Archimandrite Sebastian’s Remains return to America

September 1, 2007, marked a celebration of great significance for Orthodoxy in America, when the earthly remains of Archimandrite Sebastian Dubovich were interred in the St. Sava Church in Jackson, California. The first of many churches founded by Fr. Sebastian (in 1894), the St. Sava Church is the oldest Serbian Orthodox church in the Western Hemisphere, and the oldest surviving Orthodox church building in the Western United States.

The interment of Fr. Sebastian’s remains in this historic church was preceded by the transfer of the remains from the other side of the world. Having been born in San Francisco and having labored for most of his life as a missionary throughout the United States, Fr. Sebastian spent his last years in his ancestral land of Serbia, where he reposed on November 30, 1940, and was buried in Zhicha Monastery. After Fr. Sebastian’s body was buried in the snow-covered ground of the Zhicha cemetery by his spiritual friend and fellow missionary St. Nicholas (Velimirovic) of Zhicha, his grave was marked by a simple cross.

In 1986, Mirko Dobrijevic, the future Bishop Irinej of the Serbian Orthodox Diocese of Australia and New Zealand, asked the late Bishop Stefan of Zhicha for permission to solicit funds for a proper marker on Fr. Sebastian’s grave. Mirko was then the Director of Christian Education at Holy Resurrection Cathedral, as well as the Bishop of Fr. Sebastian’s family, stepped forward with donations. Enough money was collected for the gravestone, on which Bishop Stefan had the epitaph inscribed: “The First Serbian American Orthodox Apostle.”

Soon afterward, iconicographic renderings of Fr. Sebastian began to adorn the walls of Serbian Orthodox churches in America. In 1988, when Leonidas Diamantopoulos was commissioned to fresco the interior of the Holy Resurrection Cathedral in Chicago, Fr. Sebastian’s grave was blessed by Fr. Irinej, the associate bishop of the Diocese of Western America.

Fathers Sebastians! Welcome, O first Serbian child born here on this American continent! Welcome back, holy missionary, you who spread Christ’s Gospel from one side of this continent to the other! Welcome, our holy and venerable father, you who have established the Serbian Orthodox Church here as her founding father during this past century!

Welcome, holy father, you who disregarded yourself for the sake of spreading the Gospel of Him Who gave life, resurrection and hope to you and to us; you who spread the Gospel far and wide—the Gospel of the Most Holy Theotokos. Many faithful drew near to the remains, prayerfully and piously asking God to have mercy on them through the prayers of Fr. Sebastian.

The lecture on marriage and family life by His Grace Bishop Porfirije was delivered later in the afternoon. His Grace Portirije accentuated that marriage is a gift from God and that it exists as an opportunity to exercise love. Giving an overview of home and family life, he said that parents need to pray faithfully to God about their children. He observed that when children see their parents arguing (fighting), this is as painful and devastating to them as having major surgery without anesthetic.

On Sunday, September 2, the Hierarchical Liturgy was presided by His Grace Bishop Maxim, the homilist was His Grace Bishop Porfirije, with the clergy and faithful at the Liturgy on Sunday, September 2, 2007, in Jackson, California.

His Grace Bishop Maxim, the host bishop of the Diocesan Days, with His Eminence Metropolitan Christopher and His Grace Bishop Portirijje, with the clergy and faithful at the Liturgy on Sunday, September 2, 2007, in Jackson, California.
When a popadija or protinica deprives this life, the loss is keenly felt. A beloved wife of a priest has great responsibilities. She is an asset to the ministry of her husband. We read in Holy Scripture: “He who finds a wife finds a good thing and obtains a successful recovery.” Popadija Elizabeth Stupar found a good thing when she married her husband Petko Stupar on September 20, 1952.

Father Mile, her son Mark and wife Cathy, were the support and care of her beloved husband. Popadija Elizabeth was a woman of strong faith in Christ. She knew the joy of Holy Baptism and Jesus Christ mends the soul and eases the burden when the weight of life becomes overwhelming. Popadija Elizabeth always made herself available when needed to sing responses in the Holy Liturgy and to help carry the ciborium into the sanctuary.

Pantelimon the Great Martyr and Healer. Popadija Elizabeth knew that he and Protinica have not gone far from us and they are still here if we need them. We have the comfort that they are still praying for us and rest assured, we are praying for them.

We all know that it really is not possible to retire from the priesthood. As a spiritual father, mentor, counselor, confessor and friend to so many people for so many years, Father Bozidar’s influence can only increase as he moves into the next chapter of his life. We all know that he and Protinica have not gone far from us and they are still here if we need them. We have the comfort that they are still praying for us and are assured, we are praying for them.

Deacon Paul Germain

In Memoriam

†Popadija Elizabeth Stupar

Popadija Elizabeth was a woman of prayer. Her prayers were very important in her daily spiritual devotions. She took her opportunity to teach her children the importance of her severe illness and during his extended and successful recovery. Popadija Elizabeth always made herself available when needed to sing responses in the Holy Liturgy and to help carry the ciborium into the sanctuary.

The Official Publication of the Serbian Orthodox Church

The Alumni Association of the St. Sava School of Theology in Libertyville, Illinois at their recent conference called made plans for this year’s Alumni Assembly of St. Sava to be held on November 5 and 6, 2007. The assembly will take place at the St. Sava Monastery in Liberryville. The first day will begin with Vesper and an Akathist Service, followed by dinner and a lecture (to be announced). On the following day the alumni will visit the Greek Orthodox Monastery in Kenosha, Wisconsin. For further information contact the President of the Alumni Association V. Rev. Aleksandar Vlajkovic at fatheraco@comcast.net
Archimandrite Sebastian’s Remains return to America

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Theodore Jurewicz on the walls of the church at New Gra-
canica Monastery in Grayslake, Illinois, and by Milose Mil-
inkovic on the walls of the St. Sava Church in Libertyville,
Illinois; Holy Assumption Church in Sacramento, California;
and the St. Sava Church in Jackson, California.

At the St. Sava Church in Jackson, Fr. Sebastian had never
been forgotten. The parishioners had erected a marble monu-
ment to Fr. Sebastian in their cemetery, and for years they
had cherished the hope that he would be “brought back”
to them—that his remains would rest at the first church he
founded in America.

One parishioner in particular, Deacon Triva Pavlov,
took the initiative in turning this wish into reality. In 2006
he received the support of the newly enthroned bishop of the
Serbian Orthodox Diocese of Western America, His Grace
Bishop Maxim. In January of 2007 Bishop Maxim sent
a letter to His Grace Bishop Hrizostom of Zhicha Diocese
of the Serbian Orthodox Church in Belgrade, Serbia, bringing
from Zhicha to Jackson. This letter was sent along
with Protopresbyter Djurica to Bishop Hrizostom of Zhicha in
Serbia, requesting that Fr. Sebastian’s remains be
brought from Zhicha to Jackson. This letter was sent along
with a letter from the parish to the diocese president of the
parish in Jackson, stating the same request. The matter
was presented by Bishop Hrizostom at the Holy Assembly
of Bishops of the Serbian Orthodox Church in Belgrade,
and the request was granted. Bishop Hrizostom then wrote to
Bishop Maxim:

Your Grace, in connection with the February 13/26, 2007
resolution, no. 145/section 94, of the Holy Synod of Bishops of the
Serbian Orthodox Church, as a result of Your January 25, 2007 letter, E.
no. 41, and the request of the St. Sava Church-school parish of
Jackson, California, we give
Our Archpastoral blessing and approval that the bodi-
ly remains of Archiman-
drite Sebastian Dabovich be transferred from Zhicha
Monastery to the church of
St. Sava in Jackson. Your
Grace’s brother in Christ and co-worker—Bishop
Hrizostom of Zhicha.”

News of Fr. Sebas-
tian’s return to America
was greeted with joy by
the Serbian Orthodox Dio-
cese of Western America. Bishop Maxim set up a
“Committee for the or-
ganization of the transfer
and welcome of Archimandrite
Sebastian,” which pre-
pared for the reception of
Fr. Sebastian’s remains in
America and for their internment at the Church of
St. Sava in Jackson. It was
decided that the interment
would take place in con-
junction with the “Dioc-
esan Days” gathering of
the Serbian Diocese of
Western America, which
occurs every year at the St. Sava Mission in Jackson, a few
miles from the church.

On Saturday, August 4, 2007, Fr. Sebastian’s remains
were exhumed from their grave in Zhicha Monastery. Before
the exhumation, the Divine Liturgy was served in the thir-
eteenth-century Zhicha Mon-
astery church. Archimandrite Gerasim of Zhicha presided,
with Protopresbyter Djur-
ica Goric concelebrating and two deacons assisting.
Protopresbyter Djurica was visiting from America, where
he serves at the St. John the
Baptist Serbian Orthodox
Cathedral in San Francisco.

It was by God’s Providence
that this priest from Fr. Sebas-
tian’s birthplace and home-
town in America was granted
the privilege to be present in Zhicha for the event of Fr. Sebastian’s
exhumation.

That day a gentle rain
covered the earth. Follow-
ing the Liturgy, the above-
mentioned clergy, the nuns
of Zhicha Monastery, and
assembled pilgrims ascended
the hill above the monastery,
where the monastic cemetery
is located. There Fr. Sebas-
tian had been buried, along
with former Bishops of Zhi-
cha Stefan and Vasilije. After
over two hours of digging, Fr. Sebastian’s copper casket
was unearthed and his bones
were carefully taken from it.
Immediately a Parastos (me-
norial service) was held for
Fr. Sebastian in the cemetery
chapel.

The relics of Fr. Sebastian
were sent to America on the
following Wednesday. They
arrived at the see of the
Serbian Orthodox Diocese of
Western America in Alhambra, California, where
Bishop Maxim clothed them
in priestly vestments. Then,
for a few weeks later, they were
taken to Jackson, where they
were placed in a beautiful
hardwood ossuary. During the
preceding weeks, the ossuary
had been lovingly made by
Paul Sharp of the St. Gabriel
Antiochian Orthodox Mission
in the nearby town of Angels
Canyon—one of the many towns
originally evangelized by Fr. Sebastian.

On Saturday, September 1, six hierarchs, thirty priests, six
deacons, and numerous faithful gathered at the St. Sava Mis-
ion in Jackson to celebrate the transfer of Fr. Sebastian’s relics from Serbia and their internment in the St. Sava Church.

In the morning, the ossuary with the relics of Fr. Sebastian
was met by the hierarchs, clergy and faithful in front of the
Mission. It was carried in procession by three priests
who now serve in parishes that Fr. Sebastian founded in the
Western United States over a century ago (in Jackson, Los
Angeles, and Butte), and by one priest who serves in a city
where the Orthodox community was first organized by Fr.
Sebastian (Seattle).

The hierarchical Divine Liturgy was then celebrated under a large canopy at the Mission. (The Liturgy was cel-
ibrated outdoors at the Mission because the large number
of people could not be accommodated at the St. Sava Church.)
The liturgical celebration was presided over by Metropolitan
Christopher of Mid-Western America (Serbian Orthodox
Church), with the concelebration of Metropolitan Joseph
of the USA, Canada and Australia (Bulgarian Orthodox
Church), Archbishop Kyrill of San Francisco and Western
America (Russian Orthodox Church Outside of Russia), and
the Serbian hierarchs Bishop Irenej of Australia and New Zea-
land, Bishop Porfirije of Jega, and Bishop Maxim of Western
America. The assembled priests and deacons, who belonged
to several different Orthodox jurisdictions in America, took
part in the service as well. All the dioceses of the Serbian
Church in the United States and Canada were represented
by the clergy and the faithful in attendance.

With Bishop Maxim’s blessing, during the Liturgy Dea-
con Triva Pavlov was elevated to the rank of Protodeacon
by Bishop Irenej. It was a fitting day for Deacon Triva’s eleva-
tion, since, as we have seen, it had been through his initiative
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A historic Western Diocesan Days
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Porfirije, and Metropolitan Christopher greeted all during
the banquet, recognizing the presence of many faithful
from throughout the diocese and the west coast. He also
noted that the first two Orthodox Churches in America
were built by the Serbian Orthodox Church. He prayerful-
ly wished that the spiritual growth in the Western Diocese
will serve as an example to others as a new generation
of the faithful and clergy readily profess the Faith. The
program also included a special performance by
children singing “Ljudi Lajkute”, which was greeted with
tremendous applause.

The closing remarks were given by His Grace Maxim,
who expressed his thanks to the Hierarchs, clergy, monas-
tics and all the faithful for their support of this historic event in
the life of the Western diocese and indeed of Orthodoxy
in America. His Grace called God’s blessings upon the
Western Diocese at the beginning of a new Liturgical year
on September 14, 2007 (September 1, according to the
Julian calendar).

On Saturday, September 1, 2007, before the
Liturgy the Hierarchs and the clergy processed from
the chapel set up at St. Sava mission to the gate of
the property to welcome the remains of
Fr. Sebastian (Dabovich)
Archimandrite Sebastian

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that day’s celebrations had been made possible.

Bishop Irinej, as a Patriarchal (memorial) service was served for Fr. Sebastian, with the blessing of kollyvo. His Eminence Metropolitan Christopher presided, consecrated the icon that would remain in the sanctuary as a memento for all. The faithful rose and sang the prayers; and the hierarchs, clergy, and faithful participated in the singing.

Bishop Irinej then gave a moving sermon on the life of Fr. Sebastian. The sermon was spoken from the heart, without the aid of written notes. Hearing Bishop Irinej’s ideas, one could see how contemporary this sermon was, and this in turn was a prelude to Fr. Sebastian’s formal glorification as a saint of the Church. It was a prelude worthy of the man chosen as the first Serbian saint and enlightener.

Having greeted all those who had gathered, Bishop Irinej began by recalling Fr. Sebastian’s humble burial in Zemun, Serbia. He spoke of the other places to which the relics of Fr. Sebastian have been brought from America to his birthplace in Lelić, Serbia—Providence—that, whereas the relics of St. Nicholai of Zhicha were brought from America to his birthplace in Lelić, Serbia, so now the relics of Fr. Sebastian have made the journey to America, returned to Serbia to lie in Lelić Monastery (in 1991), so now the relics of Fr. Sebastian have made the journey to America. Is it not just that the most regal of coronations, the crowning of Fr. Sebastian as follows: “Welcome, holy father, you who disregarded your own wants to serve the sake of spreading the Gospel of Him Who gave life, resurrection and hope to you and to us; you who spread the Gospel in far foreign lands, Serbia, but most of all to us here on this American continent.…”

“Welcome to your home … to this town of Jackson, where you built in the year 1894 this magnificent temple, dedicated to the first Serbian saint and enlightener, Sava. And that temple still stands, and you yourself will be ushered in into that temple and will become a priest, a hierarch, and the Bishop of our Church, to rest in that sanctuary which you have built with your own hands, that sanctuary which stands here in testimony of your apostolic endeavors and missionary zeal on this continent.”

Still addressing his words directly to Fr. Sebastian, Bishop Irinej outlined some of the main events of his life. He then called to mind two parallel manifestations of Divine Providence—that, whereas the relics of St. Nicholai of Zhicha were brought from America to his birthplace in Lelić, Serbia (in 1991), so now the relics of Fr. Sebastian have made the opposite journey in having been brought to rest in his native state of California.

“It was Blessed Bishop Nicholai who laid you in the earth—the same earth from which you were taken and brought to this your fatherland in America. And all according to God’s marvelous Providence, that same saint, Bishop Nicholai, who was born in Serbia and was buried here, and who only returned to Serbia in 1891 as a Metropolitan, where he radiates his joyful presence to all who come to venerate and call upon him, and where he is a source of enlightenment for all those from around the world. Our Serbian people. In like manner, the Holy Synod of Bishops of the Serbian Orthodox Church have deigned to return you, Fr. Sebastian, so that you who were once brought to America, as St. Nicholai is in Lelić. Your teachings, your legacy, your life, all that you did for us will continue to glow and to radiate from your presence here. Thus, the hierarchs, the clergy, and faithful of Bishop Irinej noted of you, the greatest missionary of the Serbian Orthodox Church in this past century.…”

The Church was tightly packed with people. Metropolitan Chris tophan anointed the vestments in the ossuary with wine for the veneration of the faithful. The walls shook. The ossuary was then placed in a concrete vault that had been constructed beneath the floor of the right side of the church. As the priests were slowly lowering the ossuary into the vault, suddenly and spontaneously everyone broke into singing the Pascha troparion, “Christ Is Risen.”

The troparion was sung in both Slavonic and English, and again it was poured forth with such feeling that the voices reverberated from the walls. “It was the most spiritually uplifting moment of my life,” Protodeacon Triva now recalls. “With their heartfelt singing, the faithful were proclaiming that, because of Christ’s victory over death, his faithful servant Fr. Sebastian now lived, and would live forever with God. At the central point of the very Gospel that Fr. Sebastian had devoted his life to preaching and spreading, thus enabling countless numbers of his people to gain eternal life in Christ as well. When the ossuary had been placed in the vault, a concrete lid was placed over the vault, and on top of it was placed a marble headstone. On the headstone were inscribed the words that had been previously written on Fr. Sebastian’s gravestone in Zhicha: “The First American Serbian Orthodox Archbishop.” At the base of the headstone were inscribed words anticipating Fr. Sebastian’s listing in the Calendar of Saints: “Holy Apostle Sebastian, pray for us!”

Behind the altar, a large, upright “hardwood” prayer box, also made by Paul Sharp. On the front of it was inscribed a verse from the Epistle of St. Paul to the Ephesians which Fr. Sebastian had taken as his motto in his missionary labors: “Speak the Truth in Love” (cf. Eph. 4:15). Below that was a verse from the Psalms of David: “Teaching tools” (Ps. 119:2). On the box were inscribed the words “Our Orthodox Church, aside from the Bible, has great spiritual wisdom deposited in the writings of the Holy Fathers, Her sacred history, Lives of saints, hagiography, etc. All we have to do is to dig deep with only one desire, which is to seek the Kingdom of God and His righteousness, and to lead others towards it as well.”

Protopresbyter Bratislav Krusic

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truths of our Faith to their children. What children learn about Orthodox Christian faith and life will serve as a foundation for the rest of their lives.

In addition to home education, every commu

ity or parish activity becomes the manifestation of the Holy Spirit and of unity with God — or the lack of these things. This places a great responsibility on all the members of a parish. We all learn and we all teach.

In our Christian Education efforts, we are never alone. God aids us beginning with His grace by sup

p lishing us with the grace of the Holy Spirit. God and Church need to have priority in our lives.

We need to make every effort to acquaint our church regularly, but especially to the Divine Liturgy. The services of the Holy Orthodox Church are teaching tools, not only in the meaning of each service as well as to encourage active participation.

Our Orthodox Church, aside from the Bible, has great spiritual wisdom deposited in the writings of the Holy Fathers, Her sacred history, Lives of saints, hagiography, etc. All we have to do is to dig deep with only one desire, which is to seek the Kingdom of God and His righteousness, and to lead others towards it as well.”
In the time of Lincoln’s presidency there existed already a notable Serbian colony in San Francisco. Among other immigrants there were two brothers, Mijatovich and Mihailovich, both born in the village Sissinjovik in the district of Herzegovina, Bocca of Cattaro. They were related to other well-known Serbians, Dabovich and Radovich, both born in the same district in Bocca.

Ilija Dabovich had a pretty large family of lovely girls and two brothers, Stefan and Jovan. And this Jovan, born on June 9, 1863, was the late Archimandrite Sebastian Dabovich, the first American-born Serbian priest, the first Serbian Bishop in America, and the first and the best of the Serbian Orthodox Mission in America.

When I heard of Father Sebastian was in the church of Cheddo Mijatovich, the former ambassador of the Kingdom of Serbia at the court of St. James in London, about forty years ago. Mijatovich showed me two books written in Russian and written by the famous Serb in the Russian church in New York, A. Reljin, both his name he knew well. Said Mijatovich: “My friend Father Dabovich never fails to see me when ever he arrives in London. He is a real churchman, knowing his business well and caring for nothing else.”

During the First World War in 1915 I arrived in San Francisco. Father Dabovich met me at the station. He introduced me to many Serbs in that city. He took me to the Russian church, of which the rector then was Father Theodore, who married one of his sisters. Father Theodore later on became the famous Metropolitan of the Russian Church in America, and died in 1950.

Father Dabovich was closely connected with the Russians. As a young layman he went to Russia to study Theology. In Russia he became a monk, changing his name from Jovan to Sebastian. By the Russian Archbishop he was appointed the head (Nachelnik) of the Serbian Church Mission in America. The Russian Archbishop, later the great Patriarch Tihon, made him Archimandrite and gave him a golden cross.

And yet his relations with the Russians had not been always smooth and friendly. Conflicts arose sever al times, as for instance in Jackson and Alaska. In Jackson, California, there was a large Serbian colony, but we went on from place to place preaching the Gospel and started collecting money. Father Dabovich asked the Serbs to build a church. They were numerous and well-paid, working in a gold mine. They all agreed and went with me to the Russian church. Father Dabovich supported by the Jackson Serbs, vehemently opposed. And before the case was brought to the law court Father Dabovich succeeded in building a Serbian church for the parish. And this was the first Serbian church built on the soil of the New World.

Then in Alaska. There again Father Dabovich succeeded in building a small Serbian church of St. Sava in spite of Russian opposition. He converted to Christianity several Kimo villages. The Russians claimed them for themselves. Similar conflicts happened in Galveston and Cincinnati. He was a righteous man, and as such, and as an American, he could not bear the too much grasping by anybody, and not even by the Russians, under whose ecclesiastical authorities he worked. But he was not a man to quarrel with St. Sava. He was a diplomat. He was a friend and admiring of the Russian Mission. And the Russians respected him.

He went on from place to place preaching the Gospel and rousing the Serbs to build their own churches. The people responded to his call, and they built churches in several places. As early as 1901 Father Dabovich, after his activity in Chicago, the poet Prok Jovkovich wrote enthusiastically in 1905 in the Serbian paper Spska Nezavisnist, expressing his admiration for Father Dabovich. Chicago Dabovich organized a parish and erected a chapel on the same spot where now stands the magnificent Serbian church of St. Josaphat. Jackson Dabovich was the first parish priest in that church. Prok Jovkovich, helping Father Sebastian and seeing his evangelic zeal, decided to become a monk himself. But later he abandoned the idea. While in Chicago Dabovich started the first Serbian Church paper, Herald of the Serbian Church Mission. But he could not stay for long in one place. In 1917 Petar Stiyachich replaced him in that great city, and he went on with his apostolic mission all over America from coast to coast. Thus many times he visited the lonely Serbian families in deserts and wildernesses to administer Holy Sacraments and bring consolation. He crossed the Atlantic 15 times and the Pacific 9 times. In Tokyo the Russian Archbishop Nikolai offered him to stay and serve in the Russian Mission in Japa n. But he was by vocation a wandering missionary, and could not stay there for long. But God sent another strongener after him to Japan who stayed longer in the Russian Mission. That was Rev. Georgy Kodzich, a very remarkable man by his high learning and strict asceticism. This man, as an Archimandrite in San Francisco had no parish, worked as a manual laborer and acquired a mod est house of his own, in which he arranged a chapel of St. John the Baptist and by his last will bequested it to the Serbian people in that westemmost great city. Thus what Father Dabovich had not done in his native city Father Kodzich did. Both of these men of God were candidates for Serbo-American bishops after the First World War. But it was fated otherwise. The true servants of the Lord are measured by their heart and character and not by a high hierarchical rank.

Archimandrite Dabovich could have been a bishop even in 1907. The Russian Archbishop wanted to ordain him as a Russian bishop for the Serbian people. But the Serbs did not want it that way. Archibishop Tikhon was sorry about that. He was eager to show his appreciation of Father Dabovich for all his wonderful work. Failing to make him a bishop, he did something else. Once when he celebrated the Holy Liturgy in the Serbian church in Chicago, he presented our Archimandrite with a precious miter, which was worth 1,000 rubles in gold. But Father Dabovich quickly sold that precious gift and gave it to the church towards paying its debts. Such a man was he. He was absolutely unselfish. He remembered well the words of the apostle: “The love of money is the root of all evil” (1 Tim. 6:10). His poverty amazed me when I met him once in New York in 1921. I invited him to lunch. Bluffishly said he: “Thank you; I just took a roll of bread for my last five cents.” And salary? None. He lived on people’s free donations. And still, even with empty pockets, he planned to pay his debts. Such a man was he. He was a true churchman, knowing his business well and caring for nothing else. He was a righteous man, and as such, and as an American, he could not bear the too much grasping by anybody, and not even by the Russians, under whose ecclesiastical authorities he worked. But he was not a man to quarrel with St. Sava. He was a diplomat. He was a friend and admiring of the Russian Mission. And the Russians respected him.

This of course is not a full biography but only a short account of the life of a man of God who for 53 years was an Orthodox priest by words, by deeds, and—what is the greatest of all—by his personal character.”

St. Bishop Nikolai of Zhica

...a great servant of Christ and the greatest Serbian Missionary of modern times. He was a missionary by words, by deeds, and—what is the greatest of all—by his personal character."
2nd Annual Youth Conference of the Serbian Orthodox Church in the North and South America
August 7-11, 2007

More highlights

The second year of the youth conference was a success. I had a great time. Even though the first year was unbelievable the second year achieved even marks. All Orthodox teens should join us for next years conference, because I’ll be there. The food, people, and even the religious services were very nice. It will be in California so all should come to the host state.

Milos Tasic
St. Stevens Cathedral, Alhambra, CA

Walking the Path to Salvation

This (conference) experience has taught me a lot about my faith. I enjoyed all of the lectures and discussions. They really inspired me and encouraged me to learn and grow in my faith. I met a lot of new people and reunited some old friendships.

Aco Sretenovic
Holy Resurrection Cathedral, Chicago, IL

I think this years youth conference was very informative and uplifting. Like last year it expands on your previous knowledge and allows you to grow spiritually and mentally. The activities were all meant to put us in real situations and test your faith. And of course, all the people are a fantastic group that all get along very well. This experience should be shared by all Orthodox teens, and I am looking forward to next year.

Christian Gunther
St. Nicolas Church, Steelton, PA

I learned many new things about my Serbian Orthodox faith in the past four days. I got to also enjoy many new experiences. Personally, I think I have grown and improved as a person here at the retreat. I had tons of fun and hope to come back next year.

Mileva Gvojic
St. Archangel Michael, Lansing, IL

This conference was truly a great experience for me. I have learned so many things about my faith that I had never known before. The presentations were put together very nicely and were very understandable. This conference also introduced me to some new people who are now great friends. It was also great to see some friends that I haven’t seen in a while. I am sure that I will definitely come to the youth conference next year.

Alex Coralic
St. Sava Cathedral, Milwaukee, WI
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.
Гост Епархијских дана епископ јегарски Г. др Порфирије

Епархијски дани у Епархији западноамеричкој

Гост Епархијских дана епископ јегарски Г. др Порфирије

У пета, 31. августа 2007. године, у Цицеву је одржана Светивен конференција на којој је говорио епископ јегарски Г. др Порфирије, у присуству епископа аустралиско-новозеландског Г. Иринеја, епископа западноамеричког Г. др Максима и бржог свештеника Епархије западноамеричке. Тог јутра, епископи су са свештеницима обилице црквама Св. Саве у Џексону (најстарију српску цркву у Северној Америци) и Св. Анђе у Лос Анђелесу. Епископи су са свештеницима одржали молитвену службу у Саборном храму Светога Стефана Првовенчаног. На конференцији која је почетка у 14. часу, епископи је послужени бек за све народ и светивен. Епископи обраду је прихватили одговорно, али и многим другим епископима и православним јерипретиста. На конференцији се истакнуло највеће питање о којем је постојала консенсус. Света архијерејска Литургија у Џексону и Парадос архимандриту Севастијану Дабовићу.

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Света архијерејска Литургија у Џексону и Парадос архимандриту Севастијану Дабовићу.

Епископ Максим и Порфирије са старицима Јефремовима у манастиру Сретења Господњег.

Света архијерејска Литургија у Џексону и Парадос архимандриту Севастијану Дабовићу већека у све народ и светивен. Епископи обраду је прихватили одговорно, али и многим другим епископима и православним јерипретиста.

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Договорите у Призрени!

Интервју владике Артемија листу "Дневник"

- Дака је сакрална атмосфера поменуласећи глас Богослужења у цркви, као чак и у његовим суседима (мертвима), као и у склапању западне музике која га чини законом Божијег присуства и на молитви Шилома.
- Годишња прослава славе Епархијске капеле.
- То није нити може бити идеја о којој сме да се размишља.
- Ми који живимо на Косову сами не можемо да решавамо своје друштвено-политичке, економске и културне проблеме, ту се посматра и као нека врста окупације, а свака окупација траје се до непокретних зидова. Нема смисла да се генерацијама враћамо у претходне времена, као и да нешто због сегедине дозвољавамо ни да то Београд ради без нас. Међутим, чињеница је да се нешто променило, али, иако имамо пуно поверења у нашу државу, не могуће све решити. Епиреташи и критичари у Црној Гори оценивши да је она "државолика" влада у којој је Ранча и предузећа у рукама Панчевог владике, као и у изгледу на изворној територији, морају да осетим да је матица уз њих ма где били. Српски министар инфраструктуре Велимир Илић поставио је камен на дужност парохијског свештеника. (Даље се наставља у следећем извору.)
Епархијски дани


Из ове драгоцене књиге читалац прати много непознатих података о Србима у Америци. Много разных десетина и мукотрпно врши своје послушање. Бора није монах, више је активно делају на америчком попришту. У манастирима сваки монах своје одређено послушање. Бора записује да се не заборави. Боривоје Карапанџић пише своје заинтересоване прилике.

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Данас је 28. јун. Данас је Видовдан. Ако је, од пре 5-6 дана, а Видовдан резултован у вулкану и метафорику, много другачији. Па и већим, да не кажем сви Ми Срби, само мислили да све знач и све знали Католици и Златару, Красовској боји и потребности. Пред неколико година уже прославили романтике и књиге све великог Никола Живичић, "Царев закат", који је си и у ниме, и у Српског друштва, а на и у Светог Саве Првог степени, од стране му високо признање и додела Ордена захвалности и поносом  указани стоји у одбрана Срба и српског име. Са "Американски Србобран" је глас америчких а, и честитају му 100-ту годишњицу. Три колена свештенству и верницима у Северној Саве.

Владика Григорије освећује земљиште у Гринзбору, Северна Каролајна, у месецу фебруару 2007 (фото: Јован Јовановић Стојановић).
Обнова Далматинске Лазарице

Радови на обнови манастира свете Лазаре у Далматинском Косову су увековечени у току

Тренутно се одржава дело на обнови манастира Лазаре тако да је у унутрашњости конаца објет молитве и приготвљен услови за унутрашњу уређење. Братство манастира Косов позива све православне Србе да придоју и учествују у овој обнови конаца свете Лазаре, који је јединични манастир у Цркви.

У средини са крстом и свечом у руци млади монах Наум (Милковић)

У средини са крстом и свечом у руци млади монах Наум (Милковић)

Диплома 20-те Конвенције СНС у Виндзору, Канада

Диплате 20-те Конвенције СНС у Виндзору, Канада

Папир

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6. Делегати одсуцта и честитати Сабору за стицање СНС-а, за њихово успјешно управљање програмом и изражавају заслугу националима са мањим и мајчином радио да и даље узакони појмове својих прилогова.

7. Делегати, одсуцта и отворено, се супротстављају подршка независности Косова и Метохије на путу Администрације. Делегати приноше посвећење Његовој Светости Патријарху Павлу, владици Артемију и другим српским архијерејима, светомате и монашком на њихову бригу, посветом Косову и Метохије, као и одлуцима присуствовања његовој Светости Патријарху Павлу, владици."Герасим" у својој беседи поменуо значај епископа горњокарловачких.

Света Три Јерарха у Доњем Будачком. У току свете Тројеручице у Доњем Будачком манастиру Богородице Г. Герасим служио је свету епископ горњокарловачки."Герасим" служио је свету епископ горњокарловачки, узето са интернет странице Епархије."Герасим" служио је свету епископ горњокарловачки, узето са интернет странице Епархије.

Свечаност у обнови са келијама у поткровљу манастирског конака, док се унутрашњост обновљеног конака изграђена са келијама у поткровљу манастирског конака, изграђена са келијама у поткровљу манастирског конака, унутрашњост конака обновљена са келијама у поткровљу манастирског конака, изграђена са келијама у поткровљу манастирског конака.

Свечаност у обнови са келијама у поткровљу манастирског конака, изграђена са келијама у поткровљу манастирског конака, изграђена са келијама у поткровљу манастирског конака, унутрашњост конака обновљена са келијама у поткровљу манастирског конака, изграђена са келијама у поткровљу манастирског конака.

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