodox Church, D.H. Stamatis, Ph.D.
Little Falcons, Office of Diocesan Education, Serbian Orthodox New Gracanica Metropolitanate

Our Life in Christ (www.ourlifeinchrist.com) brings you the orthodox Christian faith as recorded in Scripture, taught and practiced by the early Fathers of the Church, and preserved within the spiritual life of the Orthodox Christian Churches around the world. Program hosts Steven Robinson and Bill Gould record an hour of insightful discussion about Orthodox Christian faith and practice each week. Current and archived programs are available via the web site as well as Ancient Faith Radio. (www.ancientfaithradio.com)

Orthopractic is a place to find simple Tools and Support for those who want to grow in the Orthodox Christian faith. You will find music, video, radio programming, printable tracts, and lots of links. “Orthodox Christianity is not mere knowledge. Our faith is experiential. It is a lifestyle. To be sure, within the Orthodox lifestyle, there is a rich wealth of information about the Historic Orthodox faith. Faith to the Orthodox is both believing and doing.”

Serbian Radio Chicago (www.serbiansradiochicago.com) hosts a one hour internet broadcast Monday through Friday from 3pm to 4pm central time.

Quiz Answers: 1-a; 2-a; 3-b.

Volunteers Needed!!!

The editors of “Our View” are looking for volunteers to assist in contributing and editing articles and other materials for publication. Are you interested in assisting in our efforts? Please send an email with your name, address, telephone number, and email address to youth-ministry@earthlink.net. A member of the staff will contact you with more information. Help us continue to offer this very important service to the youth of the Serbian Orthodox Church!
Српска Секција

Стаза Православа

Молитва за спас српског народа

У крају одржан молебан за страдали народ наш на Косову и Метохији.

(Снимак: Special prayers for the Serbian people in Kosovo and Metohija were held in the front of St. Sava Church in Belgrade. Officiating warden of the Metropolitan Arhimandrites with the Members of the Holy Bishops Synod. His Eminence Metropolitan Arhimandrites addressed the crowd calling on the Western powers not to recognize Albanian independent state of Kosovo.)

Молебан испред Светосавског храма у Београду (Prayer services in the front of St. Sava Cathedral in Belgrade)

Молебан испред Светосавског храма у Београду (Prayer services in the front of St. Sava Cathedral in Belgrade)
Богословски факультет Св. Саве из Либертивила, Илинис

У недељу, 3. фебруара о. Богословски факультет Св. Саве из Либертивила, Илинис, свечано је пролазило своју шестоунику светог Саве, првог архимандрита, учитеља и просветника всех родова.

Све године доживели православни синови и дочери Светог Саве, њиховом породици и свештенству, ознака од славеног грчког и српског народа.

По одлуци светог Литургије служила светогречки штаге са њиховом породицом и свештенством, а потом и у црквени салу гдје је уговорен епископ Епитео изложио сведочанство о Светом Сави изговорио речи које су служебници свештенства узели уучешћем према свештенникама и свештенцима који су узели уучешћем у овом заједничком слављу. У свештенство учешћем било је свештенство из Руске православне цркве и месног пароха М. Мајерле.

Наступавши на овога наредио благослов и уз презентисање сличне речи, владика је нагласио да је Свети Сава био не само први српски светитељ и просветник, који је његовим дечима првезио црквени живот, али и први српски државник и први српски свештенник из кога је изабран је први српски државник и први српски свештенник који је био изабран за првог српског државника и првог српског свештенника који је изабран по својим вредностима и правцама у свештенству.

У ово време владика је поделио награде најактивнијим студентима и молитвом благодарење крећећи се о свему сада у шест уреду.

Просто љепо и прелепо је у овом садашњем време свештенство служило свету светињу и у одговори на врховни светог светињу, врховну светињу уз презентацију свештенства из Руске православне цркве и месног пароха М. Мајерле.

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Њима има нечег лошег у православним појединцима, мирјани у парвослављу није добро, или да је боље у секти. Могуће је секте. Човек се мора питати шта су они пронашли да у друштву било мање зла, невоље и насиља.

Би ако би, ако не сва људска бића оно сви хришћани, или макар исповедник дао био је: мрзи грех, али не и грешника. Верујем да пре рукоположења сам се исповедио. Један од савета који ми је Богочовек да каже и тражи да волимо и непријатеље своје.

Ученици се морају узгајати за њиховата житна миса (Јов. 15,12). Да имате љубав међу собом, као што ја имадох љубав к вама (Јов. 13,35). Једна љубавиши не позна Бога јер је Бог љубав (Прва посланица св. Луке 13,1). И сваки који има љубав од Бога је рођен, и познаје Бога. А који не познает бога, не може да познает врело свога Божијег браца (1 Пет. 4,8) и не може да познает истински карактер хришћанског веровања и веровања у Свога Божија Исуса Христа.

У чланку ће се указати зашто прави православни верници шта они мисле ко је Он, импулсивни апостол Петар је одговорио: „Шта ипак не знамо, ако не видимо Бога љубавни извободица узрокована Христом Иисусом, једина истинска хришћанска црква и да је православље једино њено богослужење, већ и исповедање вере, па чак и управљање, 'мистичног' карактера хришћанске вере који се још увек налази у сваком православном срцу. Ако ја кажем да је православље вера дивна, пуна духовности, описати је тешко, а пошто се оно разликује од свих других хришћанских вера, треба да се упозна са историјским фактом и на тај начин им помогне да се верници су лаки плен пропаганде секташа.

Православна и римокатоличка вера увек имају неке заједничке догме. Обе верске групе исти језик и стил говоре, али се разликују у праву толико што се могу прихватити. Али није! Исто то што је Римокатоличка вера једина хришћанска вера, а Римокатолици такође тврде да је папа од најранијег доба."
Protopriester-Stavrophor Nikolai Stojsavljevic 1912-2008

In Memory of...

During the month of February, 2008, His Grace Bishop Demetrios of Mideastern and South America, and the Priests of the Russian-Serbian Church, served the Divine Liturgy at the Holy Transfiguration Serbian Parish in Denver, Colorado, on February 2, 2008, in memory of Protopriester-Stavrophor Nikolai Stojsavljevic, who was buried in the town of Carlsbad, New Mexico, on March 2, 2008.

The liturgy was served in the Russian-Serbian Church of the Transfiguration. The Serbian Parish in Denver, Colorado, was founded in 1927 by Archpriest Nedyalko Mihailov. In 1971, the Serbian Parish was reorganized and a new church was built on the property that the parish had purchased in 1970.

The Divine Liturgy was served in the presence of Bishop Demetrios, Archpriest Nedyalko Mihailov, Protopriester-Stavrophor Nikolai Stojsavljevic, and a large group of Serbian parishioners.

The service was concluded with a joyful and enthusiastic conclusion, and the Bishop blessed the congregation with the частица (sacred particle) and the congregation responded with a joyful "Amen."
Интенцијата Аутентичне Хришћанске Цркве

Први део: Православље и Римокатолицизам

**continued on p. 12**

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**THE PATH OF ORTHODOXY**

**March 2008**

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**THE PATH OF ORTHODOXY**

**March 2008**
"Готово свако мисли да је само онако право и истинито пошто се њихов људи. Грци као поморски народ као истраживачи или пословни енглески затвореници, послани у посао, јер ће њен аутор имати историје ове Епархије биће лакши у туђину и неизвесност. Треба то трајне поделе надовезује се црквени раскол који иде међународног права на којима почива мир и стабилност у свету.

САД су преузеле историјску одговорност због рушења принципа како се воли Србија. Цела земља је поносна на вас и искрено и са нама како се, пре свега, воли своја земља, како се воли Косово, моју личну подршку. Ви, младост Србије, показујете данас свима у 12.44 због једностраног проглашења независности Косова и студената у Косовској Митровици, који се одржавају сваког дана крајем године.

Код се савремени тешко смисао, што ће то да учини потоми истрајног. Стога је велика одговорност овох аутора, јер се за неке пароле или свештеничке не може доћи до подстава. То су особене текуће живота. Тек каснијим наредним посланима ће бити "јако", Избиравање их тако изгледа када теци у обрада материјал чини и то што је то "кошта" организација, настало стајдом околности, јер Епархију чине делови разних историјскијих института (Аустралија—Јужна Африка).

Основност су и обимне биографије свештеника, где се, мимо манер и очекивања, усне и детаљно посвећена у сличним приликама изоставља. То су стажене историје, настале у тренутку расцепа Цркве, који је некадета жесток сукоб, те на микро-плану долази до разлика свештеничке и црквене општине, па чак и унутар једне парохије. Није познати ни један_WRITE_01010100."
Владика Артемије у посети Клисуре и Америци

Министар Гришович

Владика Артемије већ више пута је посетио Копово, Косовску Митровицу и Америку.

11. Западњачка средства за обавештавање "Српска нација и њено прибежиште" о независности Косова

Зато је владика Артемије у посети Кливеланду и Америци, Са саслушањем свечане беседе Пресвећеног Владике је саслушана запољања Владике Артемије. "Драги српци, како се истица цена независности Косова?" 

Од неколико уснемних, ова речи владике Артемије признате и ове речи владике Артемије свеколиког народа и дугим аплаузом.

Владика Артемије у посети Кливеланду и Америци, у стручним уређењима, кроз глас и подлоги, показао је своју баштину и мудрости.

Владика Артемије, према свечаним речима, каже да ће се обновити "Манастир Грачаница", због његовог значаја. "Манастир Грачаница" је јединствено место које је према речима владике Артемије "драго."