The Path of Orthodoxy

From the Regular Holy Assembly of Bishops of the Serbian Orthodox Church Held in Belgrade May 15-21

With the blessings of His Holiness Patriarch Pavle and under the presidency of His Eminence Metropolitan Amphilohije of Montenegro and the Coastlands, who, in accordance with Article 62 of the Constitution of the Serbian Orthodox Church took the place of His Holiness, who was absent for health reasons, the regular Assembly of the Bishops of the Serbian Orthodox Church was held from May 14 through May 21, 2008 at the Patriarchate in Belgrade. Participating in the work of the Assembly were all the diocesan hierarchs of the Serbian Orthodox Church in the homeland and from abroad, as well as His Beatitude Archbishop of Ochrid and Metropolitan Skopje Jovan with the hierarchs of the Autonomous Archdiocese of Ochrid.

In the spirit of the Paschal joy and with love in the Resurrected Lord, the Holy Assembly of Bishops, confronted by the great spiritual challenges of our time, dealt with vital questions of the life, administration and mission of the Serbian Orthodox Church.

Besides many current issues, the Assembly dedicated special attention to Kosovo and Metohija following the illegal proclamation of the “independence” of this province. At the same time, the Assembly expresses to everyone once and for all that the Serbian Orthodox Church and people will never agree to the usurpation of Kosovo and Metohija following the March 2004 pogrom, were destroyed in the March 2004 pogrom, as well as the illegal proclamation of the “independence” of this province. At the same time, the Assembly sends words of gratitude to all those who have not recognized this lawless act, especially those who have shown sincere solidarity with our Church and co-suffering love towards the Serbian people, expressing to everyone once and for all that the Serbian Church and people will never agree to the usurpation of Kosovo and Metohija.

The ongoing renovations to the holy sites in Kosovo and Metohija, destroyed in the March 2004 pogrom, were considered and it was decided that the same continue in cooperation with the Ministry of Culture of the Republic of Serbia, the international institutions and representatives of UMNIK - the only international authority and legal factor according to United Nations Resolution 1244. Striving that the renovated churches and church buildings will be accepted and consecrated, and that clergy and laity will settle in them so that they may begin to function and be preserved, the Assembly believes that the Serbian Orthodox people will be encouraged to remain and to return to their centuries old hearths, their ancient land and holy sites, in the Diocese of Raska and Prizren.

With the aim of preserving the age-old tradition of prayer and living witness of the Church in the contemporary world, the Assembly has confirmed its position concerning the serving of the Divine Liturgy and other services in the spirit of the centuries old liturgical tradition of our Church. With the conciliar serving of the Holy Hierarchical Liturgy in the Church of St. Sava on Vracar this unity was yet again demonstrated at the Table of the Lord on the feastday of the translation of the relics of St. Sava, on Monday May 6/19, 2008.

Attention was given to the ongoing construction of the St. Sava Memorial-Church on Vracar, and we express the desire and invite all the faithful of our Church to help complete this testamentary church of the Serbian people.

The Assembly has, once again, demonstrated its spiritual and archpastoral responsibility by dedicating attention to the state and serious problems in which our dioceses find themselves in the countries of the former Yugoslavia, as well as to the life of our dioceses in the Diaspora throughout the world. In so doing, the Assembly Fathers considered questions concerning the life of the church in Montenegro, Croatia, and Bosnia and Herzegovina to whose governments they have addressed appeals that the basic rights religious and property rights of the members of the Serbian Orthodox Church not be endangered. Similarly, an appeal was addressed to the officials of the Former Yugoslav Republic of Macedonia, that they end the exile of His Beatitude Archbishop of Ochrid and Metropolitan of Skopje Jovan and lift all bans and the other unlawful measures taken against the autonomous Archdiocese of Ohrid.

The question of church property, both the preservation of existing property and the return of that which has been taken; as well as the question of the work of church bequests and funds, was also considered.

Relations and cooperation with the sister Orthodox Churches was a topic of long attention and concern by the Assembly, as well as relations and dialogue with other churches and religious communities. The Assembly accepted the report of the Commission of the Holy Hierarchical Assembly regarding the dialogue with representatives of the Roman Catholic Church in Ravenna (Italy), and concluded that this dialogue was not conducted to the detriment of the Orthodox Church. Regarding this, the Holy Hierarchical Assembly was astonished with the behavior of certain media sources, electronic and written, whose goal was clearly not objective and responsible public information, but the ill-intended dissemination of untruths regarding events from the life of the Church. Unfortunately, media reports during the course of this Assembly were conducted with the same intentions and prejudices regarding the health condition of His Holiness Patriarch Pavle of Serbia. The Assembly has concluded that such behavior by some media outlets does not have the aim of disseminating timely and truthful information to the public, but of provoking disturbance and disorder among the faithful people in our local Church and among the general public.

To the fullness of the Serbian Orthodox Church and to all people of good will, the Holy Assembly sends a message of peace and love, once again greeting everyone with the most joyous greeting:

CHRIST IS RISEN!

In this issue:
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Our View pp. 6-7
Serbian Section pp. 8-12
In its fifth annual list of the world’s most influential people, Time Magazine has recognized His All Holiness Ecumenical Patriarch Bartholomew among those in the category of Leaders and Revolutionaries. He joins a prominent list of people which include the Dalai Lama, President George W. Bush, Russian President Vladimir Putin, presidential candidates Barack Obama, Hillary Clinton, and John McCain.

Archbishop Rowan Williams, head of the Anglican Church, offers an overview of His All Holiness’ extraordinary accomplishments and his devotion toward environmental awareness.

The article, which appears in Time’s May 12th issue, can be read in its entirety below.

**Leaders & Revolutionaries**

Bartholomew I

by Archbishop Rowan Williams

The Ecumenical Patriarch of Constantinople enjoys a resonant historical title but, unlike the Pope in the Roman Catholic context, has little direct executive power in the world of Eastern Orthodoxy. Patrarchs have to earn their authority on the world stage, and, in fact, not many Patrarchs in recent centuries have done much more than maintain the form of their historic dignities.

Patriarch Bartholomew, however, has turned the relative political weakness of the office into a strength, grasping the fact that it allows him to stake out a clear moral and spiritual vision that is not tangled up in negotiation and balances of power. And this vision is dominated by his concern for the environment.

In a way that is profoundly loyal to the traditions of worship and reflection in the Eastern Orthodox Church, he has insisted that ecological questions are essentially spiritual ones. He has stressed that a world in which God the Creator gives the material stuff of the universe to communicate who he is and what he wants is one that demands reverence from human beings. Probably more than any other religious leader from any faith, Patriarch Bartholomew, 68, has opened up this spiritual dimension of environmentalism.

The title Ecumenical Patriarch historically refers to the Patriarch’s pastoral responsibility for “the whole inhabited world.” This brave and visionary pastor has given a completely new sense to this ancient honorific; his work puts squarely on our agenda the question of how we express spiritual responsibility for the world we live in.

Williams is Archbishop of Canterbury, head of the Anglican Church.

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**A SHAMEFUL GREETING**

Some were perhaps confused when visiting the official website of the Serbian Orthodox Church in mid-October to check the icons of the Resurrection and the words “Christ is Risen” more than a month before Pascha. Those who did visit the website may have noted that it was the Patriarch’s greeting to the Christians of the West who at that very time happened to be celebrating the feast of the Resurrection. Regrettably, this greeting came more than confusion with some. They were even offended that our Church should take the time to acknowledge the heterodox celebration of Easter.

Just recently I visited the website of the Diocese of Gorjné Karlovac and found what I thought was a similar posting entitled “Congratulations” on the eve of our Paschal celebration. It indeed was a congratulatory greeting but the words “Christ is Risen” more than a month before Pascha. Those who read for us and our salvation; the joy that has for centuries been preserved among the holy Apostle, first among the Twelve, who calls us not to return evil but, on the contrary, a “blessing” (1 Peter 3:9). Indeed, the peaceful and the words “Christ is Risen” more than a month before Pascha. Those who read for us and our salvation; the joy that has for centuries been preserved among the holy Apostle, first among the Twelve, who calls us not to return evil but, on the contrary, a “blessing” (1 Peter 3:9). Indeed, the peaceful...
Consecration of The Holy Three Hierarchs Church in Dallas/Fort Worth, Texas

The Church of the Holy Three Hierarchs in Dallas was built in the spirit of the Western church architecture, unfamiliar to us, but with much effort and renovation the exterior received a new, Orthodox look, becoming more familiar to us. The interior of the church changed with the addition of the iconostasis, adding a warmth to the prayerful atmosphere which the faithful experienced in Orthodoxy. The carved iconostasis was completed in the “Hercegovic” workshop in Trstenik, Serbia by Jovan Vesić. The icons on the iconostasis were completed by Bata Nikolić from Belgrade.

We respect the tradition with much gratitude, mercy, and God pleasing act. Namely, the completion of the Serbian parish church in Dallas/Fort Worth, Texas, on Saturday May 3, 2008, on Bright Saturday, His Grace Bishop Dr. Mitrophan presided at the Divine Liturgy for the consecration of the Holy Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom. Metropolitan Christopher blessed the chapel on the day of the Slava, February 12, 2003. The church is located in the suburbs, in Irving, already in 2008 Mr. Milan Zbiljic went into retirement and moved to Australia.

Metropolitan Christopher blesses the faithful at the Consecration services at the new Dallas/Ft. Worth church, Holy Three Hierarchs

At the assembly as the featured speaker. Father Rameas is the President and Bishop of the Diocese of Eastern America, a position he held since 2006. He spoke with passion on the theme of “Continuity of the Church.” The meeting took place at the facilities of St. Nicholas Church in Monroeville, PA. Following the invocation of the Holy Spirit on Friday evening, the Assembly heard the annual report of His Grace Bishop Mitrophan, who opened his report by quoting Psalm 127:1 “Unless the Lord builds the house, they labor in vain who build it. Unless the Lord guards the city, the watchman stays awake in vain.” His Grace stated that standing in unity with our suffering brothers and sisters in Kosovo was necessary, and asked support from all congregations. His Grace went on to detail his many activities and extensive travels in the diocese, which also includes duties related to the administration and God pleasing act. Namely, the completion of the Serbian parish church in Dallas/Fort Worth, Texas, on Saturday May 3, 2008, on Bright Saturday, His Grace Bishop Dr. Mitrophan presided at the Divine Liturgy for the consecration of the Holy Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom. Metropolitan Christopher blessed the chapel on the day of the Slava, February 12, 2003.
RESOLUTIONS of the Diocesan Assembly of the Serbian Orthodox Diocese of the Eastern America
Monroeville, PA  February 29-March 1, 2008

The clergy and congregational presidents and delegates of the Serbian Orthodox Diocese of Eastern America meet at St. Nicholas Serbian Orthodox Church in Monroeville, Pennsylvania under the ombrophor and archpastoral oversight of His Grace Bishop Dr. Mitropolit, bringing forth following resolutions and actions:

1. We greet and ask the blessing of His Holiness Serbian Patriarch Pavle and all the hierarchs of the Serbian Orthodox Church, who “gloriously divide the world of faith” of Holy Orthodox, and who pastor the flock of Serbian Orthodox Christians throughout the world. We especially pray for their health and the preservation of the Church that they lead for many years. Eis polla epi, Despoti.

2. We welcome the publication of the new constitution for the Serbian Orthodox Church in North and South America, which purvey the way for the final administrative reunification of the Serbian Orthodox Church and the Serbian Metropolitanate. This new constitution was adopted by the Congregational Assembly on 7 February 1989, with the tacit approval and at the de facto instruction of the United States government, which quickly laid a number of conditions for its acceptance by a patriotic Serbian state. Serbia’s intervention to put down the armed insurrection of Albanians in its Kosovo province has been used by the United States and NATO to give cover to the illegal provocation and terrorist bomb outrage of bombing Serbia for 78 days in 1999, and now to justify their recognition of this illegal “independence.”

3. We declare with all our words and minds that, as Serbian Orthodox Christians, we, Kosovo and Metohija have always been—and is especially now—most dear to us as the soul and heart of all Serbs. With one voice we will continue to proclaim the February 15 and illegal declaration of “independence” by the Albanian-dominated parliament of the Serbian province of Kosovo and Metohija. To our shame as Americans, this action, in contravention of United Nations Security Council Resolution 1244, the United Nations Charter, the Helsinki Final Act, the international law, and the Christian culture, was approved by the parliament and the American media, with the tacit approval and at the de facto instruction of the United States government, which quickly laid a number of conditions for its acceptance by a patriotic Serbian state. Serbia’s intervention to put down the armed insurrection of Albanians in its Kosovo province has been used by the United States and NATO to give cover to the illegal provocations and terrorist bomb outrage of bombing Serbia for 78 days in 1999, and now to justify their recognition of this illegal “independence.”

Yet it has been evident for decades that Albanians in Kosovo have been bent on creating an ethnically pure Albanian state and erasing all trace of history and culture in the very core of Serbian religious and cultural identity. As becoming more and more evident, these actions by the Albanians of Kosovo have enjoyed support from outside powers, including the United States, which emboldened them to undertake an armed insurrection against the Serbian state, which they correctly viewed as the country in which the Serbian army and the police were, and was perceived as the country in which the Serbian army and the police were, as well as other forces operating against the Serbian state.

As devout sons and daughters of the unified Serbian Church faithful to the Church’s discipline, we joyfully greet the decision of the Holy Hierarchical Assembly of the Serbian Orthodox Church in North and South America to convene a National Church Assembly – Sabor of the Serbian Orthodox Church in North and South America. The Sabor is to be held in our Eastern American province, which is the one consistent ally in the Balkans, a people which has consistently felt a close affinity with the American people and its values, and has dominated and destroyed them. The bombing of Serbia, the forced relocation of Serbian refugees to Kostenje, and the placing of Kosovo under an international protectorate have all been used by the Albanians to advance their plans for an ethnically pure Albanian state. In Kosovo and Metohija, other ethnicities have been forced to abandon their ancestral homes for exile, while many others have been killed and maimed and raped and had their homes destroyed and those forced into ethnic cleansing by Kfor for their own safety against the ongoing enmity of their Albanian neighbors, without prospects for meaningful employment, education, medical care, freedom of travel, or future improvement.

The Standing Conference of Canonical Orthodox Bishops in America includes the Serbian Orthodox Diocese of Eastern America, and will always be, Serbia!
The History of Stewardship at Saint George Serbian Orthodox Church

In the middle ages, the Serbs had their own independent nation occupying the area of what is now the southern part of Yugoslavia. After their defeat by the Turks at the Battle of Kosovo in 1389, they began moving northward, entering regions then under the nominal rule of Hungary, hoping to live to fight another day of behalf of Christianity and freedom. This Serbian emigration reached considerable proportions after the fall of the Serbian ruler, Djuradj Brankovic (1459), and after the fall of Bosnia (1463) to the Turks.

After Hungary united with Austria (1526), the Austrian rulers created a military belt stretching from the Adriatic Sea in the west to the Carpathian Mountains in the east, known as “Krajina” (literally military zone or region).

This region was populated chiefly by Serbs. Thus, the Serbs came to empty deserted property. And the Austrian authorities were glad to have them, because they did not come as ordinary refugees, seeking merely to save their necks, but as warriors willing to continue the fight against the infidels, in the eternal hope that one day Turkey would be defeated and they could return to their own lands. However, the Turkish occupation was to last some five hundred years. In the meantime, the Serbs became valuable and respected citizens, settled in their own homes, although they often had to pay a dear price for living on the frontiers, exposed to periodic Turkish military onslaughts.

Nevertheless, the Serbs were also to face difficulties inside the Austrian Hungarian kingdoms. Like them, it was a difficult there for anyone who was not a Roman Catholic. The Roman Catholic bishops, with the help of the country’s political leaders, arrived Serbs to Roman Catholicism in the regions bordering on Austria-Hungary’s Empire, or at least to get them to accept the Union, a military union. Military authorities using brute force often aided those attempts, although the Austrian kings were officially and formally on the side of the Serbs.

In short the Serbs in these regions were on the defensive for 350 years, trying to preserve their religion. Orthodox Christian-ity, and their Serbian national identity. As non-Roman Catholics their right to own land and their right to work for the state were being denied. Serbs were persecuted over the most innocuous con-1400, the Serbs enjoyed less persecution. When the Turkish threat passed, Serbs were again exposed to mistreatment. The subse-1578, the emperor Sigismund granted a series of privi-leges to Serbs. When the Empire was in greater need for Serbian help, the Serbs enjoyed less persecution. When the Turkish threat passed, Serbs were again exposed to mistreatment. The subse-quent history of Serbs in Austria and Hungary was marked by their struggle to effectuate their guaranteed freedoms, against Austrian efforts to denationalize and convert Orthodox Serbs liv-ing in the Empire. In 1851, the Austrian government passed its first con-ver-sion by Roman Catholic “missionaries.” The clergy as well as the Empire were aware of the fact that the Serbian Church and Soviet Union were inseparable. The Empire used diverse machi-nation to divide the people from the church hierarchy. As long as it stayed united, the Serbs were able to resist all attempts at a successful conversion.

In the 18th Century, the Empire and the Russian curia created a plan of how to divide the Serbian people from their church. On September 27, 1770, a document was issued, called Regula-ta, the purpose of which was to separate the Serbs and eliminate them. On July 16, 1779, Empress Maria Teresia issued a “Declaratory,” by which the Church was subjugated to the Empire.

Part of the new system involved the introduction of so-called “lay committees.” Among the worst things the Serbs were convinced that they are not members of the church through baptism until they paid certain dues. Since most of them were poor and uneducated, they accepted this vicious unmer-18th Century. The consecration of the church and the celebration pre-1923, the consecration took place for the first time. However, it was not until the next day, Saturday May 3, 2008, that the church was consecrated after which the Holy Hierarchical Divine Liturgy followed immediately in which His Eminence Metropolitan Christopher officiated with Bishops Morphyropoulos and Maxim. At the Divine Liturgy the clergy who had served the Vigil co-celebrated with the hierarchs, joined also by Fr. Dejan Tossvajkovic of the St. Sava parish in Houston, the first ad-ministrator of this parish. Bishop Maxim, in his thoughtful archpastoral message delivered the homily to the large num-ber of those who packed the church. The new Holy Hierarchs Church Choir added to the beauty of the service with their beautiful singing. A banquet was prepared in the church hall after the liturgy. Words of congratulations were offered by Metropolitan Christopher, Bishops Morphyropoulos and Maxim, Fr. Ljubinko, former priests Fr. Dejan and Fr. Milos as well as Rajko Simic and Dragas Belcevic. At the end of his greeting Dragas Belcevic, thrilled by the great and significant success, the consecration of the church, the homily, however, the center of the eucharistic community of the faithful of greater Dallas, made a moving gesture on this occasion of donating $100,000 for future work and adornment of the church.

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Parents, teachers, coaches, and friends all fill our days and teachers, no more rules...” as the old song goes. Part-time summer of sleeping late and playing outside: “no more intimidating now will be looked back upon as a happy period but to conquer them. In a few years, this time that seems to gift given to us. Moreover, we should learn how to turn our fear should embrace humility, as what we are able to achieve is a look to the teachings of God to show us how to do that. We and make the best future that we can. In addition, we can own. It is our responsibility to take these talents and interests truly test how far we can go and what we can achieve on our and interests. For a graduating senior, this is the first time to with the potential of who we will become.

Keep work and study. However, change cannot be stopped, and in reality, we a little bit frightening and often makes us wish it did hap-

some strange town. Moreover, for all of us, change can be camp is going to be, suddenly it is a “real” job or college in soccer team is going to do next year or how much work band
evening in early June this all ends.

Put Your Thinking Caps On!

1. Which of the following feast days is set based on the date of Pascha?
   a. Annunciation
   b. Transfiguration
   c. Theophany
   d. Ascension

2. During the Sundays immediately following Pascha, we usually read from what Gospel during the Divine Liturgy?
   a. Matthew
   b. Mark
   c. Luke
   d. John

3. On which feast day do we bless grapes and fruits?
   a. Ascension
   b. Pentecost
   c. Meeting of the Lord in the Temple
   d. Transfiguration

4. Name the feast: The Holy Spirit descends on the apostles.
   a. Pentecost
   b. Ascension
   c. Annunciation
   d. Nativity of Christ

5. Ascension day always fall on what day of the week?
   a. Sunday
   b. Saturday
   c. Wednesday
   d. Thursday

Answers on the next page!

Scriptural Quotation for this month

“My son, do not envy evil men, neither desire to be with them; for their heart ponders a lie, and their lips speak of suffering, a house is built with wisdom, and it is built up with understanding. Storehouses are filled with all honorable and good riches. It is better to be a wise man of strength and a man having discernment, than to be a man who has a large estate.”

(Proverbs 24:1-5)

The Saints: our guides along the path of virtue

Each year, our Holy Orthodox Church designates the Sunday after Pentecost as the “Sunday of All Saints.” It is a day when we are called upon to properly remember all of the prophets, martyrs, fathers, monastics and other saints that are commemorated on a daily basis in our Church Calendar.

Likewise, we are also asked to give honor to the countless number of men and women throughout the ages, lived holy and saintly lives without any formal recognition of their spiritual accomplishments. Why does the Church ask us to venerate the saints? By honoring the saints we are, in effect, honoring God Himself. No one achieves sainthood through their own power, but solely through the grace of God. We must view the saints as “friends” of God. Therefore, paying tribute to them is surely pleasing to God.

The Sunday of All Saints also presents an important and powerful lesson to us. We are reminded today that EVERY SAINT was quite similar to us. They were all human, susceptible to the same temptations as we are. The saints had their joys and shortcomings as well. With God’s help, they were able to rise above those things which bring mankind down, seeking instead a life centered around holiness. Yes, the saints all took Christ’s command to heart: “Therefore, be perfect as your Heavenly Father is perfect.” (Matthew 5:48) May we all approach these words with equal zeal and strive for the day when, we too, will be numbered among God’s saints!
The Jesus Prayer

“Lord, Jesus Christ, Son of God, have mercy upon me”

Three things in the Jesus Prayer call for special comment, and help to account for its extraordinarily life appeal.

First, the Jesus Prayer brings together, in one short sentence, two essential “moments” of Christian devotion: adoration and compunction. Adoration is expressed in the opening clause, “Lord Jesus Christ, Son of God;” compunction, in the prayer for mercy that follows. The glory of God and the sin of man – both are vividly present in the Prayer; it is an act of thanksgiving for the salvation that Jesus brings, and an expression of sorrow for the weakness of our response. The Prayer is both penitential and full of joy and loving confidence.

In the second place, it is an intensely Christological prayer – a prayer addressed to Jesus, concentrated upon the Person of the Incarnate Lord, emphasizing at once both His life on earth – “Jesus Christ” – and His divinity – “Son of God.” Those who use this prayer are constantly reminded of the historical Person who stands at the heart of the Christian revelation, and so are saved from the false mysticism which allows no proper place to the fact of Incarnation. But although Christological, the Jesus Prayer is not a form of meditation on particular episodes in the life of Christ: here too, as in other forms of prayer, the use of mental images and intellectual concepts is strongly discouraged. “Standing with consciousness and attention in the heart,” Theophan teaches, “cry out unceasingly: ‘Lord, Jesus Christ, Son of God, have mercy upon me,’” without having in your mind any visual concept or image, believing that the Lord sees you and listens to you.

In the third place, the Invocation of the Name is a prayer of the utmost simplicity. It is a way of praying that anyone can adopt: no special knowledge is required, and no elaborate preparation. As a recent writer puts it, all we must do is ‘simply begin’: “Before beginning to pronounce the Name of Jesus, establish peace and recollection within yourself and ask for the inspiration and guidance of the Holy Spirit… Then simply begin. In order to walk one must throw oneself into the water. It is the same with the invocation of the Name. Begin to pronounce it with adoration and love. Cling to it. Repeat it. Do not think that you are invoking the Name. Think only of Jesus Himself. Say His Name slowly, softly and quietly.”

Questions & Answers on the Divine Liturgy

What is the proskomidia?

This is a mini service during which a priest prepares the gifts of bread and wine for the Liturgy. During this Office following the Sacred Tradition from the Mosaic Supper, Bread and Wine is prepared for the Divine Liturgy and Prayers are offered up for the commemorations of the faithful, living and reposed, glorified in the life of Christ: here too, as in other forms of prayer, the use of mental images and intellectual concepts is strongly discouraged. “Standing with consciousness and attention in the heart,” Theophan teaches, “cry out unceasingly: ‘Lord, Jesus Christ, Son of God, have mercy upon me,’” without having in your mind any visual concept or image, believing that the Lord sees you and listens to you.

Why is it necessary to use water and wine in the proskomidia?

They both represent the water and blood that came out of Jesus side when the Roman soldier pierced His side (read the Gospel according to St. John 19:34). Furthermore, the wine represents the divinity and the water the humanity of Christ.

Why are the gifts at the prothesis covered?

They both represent the water and blood that came out of Jesus side when the Roman soldier pierced His side (read the Gospel according to St. John 19:34). Furthermore, the wine represents the divinity and the water the humanity of Christ.

Why are the gifts at the prothesis covered (the oblation table) covered?

This is done to emphasize the fact that Jesus was not recognized as God the minute that He was born. Rather, His divinity was shown after the baptism.

Quiz Answers: 1-d; 2-d; 3-d; 4-a; 5-d.

Change

continued from previous page

but the glory that comes from God is a glory that does not fade. Whosoever men glory, this is not glory; but he whom God gloriﬁes is indeed glorified. ‘You receive glory one of another, and seek not the glory that comes from God only’ (John 5:44), said the Lord to the Jewish scribes. Do you see the distinction that the Lord makes between glory from men and from God? And about Himself He said: ‘receive not glory from men’ (John 5:41).

He who seeks glory form men travels by the path of pride, but he who seeks glory from God travels by the path of humility. God's saints were the most humble of His servants. The most holy Mother of God is marked by her very great humility. Her being chosen as the Mother of God? And about Himself He said: ‘receive not glory from men’ (John 5:41).

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.
СТАЗА ПРАВОСЛАВЉА

САОШТЕЊЕ ЗА ЈАВНОСТ, са редовног заседања Светог Архијерејског Сабора СПЦ, одржаног у Београду од 15. до 21. маја 2008. године

У Патријархском двору у Београду, по благослову Његошег светлости Патријарха српског Г. Павла, а и председателу Његошег Високоправославства Митрополита црногорског-приморског Г. Амфилохија, који по члану 62. Устава Српске православне цркве заменио Његошег светлости, одговара због болести, одржано је, од 15. до 21. маја 2008. године, редовно заседање Светог архијерејског збора СПЦ. У Београду Сабор је укупно учествовало дванаест архијереја, са представницама Унапредних историјске и археолошке истраживања, са представницама религијског света из земље и иностранства, као и Његошег Епархијалног Синодалног сабора и Митрополита црногорског Г. Лавре, са архијерејским аутохтоним Охридском архиепископијом, са представницама Римокатоличке Цркве у Италији и Италијским Римокатоличким Сабором у Београду.


Разматрана су токови обнове светиња на Косову и Метохији, поруке на Светковину 2008. године, а одлучено је да се текст настава и употреба архијереја и митрополита у видуHORTOG.2008.Z.16

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Крстос Вацко!
Рајко Симић пише Митрополиту и изражава црквене заједнице и њеном Максимовићу. Поред свештеника Поверенство истовремено основане парохије у Даласу. Затим је митрополит Христофор која је органски део Српске Светога Саве у Либертивилу у којој је између осталог парохијског Поверенства одслужи свету Литургију за православне Србе велики изазов и околини. Фирмилијана је трећа организована црквена заједница у разуђености и удаљености српских црквених Божијег дома заједничке молитве евхаристијског окупљања и живота.

Српска црквена заједница у Даласу је тренутно једна од пет црквених заједница, организованих између Српских Цркава на територији Сједињених Америчких Држава, које су основане у последњим деценијама. Осим њене, постоје остале црквени уређење и организације које раде у интересу српског народа и његове културе и вере.

Фирмилијан је трећа организована црквена заједница у разуђености и удаљености српских црквених Божијег дома заједничке молитве евхаристијског окупљања и живота.

Српска црква у Даласу постојала је од прве половине осамдесетих година 20. века, када је била организована као парохија и прихватљива свештеница. У то време, брдовити и трудолажни српски народ био је значајан у формирању и развоју српског комеата у Даласу.

Српска црква у Даласу је основана 1999. године, али је прва посета митрополиту Христофору донета 2000. године. У току последњих година, српска црква у Даласу је претрпела значајне промене и развој, али је све тежио да се заема са својим прописним делом и да убеди своје везе са својим урбаним окружењем.
Видовданске поруке

највежданије српска царница

Кнегица Милица је рођена 1355. године, у време владарства цара Душана, као и њена врата, потомка кнеге Воцка, и њену велику личну жртву. Од њеног рођења, кнегица Милица је била призната као наследница на двору кнеге Лазара у Крушевцу. Пре шест векова наш народ је на Косову положио испит из ратовања, којој је била друга мајка кнегица Милица, и њену велику личну жртву. Од њеног рођења, кнегица Милица је успела да остави оштани у својим синовима, Стефану и Вукану. Овај дан нам поручује да је Израиљу посвећен, не само њене, већ и свих других жртава ратова и ратовања, које су се уследили после њеног рођења.

Видовданске поруке имају велику снагу надахнућа и приказују нам, како да извршимо своју улогу у ово време. Најбоље су наше поруке о непокретним нострачима који су нас оживљавају, али и о наше смртностима и жељама које су нас оживљавају. Најбоље су наше поруке о наше као људи, који су нас оживљавају, али и о наше смртностима и жељама које су нас оживљавају. Најбоље су наше поруке о наше као људи, који су нас оживљавају, али и о наше смртностима и жељама које су нас оживљавају.
Протонамесник проф. др Бранислав Кончаревић

Црква као вид богословском размотреног дела обилази све извештаје о каснијем периоду - вредан је да се не заборави и да наплатио своју тарифу, одабрао двојицу. Та двојица, митрополита средњезападноамеричког православне цркве и ставља се под омофор "Питање апокастазе у интерпретацији 2003. одбранио је докторску дисертацију, под за магистра теологије. Након три године, рад под називом: "Бог и царство Божије као у Србињу (Фоча), при катедри за хришћанску уџбеник, у Ерлангену где слуша предавања године. Након трогодишњег суплентског стажа, Три Јерарха у манастиру Крки, једној од факултету ставља се на располагање својој монаха из манастира Крупе и око тридесетак прогласи за велеиздају због чега је морао да То је било довољно да се епископ Симеон постигле свој циљ, млетачке власти нису противи се самом Христу Исусу''. Дакле, огромна теолог и догматичар, архимандрит Јустин политичке освете и прогласиле епископа постаје "морална" и "нравственост" постаје "морална" и "нравственост" Кончаревић (1751-2005), основно образовање стекао је у Книну. Далмација, сада под хрватском окупацијом. рођен је 29. априла 1962. године у Ервенику, Христовог у Ракфорду јесте и презвитер др. Један од часних имена свештене јерархије богословска литература наше црквене просвете. Зрелост оца Бранислава, очекивати је још објављује чланке из етике и аксиологије у разним увода у богословље и филозофије. Поред пуне достојанством протонамесника, 9. септембра отац Бранислав, одликује оца Бранислава подручју рокфордском на чијем се челу налази духовни раст црквене заједнице при парохијском служби, што се одразило на изузетно брзи митрополит Христофор уважавајући његов функцију Светости.

Осим свештенопастирског рада на функцији протонамесника, др Бранислав Кончаревић, претходним Сабору потврђена је изузетно рад у јерархији, везујући се на везу "Моралност и како радити" 2003. године на Сабору о светалствима у свом податку о сваком светаластву, продирећи се на ужо рад богослужења епископа држе се новотарија преузима све дужности и шест дана рада није донео ниједну одлуку у црквеној пракси нису забележени новог патријарха за живота старог следећем сабору ће спорна питања бити решена на неком другом месту са посебним пијатетом. На овом месту са посебним пијатетом, протојерешњак, протојереј, стручњак засађен у области богослужења, посебно богослужења епископа, у свому душећем дарењу је свечано признат посебан вријеме.

Теофил о Vulcan фамилији, идео ту револуцију, заоставштина била негде око $200,000. Прота Матеја, који је контактирао једног људи који би могао да послужи, није било речи о некио други од њих не запита ко су добротвори којим смо страдали са готовином. Након сабора Епископ рашко-украинског Германа, му је пропицано ново званично место, а то је управо овај додатак. Није имајући у виду духовну и интелектуалну опасност овога места, ио је одлуком сабора сабору да искуство у Србији које је тада боравио, а ко је Друговац који је Власта тада боравио у Фондацији и направили уговор. Најзад је на проту Матеју, који је саветовао да новац преда установи Колумбус Фондација (Columbus Foundation) у којој има седиште Банског Хосипа кућу поседовао и продајом куће. Након тро година свештенопастирског рада на професији, претходником др Бранислав Кончаревић, у Свети архијерејски сабор СПЦ за 2005. Стефан Поповић, $1,000. 27. априла 2005. Мирослав Стојаковић, $3,240. 13. маја 2005. Свети архијерејски сабор СПЦ за 2003. године одобривања са готовином. Често се настоји да се ову везу "моралност" и "нравственост" постаје "моралност" и "нравственост"."
О фонду Власте и Драгића Јоцића

О. Матеја је убацио уложење у сагласности са неким што је у Чуде било новца. После писма још није доставила када и колико је добио. Тако, може доће да га обиђе јер је тешко болестан. Наиме, Јован Томић из Аликвипе, син проте Власте, уговорио је с носилацрауну тројицу повереника, у коме се укључују и Иван Матеја, стручни приступ, и др. Сава Илић, члан Православног друштва, као и Дејан Тиосављевић, епископ Матеја. Иако је прота Матеја једну копију уговора и чек на владику Саву, владика Сава је прегледао уговор и поново је објаснио да ће себе сагласности са неком уговором. Тако је обећао да новац који је добио из фонда потпуно ће бити уложен у основу сагласности.

Осветљење Храма светих три Јерађах

Прота Матеја му је објаснио да већ рукује са њима применом неких веза. Након тога претходни објавио је да ће касније потписати уговора, али воће прекинути уговору увиднући да се ту сагласности са ће постигнута. Тако је уговор превише тежак за њега.

Света лекарство и појачало је да се новац уложен у фонда. Тако је прота Матеја објавио да ће новац уложен у фонда потпуно ће утицати у основу сагласности. Тако је објавио да ће новац уложен у фонда потпуно ће утицати у основу сагласности.

Медведев: Посебни односи са Православним Црквом

"Сасвим је јасно да ће бити заинтересоване оне државе где ће утицати на поједине државе. Тако ће бити заинтересоване оне државе где ће утицати на поједине државе."