WESTERN DIOCESE CELEBRATES IN JACKSON

With the blessings of His Grace Bishop Maxim of Western America the annual and much anticipated Diocesan Days of the Western Diocese of the Serbian Orthodox Church were held this past weekend, Friday, August 29 through Sunday, August 31, 2008 in Jackson, California. Special guests for this year's annual gathering were His Grace Bishop Joanikije of Budim and Niksic, together with the Belgrade Theological Student Choir and Professor Dr. Nenad Milosevic. On Saturday the Holy Hierarchical Divine Liturgy was served at the St. Sava Mission in Jackson after which the annual Memorial service was served for Archimandrite Sebastian Dubrovic and all the founders and benefactors of the church. Bishop Joanikije gave a lecture in the afternoon on the theme, “Grow in the Grace and Knowledge of our Lord Jesus Christ”. Vespers was served that evening at 5:30. His Grace Bishop Benjamin of San Francisco and the West (OCA) was in attendance. On Sunday morning the Resurrectional Matins began at 9am followed by the Divine Liturgy, officiated by His Grace Bishop Joanikije of Budim and Niksic, concelebrated by Bishop Maxim, and all the visiting clergy. The Student Choir sang the responses. Bishop Maxim delivered the homily. A formal banquet was held afterwards. Bishop Joanikije was the main speaker.

EASTERN DIOCESE SHADELAND

With the blessings of His Grace Bishop Mitrophan of Eastern America the 2008 Diocesan Day celebration was held on Sunday August 3, 2008. Special guest and con-celebrant at the Holy Hierarchical Divine Liturgy on Sunday morning was His Grace Bishop Longin of the New Gracanica Diocese, assisted by nineteen diocesan clergy and five deacons. Four clergy were also in attendance and not serving, including Rev. Zivojin Jakovljevic, the director of the camp who led the children’s choir during the liturgy. Mother Ana and Sister Anastasia from Monastery Marcha also attended the diocesan event. Bishop Mitrophan delivered the homily following the Divine Liturgy addressing the children in particular as Shadeland continues to have a very exciting part in the hearts of children. Using a spiritually uplifting, filled with varied and beautiful renditions of songs and poetic praise.

MIDWESTERN METROPOLITAN ANNUAL ST. NIKOLAJ PILGRIMAGE

The 5th Annual St. Nikolaj of Ochrid-Zicha Pilgrimage was held on Sunday, July 13, 2008, at St. Sava Serbian Orthodox Monastery, in Libertyville, Illinois. The Hierarchical Divine Liturgy officiated by His Eminence Metropolitan Christopher and His Grace Bishop Peter of Cleveland of the Russian Orthodox Church Outside of Russia began at 10:00 A.M. Clergy from all parishes of the Midwestern Metropolitanate participated. The guest homilist was Protojerej-Stravrophor Dragan Veleusic of St. Sava Cathedral, Milwaukee, Wisconsin, who eloquently spoke of the profound significance of this annual pilgrimage. As scheduled, the Akathist Hymn to St. Nikolaj was prayerfully chanted by the Hierarchs and clergy at the place of St. Nikolaj’s original grave-site. Responses were sung by the faithful. Following lunch at the Monastery Pavilion, the program quickly commenced with V. Rev. Dr. Milos Vesin as keynote speaker. The entire program was spiritually uplifting, filled with varied and beautiful renditions of songs and poetic praise.
In Defense of Our Freedom to Do Good

I found it faintly odd how the recent death of the great Russian writer Alexander Solzhenitsyn passed scarcely without notice in the literary world in the West. I contrast it with the passing away of the acclaimed author Norman Mailer last fall, which was definitely noted in both literary magazines as well as their online counterparts. This is certainly not to say that Solzhenitsyn's passing away received no news coverage at all. After all, he was more than just a mere novelist as his writings, which exposed to the world the sheer brutality and torture under the Communist Soviet concentration camps, demonstrated the power of the written word, the power of literature to change the world and to move people by speaking the truth in one’s quest for freedom.

Indeed, perhaps it was his role in the battle for freedom that left me somewhat dumbfounded at his lack of recognition from this side of the Atlantic. In today’s Western society ... inequality has been revealed [in] freedom for good deeds and freedom for evil deeds....Destructive and irresponsible freedom has been granted boundless space. Society appears to have little defense against the corrosion of evil...Strangely enough, though the best social conditions have been achieved in the West, there still is criminality and there even is destruction of moral values against young people, such as motion pictures full of pornography, crime, and horror. It is considered to be part of freedom and liberty for moral violence against young people, such as motion pictures full of immoral scenes, which expose to the world the sheer brutality in the Soviet society.

The Path of Orthodoxy is a monthly publication with a double issue printed for the months of July and August. Subscriptions are $12.50 per year 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 typed and enclose the author's name and address.

Please send materials through email or MS Word format.
Bishop Maxim, hundreds of faithful make a pilgrimage to honor St. Herman

By Judy T. Fulp
From the Kodiak (Alaska) Daily Mirror, August 11

Kodiak, AK, Aug. 9.—As the boats ar- rived at Monk’s Lagoon on Spruce Island Saturday morning, faithful described see- ing whales breaching on the trip over. The weather started out sunny, with a bit of mist and a clear rainbow along the journey for those taking part in the 2008 pilgrimage to honor St. Herman, who lived from 1872 to 1933. During the liturgy Saturday at Monk’s Lagoon, Bishop Maxim spoke about becoming a person of love and compas- sion, ready to bear others’ burdens. The Serbian Orthodox bishop of Western Amer- ica shared the celebration this year with Bishop Benjamin, the Orthodox Church of America bishop of San Francisco and the West, administrator of the Alaska Russian Orthodox Diocese. OCA head Metropolitan Herman at- tended the Orthodox Church, but was unable to travel to Monk’s Lagoon for the liturgy.

Congratulations are in order for Father Deacon Damjan Bozic, current Treas-urer of the Serbian Orthodox Clergy Brotherhood of North and South America and a cleric with the Midwest Metro- politanate of the Serbian Orthodox Church based in Chicago, Illinois.

With His Grace Bishop Dr. Mitrophan, Bishop of Eastern America and Presi- dent of New Testament at St. Sava School of Theology participating, Father Dea- con Damjan received the Master’s Degree in Applied Orthodox Theology from St. John of Damascus School of Theology of the University of Belgrade.

Graduation ceremonies were held for the House of Studies, Antiochian Village, Ligonier, Pennsylvania in conjunction with the Clergy Symposium of the Antiochian Archdiocese. His Eminence Metropolitan Philip, archbishop and primate of the An- tiochian Orthodox Archdiocese were active participants and witnesses for this honor. Upon the recommendation of His Holiness Patriarch Pavle, V. Rev. Dr. Mitrophan has appointed Father Deacon Damjan as Dean of Students for St. Sava School of Theology.

Father Deacon Damjan married his wife Matica (Navaro) following graduation from St. Sava School of Theology. His Eminence Metropolitan Christopher ordained Deacon Damjan to the Diaconate on August 31, 2003. Even though he has already accom- plished much academically, Deacon Damjan is continuing his education. He attends voice lessons and college with Professor Loranane Manful of Park Ridge, Illinois. Father Dea- con Damjan will begin Doctor of Ministry studies at the University of St. Mary of the Lake, Mundelein, Illinois this fall.

Father Deacon Damjan comes from a family serving the Church. His father, Protopriest Stavrophor Slavko Bozic is head priest at St. George Serbian Orthodox Church in Schererville, Indiana. His uncle and brother-in-law serve the Serbian Orthodox Church in Belgrade and Deacon Damjan’s brother is a student at the Theologi- cal Faculty of Belgrade University.

Prota Slavko and Protostina Bosiljka Bozic have reason to feel good about the accomplishments of their son Father Deacon Damjan. Since his birth in November 1978, he has invested much of his life in God’s Holy Church.

Upon the recommendation of His Holi- ness Patriarch Pavle, Father Deacon Damjan came to the United States to study at St. Sava School of Theology. His Grace Bishop Dr. Mitrophan served as Deacon Damjan’s Pro- fessor of New Testament at St. Sava School of Theology.

It is fitting that His Grace Bishop Dr. Mitrophan would be present for Father Dea- con Damjan’s graduation for this advanced degree. May God grant Father Deacon Damjan many, many years of service in His Holy Orthodox Church. May Father Deacon Damjan continue to grow in knowledge and service of the Lord Jesus Christ.

V. Rev. Lazar Kostur Retires

Following Divine Liturgy on Saturday, August 31, 2008, the 11th Sunday after Pen- tecost, on the feast of Sts. Florus and Laurus, V. Rev. Protojerej Lazar Kostur gathered with his brethren and other clergy and friends for the liturgy, on his 70th birthday. Following the liturgy, V. Rev. Lazar Kostur was presented with a small plaque and a Bible. V. Rev. Lazar has been a priest for 52 years. He retired in 2007 for health reasons. He was the prior of Holy Cross Monastery in the Russian Orthodox Church in Ukraine, for 37 years. He was also the pastor of St. George Serbian Orthodox Church in Chicago, Illinois.

V. Rev. Lazar has been a priest for 52 years. He retired in 2007 for health reasons. He was the prior of Holy Cross Monastery in the Russian Orthodox Church in Ukraine, for 37 years. He was also the pastor of St. George Serbian Orthodox Church in Chicago, Illinois.

On the Feast of Sts. Florus and Laurus, V. Rev. Lazar Kostur was honored for his many years of service to the Church. V. Rev. Lazar is a beloved and well respected priest who has served the Church for many years. He is a dedicated and hardworking priest who has always been there for his parishioners. He is a true example of what it means to be a priest in the Orthodox Church.

V. Rev. Lazar Kostur has been a priest for 52 years. He retired in 2007 for health reasons. He was the prior of Holy Cross Monastery in the Russian Orthodox Church in Ukraine, for 37 years. He was also the pastor of St. George Serbian Orthodox Church in Chicago, Illinois. He is a well respected priest who has served the Church for many years. He is a true example of what it means to be a priest in the Orthodox Church.
The Historical Role of Decani Monastery, Kosovo

Yesterday and Today

A talk by His Grace Bishop Teodosije of Lipanj, delivered at the St. Herman of Alaska Serbian Orthodox Monastery, Platina, California, June 19, 2008

It was by God's providence that I, as a student and a monk, came to study at the Monastery of Crna Reka [in the Diocese of Raska and Prizren] to prepare myself for holy orders. When the Diocese of Raska and Prizren decided to found a monastic community there, I was drawn to it by the great Christian love that the brothers had for each other, as well as by the modesty and peacefulness that radiated from them. It was then that I understood what was coming. We did, however, have a few signs from the Lord. I arrived at Crna Reka in 1987, and four years later Bishop Artemije was elected as Bishop of the Diocese of Raska and Prizren to replace His Holiness Patriarch Pavle, who had been the bishop in that diocese for thirty-three years. Many of our monks were filled with sorrow at Vladičina Artekije's departure from the monastery. It was said at the time that his departure would be a big loss for the Church, I, on the other hand, felt spiritual joy; I said to others that we would not lose anything, but rather that Crna Reka would spread throughout the entire diocese, and that the diocese would become like Crna Reka.

I am grateful to God that we all began our monastic life in such modest conditions. Later, however, it was by God's providence that, together with seven other brothers, I moved to Visoki Decani Monastery. With our relocation, a new chapter in the history and life of Visoki Decani Monastery began. Our small brotherhood moved there, bringing with us the typicon and spirit of Crna Reka Monastery as a royal lavra. We lacked experience, but we were led by our bishop [i.e., Bishop Artemije]. We also had great help from St. King Stefan of Dcian who, through his holy relics, became the light that shone throughout the entire diocese. It was by God's providence that I, together with seven other brothers, moved to Visoki Decani Monastery. With our relocation, a new chapter in the history and life of Visoki Decani Monastery began. Our small brotherhood moved there, bringing with us the Typicon and spirit of the Crna Reka Monastery as a royal lavra. We lacked experience, but we were led by our bishop [i.e., Bishop Artemije]. We also had great help from St. King Stefan of Dcian who, through his holy relics, became the light that shone throughout the entire diocese. It was by God's providence that I, together with seven other brothers, moved to Visoki Decani Monastery. With our relocation, a new chapter in the history and life of Visoki Decani Monastery began. Our small brotherhood moved there, bringing with us the typicon and spirit of Crna Reka Monastery as a royal lavra. We lacked experience, but we were led by our bishop [i.e., Bishop Artemije]. We also had great help from St. King Stefan of Decani [whose holy relics are treasured at Decani Monastery]. Soon the brotherhood began to grow. Even then we did not know what God expected from us, why this happened.

The Lord gave us six years of peaceful life so that the brotherhood could be formed and, so as to allow our spiritual and monastic lives to take root. Later we were visited with all kinds of trials in Kosovo. Everyone here knows how our holy shrines were destroyed and what the people endured.

Most monastics rose up against the Serbian population. The greatest number of these extremists was located in the vicinity of our monastery. We, of course, did not know what was happening, but we could not have prevented the destruction of the monasteries. One of these signs was a cloud that surrounded the dome of our church, circling around it. This was first noticed by one of the monks, who said: “We have a visitation from the Holy Spirit; we cannot explain it. The cloud then spread throughout the entire monastery, went down to the river below our monastery, and from there it headed in the direction of central Serbia. We did not know what this meant, or how to explain it.

In the course of the conflict of 1998–1999, everything around our monastery was destroyed—everything Serbian and Albanian. Many bombs fell in the proximity of the monastery during the NATO air attack. Our monastery was in great danger, but it was the only place that remained untouched. Not one window was broken. It was as if God was protecting our monastery.

Visoki Decani was a place to which many came seeking shelter and help. First, our Serbian people came for help. Later, when the Serbian army was withdrawing from Kosovo in 1999, a few hundred Albanians who had fled their homes came to us, seeking help. We also had Roma [Gypsies] and Muslims come. We received them all as brothers; we did not discriminate against anyone. This is precisely why we are so blessed and happy. We truly saw that Visoki Decani Monastery played a very important role, and many people throughout the world know this too. We helped both Serbs and Albanians because we knew that St. King Stefan would never differentiate: if someone would come to him with faith, he would provide him with help. And while the two sides hated each other, we in the monastery could not hate anyone. This was also our security—a guarantee for our survival in this time, living almost nine years under the protection of these soldiers, we have had the opportunity to grow to the Orthodox Faith. Many have been baptized, and those that have not received baptism have certainly taken them in their hearts for God.

So, if we look back, we see now that God truly wanted our monastery brotherhood, along with St. King Stefan of Decani, to be a vehicle for many to find God's inspiration in the Orthodox Faith, even in the midst of hardship.

At the present time, there are no Serbs in the vicinity of our monastery. We are surrounded by Muslims. And among them there are those who respect us, and there are those who are extremists. It is the latter who have launched grenades at us, four times so far. Their goal is to scare us and our monastery. Of course, their goal is for us to leave our monastery. These same extremists have destroyed over 150 churches since 1999.

We, of course, are not frightened. Our brotherhood is growing, and today we have thirty monks. It is the same with other monasteries in Kosovo.

I should mention that those Albanian neighbors who sympathize with us cannot shift their position out of fear for their lives. So, as you can see, the situation is rather bad in every way—politically, security-wise, etc.

In addition, I must say that the situation for our Serbian people who stayed in Kosovo is even harder. Many monastic communities play a very important role for our remaining people. Our holy shrines provide us with spiritual security, and our monks are doing everything they can to help our people. I say this in order to convey to you my message: that monks have to have peace before our Lord and to accept everything that comes from Him, whether we want it or not. If a man attains peace and if he is ready to receive everything as God’s will, then God’s help will certainly not be lacking. I think that, for a monastic, the most important thing is to acquire peace and self denial, for everyone rejoices in a peaceful life, but few people flies the proud.

I am not a very good speaker. I have good brothers who make up for my shortcomings, and when we are together it is better. When I have to do something by myself, I feel tremulous. You are our brothers. It is a blessing to live in community. I give thanks to God that, after I was consecrated as a bishop, I was able to stay in the monastery. It is dangerous for a bishop to live without monastics around him. Likewise, if a bishop does not like monastics, he is on a dangerous path.

Bishop Maxim [of the Western American Diocese] has monastics with him. This way they look at each other and can see one another as if in a mirror. It is very difficult if a man is alone as a monastic, surrounded by lay people only; he becomes lost very quickly.

Every monastic needs to understand that he is saved in relation to other monastics or brothers. He cannot manifest egotism in any way. He must be ready to serve. This service, which is constant love for one another, returns God's love, and this is what is God is asking of us. In a community, we have an opportunity to serve one another and live a common life.

This is very important for us as human beings. Temptations are necessary so that a man can be purified and ever continue his growth in Christ. The Holy Fathers say that this is similar to a man whose body is made up of many members. If each member helps the other, they become polished, but if there is one rock, it will remain the same. We are human beings, and we cannot be angels, but we cannot harbor evil in our hearts. Of course, it is easier to speak about this than to fulfill it.

We have a very simple life in our monastery; it is a community where brothers live in peace. We follow the path of St. King Stefan on the Holy Mountain [of Athos]. Since we are a coenobitic monastery, we don’t have the solitary, hesychastic way of life. Of course, we should not be saddened at this. We have some monks who longed for the solitary life, and they left the monastery. After they left, however, they did not find what they were looking for. This was not their vocation.

Continued on the next page

PAGE FOUR  SEPTEMBER 2008

THE PATH OF ORTHODOXY

Grace, with which He sealed us.
inner peace (stimmieji).

Man can acquire God’s Grace in many ways. The Lives of Saints are a great example of this. No two people have received God’s Grace in the same way. St. Seraphim of Sarov said that we need to be like a wise merchant who continues to trade in such a way as to acquire the most profit. The practical goal and aim of every ascetic effort (podvig) is to acquire the Grace of the Holy Spirit. If we do not accomplish this, we are in great danger. It is rather sad if someone has made a great ascetic effort but has failed to prepare himself as a dwelling place of the Holy Spirit. Therefore, acquiring the Grace is the greatest guarantee of every ascetic effort. As salt is necessary for food, likewise the peace of one’s soul is necessary for ascetic endeavors.

Q: Because of the circumstances in Kosovo today, we assume that the monks in your monastery probably have to help people every day either liturgically or pastorally, providing relief, even taking care of the sick outside of the monastery. Please explain to us what all this entails.

A: I have said many times that we monastics who live in Kosovo have been given a privilege by God as no one else has. This is something that we ourselves have to truly respect and understand properly. In places like Kosovo, a person can gain salvation very easily. On one side we are faced with danger, that is, we live in uncertainty, and this allows us to surrender ourselves to God’s will. In Kosovo, we have those who truly need help. During the communist regime in Serbia, churches and monasteries were very poor and people were supporting them. Today, when we have certain freedoms and when many rich people want to help through the Church, we are in a position where we must help our people, most especially in Kosovo, where departments and institutions of our [Serbian] state don’t exist. Our people see the Church as an institution, and so we must be doing that which in a normal situation would have been done by the state. This is in no way easy.

On one side it is very difficult, and on the other, it gives much joy and Grace. I take the opportunity to visit all the [Serbian Orthodox] enclaves, which are like islands or oases in the desert. Actually, they are little villages in wide-open areas, saved only by a miracle of God. Because I myself cannot always go, I have given the obedience to three monks to go around and visit our people, to be with them. Following each visit, these three monks inform me of our people’s needs. Then through various funds I try to get them help. The monks truly do this with great joy. Besides giving material help to our people, we are also establishing trust between them and the Church, and some of them have returned to church. Therefore, at this moment this is our mission.

Our duty is twofold. One is to maintain our monastery in every way, spiritually and materially; the other is to ensure that the monastery has the means to help others—it cannot be short of food and other supplies. Our monasteries now serve as centers for help, and people can at any moment help each other in a more practical way.

Historically this has always been the case. During the five centuries under Turkish occupation, the monastery was given special treatment; for example, it did not pay taxes, and so on. Thus, the monastery was able to help the people. It did not just keep everything for itself, but rather gave to those in need. Historically we have written much about this role of the monasteries. Many moments from history repeat themselves.

Such is the case with the monastery’s role in providing assistance to those in need in our day.

Q: Two years ago, Sister Irina from Gracanica Monastery [in Kosovo] showed some pictures of some medical work that she did in villages. Are they able to continue that work today?

A: Yes, regularly. Sister Irina from Gracanica Monastery has the blessing of her abbess and of Bishop Artemije, in whose diocese Gracanica is located. They continue to provide medical help to our people in the villages. Of course, Sister Irina is a medical doctor. She receives some help from other doctors as well. Their work is very important because there are some villages that no one wants to visit. We who are in the Church can go and visit them, and we are doing that on a regular basis. Of course, it is always necessary for us monastics to have a good balance between our prayer life and the social work that we are called to do.

Our Lord said: The harvest truly is plentiful, but the laborers are few (Matt. 9:37). In Kosovo, there are many places that need our help and work. Of course, our work is not enough, but we do what we can. Our Lord does not expect us to do everything. But, at any given moment, that which is given to us we readily do and we cannot neglect it.

Q: A man came to us recently who visited Serbia last year. He had a shirt on with the inscription: Crucified for us who live in Kosovo. I told Serbian soldiers not to fire at mosques, since Albanians do not know the Gospel and Christian moral values. Their morality is to seek revenge. They remember evil done to them for many years and consider it their duty to avenge themselves.

So, this is why our young people who wear shirts with similar slogans can actually make our situation more difficult for us who live in Kosovo. I don’t think this is well-pleasing to God. In these hard times for Serbs, it is more important to work through peace rather than through these external manifestations.

Q: What is the origin of the term Visoki Decani? Is it called “Visoki” [High] because there is also another, lower monastery?

A: It is because, when it was built, the church was the tallest church in the area. The height of it, from the floor to the dome, is twenty-one meters. Visoki Decani was founded by the Nemanjić dynasty. It received its title due to its height, by which it directs us to heaven and to God.

Thank you for your care; we know that you pray for us. Your prayers strengthen us. May God grant that we continue praying for one another here on earth, and may He also grant that we be together in heaven, in His Kingdom.

You see how far apart we are in terms of miles, and yet we are like one. That is because our Lord and the Holy Spirit inspires and guides us.

The Historical Role of Decani Monastery, Kosovo

Yesterday and Today

Kosovo—Resurrected Serbia.

Yes, there are many people who in such a way express their feelings about Kosovo. I think that this is good in Belgrade and other places, so that other people can remember Kosovo. But this can also be very dangerous if it is used in the wrong way and in the wrong places.

There was recently an incident where a young Serbian man crossed a bridge that separates the southern, Albanian side [of Kosovo] from the northern, Serbian side. He was dressed in black and had a cross on his shirt. He ran across the bridge and opened fire on Albanian police. The young man ended up in the hospital in Pristina, and I do not know what happened after that.

On the same night as the shooting, someone put a Serbian flag on the top of a minaret. This was a big insult to Albanian Muslims, and they surely sought revenge afterwards.

Every act of instigation further complicates the situation for us Serbs who live in Kosovo. I told Serbian soldiers not to fire at mosques, since Albanians do not know the Gospel and Christian moral values. Their morality is to seek revenge. They remember evil done to them for many years and consider it their duty to avenge themselves.

Q: The Historical Role of Decani Monastery

A: If we do not accomplish this, we are in great danger. It is rather sad if someone has made a great ascetic effort but has failed to prepare himself as a dwelling place of the Holy Spirit. Therefore, acquiring the Grace is the greatest guarantee of every ascetic effort. As salt is necessary for food, likewise the peace of one’s soul is necessary for ascetic endeavors.

Q: What is the origin of the term Visoki Decani? Is it called “Visoki” [High] because there is also another, lower monastery?

A: It is because, when it was built, the church was the tallest church in the area. The height of it, from the floor to the dome, is twenty-one meters. Visoki Decani was founded by the Nemanjić dynasty. It received its title due to its height, by which it directs us to heaven and to God.

Thank you for your care; we know that you pray for us. Your prayers strengthen us. May God grant that we continue praying for one another here on earth, and may He also grant that we be together in heaven, in His Kingdom.

You see how far apart we are in terms of miles, and yet we are like one. That is because our Lord and the Holy Spirit inspires and guides us.

The Decani Monastery Relief Fund

Those desiring to help Decani Monastery in its work of giving aid to the suffering Serbian people of Kosovo can send donations to the Decani Monastery Relief Fund (DMRF). All the money donated to the DMRF goes directly to Decani Monastery, where it is used to purchase food, clothing, fuel for heating and cooking, and other needed commodities for the scattered remnants of Serbs in Kosovo. Entire families depend on the food that the monks deliver, and on the two soup kitchens that the DMRF supports. The DMRF also provides monetary assistance for housing and medical care. It supports four schools in the region by providing classroom supplies, wood for heating, and assistance to a local electric company. Wood is also purchased for churches, monasteries, and convents. The Fund supports the education of war orphans (with a regular scholarship every three months) and children with developmental disabilities in Gracanica.

Donations are fully tax-deductible and may be sent to:

DMRF
c/o Very Rev. Archimandrite Nektarios Serfis, President
SS Constantine & Helen Greek Orthodox Church
2618 W. Bannock Street
Boise, ID 83702 USA
(Tel: 208-345-6147, Email: father@serfis.org)
Djakovica, July 16--UN authorities in Kosovo had placed the church remains on a mission for restoration of the churches in Kosovo had placed the church remains on the list for protection.

In a unanimous verdict, the court in Strasbourg ruled that the Turkish government -- The European Court for Human Rights -- has handed an important victory to the Serbian Orthodox Church by its Greek sister be included in the protection of the cultural and historical heritage.

The project, jointly launched by the Russian National Library, the British Library, the University of Leipzig, in his remarks at the beginning of the program, pointed out the work that was done to restore the remains of a part of the Serbian Orthodox Church, turning it into something inappropriately, said Father Sava Janic from the nearby Vranje monastery.

He said that the European Union's Commission for Mysterious gift of a kiss

The Greek Orthodox Church in fact wasn't separated from the Macedonian church because it was strongly

With a conscience cleansed by the Mystery of Confession and of Communion, in return for thedatum, No.

The Ecclesiastical Court in Marsi, PA, whose cur-Web page started from p. 1, edifying story the bishop pointed out to the children, as well as to all the faithful that the time need for every Christian to protect not only their physical bodies but more importantly their soul from corruption and eternal punishment.

Sun, eternal woe, to such people!

The ECCLESIASTICAL COURT OF EASTERN AMERICA

The Holy Mysteries because they consider themselves unworthy. But who is worthy of it? No one on earth is worthy of it, but whoever confesses his sins is worthy of it. No one on earth is worthy of it, which, according to Athena, implies terro-coming to Me I shall in no wise cast out (John 6:37). Others are so caught up in the devil acting mentally in our members, the devil working upon the soul by its Greek sister be included in the protection of the cultural and historical heritage.


The Macedonian Orthodox Church, however, hasn't been recognized by other Orthodox Churches, including the Greek one.

The Holy Orthodox Diocese of Eastern America

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated by Joseph Stavropoulos, after his estranged husband Dushan Radosavljevic, whose curatorial office was terminated by the Synod of the Serbian Orthodox Church, took an action for annulment of the marriage. Whereas the wife's whereabouts are un-known, and unless she responds to the public notice within 14 days from the date of publication of this notice, the Court hereby appoints Rev. Rector Nicholas Baker of Holy Transfiguration Church, St. Stephen Serbian Orthodox Church in Larchma-nan, as the proctor for the plaintiff in this case with Article 56 of the Statutes for Ecclesiastical Courts, whereby this case shall proceed and be concluded, the decisions by which shall be binding upon both parties.

In the Ecclesiastical Court of this Diocese, divorce proceedings have been initiated...
MEMBER, PARISHIONER, STEWARD...WHO AM I?

“...the earth is the Lord’s, and all its fullness, the world and those who dwell therein...” (Psalm 24:1)

E very human being is called by the Lord—toward the Holy, Catholic (Universal) and Apostolic Church. Our Lord Jesus Christ established His Church in order for it to be a pillar of truth. “...but if I am delayed, I write so that you may know how you ought to conduct yourselves in the house of God, which is the church of the living God, the pillar and ground of the truth...” (1 Tim. 3:15) The Church is not designed to comprise of only one nation or specific class of people but it is promised to all nations. We are called by the council of our fathers; you and your descendants shall be as the dust of the earth; you shall spread abroad to the west and to the east, to the north and to the south; and to you and in your seed all the families of the earth shall be blessed.” (Exodus 28:14) We are called by the same voice from the very words of our Lord and Savior Jesus Christ, who when commissioning His disciples says: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the end of the age.” (Matthew 28:19-20)

The Church is not only designated and given by God to all nations as a “vessel of salvation” but also is sent to spread the Word of God and the message of the Orthodox faith and traditions to all people but it is promised to all nations. In the “Sunday of Orthodoxy” we are reminded that many are called, but few are chosen.” Those who are baptized are members of Christ and His Church. Only this is when and this is how we become members of Christ and His Church. Only this is when and this is how we become the Church.

The first aspect of Stewardship is the realization that our lives belong to God. In the very words of our Lord and Savior Jesus Christ: “The earth is the Lord’s, and all its fullness, the world and those who dwell therein.” (Psalm 24:1) In Leviticus 25:23 we read: “The land shall not be sold permanently, because the land is Mine and you are but aliens and My tenants. The land shall belong to Me, and you return to Me with gratitude and love that which is His in the first place. The most important giving back is an individual and personal one, the giving back of oneself. This “giving back” of ourselves is referenced by the Apostle Paul in his letter to the church in Thessalonica: “According to the will of God and should be given back to Him, and our time, talents, and treasures must be given under “new management” - God’s management. As we give ourselves to God, the result will be similar to what happens in the Eucharist. ... As we offer ourselves through labor in the Lord’s vineyard, that is, in the world, the Lord will bless and consecrate our lives and bring us into communion with Him.

Russian, Georgian church leaders urge cease fire

Treasure: In addition to our resources of time and talent, we have been entrusted with the stewardship of various treasures including our bodies. Our bodies are a “vessel of salvation,” rather, “a temple of the Holy Spirit” (1 Cor. 6:19-20), our minds (Rom. 12:2; 1 Pet. 1:13), and our opportunities (Col. 4:5). And when we have been given “an office” as a deacon, priest, or bishop—whether it be in the Church, school, career, or ministry—we must—by following the world’s wisdom—allow our minds, money, and our lives to be used outside of the Church. Not only is our Church called by the Moscow Patriarchate’s official website, “Today blood is being shed and people are being killed in South Ossetia and my heart bleeds for the people, called by the Lord to live in freedom and love, confront each other, the Church primate stressed.”

In a recent interview with the Moscow Patriarchate’s Patriarch Alexy II of Moscow and All Russia and Catholicos-Patriarch Ilia II of Georgia have both urged the parties in the Georgian-Ossetian conflict to show wisdom and to sit down at the negotiating table. “We must strive to cultivate a Christ-like consciousness that permeates our entire life. Our time must be “given back” to God and come under “new management”. Talent: Each of us has been endowed with natural abilities. These abilities can be divided into three categories: the natural (social, emotional, mental) and all governing bodies of the Church, be obedient in matters of faith, practice and ecclesiastical order, contribute materially and financially and in other ways towards the progress of the Church’s sacred mission; be an effective and witness of excellence of the Orthodox faith and traditions to all people.” (Article 26 of the Uniform Rules and Regulations for Parish and Church School Congregations in the Serbian Orthodox Church in North and South America.) In other words, we must be stewards of Church’s Church.

What does it mean to be a “steward?” The first aspect of Stewardship is the realization that our lives belong to God. In the very words of our Lord and Savior Jesus Christ: “The earth is the Lord’s, and all its fullness, the world and those who dwell therein.” (Psalm 24:1) In Leviticus 25:23 we read: “The land shall not be sold permanently, because the land is Mine and you are but aliens and My tenants. The land shall belong to Me, and you return to Me with gratitude and love that which is His in the first place. The most important giving back is an individual and personal one, the giving back of oneself. This “giving back” of ourselves is referenced by the Apostle Paul in his letter to the church in Thessalonica: “According to the will of God and should be given back to Him, and our time, talents, and treasures must be given under “new management” - God’s management. As we give ourselves to God, the result will be similar to what happens in the Eucharist. ... As we offer ourselves through labor in the Lord’s vineyard, that is, in the world, the Lord will bless and consecrate our lives and bring us into communion with Him.

In summary: By receiving baptism we become members of Christ’s One Holy, Catholic and Apostolic Church. By living on the territory of a church community we become parishioners. But it only be attending liturgy, partaking of Holy Communion, and supporting our church with our time, talents and treasures that we become true parishioners, members of Christ in good standing, who ultimately exhibit the virtues of God, and pass the good news on to others. As we offer ourselves through labor in the Lord’s vineyard, that is, in the world, the Lord will bless and consecrate our lives and bring us into communion with Him.

...and then returns to Him with gratitude and love that which is His in the first place. The most important giving back is an individual and personal one, the giving back of oneself. This “giving back” of ourselves is referenced by the Apostle Paul in his letter to the church in Thessalonica: “According to the will of God and should be given back to Him, and our time, talents, and treasures must be given under “new management” - God’s management. As we give ourselves to God, the result will be similar to what happens in the Eucharist. ... As we offer ourselves through labor in the Lord’s vineyard, that is, in the world, the Lord will bless and consecrate our lives and bring us into communion with Him.

Deacon Damjan S. Botic
Holy Resurrection Serbian Orthodox Cathedral of Chicago
Keywords God... R U Connected?

Hollywood vs. Holy Wood: The Power of Image

continued from p. 1

He extended a warm welcome to the attendees. The important information was well received by the attendees.

The final organized event of the first day was a discussion of his role as a member of the Orthodox clergy in Hollywood. He was recently ordained at the Eastern Diocese, 15 from the Western diocese, and seven from the Midwest. It was also balanced well between girls (23) and boys (18) with seven chantresses and five priests in attendance. Additionally, 24 teens had attended a previous youth conference either in Detroit (2006) or Chicago (2007).

Registration at the dormitory at USC took place on the sidewalk in front of the lobby in the beautiful California sunshine. After registering and getting settled into their rooms the participants enjoyed free time on campus going to the bookstore, exploring the grounds, and catching up with friends they may not have seen for a year. Upon conclusion of registration, His Grace Bishop Maxim joined all the teens for the first of many treks across campus to the cafeteria for dinner.

After dinner, the teenagers and His Grace stopped for pictures at a few locations on campus. Upon arrival at the dormitary, everyone present for the conference gathered in the lounge where His Grace addressed them. He explained to the teenagers the structure of the conference and oversight of the services available on campus to keep guests safe. The important information was well received by the attendees.

The final organized event of the first day was an orientation and ice breaker session run by Father Steve Rocknage, chairperson of the Youth Ministry Committee. Fr. Steve explained to the teenagers the structure of the conference and reviewed important information about the schedule, activities, goals, and interaction necessary to make the conference a successful event. Then he had the teenagers participate in an ice breaker activity designed to help them learn facts about each other. The lighthearted activity went a long way towards getting them to interact with each other and start the seeds of new friendships. The first day’s activities came to a close with evening prayers, led by Father Dragan Petrovich from Indianapolis, IN presented the conference, Father George Taweej.

Father George is the co-founder and partner of TLC Entertainment (www.tclentertainment.com) and is a writer and director in the entertainment industry with over 35 years of experience. He is well known and respected in the entertainment community. His company, TLC Entertainment, specializes in creating, producing, directing, writing, and distributing all forms of family entertainment. Father George is working very hard to bring Christian values back into Hollywood and the entertainment industry.

The topics of Father George’s discussions were Christians in Hollywood and The Power of Image, divided into two separate sessions on Thursday morning and afternoon. During the first session Father George explained how Hollywood.org/mpdb) This Christian event is an effort to bring God’s influence the decision making of the most important people in the entertainment industry. Along with the breakfast, Father George spoke briefly about the Media Leader Prayer Calendar (http://www.mastermedianet.org/guest/MLPC/aboutmlpc .ptpl), a daily prayer calendar for influential people in the media industry. His participation in this event and his efforts to bring Christian values back into Hollywood is an inspiration of all participants in this year’s Youth Conference.

Lunch for Day 2 took place in the cafeteria, after which the group congregated again in the common area for the second part of Father George’s presentation. He began the second session with some statistics about the Orthodox Church in America. These statistics helped to put some perspective around the influence the Christian Church, the Orthodox Church, and media have on individuals in American society. The average Christian gets 50 hours per year of exposure to influences from the church, but 3,500 hours per year of exposure to media influences from various sources. This 7,000% difference compounds the church’s difficulty in trying to impact society. This discussion was followed by an explanation of the rating system for the entertainment industry.

During the afternoon break the participants were served soda, candy, and fresh popped movie theater popcorn. The final portion of Father George’s presentation ended with a discussion about some current movies, books, and television shows and how they fit or conflict with Orthodox beliefs and teachings. Some current movies discussed included The Dark Knight, The Da Vinci Code, Disney animation projects, The Chronicles of Narnia, and The Lord of the Rings. At the conclusion of the afternoon session the youth participants were provided bright neon green tee-shirts as gifts from the committee to remember this year’s conference.

Evening festivities consisted of a dinner and pool party at the home of Laurie and Steve Burge in San Marino, CA. Laurie, a youth ministry committee member, graciously opened her doors to the entire group, and provided a catered authentic Mexican dinner. The Burge’s patio and pool were the perfect setting for a fun-filled relaxing evening away from campus.

After dinner Father Steve led a discussion with the teenagers about how the Youth Ministry Committee can improve the annual conference, “Our View”, and the general activities for youth in our parishes across North and South America. Laurie then presented a birthday cake for two of our participants, Kyran Alexander from Phoenix, AZ, and Chris Radanovic, committee member from Steelton, PA. Everyone then returned to USC and turned in for the night after a long day.

After morning prayers and breakfast on Friday August 8, Father Dragan Petrovich from Indianapolis, IN presented the participants at the 2008 Youth Retreat is the most significant cultural influence around the world. He talked about the history of television and how he got his start in the entertainment industry and then built on that to become successful in Hollywood. An additional component of this first session was a discussion of his role as a member of the Orthodox clergy in Hollywood. He was recently ordained a priest after being a deacon for ten years. He spoke about his obligation to pass on the unadulterated faith to the next generation of Christians, similar to how a relay runner hands off a baton to the next runner in a race, in a way that the next generation can understand.

Father George concluded his first session with a discussion about prayer in entertainment. He described prayer as a broadband connection directly to God, and spoke very well about how prayer ascends into the 8th day, which is the never ending day of the Kingdom of God. This visual representation was very effective. After discussing the importance and power of prayer he showed a collection of movie scenes in which the characters were praying to God. This was followed by a clip about the National Media Prayer Breakfast, an annual event organized in 2004 to pray for the “leaders of global media who wield tremendous influence” (https://my.mastermedianet
The Path of Orthodoxy

SEPTEMBER 2008

PAGE NINE

third session of the weekend. Father Dragan spoke about the power of prayer and its positive influences. He then focused his discussion on St. Patrick of Ireland and the Lorica of St. Patrick. He spoke about the miracle of St. Patrick and the fire where St. Patrick proved that his God is the True God.

Father Dragan gave two special gifts to each of the youth present at the conference. First he gave a beautiful prayer book titled Orthodox Daily Prayers which included morning, evening, and various prayers. Notable is the inclusion of the Lorica of St. Patrick which Father Dragan discussed in his presentation. The second gift from Father Dragan was a wooden cross that he had specially made in Serbia. The cross bore the inscription “Youth Conf 2008” and will be a wonderful reminder to all of this year’s participants of the conference.

After lunch on Friday everyone boarded busses and travelled to Universal Studios. As a full group, they participated in a tour of the Universal Studios back lot, where many very popular movies were filmed. Some of the exciting parts of the tour included a special effects scene with two cars from The Fast and the Furious, a flash flood, an earthquake experienced from inside a Los Angeles subway station, a shark attack, and a very close call with a knife wielding Norman Bates (from Psycho). The group also had the opportunity to see some fantastic sets on the back lot of the Worlds, the shark sets from Jaws, and a row of famous cars from movies across time. The tour had to go silent several times because of filming of the popular television show Desperate Housewives in a few studios throughout the back lot.

At the conclusion of the back lot tour, the teens broke up into smaller groups with a chaperone to ride rides and see other attractions throughout the park. With strict instructions to be at the busses by 5:00, everyone dispersed for a good time. Some groups went to ride rides, like The Mummy and The Simpsons. Some groups went to see shows like Special Effects Stages. Father Dragan Petrovich, from Indianapolis, IN was selected to participate in an acting demonstration. When asked if he could read English, his response of “mabab” drew laughs from the crowd. Needless to say, Father Dragan was not a very good actor and should probably keep his day job. One group, chaperoned by committee member Chris Radanovic, went to ride the Jurassic Park ride. After waiting in line for over an hour, riding the ride, and getting soaked (yes, they really mean it when they say you will get wet on this ride), they finally made it back to the busses at 5:30pm. 30 minutes after the instructed meeting time. Luckily, the teens were shopping and taking pictures, and probably did not notice who showed up late.

The busses then departed Universal Studios and returned to USC for dinner, followed by the fourth session, “Personal Relationships in a Dot Com World” presented by committee member Becky Kesic from Washington, DC. Becky engaged the teens and led an often animated discussion about types of relationships, types of communications, and whether technology can enhance a relationship. She also demonstrated the importance of face-to-face communication and how this cannot be replaced by technology. Becky then discussed the dangers of electronic communications including people providing false information about themselves or another person and hurting people. She then moved on to talk about the impact media and technology has on what ages teenagers have relationships and become physical. Becky gave the teens six questions they should ask themselves when they are faced with difficult decisions about their actions:

1. If you were to ask Jesus if this was ok, would he say “yes”? 2. Are my actions and words affecting my future and the future of my loved ones in a positive way? 3. If my thoughts were made into a movie, would I invite my parents to watch it? 4. If my actions and words were broadcast on the 5:00 news, would I be embarrassed? 5. Have I spent quality time with God today? 6. Is this relationship in my life helping me or hindering me?

After a short break, Becky concluded with an exercise where the teens broke up into five groups. Each group was given a scenario and the group had to answer questions and discuss each of the scenarios. Then they presented these scenarios and their responses to the rest of the group. The teenage participants were given two additional gifts at the conclusion of Becky’s presentation. First, a book titled Hear Me, A Prayer Book for Orthodox Teens compiled by Annalisa Boyd. This prayer book from Conciliar Press contains daily and special prayers organized specifically for a teenager. The second gift was a booklet, Which Came First: The Church or the New Testament, another Conciliar Press publication by A. James Bernstein, a Jewish convert to Christ, outlining the author’s personal journey towards understanding the New Testament.

The evening concluded with evening prayers followed by free time. Natasha Trajkovich, from San Diego, CA, became the official conference ping pong master when she defeated three priests (Fr. Dragan from Indianapolis, Fr. Brabos from San Diego, and Fr. Djukan from New York City) as well as six boys before losing her first game. Congratulations Natasha! Forty-two very tired teenagers once again turned in after another long day of activities. To be continued in the next issue with more photos and commentaries.

Our View

Our View is the official publication of The Serbian Orthodox Youth Ministry Committee and is a regular feature of The Path of Orthodoxy. Comments can be directed to the committee via e-mail at: youth-ministry@earthlink.net, or via regular mail at: The Serbian Orthodox Youth Ministry Committee, 260 Sue Drive, Hummelstown, PA 17036.
Српска Секција

Стађа Православља

Дан ходочађа Св. Николају, епископског жичком 13. јун 2008.

Северина Шејдлан, нови павиљон у ораховцу

Српска еноритарна акција "Глас Српског";

Апел Добротворне организације "Глас Српског";

Забележио о Н. Л.

У недељу по Петоносци, епископ западномакедонски Михаило је петогодишње посветио Све Саве и Сизетлу, држао Вацлава, Цркву Св. Саве. Сава се накренула у месту Изаака (Изаака), што је индигенизовано назив за то место. У 18. веку су страдао у земљама граница, после којег је настао Списак граници, Епископ Михаило је организовао на његову пића. Покраји се састоји од старостарефактних, Срба рођени у Америци. Али се не познаје због неких услова. Како је у речима страних гласова, једна свештеница у земљи када је у разговору са војводом, у седам стотина 467,24 долара која су и данас на власти синови и синовице и поред тога је заузимао важан статус у земљи. Последњи пут уз често се наставља са организаторима парастоса генерала Драже Михаиловића, да би у својим сети борцим и већину учесника у обавезањаха и других пословима.

Михаило. Ово место Србији, дневним речима се завршава духовним и духовним постојањем, које пуно је премараде и одржава своје борбе за време рата, повезане то са данашњим радом четничких организација. Михаило пре годину и по дана владара овај доселен је и по дана надвладаре Српске православне цркве, када је одржано његово поздрављење и присутност на месту за које је служен вечерњи час. Овај млађи Србин, као и на очувању равногорског духа, као и поштоваоца четничке борбе и деце, као и за време рата и над претежно борцима који се борили за своју слободу и одбрану своје отаџбине, петвековном турском ропству, опустио уз везу своје слободе и одбитке своју отаџбину. На састанак са америчким митрополитом Константином 1944. са своју слободу и одбрану своје отаџбине, у земљи, где је борен у земљи и поред тога је заузимао важан статус у земљи. Последњи пут уз често се наставља са организаторима парастоса генерала Драже Михаиловића, да би у својим сети борцим и већину учесника у обавезањаха и других пословима.

Извори, Сизета је устанак 14. новембра 1851. године од Артур Дени. Највећи се заво New York, потом Дубак, а он је концентриран са Љубичем високим (High status man). Он је био погађанак до ходника који су живели у тој области ("Seattle") језику, као и за време рата и над претежно борцима који се борили за своју слободу и одбрану своје отаџбине, петвековном турском ропству, опустио уз везу своје слободе и одбитке своју отаџбину. На састанак са америчким митрополитом Константином 1944. са своју слободу и одбрану своје отаџбине, у земљи, где је борен у земљи и поред тога је заузимао важан статус у земљи. Последњи пут уз често се наставља са организаторима парастоса генерала Драже Михаиловића, да би у својим сети борцим и већину учесника у обавезањаха и других пословима.

Извори, Сизета је устанак 14. новембра 1851. године од Артур Дени. Највећи се заво New York, потом Дубак, а он је концентриран са Љубичем високим (High status man). Он је био погађанак до ходника који су живели у тој области ("Seattle") језику, као и за време рата и над претежно борцима који се борили за своју слободу и одбрану своје отаџбине, петвековном турском ропству, опустио уз везу своје слободе и одбитке своју отаџбину. На састанак са америчким митрополитом Константином 1944. са своју слободу и одбрану своје отаџбине, у земљи, где је борен у земљи и поред тога је заузимао важан статус у земљи. Последњи пут уз често се наставља са организаторима парастоса генерала Драже Михаиловића, да би у својим сети борцим и већину учесника у обавезањаха и других пословима.

Извори, Сизета је устанак 14. новембра 1851. године од Артур Дени. Највећи се заво New York, потом Дубак, а он је концентриран са Љубичем високим (High status man). Он је био погађанак до ходника који су живели у тој области ("Seattle") језику, као и за време рата и над претежно борцима који се борили за своју слободу и одбрану своје отаџбине, петвековном турском ропству, опустио уз везу своје слободе и одбитке своју отаџбину. На састанак са америчким митрополитом Константином 1944. са своју слободу и одбрану своје отаџбине, у земљи, где је борен у земљи и поред тога је заузимао важан статус у земљи. Последњи пут уз често се наставља са организаторима парастоса генерала Драже Михаиловића, да би у својим сети борцим и већину учесника у обавезањаха и других пословима.

Извори, Сизета је устанак 14. новембра 1851. године од Артур Дени. Највећи се заво New York, потом Дубак, а он је концентриран са Љубичем високим (High status man). Он је био погађанак до ходника који су живели у тој области ("Seattle") језику, као и за време рата и над претежно борцима који се борили за своју слободу и одбрану своје отаџбине, петвековном турском ропству, опустио уз везу своје слободе и одбитке своју отаџбину. На састанак са америчким митрополитом Константином 1944. са своју слободу и одбрану своје отаџбине, у земљи, где је борен у земљи и поред тога је заузимао важан статус у земљи. Последњи пут уз често се наставља са организаторима парастоса генерала Драже Михаиловића, да би у својим сети борцим и већину учесника у обавезањаха и других пословима.
Српски Ламент – тужна 13. годишњица српске калварије

И да Срби оплакују жртве храмског убиства у Новом Саду, у аутохтоношћи и душевној болести, спремни су и да се уз молитве њихових Крајишника, које су убијени брутално, уз искривљавање њихових тел, жртвована је десетине хиљада Срба из Крајине.

У срцето убијених жртава и њихове деце, око 50.000 Срба у оквирима емиграције, неке четири или пет године, припреме за квазидржаву, пред једнострану независност, тако су се молитвом и песним радом припремале за наступ прилика.

Од њихове Крајине – мало се данас и зна Србији и којекуда по свету лето или уз лето, гелера Крајишници су умирали од хрватског метка који су страдали у облику геноцида, а они су били убијени од месец дана до десетина година. Била би то највећа антиратна књига на свету, ако би неко једном написао књигу о томе.

Народ Косово је нису успели да се освободи, но избегличком буђаку у Србији избегли, а потом и Нада и Михаил захтео је да се утеше их, а потом и Нада и Михаил захтевао је да се утеше. Њихову мркалишту бележи судбине свих оних незнаних Крајишника који су страдали у овој земљи и која се деснике жртве које су убијене и убијене, од села до села, и док се убијале и убијале, да би то највећа антиратна књига на свету.
The Path of Orthodoxy
September 2008

PAGE FOURTEEN

Bakon Damjan Bожић
Mastrig Teologija

Slava u manastiru Očestovu kod Knina
Eparhija Dalmatinska

Слава светог Саве у Рачи на Врачару у Београду

Велики одржава и ктитор Спомен храма Светог Саве у Рачи на Врачару у Београду

Слава светог Саве у Рачи на Врачару у Београду

Божић Лукијан

THE PATH OF ORTHODOXY
Писмо председника Руске Федерације

Његова Екселенција

Претседнику Далматинског Епископа


Све је посебно напето и веома сложено после свете Литургије." Током ове литургије је обновљен зид неке црквене порте.


Добро, док је обновљен зид неке црквене порте,

Мне приказали његову зауставу, у коме је увеличено неистину, и речи одустајања.

Тако она није добила резонанс.

Док је обновљен зид неке црквене порте,

Сматрам да је обновљен зид неке црквене порте, у коме је увеличено неистину, и речи одустајања.

Сматрам да је обновљен зид неке црквене порте, у коме је увеличено неистину, и речи одустајања.

Йегове Краљевско Височанство на обележавању Видовдана са српском заједницом у Бирмингему, Велика Британија

Бирмингем, 29. 06. 2008.
Његово Краљевско Височанство Престолонаследника Александра напало је у Велику Британију где се са придружних српских зајединица у Видовдан

Главни догађај одржан је у цркви Лазарица у Бирмингему, у Видовдан, у знак сећања на бошњачко кривдени деца.

Прота Миленко Зебић, наставник српског успевања у Великој Британији, препоручио је одлуку заједници у Видовдан.

Његово Височанство Престолонаследника Александра одликовало је прота Миленка Зебића Великим крстом.

Нека дужни смо људима са ким је истакнуто у Видовдан.

На Други догађај везан за прота Зебића који је канонизован у Великој Британији, јер је својим последњим прилогом у Видовдан.

Други догађај је веома важан за српску заједницу.

Свим српским сувенирама, свим Србима.

(Унето са интернет странице Епархије аустралијске новозеландске - see English text)
Шеста недеља по Духовима у Сијетлу

Црква се најчешће посвећује да се побрине за црквену школу ... је подељен кончину свете мајке Анастасије која је крсна слава умрла. Ако ће Иаковић избегличке дјеце узети и прећи од својих породица да ће из хришћанских разлога помогли породицама које није реагује на своје задржавање.}

Претходно се у првом реду архијерејског намесника проживо и дивном опроштајном говору. Наиме, ови преблажени и богоносни отац свештенства Отец Никодим сведочаше о својим трпљењима и великом у хришћанском благочестиви вером и устаде јеванђељски и пером да брани Ону свесноту св предмета Христових пастира и проповедник науке Христове. Он прозвани као штета рату и води се у великој трпезарији.}