Стаза Православља

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New Gracanica Midwest Diocese inaugurates Diocesan Days Celebration

Three-day festivities coincides with Vidovdan celebration

The Serbian Orthodox Diocese of New Gracanica and Midwestern America inaugurated an annual, three-day celebration of Diocesan Days with the observance to be held each year the week following Pentecost,

This year's inaugural Diocesan Days celebration coincided with the feast of Vidovdan, and featured a host of liturgical, educational and social events at New Gracanica Monastery, St. Sava Monastery and Holy Resurrection Cathedral geared for parishioners of all ages from throughout the Diocese on the Vidovdan theme.

"We have the great joy to bless the beginning of what will become an annual tradition of coming together as a Diocese, first for prayer and to partake of the Divine Mysteries, and inseparable from that is also fellowship with our brothers and sisters in Christ, and it is particularly fitting for this observance to be held after Pentecost because it is the grace of the Holy Spirit which brings us together and inspires us to good and memorable deeds, just as He inspired the Holy Prince Lazar and all the saints," said His Grace Bishop Longin, Diocesan Hierarch.

On Thursday, clergy with guest His Grace Bishop Mitrophan, and host His Grace Bishop Longin, gathered in New Gracanica Monastery for Great Vespers and the blessing of five loaves on the eve of St. Lazar's feast. After a dinner, prepared by the Diocesan Kolo in the Camp Dining Room, Bishop Longin introduced V. Rev. Fr. Vojislav Bilbija from the Netherlands.

Fr. Voja is a multi talented priest who is also an iconographer, chanter, dentist, woodcarver, musician, poet, and karate champion. He charmed the clergy with his life story. He related a most interesting experience of his work as spiritual father to the Serbs on trial at the Hague. He recalled Vojislav Seselj, who fasted on water for weeks as an act of protest, except for the reception of Holy Communion, which Fr. Voja brought him every couple days. "I saw how a man that looked dead in his face came back to life after receiving the

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Diocesan Days 2013

Eastern Diocesan Day at Shadeland

Shadeland, PA — The annual Diocesan Day celebration of the Serbian Orthodox Diocese of Eastern America was held on Sunday, August 11, the feast day of the Holy Martyr St. Callinicus, at the Most Holy Mother of God Monastery and St. Sava Camp Shadeland. The day began with the Holy Hierarchical Divine Liturgy with over twenty diocesan clergy and three deacons assisting His Grace Bishop Dr. Mitrophan, at the holy altar. Churches from the Cleveland and Pittsburgh area were closed and all parishioners were invited to attend the diocesan celebration, which also marked the closing of this year's children's camp season. Once again this year the camp season was a great success. There were clergy and parishioners from as far as Washington D.C. and North Carolina.

This year's diocesan day celebration was particularly special for members of Holy Trinity Serbian Orthodox Church in Youngstown, Ohio. as Deacon Mladen Gardovic was ordained during the Liturgy to the holy priesthood and was appointed to the Youngstown parish. The parish has been widowed for more than a year following the passing of long-time parish priest Prota Janko Rajlich.

His Grace, as always, directed his homily to the children and spoke to them of the need of safeguarding the treasure of their Orthodox faith and Serbian heritage. The campers sang the responses for the Liturgy, while the beautiful church was filled with the faithful.

Fr. Rodney Torbic contacted the local fire department, which has always had a close

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His Holiness Serbian Patriarch Irinej , center left, and His Holiness Russian Patriarch Kirill, center right, meet with their delegations at the Patriarchal residence in Moscow on July 17.

Patriarch in Russia for Jubilee

His Holiness Serbian Patriarch Irinej visited Russia, Ukraine and Belarus July 16-30 at the invitation of His Holiness Patriarch of Moscow and All Russia Kiril. The visit was to represent the Serbian Orthodox Church at the 1025 anniversary of the Baptism of Rus, which gathered the representatives of many of the local Orthodox Churches.

Accompanying His Holiness were His Eminence Metropolitan Amphilohije of Montenegro and the Littoral, as well as Their Graces Bishops: Dr. Irinej of Backa, Longin of New Gracanica-Midwestern America, and Teodosije of Raska-Prizren and Kosovo-Metohija, as well as a number of other clergy and laymen. After meeting with Russian Patriarch Kiril, the delegation visited and served in many churches in Moscow, St. Petersburg, Kiev and Minsk, including the famous Trinity-St. Sergius Lavra and the Monastery of the Caves in Kiev, where the main celebration took place. During their visit, the Serbian delegation had an opportunity to meet with the heads of state of the countries visited and other government and church dignitaries.

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Editorial

A Lack of Vision

Many of the gospels read in church during the summer months deal with faith. It's during this cycle of readings that Christ tells us not to worry "about tomorrow, for tomorrow will worry about its own things" (Matt 6:34). We hear about the centurion, of whom Christ says "I have not found such great faith, not even in Israel" (Matt 8:10). Then there is the paralytic who, when they brought him, Jesus "saw their faith" (Matt 9:2). Not to mention Peter walking on the water, the two blind men healed and so on.

One of the summer readings dealing with faith is of Jesus feeding the five thousand. Out of all the miracles our Lord performed did you know that this is the only one recorded in all four gospels? Here, the Lord tests the faith of His Disciples and asks Philip: "Where shall we buy bread, that these may eat" (John 6:5)? Philip looks around and guesstimates that they would need roughly two hundred denarii worth of bread to feed the people. Andrew does a similar thing when he says that there is a boy who has five loaves and two small fish, "But what is that among so many people?"

You see, they did something that we do all the time – they did the math. They looked around and calculated that there was just no way to feed all the people. That's how we solve all our problems - by doing the math. Unfortunately, we do it in the church as well. We allow our financial reports and budgets to forecast our future. Surely, I'm not insinuating that finances have no place in the administering of a parish church. On the contrary, they very well do! But it seems that at times we place more faith in a multitude of numbers than in Him who knows the "number of the hairs on our head". The fact of the matter is, crisis about finances are more earth shattering to us than faith or moral dilemmas.

While faith doesn't require us to see, it does require that we have vision. One wonders, if Jesus tested the faith of His Disciples does He ever test ours? Certainly He does. But, one might ask, who can argue with the reality of numbers? That's the point: we're the ones who are called to do just that! There's a difference between looking around and seeing – and oftentimes complaining - about everything we're lacking and looking within and seeing the potential that is there.

The church community is a community of faith. Instead of bringing concepts from the business world around us (which we often do) to solve our problems, our challenge is to bring the words of the gospel to life in our every thought and action. After all, the tactics and means that might prove effective in the world have no real place when it comes to matters of faith. Or as the Psalmist says: "Some trust in chariots, and some in horses; But we will remember the name of the Lord our God" (20:7).

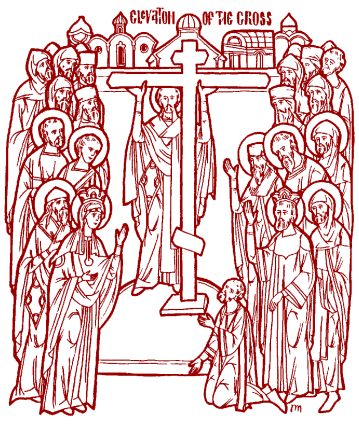
Fr. Milovan Katanic

The Troparion to the Precious and Life-giving Cross, sung in tone 1:

O Lord, save Thy people and bless Thine inheritance. Grant victory over their enemies to Orthodox Christians, and protect Thy people with Thy Cross.

The Kontakion to the Precious and Life-giving Cross, sung in tone 4:

O Christ our God, Who wast voluntarily lifted up on the Cross, grant Thy mercies to Thy new people named after Thee. Gladden with Thy power Orthodox Christians and give them victory over their enemies. May they have as ally that invincible trophy, Thy weapon of peace.



Branislav Golic ordained deacon at Monastery Marcha Slava

Monastery Marcha in Richfield, Ohio celebrated its Slava, the Synaxis of the Holy Archangel Gabriel on July 27, with the greatest attendence since the consecration of the monastery church.

Monastery Marcha is a women's monastery of the Eastern America Diocese. His Grace Bishop Dr. Mitrophan the Diocesan Bishop has been instrumental in the growth of Monastery Marcha throughout his episcopacy. Mother Ana, the Abbess and Sister Anastasia are long-time residents. Hieromonk Platon has been at Monastery Marcha since August 2012.

Very Reverend Stavrophor Vasilje and Protinica Zorine Sokolovic and their family served as Kumovi for the Slava. In addition to Prota Vasilje and Father Platon, fifteen priests and two deacons were present.

The Divine Liturgy included the ordination to the Diaconate of Father Deacon Branislav Golic._Deacon Golic serves as Diocesan Secretary. He is the most recent graduate of St. Sava School of Theology in Libertyville, Illinois to be ordained and to serve in the Eastern Diocese. Graduates of St. Sava School of Theology serve parishes throughout North America and in Serbia and in other parts of the world. His Grace Bishop Dr. Mitrophan is Dean of St. Sava School of Theology and has been an active professor there since the founding of the school.

The joy of the ordination for Deacon Branislav was increased by the presence of his family here from Serbia and his new wife Dragana. Deacon Branislav's father is a priest and his brother a deacon. They added to and shared in the joy of the ordination and the Hierarchical Divine Liturgy.

The Slava dinner followed the Hierarchal Divine Liturgy, the blessing of the Kolac and Koljivo and Bishop Mitrophan's homily. Attendees at the Slava represented parishes from Ohio, Pennsylvania and West Virginia.

Mr. Nikola Borata served as Master of Ceremonies at the Slava dinner. Dr.Branimir Simic Glavaski was among those recognized at the dinner. Prota Vasilije and Protinica Zorine spoke with conviction and from their hearts regarding Monastery Marcha.

Monastery Marcha continues to be a growing presence of God's Holy Church in the Cleveland area and welcomes visitors and pilgrims from throughout the world during the course of the year. May God continue to bless Monastery Marcha. May Monastery Marcha continue to bless and enrich the souls of the visitors and pilgrims seeking God's loving and healing power. Thank God for the countless blessings derived from the existence of Monastery Marcha.

Father Rodney Torbic

Archbishop Jovan convicted in Macedonia

Skopje—In a trial that was widely considered politically motivated, Archbishop Jovan, head of the Autonomous Orthodox Archdiocese of Ochrid was convicted of embezzlement from the so-called "Macedonian Orthodox Church" and sentenced to three years in prison. Also convicted were Bishops Marko of Bregalnica and David of Stobi, along with 16 priests, monastics and faithful of the Archdiocese. Among those convicted were Archbishop Jovan's mother and sister. The court ordered the confiscation of the Archdiocese's property in the July 2 verdict.

The charges of embezzlement were lodged after Archbishop Jovan left the schismatic Macedonian group and formed the canonical Autonomous Archdiocese of Ochrid under the auspices of the Serbian Orthodox Church. In the decade since, the government of the Former Yugoslav Republic of Macedonia has pursued criminal and civil charges against the Archdiocese and its leaders, and Archbishop Jovan has been arrested several times and has spent a significant amount of time in Macedonian prisons. He has been in prison since December of 2011. The government actively supports the breakaway "Macedonian Church," and has refused to register the Autonomous Archdiocese as a recognized religious community.

Over the years, the Macedonian government has harassed the Archdiocese and its leaders and faithful, including demolishing centers of worship and seizing property. It has been criticized for these blatant violations of religious liberty by many international organizations, including Amnesty International, the World Council of Churches, the Conference of Canonical Orthodox Bishops of North and Central America, and many others.

After this most recent action, the Conference of European Churches meeting in Budapest on July 10 called for Archbishop Jovan' immediate release, calling his detention a violation of his human rights. The Conference, which includes as members more than 120 religious bodies throughout Europe, said in its statement that "his detention is a result of him exercising his fundamental right to religious freedom." The CEC called on the UN High Commissioner for Human Rights, the UN Special Rapporteur for Religious Freedom, the Commissioner for Human Rights of the Council of Europe and the European Union Special Representative for Human Rights to "urgently investigate this case".

The "Macedonian Orthodox Church" broke away from the Serbian Orthodox Church in the 1960's at the behest of

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Some Exciting News from the Old (Serbian) Cemetery in Jackson, California

...I advise you then, to go to the cemetery when others go. There are beautifully arranged Serbian cemeteries in America. They were arranged by the Serbian natives who considered cemeteries – as they should be considered – the holiest places after God's holy church. You should know how beautiful Serbian tombstones are at the monastery of St. Sava in Libertyville, then the two cemeteries in Pittsburg, St. Sava and St. George, then thecemetery that is the most known among Orthodox people in San Francisco (Serbian Benevolent Society), then that old one in Jackson, in Los Angeles and other places.

Bishop Nikolai Velimirovich

This is part of an answer written by the Holy Bishop Nikolai to a greiving mother who had lost her husband and children and does not know where they are buried. This entire answer was published in the *American Srbobran*. This advice of Bishop Nikolai serves well as an introduction to this story about the cemetery in Jackson, California. Why? Jackson residents had a rare opportunity this summer to meet and host two religious education school teachers from Serbia, who spontaneously decided to dedicate their private visit to cousins in America, and their free time to the old cemetery in Jackson. Through their intensive and dedicated two-week work and their own action, they fullfilled and reminded all of us about these words of the Holy Bishop of blessed memory.

Protopresbyter-stavrofor Dusan Bunjevic with religious teachers Stanislav Budisavljevic and Dragana Masic.

As a reminder, the Serbian immigration to America is connected with the town of Jackson, Amador county, California and Archimandrite Sebastian Dabovich, who was born in San Francisco. Many immigrants came to Jackson where they worked in the underground hard rock mines searching for the precious metal, gold; among them were great numbers of Serbs. This is how the first Serbian Orthodox Church, dedicated to Saint Sava the first Archbishop of the Serbian Orthodox Church, was built back in 1894. On the consecrated ground surrounding this first Serbian Orthodox Church, the cemetery was established for the burial of Serbian immigrants.

Religious teachers Stanislav Budisavljevic and Dragana Masic, with the blessing of His Grace Bishop Maxim of the Western American Diocese, and to the great joy of Jackson's Serbs, made an effort to bring one noble thought into a concrete act. Their idea was to photograph and catalog all tombstones and to create a unique new photo archive with a registry of each individual buried in the cemetery.

According to the parish records from 2013 which they obtained from the cemetery office, there are 344 graves in the Jackson cemetery. Some of them are family graves, meaning that more than one person has been buried there.

The main guiding post for Stanislav and Dragana was the plot map of the cemetery produced in 1983. This map over the years has seen many changes and new additions. However, because of irregular updating, it proved to be deficient considering the methodical and diligent research being undertaken by Stanislav and Dragana.

The second guide post was the metrical books of baptisms and burials. These two books proved to be great aids in clearing up some doubts and ambiguities of the records. Stanislav and Dragana's determination in finding answers to some questions led them to discover a very old book recorded by Archimandrite Sebastian Dabovic in 1896. Jovan Dabovic, Sebastian in monasticism, was the first Serbian apostle and missionary on the American continent. The Western American diocese celebrates two hundred years of his birth this year. On January 11, 1894, Father Sebastian received a blessing to build the first Serbian Orthodox Church on the American continent in Jackson, where, as mentioned earlier, there lived a large group of Serbs. The building of the church was completed on December 4, 1894 when it was consecrated by Biship Nikolai of Alaska and the Aleutians, who for this occasion gifted the church with its bell. Archimandrite Sebastian died at the monastery Zicha in 1940. His funeral was served by Saint Nikolai of Zicha (Velimirovic). By decision of His Grace Bishop Chrysostom of Zicha, and through the initiatives of the Jackson clergy and parishioners and the efforts of our Bishop Maxim, Father Sebastian's earthly remains were transferred from the monastery Zicha to Saint Sava Church in Jackson during the summer of 2007.

At the cemetery, all graves have been photographed and recorded, all epitaphs written in the Cyrillic alphabet have been read and interpreted. Among them there are many beautiful tombstones. Some are damaged, some of them are missing a cross. There is a plan, with the blessing of His Grace Bishop Maxim, to repair all the damaged tombstones and facilitate preservation of the really old ones. The oldest grave, if we look at the year of death as recorded on the tombstone, is the grave of three year old Marko, son of Simo and Nina Dragomanovic, who died in 1887. The Dragomanovic's were founding members of Saint Sava Church in Jackson.

In this cemetery there are several graves of Orthodox Americans of recent times who were a part of the Saint Sava liturgical community of Jackson.

As observed by Stanislav and Dragana, tombstones indicate that the greatest number of people came from Herzegovina, Crna Gora and Boka, and from this observation came their idea that there should also be a geographical registry, in addition to an index with last names and first names of the buried that will be recorded. The website, *www.eserbia.org/Graveyards* has the results of Stanislav's and Dragana's work, who wish to be referred to as Orthodox Christian education teachers.

With this story about the Jackson cemetery and the exceptional work of our dear guests from Serbia who have inspired us and awakened within us the sensibility and awareness of the meaning of the preservation of every grave, we will finish by quoting the entire answer of Bishop Nikolai to the grieving mother that we started at the beginning of this article.

Lo, hear me now, as I tell you this story, which can serve to you as an example. One Soul Saturday, I was walking through the enormous and magnificent Belgrade cemetery.

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New Gracanica Midwest Diocese

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Precious Body and Blood of our Lord Jesus Christ." The evening ended with this eminent guest singing old poems about Kosovo with the gusle and then transfering to a guitar to sing about contemporary people and events.

On Vidovdan, Friday, June 28th, the celebration of a Hierarchical Divine Liturgy at New Gracanica Monastery was presided over by His Grace Bishop Mitrophan, His Grace Bishop Porfirije of Yegar, His Grace Bishop Peter of Cleveland, and His Grace Bishop Longin, joined by many clergy. A clergy choir, led by Prota Dr. Milos Vesin, offered the responses. After the Liturgy graduates of the School of Theology were presented diplomas by Bishop Dr. Mitrophan.

Bishop Porfirije hardly needs any introduction. He has been a prominent speaker on so many topics pertaining to Orthodox Theology over the years. He speaks eloquently and with a remarkable ease. He is also known for the good work he has done by making his monastery a center of rehabilitation for drug addicts. After the lunch in the Monastery Hall, Bishop Porfirije spoke and stressed on this day and throughout the weekend the deepest meaning of the feast. The choice of St. Lazar did not end on Vidovdan. It was passed down to us. It is a God-given opportunity to connect the heavenly choice to the earthly life, to bring the heavenly, spiritual into the material world and transform it. That's why it has meaning for us today. All can serve God. "One can serve God in the hospital, at home, on the way to work.... We can bring the heavenly into our earthly life. We can unite both worlds. That is the message of the Kosovo vow. This is the true identity of the Serbian people."

That evening, at Holy Resurrection Cathedral in Chicago, a memorial service, with responses by the Diocese of GMWA Festival Chorus of Greater Chicago, directed by Elizabeth Neskow, was held for all Serbian heroes who laid down their lives for the honorable Cross and golden freedom of our people. Their Royal Highnesses Crown Prince Alexander II and Crown Princess Katherine, with Consul General of Republic of Serbia and Consul General of B & H, Their Excellencies Desko Nikitovic and Brane Pecanac, were in attendance. At the reception, following refreshments prepared by Cathedral Sisters, the Vidovdan Convocation took place. It included the address of Bishop Porfirije, the Chorus of Greater Chicago,

Clergy Choir of Chicago, directed by Prota Dr. Milos Vesin, Recitation of poems, Fr. Bilbija, and finally the New Gracanica Monastery Children›s Orchestra.

On Saturday, June 29th, Hierarchical Divine Liturgy was celebrated at St. Sava Monastery in Libertyville by Bishop Longin, Bishop Peter, and Bishop Porfirije, and diocesan clergy. Responses were by the Stevan Sijacki Choir of St. Sava's in Milwaukee, directed by Jovo Potkonjak. Services were followed by an all day picnic, and later a Bocce Ball tournament. In the evening a Youth Fellowship Night was held at New Gracanica Monastery where a variety of youth activities. A discussion with the bishops also took place, followed by an instrumental program of Fr. Bilbija and Djakonica Biljana and Diana Dugger.

The Diocesan Days Celebration culminated with Hierarchical Divine Liturgy on Sunday, June 30th, served by Bishop Longin, Bishop Peter, and Bishop Porfirije, with responses by Gracanica Monastery Choir directed by Marya Savich. This was followed by a Festal Banquet in New Gracanica, prepared and served by the monastery staff and Local Kolo, and in honor of Vidovdan and the Slava of the Serbian National Defense, at which Bishop Porfirije cut the Koalch. In attendance were Their Royal Highnesses, Crown Prince Alexandar and Crown Princess Katherine, and Consul General Nikitovic. Speeches were varied and many. The Crown Prince thanked Bishop Longin for his help in transfering the remains of both late King Peter and Prince Andrej to Serbia. The Crown Princess spoke about how important it is to help the Serbian orphans, refugees, and sick children. Speaking on behalf of SND were Slavko Panovich, long time president of SND and Petar Samardzija who with his wife Mira were Slava Domacini. Once again Fr. Bilbija united the people in song through the gusle and guitar.

Bishop Longin thanked everyone for coming, for working, for supporting the Monastery and the Diocese. In closing he said, "Vidovan is a day of rememberance. By celebrating the great sacrifice of the Kosovo martyrs we do not celebrate the defeated ones but the victors, not the dead, but those who are still alive. It is Day and not Night."

How to read the Bible by Metropolitan Kallistos of Diokleia (Part I)

All Scripture is given by inspiration of God (2 Tim. 3:16)

"If an earthly king, our emperor," wrote Saint Tikhon of Zadonsk (1724-83), "wrote you a letter, would you not read it with joy? Certainly, with great rejoicing and careful attention." But what, he asks, is our attitude toward the letter that has been addressed to us by no one less than God Himself? "You have been sent a letter, not by any earthly emperor, but by the King of Heaven. And yet you almost despise such a gift, so priceless a treasure." To open and read this letter, Saint Tikhon adds, is to enter into a personal conversation face-to-face with the living God. "Whenever you read the Gospel, Christ Himself is speaking to you. And while you read; you are praying and talking to Him."

Such exactly is our Orthodox attitude to the reading of Scripture. I am to see the Bible as God's personal letter sent specifically to myself. The words are not intended merely for others, far away and long ago, but they are written particularly and directly to me, here and now. Whenever we open our Bible, we are engaging in a creative dialogue with the Savior. In listening, we also respond. "Speak, for Your servant hears," we reply to God as we read (1 Sam. 3:10); "Here am I" (Is. 6:8).

Two centuries after Saint Tikhon, at the Moscow Conference held in 1976 between the Orthodox and the Anglicans, the true attitude toward Scripture was expressed in different but equally valid terms. This joint statement, signed by the delegates of both traditions, forms an excellent summary of the Orthodox view: "The Scriptures constitute a coherent whole. They are at once divinely inspired and humanly expressed. They bear authoritative witness to God's revelation of Himself in creation, in the Incarnation of the Word, and in the whole history of salvation, and as such express the word of God in human language. We know, receive, and interpret Scripture through the Church and in the Church. Our approach to the Bible is one of obedience."

Combining Saint Tikhon's words and the Moscow statement, the four key characteristics which mark the Orthodox "Scriptural mind" may be distinguished. First, our reading of Scripture is obedient. Second, it is ecclesial, in union with the Church. Third, it is Christ-centered. Fourth, it is personal.

Reading the Bible with obedience

First of all, we see Scripture as inspired by God, and we approach it in a spirit of obedience. The divine inspiration of the Bible is emphasized alike by Saint Tikhon and by the 1976 Moscow Conference: Scripture is "a letter" from "the King of Heaven," writes Saint Tikhon; "Christ Himself is speaking to you." The Bible, states the Conference, is God's "authoritative witness" of Himself, expressing "the word of God in human language." Our response to this divine word is rightly one of obedient receptivity. As we read, we wait on the Spirit.

Since it is divinely inspired, the Bible possesses a fundamental unity, a total coherence, because the same Spirit speaks on every page. We do not refer to it as "the books" in the plural, ta biblia. We call it "the Bible," "the Book," in the singular. It is one book, one Holy Scripture, with the same message throughout one composite and yet a single story from Genesis to Revelation.

At the same time, however, the Bible is also humanly expressed. It is an entire library of distinct writings, composed at varying times, by different persons in widely diverse situations. We find God speaking here "at various times and in various ways" (Heb. 1:1). Each work in the Bible reflects the outlook of the age in which it was written and the particular viewpoint of the author. For God does not abolish our created personhood but enhances it. Divine grace cooperates with human freedom: we are "fellow workers," cooperators with God (1 Cor. 3:9). In the words of the second-century Letter to Diognetus, "God persuades, He does not compel; for violence is foreign to the divine nature." So it is precisely in the writing of inspired Scripture. The author of each book was not just a passive instrument, a flute played by the Spirit, a dictation machine recording a message. Every writer of Scripture contributes his or her particular human gifts. Alongside the divine aspect, there is also a human element in Scripture, and we are to value both.

Each of the four Evangelists, for example, has his own particular stand point. Matthew is the most "ecclesiastical" and the most Jewish of the four, with his special interest in the relationship of the gospel to the Jewish Law, and his understanding of Christianity as the "New Law." Mark writes in less polished Greek, closer to the language of daily life, and includes vivid narrative details not found in the other gospels. Luke emphasizes the universality of Christ's love and His all-embracing compassion that extends equally to Jew and Gentile. The Fourth Gospel expresses a more inward and mystical approach, and was aptly styled by Saint Clement of Alexandria "a spiritual Gospel." Let us explore and enjoy to the fullest this life-giving variety within the Bible.

Because Scripture is in this way the word of God expressed in human language,

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Holiness - The Criteria of Membership in the Church

Continued from the last issue of the Path is Part II of Fr. Milorad Orlic's meditation on holiness as a hallmark of Church membership. It was presented to the Assembly of the Eastern American Diocese, held this past March at Holy Resurrection of Christ Church in Lebanon, PA.

> There is no unity on earth that can be compared with Church unity; such unity can be found only in heaven. In heaven the incomparable love of the Father, the Son and the Holy Spirit unites three Persons into a single Essence, so that there are not three Gods, but a single God living a triune life…People who have become part of the Church and who have come to love each other are like the three Persons of the Most Holy Trinity."(4)

In Colossians 1:18 St. Paul speaks of Christ as *"the head of the body, the church…"* and in Ephesians 2:20 Christ is *"…the chief cornerstone."* Only by abiding in Him, in His Body – the Church – can we *"…bring forth much fruit…"* (Jn.15:5) - the fruit which brings about salvation. Salvation is impossible outside of the Body of Christ, as St. Cyprian of Carthage witnesses: "Whoever does not have the Church as his Mother, does not have God as his Father". This appreciation of being part of the Body of Christ should influence us to be vigilant about our conduct - that it always be befitting a member of the Body, as St. Paul warns: *"Do you not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid."* (1Cor 6:15).

Our third appreciation of the Church is as the Bride of Christ. Besides *"The Lord's Supper"* (1Cor. 11:20), another description in the New Testament of the Divine Liturgy is *"The wedding feast of the Lamb"* (Rev.19:7;9). Christ is the bridegroom and we (the Church) are His bride. Just as the bridegroom and bride enter their bridal chamber, and for the first time experience love as they have never experienced it before – a love that is passionate, powerful, and for which words are superfluous – so should be our experience of the Divine Liturgy where, through the Holy Eucharist, our bodies are joined to Christ, and we are joined to one another, as Metropolitan Hilarion Alfeyev writes:

> "The Church is the Eucharistic Body of Christ, and the Eucharist unites us to Him and to each other. Moreover, the closer we are to God, the closer we are to each other; the more we are filled with love for Christ, the stronger our love for our neighbor. In being united to God through a life in the sacraments, we are united to each other, we overcome our usual lack of communication and alienation, we become members of an undivided organism bound together in a union of love."(5)

The ultimate criteria of membership in the Church is our participation in the Holy Eucharist. This must be done with as much fervency as possible on our part, as St Paul writes:

> *"I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as servants to righteousness for holiness"* (Rom 6:19)

Our fourth appreciation of the Church is as St. Justin of Celije described it: the Workshop which metamorphoses men into god-men. As members of the Church, it is our goal to make the words of St. Paul our own: *"I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."* (Gal. 2:20). This is accomplished through all of the Church's Holy Services, Holy Mysteries, and Holy Disciplines. Previously, we have spoken of the importance of the Divine Liturgy. Equally important in our criteria of membership is participation in as many of the Holy Mysteries as we are eligible for. All of us should have experienced our personal Pascha and Pentecost in Baptism and Chrismation. We should have experienced our "second baptism" in Holy Repentance. If we are married, our marriage should have been sanctified in the Church, where it becomes an eternal three-way partnership between husband, wife and God. Tragically, this last Holy Mystery is being treated as optional. We cannot accept God in one aspect of our life and reject Him in another.

There is also the holy discipline of Fasting that is essential for us to be considered as members of the Church. Our Lord said: *"When you fast"* (Mt. 6:16), not "if you fast". This should not be an exercise which brings about depression but, as the Triodion, the Lenten service book of the Church, will remind us in a few weeks: *Let us begin the Fast with joy!"* We do not fast to punish ourselves, or to make 'reparations' for our sins, but to acquire the consciousness that *"Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."* (Mt.4:4). Adam and Eve lost paradise by not fasting – we will not regain paradise unless we fast.

All of these – the services, the holy mysteries, the disciplines – lead us to holiness. This is verified for us by the experience of the Desert Fathers: Abba Lot went to see Abba Joseph and said to him, 'Abba, as far as I can I say my little office, I fast as my strength allows, I pray and meditate, I live in peace, and, as far as I can, I purify my thoughts. What else can I do?' Then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps of fire and he said to him, 'If you will, you can become all flame.'

Thus, we see that holiness is not impossible, but that it is a reality even in our time. What we do – financially supporting our churches, participating in the services and sacraments – is important; but what is more important is what we ***are***, or at least ***what we are trying to become.*** That what we are is more important than what we do or say is demonstrated by this story from the life of St. Anthony of Egypt. Every year, he would be visited by three monks. Two always had a multitude of questions for him; the third simply sat and looked at St. Anthony. This continued for many years until St. Anthony finally addressed the third monk: "You have been coming all this way for all these years – have you not even one question?" To this the monk replied: "Abba, it is enough for me to look at you."

Dear brothers and sisters, the great joy in all this is that it is not impossible. While it would be presumptuous of anyone to claim that he/she is holy, it is not presumptuous to desire to be holy. Indeed, it is a road which never ends; as God is infinite, so our growth in Him is infinite. Let no one feel that this is beyond his/her capability. Remember the words of St. Paul to the Philippians: *"I can do all things through Christ who strengthens me."* (Phil.4:13).

In conclusion, I wish to offer the following description of what is a Christian by St. Justin of Celije:

> "What are Christians? Christians are Christ-bearers, and by virtue of this, bearers and possessors of eternal life, and this according to the measure of faith and according to the measure of holiness which is from faith. The Saints are the most perfect Christians, for they have been sanctified to the highest degree with the *podvigs* of holy faith in the risen and eternally-living Lord Christ, and death has no power over them. Their life is entirely from the Lord Christ, and for this reason it is entirely Christ's life."(6)

Footnotes

1) Metropolitan Hilarion Alfeyev. *The Mystery of Faith: An Introduction to the Teaching and Spirituality of the Orthodox Church*. p.101
2) *Ibid*. p.98
3) Alexander Schmemann. *Church, World, Mission*. p. 151
4) Metropolitan Hilarion Alfeyev, p.100
5) *Ibid*. p. 97
6) Fr. Justin Popovic: "Introduction to the Lives of the Saints". Asterios Gerostergios, (ed.). *Orthodox Faith and Life in Christ*. p. 36

Archbishop Jovan

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Yugoslavia's Communist government. The Serbian Orthodox Church has repeatedly attempted to heal the schism since that time, offering the Macedonian group broad autonomy within the bosom of the Serbian Church, but the Macedonian group has stated that it will only accept full autocephaly, that is, ecclesiastical independence. Archbishop Jovan led a segment of the Macedonian group back into union with the Serbian Church a decade ago, but the schismatic Macedonian group has denounced the move as a betrayal of the Macedonian church and the Macedonian government has used its power to attempt to eradicate the Autonomous Archdiocese of Ochrid.

The so-called "Macedonian Orthodox Church" is recognized by no canonical Orthodox Church and is not in communion with world-wide Orthodoxy, which recognizes Archbishop Jovan as the legitimate head of canonical Orthodoxy in Macedonia.

Annual Healthcare Seminar at St. George Carmichaels

His Grace Bishop Mitrophan blessed a local ambulance as part of St. George Church's annual Healthcare Day, August 9th, 2013.

With the Archpastoral Blessings of His Grace Bishop Dr. Mitrophan, the Seventh Annual Healthcare Day was held on Friday, August 9 at St. George Serbian Orthodox Church in Carmichaels, Pennsylvania.

St. Panteleimon the Great Martyr and Healer is the Slava (Patronal Feast) of the Parish Nurse's Office at St. George Church. St. Panteleimon is commemorated in the Holy Orthodox Church on August 9 each year. Since 1999 on each August 9 the St. George Church has recognized the work of healthcare workers with a program and ambulance blessing.

Great Vespers were served on the eve of St. Panteleimon and the Divine Liturgy on the feast. The Slava Kolach and Koljivo were blessed at the conclusion of the Divine Liturgy. Prayers were offered for living and departed healthcare workers and volunteers from the parish.

The Parish Nurse Practitioner is Millicent Mitzie Hunchuck. Dr. Natalie Pavlovich was the honored Kuma for the Slava. The Healthcare Day seminar followed the Divine Liturgy.

The theme for the seminar was "Putting Cancer in Perspective." The speakers and their topics included: Father Rodney Torbic: Putting Cancer in Perspective; Nurse Practitioner Hunchuck: A Nurse Practitioner's Experience; Mr. Mark Zivkovich: Observations from Personal Experience; Dr.Charles Paroda: An Experienced Doctor's Views; Attorney Linda Chambers: Diminished Capacity in Decision Making Due to Progression of Illness and/or Effects of Medication."

At mid-day, His Grace Bishop Dr. Mitrophan blessed an ambulance from Fayette Emergency Medical Services staffed by Nicole Friend, Joseph Podligar and Nicholas Podligar. At the conclusion of the ambulance blessing, the valuable work of Fayette EMS was acknowledged and appreciation was expressed to the ambulance staff for the services provided by the agency throughout the year.

Sonia Janson spoke in behalf of the St. George Church Executive Board in thanking the many attendees of the seminar. The St. George Kolo/Circle of Serbian Sisters provided the meals.

Participants during the day in addition to those mentioned included four Orthodox priests, a deacon and two nuns, three hospital chaplains, a nurse, a pharmacist, an attorney, a social worker, a drug and alcohol counselor and interested parishioners and friends of the parish.

His Grace Bishop Dr. Mitrophan was present and participated throughout the seminar. His Grace has always been supportive of the Healthcare Day and seminars at the parish

Dr. Pavlovich was honored and spoke from a personal perspective at the conclusion of the seminar. The seminar was intense. Cancer has a far-reaching impact on the lives of affected individuals, the lives of their loved ones and other people with whom they come in contact

Father Rodney Torbic

25th Anniversary Celebration for Prota Stevo Rocknage

As if the Paschal Season is not enough reason to be joyful, the faithful of the St. Sava Serbian Orthodox Church in McKeesport, Pa. had another reason to celebrate on the Sunday of the Myrrh-bearing Women, May 19th, 2013: the 25th Anniversary Celebration of Prota Stevan (Stevo) Rocknage's ordination to the Holy Priesthood.

Surrounded by his family, friends, kumovi, and faithful, Prota Stevo con-celebrated the Paschal Divine Liturgy with his brother-in-law, Very Rev. Thomas Gallaway, and his son, Rev. Fr. Christopher Rocknage with the St. Sava Choir providing the beautiful responses. In his homily, Prota Stevo spoke of the importance of women in the life of the Church, from its beginnings up to the present day, and also referenced the loving guidance, support, and devotion of three women in his life: his Baba (+Stella), his Mother (Mika) and his dear Protinica, JoAnn. "It is women like these who have provided the foundation of our Faith through their unconditional, sacrificial love for all in their lives - and we are so thankful for them", Prota Stevo remarked.

At the Festal Banquet after the Divine Liturgy, Prota Stevo was joined at the head table by his parents, George and Mika Rocknage (married 63 years), as well as the following Brothers-in-Christ: Very Rev. Dragoljub Malich, Very Rev. Stevan Stepanov (and his wife), Very Rev. Rade Merick (and his wife), Very Rev. Dragan Filipovic, Very Rev. Rodney Torbic, Very Rev. Rajko Kosic (and his wife), Very Rev. Thomas Gallaway (and his wife), and Fr. Christopher Rocknage. Although many spoke about him, perhaps the most poignant remarks were delivered by Prota Stevo's long-time Father Confessor, Prota Dragan Filipovic, who stated, "You know, if I were a layperson looking for an Orthodox Parish to grow in with my family, I would come to St. Sava's here in McKeesport because of the work Fr. Stevo has done in transforming the community into an Eucharistic one that puts Christ at the center of all that they do!" The resounding applause and singing of "Mnogaja Ljeta" to Prota Stevo demonstrated the agreement of all those present.

Prota Stevo Rocknage, flanked by his Protinica JoAnn, and children, Dushan, Mileva, and Fr. Christopher are seen at Fr. Rocknage's 25th anniversary of his ordination, with their gift of a Icon of the Nativity of our Lord.

Prota Stevo received many, many gifts from his Parish Council and supporting Parish Organizations, as well as from the faithful in attendance….for which he was visibly moved by the outpouring of affection. Included in his gifts was one from his former Professor/Mentor and Dean of Students at St. Vladimir's Orthodox Seminary, Very Rev. Paul Lazor, who sent him a pectoral cross that was given to Fr. Paul at his own Ordination 50 years ago by Met. †Irinej of the Russian Orthodox Church. But, without a doubt, the most meaningful gift was the beautiful hand-written Icon of the Nativity of our Lord, presented to Prota Stevo by his three children, Fr. Christopher, Mileva (Repasky) and Dushan, in honor of his zeal and affection for the Christmas Season, and reprising their similar gift 25 years ago on his ordination day with an icon of Thomas Sunday

Prota Stevo had a wonderful surprise for all in his remarks: after thanking all for the love and support over the years, he called to mind his "Co-worker in God's Vineyard" - his dear wife of 36 years, Protinica JoAnn, and spoke of her tireless devotion and commitment to the Faith, as evidenced by her singing the responses in Church for most of the calendar services, as well as her hard-work and dedication in coordinating the Sisterhood's Nut-roll Baking enterprise, a major component of the parish's financial support. He then surprised her with a beautiful anniversary diamond ring, honoring her 25 years as the "Matuska" of the parish!

Tears and cheers were evidenced throughout the hall as all sang, "Zivela…" to our dear "PJ" (as she likes to be called).

The day closed with prayer and fellowship, led by the wonderful tambrashi playing of Orkestra Pobeda, led by Fr. Stevo's own son, Dushan…and everyone left that day thanking God for this wonderful event, and offering prayers for Prota Stevo and his family for years to come.

Monks in Egypt's Sinai Hope to Protect Ancient Library

Just as they have done for 17 centuries, the Greek Orthodox monks of St. Catherine's Monastery in Egypt's Sinai desert and the local Jabaliya Bedouins worked together to protect the monastery when the 2011 revolution thrust Egypt into a period of uncertainty. "There was a period in the early days of the Arab Spring when we had no idea what was going to happen," says Father Justin, a monk who has lived at St. Catherine's since 1996. Afraid they could be attacked by Islamic extremists or bandits in the relatively lawless expanse of desert, the 25 monks put the monastery's most valuable manuscripts in the building's storage room. Their Bedouin friends, who live at the base of St. Catherine's in a town of the same name, allegedly took up their weapons and guarded the perimeter.

The community's fears of an attack were not realized, but the monks decided they needed a new way to protect their treasured library from any future threats. Last year, they accelerated a program of digitally copying biblical scripts with the help of multispectral imaging specialists from around the world, while simultaneously renovating and modernizing the library itself. The Sinai library houses 1.8 million pages of script, including essential texts that document the early church. St. Catherine's ranks high among the world's preeminent Christian text collections: their Greek manuscripts are second in number only to the Vatican's, and their hallmark Arabic and Turkish scrolls document the interaction between the monastery and the surrounding world of Islam over the centuries. The monastery's project will create a digital library for scholars around the world. "The technology, the conservation — they are our protection. Many people are concerned about the safety of what we have here, so we have to make them sure that we are protecting our materials and appreciating our responsibility," says Father Justin, the monastery's librarian.

Security concerns are once again at the forefront after the July 3 military ouster of former President Mohamed Morsi and the violence that came in the wake of the change in the country's leadership. Two days after Morsi's ouster, the Egyptian army declared a state of emergency in Sinai after Islamist gunmen opened fire on the region's el-Arish airport and several military checkpoints, killing several police officers and a soldier. St. Catherine's is geographically vulnerable at the best of times, positioned as it is on a peninsula plagued by a security vacuum. Crimes like human trafficking and kidnappings along the Egypt-Israel border make Sinai one of Egypt's most dangerous regions.

Father Justin acknowledges that the conservation efforts have been inspired by neighborhood insecurity. "Libraries are precious places where you can store the past in the present, and we are treating what happened to Cairo" — the riots, looting and violence that surrounded the revolution — "as a reminder that libraries are vulnerable, and right now they are more vulnerable than ever," he says, sitting in his no-frills office in front of a MacBook Pro. He politely steps out to a dark room every few minutes to turn the page of an ancient manuscript so that an imaging crew from Greece can scan the palimpsest.

The two-plus years since the toppling of former President Hosni Mubarak have been unsettling for Egypt's Christians, the majority of whom belong to the Coptic Church and account for a significant minority (up to 10%) of the country's population. There have been violent clashes between Christians and Muslims, with deaths on both sides. St. Catherine's has nevertheless maintained its track record of friendly relationships with its Muslim neighbors. The Greek Orthodox monks and the Jabaliya Bedouin tribe, who are the area's majority residents, have shared land, food and friendly relations since the monastery was built centuries ago. The Jabaliya are believed to be descendants of the Byzantine soldiers who built the monastery in the 6th century, and many of them continue to guard the monastery as their own. "The monastery is a very special place for me and all Bedouins. It is a holy place for all religions. Our ancestors built St. Catherine's," explains Ramadan, 26, who has been a tour guide at the monastery since he was 15.

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Coptic Christians Target of Muslim Brotherhood

Cairo, Aug. 19—Copts whose church was one of dozens destroyed by Muslim Brotherhood supporters have returned to the charred house of worship, with their pastor vowing the violence suffered by his flock will make them "better Christians."

Across Egypt, at least 60 churches and monasteries have been targeted, along with Christian schools, homes, businesses and even an orphanage, according to conservative estimates. In the areas of Minya, Beni Suef, Fayoum and Assiut, Christian homes and businesses have received leaflets warning them to leave or face reprisals by Islamists, Christians said. Christian homes and businesses in Minya have reportedly been marked with black X's to single them out for attack.

As violence envelops Egypt, Christians are paying a heavy price with scores of their most sacred buildings and monuments being systematically destroyed by members of the Muslim Brotherhood in what one Coptic leader called an attempt at ethnic cleansing.

The group, which is clashing with the military throughout the North African nation, has zeroed in on Christians since the Muslim Brotherhood-backed administration of Mohamed Morsi was ousted on July 3. The military removed him from power after he imposed several sweeping constitutional changes that appeared to put the nation of 90 million on a path toward Islamist rule.

"The Muslim Brotherhood continues its attacks on churches to implement their scheme, which includes ethnic cleansing and the forced displacement of Copts," Abul Ezz el-Hariri, a Christian and former presidential candidate from Alexandria, told Mideast Christian News.

At least 50 Christian churches and schools have been looted and set ablaze since fierce fighting broke out last week. In one recent case, Islamists torched a Christian school and then paraded three nuns on the street like "prisoners of war" before a Muslim woman offered them refuge.

The campaign of intimidation also has targeted the homes and businesses of Christians, who make up about 10 percent of the nation's population. Egypt's Christian community is one of the world's oldest, and generally kept a low-profile before becoming more active after the ouster of President Hosni Mubarak and the rapidly spiraling Islamification that followed under Morsi.

Under fire, Christians are solidly backing the military's harsh crackdown on the Muslim Brotherhood.

"The Coptic Orthodox Church of Egypt...confirms its strong stance with the Egyptian law enforcement, the armed forces, and all of the institutions of the Egyptian people in its confrontation of the violent armed organizations," the nation's Christian leader, Pope Tawadros II, said in a statement.

Monasteries, dioceses, churches, schools and other property of Copts have been targeted since government security forces broke up Muslim Brotherhood sit-ins in Raba al-Adaweya and Nahda squares on August 14.

Eastern Diocesan Day at Shadeland

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relationship with Shadeland, and invited them to join us for our diocesan festivities. Immediately following the Divine Liturgy Bishop Mitrophan blessed the new ambulance and fire truck in a meaningful service, which they greatly appreciated!

The day picture-perfect day continued with a beautiful and uplifting children's program in the pavilion. The campers of Folklore Week, the final week of camp, put on a tremendous show of Serbian instrumental and vocal music and dance, and were rewarded with a standing ovation. Bishop Mitrophan, who makes it a point to visit the camp each week to interact with the youngsters, gave each a personal blessing. Fr. Dejan Obradovic was master of ceremonies, while Danny Vucelich narrated the program and provided technical support. The annual Diocesan Day picnic continued throughout the day. Special thanks go to Fathers Dejan Obradovic and Milan Pajic who were camp directors, the Diocesan Federation of Circles of Serbian Sisters and their president Millie Radovick, DeeDee Baskot, the Diocese's Shadeland Committee, the camp clergy and counselors, volunteers, and all those who helped make the camp season a success. Thanks also to the Men's Club of Holy Trinity Cathedral in Pittsburgh for barbecuing for the picnic.

Tesla's Wonders go on show in New York

New York, July 10—An exhibition of the inventions of Nikola Tesla including details of his life opened on July 10 at the New York Hall of Science in Queens.

The exhibition is organized in cooperation with the Belgrade Museum of Nikola Tesla and the Serbian Consulate in New York.

The opening gathered numerous important public figures including Serbia's Crown Prince Aleksandar Karađorđević, his wife Katarina, members of the diplomatic corps and intellectual and scientific figures from New York.

Among the 200 guests were also US State Department official Thomas Gallo, the Greek Ambassador to the UN, Michael Spinellis, the Cypriot Consul in New York, Koula Sophianou, Montenegro's General Consul, Zoran Janković, and the Croatian Consul, Marina Rogina.

Tesla was born in Smiljan in what is now Croatia on July 10, 1856, the son of a Serbian Orthodox priest. After completing his education he moved to New York in 1884, where he worked at a company owned by Thomas Edison, the inventor and businessman.

In 1891, he introduced to the world the wireless energy transmission known as the Tesla Effect, as well as the Tesla Coil, an electrical resonant transformer circuit used to produce high-voltage, low-current, high-frequency alternating-current electricity.

Later he experimented with X-rays, remote radio control, and a steam-powered mechanical oscillator known as Tesla's oscillator. In all, Tesla held nearly 300 patents in 26 countries, many of which are basic to modern technology.

Tesla's Wonderful World of Electricity presents working models of his inventions, models of his laboratories and plants, photographic reproductions, and a narrative about Tesla's life and work. The exhibition will continue through October 20.

In another event marking the 70th anniversary of the inventor's death, a memorial created by Serbian sculptor Nikola Koka Jankovic is to be installed at the site of Tesla's laboratory in the Long Island community of Shoreham, New York in September. The memorial was shown for a week in Belgrade in August before being shipped to America.

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Croatia Urged to Address Its Army's War Crimes

Zagreb, Aug. 8 (BIRN)—Croatian rights activists have called on the Zagreb authorities to show respect for victims and deal with war crimes committed by the Croatian army during its 1995 Operation Storm.

Croatian human rights organizations sent a letter to the country's president, prime minister and parliamentary speaker, warning that 18 years after the army's Operation Storm, there is still no serious debate about the military action that resulted in numerous war crimes.

"Counting the years since Operation Storm, everyone seems to avoid speaking about the victims in their speeches and in this year's speeches, not one speaker mentioned the crimes committed and the need to investigate and process the perpetrators," said the letter from Croatian rights groups Documenta, the Civic Committee for Human Rights and the Center for Peace, Non-Violence and Human Rights.

Operation Storm in August 1995 saw Croatian forces seize territory in Croatia which had been under Serb control since 1991. About 700 Serbs are believed to have been killed and about 200,000 forced from their homes.

"We are wondering why it so hard to mention Serbs?" the rights groups' letter also asked.

They were referring to a commemoration that took place on Sunday in the Croatian town of Knin, where the Operation Storm anniversary is celebrated as Victory Day.

During the commemoration, Prime Minister Zoran Milanovic described the result of the operation as the liberation of occupied territory.

"The judiciary has a great responsibility to prosecute war crimes committed during Storm… because up till now, final verdicts related to these events still have not been brought," the letter continued.

"In politicians' speeches, no one has spoken about the crimes and the need to prosecute the perpetrators," it said.

Later, on August 10, about 20 Serbian war veterans and relatives of victims attended an Orthodox service in the central Croatian village of Zirovac to commemorate Serbs who were killed in August 1995 during Operation Storm.

They were guarded by police because Croatian war veterans had threatened to forcefully prevent the planned unveiling of a memorial plaque to those killed during the operation.

War veterans' associations bitterly opposed the idea of installing the plaque, calling it a "falsification of history", and the planned unveiling was ultimately cancelled.

The commemoration was organized by Zeljko Vukelic from the Serbian city of Novi Sad, the president of the Association of Participants in Armed Conflicts on Former Yugoslavia Territory.

"We are not coming to Croatia to provoke anybody. We just want to pray for the killed and missing Serbs from Operation Storm," Vukelic told Croatian daily *Slobodna Dalmacija*.

Vukelic said that about 350 Serbs were killed "by Croats and Muslims" between the Croatian towns of Glina and Dvor, close to the border with Bosnia and Herzegovina, during the mass exodus of Serbs from Croatia sparked by Operation Storm.

Memorial to Croatia Concentration Camp Victims Destroyed

Zagreb, July 23 (Beta)—A memorial plaque honoring World War II concentration camp victims who died on the Croatian island of Pag has been vandalized again, just weeks after being restored, the Serb National Council of Croatia announced. This is the third time that the memorial on Pag had been demolished since the early 1990s.

The attack came just weeks after the plaque was replaced at a commemoration in late June for the victims of the World War II concentration camp complex which included Slana and Metajna on Pag and Jadovno on the nearby Croatian mainland.

"It is unacceptable that for the third time there is no reaction from the authorities who are obliged to protect the legacy and memory of the victims of World War II and the legacy of anti-fascism," the council said in a statement.

An estimated 40,000 people were exterminated at the camp complex during its brief period in operation between April and August 1941, mostly Serbs and Jews.

It was run by the Ustasha authorities that ruled part of the former Yugoslavia during World War II in alliance with Mussolini's Italy and Hitler's Nazi Germany.

The plaque was installed by the Coordination of Jewish Municipalities, the Jadovno 1941 Association, the League of Anti- Fascist Veterans and the Serb National Council in Croatia.

Serbian Army Appoints Military Clerics

Belgrade, Aug. 1 (BIRN)—Orthodox, Catholic and Muslim clerics in uniform will soon start to serve the spiritual needs of Serbian soldiers, officers and other army employees.

Eight Orthodox priests, one imam and one Catholic chaplain were officially welcomed to their duties at a celebration at the Serbian Army's headquarters on Wednesday.

Colonel Milan Aksic said that it would be the first time for seven decades that religious services would be performed at military bases, "guaranteeing the constitutional right of army members to have the freedom of confession".

Apart from when performing services, the military clerics will wear the Serbian army uniform with a symbol of their religion.

They will not wear or use weapons, and will not be able to issue commands.

Besides tending to soldiers' and other army employees' spiritual needs, they will also serve as advisers to unit commanders, and will be their subordinates.

Appointing church officials to the military was made possible in 2007 with the adoption of the Serbian Army law.

A government decree in 2011 introduced the possibility of religious services being held for members of the armed forces, and resulted in agreements between the defense ministry and representatives of seven religious communities in Serbia.

The three religious groups that will initially have military clerics are the Serbian Orthodox Church, the Roman Catholic Church and the Islamic community.

However, for the time being the Slovak Evangelical Church, the Christian Reformed Church, the Evangelical Christian Church, and the Jewish community in Serbia will not have clerics representing them in the armed forces.

Military priests existed in the Serbian Army during the World War I, and later during the Kingdom of Yugoslavia, but the practice ended with World War II.

Our View

The Youth Pages of The Path of Orthodoxy, September 2013

On September 11th we commemorate: The Beheading of Saint John the Baptist

(St. Matthew 14:1-12)

Herod Antipas, son of the elder Herod, who was the slayer of the children of Bethlehem at the time of the birth of the Lord Jesus, was ruler of Galilee at the time when John the Baptist was preaching. This Herod was married to the daughter of Aretas, an Arabian prince. But Herod, an evil sprout of an evil root, put away his lawful wife and unlawfully took unto himself Herodias as his concubine, the wife of his brother Philip, who was still living.

John the Baptist stood up against this lawlessness and strongly denounced Herod who then cast John into prison. At the time of a banquet in his court in Sebastia in Galilee Salome, the daughter of Herodias and Philip, danced before the guests. The drunken Herod was so taken by this dance that he promised Salome that he would give her whatever she asked of him, even though it be half of his kingdom.

Being persuaded by her mother, Salome asked for the head of John the Baptist. Herod gave the order and John was beheaded in prison and his head brought to him on a platter. John's disciples took the body of their teacher by night and honorably buried it and Herodias pierced the tongue of John with a needle in many places and buried the head in an unclean place. What later happened to John the Baptist's head can be read on February 24. However, God's punishment quickly befell this group of evil doers.

Prince Aretas, in order to cleanse his daughter's honor, attacked Herod with his army and defeated him. The defeated Herod was sentenced by the Roman Caesar, Caligula, to exile at first to Gaul and later to Spain. As exiles, Herod and Herodias lived in poverty and humiliation until the earth opened up and swallowed them.

Salome died an evil death on the Sikaris (Sula) river. The death of St. John occurred before the Pascha [Passover] but its celebration on August 29 was established because, on that day, a church which had been built over his grave in Sebastia by Emperor Constantine and Empress Helena was consecrated. In this church the relics of John's disciples, Eliseus and Audius, were also placed.

(From the Prologue of Ohrid)

The Troparion of the Beheading of St. John the Baptist, sung in tone 2:

The memory of the just is celebrated
with hymns of praise but the Lord's testimony
is enough for thee, O Forerunner,
for thou wast shown to be more wonderful
than the Prophets since thou wast granted
to baptize in the running waters
Him Whom thou didst proclaim.
Then having endured great suffering for the Truth,
Thou didst rejoice to bring, even to those in
hell the good tidings that God Who had appeared
in the flesh takes away the sin of the world
and grants us the great mercy.

The Kontakion of the Beheading of St. John the Baptist, sung in tone 5:

The beheading of the glorious Forerunner
was a divine dispensation that the
coming of the Savior might be
preached to those in hell.
Lament then, Herodias, that thou didst
demand a murder despising the law
of God and eternal life.

Homily about the healing of mankind by the wounds of Christ

"And by His stripes [wounds] we are healed" (Isaiah 53:5).

We are healed by the wounds of Christ. Thus, the prophet of God prophesies and we now know that his prophecy is true. By the suffering of Christ, we have been saved from eternal suffering; by His All-pure blood, we are cleansed of the leprosy of sin and are enlivened. Our blood and body became impure from sinful passions; but our spirit, the nest and source of bodily impurity, first became impure. Can the unclean be cleansed by the unclean? Can a dirty linen be washed with dirty water? It cannot.

Only that which is clean can wash that which is unclean. Even the pagans feel that mankind is impure. But, they [the pagans] want to cleanse the impure by the impure first, by invoking impure spirits and worshipping them. And second, by offering impure sacrifices, be they human or animal sacrifices. One drop of the blood of the All-pure Christ can cleanse mankind more than all of the idolatrous sacrifices from the beginning of the world.

Why? Because the blood of Christ is pure and all else is impure. Physicians take one drop of a strong remedy and diluting it, vaccinate many people with it in order to protect them from disease. We even dilute the blood of Christ in the Chalice [Cup]with water and then we take it and drink it, for it is said that when they pierced the body of the Lord with a spear "there came out blood and water" (St. John 19:34). Such is the power from one drop of His blood that, the world could be burned by it. That is the sinless blood, the only sinless blood; the blood most-pure, the only pure blood in the world.

O, if men would only know what is the power of absolute purity! All the impure ones from sin would rush to cleanse themselves by the All-pure Christ and all the helpless ones would rush to partake of the Blood and Body of Christ [Holy Communion]; and all the unbelieving would believe in Christ. For there is three and all three are pure and all three purify: pure spirit, pure blood and pure body, and only the pure can purify the impure; and that which is healthy can heal the unhealthy; and that which is powerful can raise the helpless.

O Lord, our omnipotent Lord, cleanse us sinners by Your bloody wound, by Your innocent and all-pure wound.

To You be glory and thanks always. Amen.

(From the Prologue of Ohrid)

Compassion

"But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd."
(Matthew 9:36)

Before I worked in a crisis pregnancy center, I was more concerned with the unborn child than the mother. After a year and a half of meeting women in troubled situations, my focus changed. The child was no less important; only now the mother was as important as the child. I had developed compassion for the women and men who were in a very difficult situation.

Compassion for our fellow human beings is a component of our Christian faith. We are commanded to love one another and compassion is a part of that love. It is putting on our brothers' and sisters' shoes, living in their skin, suffering their pain. It is caring for them and doing whatever we can to lighten their burdens. Sometimes it is being tough enough to tell them the truth; at other times it is simply a tender hug.

I learned through my counseling experiences that I had to develop compassion for women who might ultimately decide on an abortion, though I knew it was wrong. One experience in particular showed me that I had grown in my ability to feel compassion. It was the first time I was able to tell a woman who was considering an abortion that whether she had it or not, I hoped she would come back to the clinic to talk to me. I knew by then that the aftermath of abortion was often devastating, and she would need someone to talk to, someone who could explain the forgiveness of the Lord. Of course I advised her against the abortion and prayed she would change her mind, but I would also be there for her should she decide to have the abortion. This was a side of compassion I had never considered.

Our Lord showed deep compassion throughout His ministry on earth – when He raised Lazarus, when He healed the woman with the issue of blood, when He rebuked the apostles for not letting the children come to Him. In fact, His entire ministry was filled with compassionate service to others. We learn to model compassionate behavior by reading the scriptural accounts of His life.

When we are called to show compassion, we use the tool that unlocks the hearts of those in need. If we can listen without judgment to their feelings, fears, and expectations, we can offer them direction instead of condemnation. True compassion is listening, then acting with the person's well-being and ultimately her salvation at the heart of your concern. The Holy Spirit will encourage you as you reach out to ease the pain of those who suffer. Whether the need is physical or spiritual, compassion is the key to healing the deep aches of humankind.

Author Unknown

On September 21st we commemorate:

The Nativity of the Most-Holy Theotokos

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God.

In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams.

For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson-but what a daughter and what a Grandson!

Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity-this was the daughter given by God to Joachim and Anna.

She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.

(From the Prologue of Ohrid)

Scriptural quotations for this month:

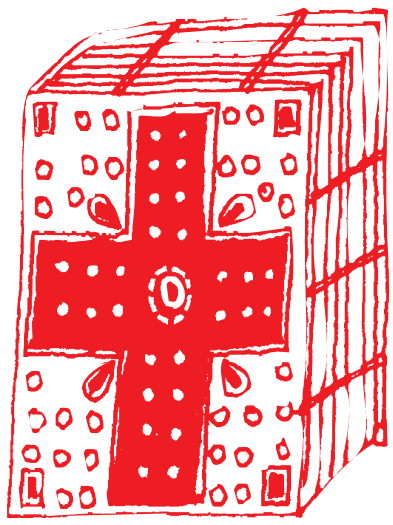
"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

Romans 12:2

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

2 Timothy 3:16

"The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding."



Thoughts from the Holy Fathers on education

"With us everything should be secondary compared to our concern with children, and their upbringing in the instruction and teaching of the Lord."

(St. John Chrysostom)

"Young people must be made to distinguish between helpful and injurious knowledge, keeping clearly in mind that Christian's purpose in life. So, like an athlete or the musician, they must bend every energy to one task, the winning of the heavenly crown."

(St. Basil the Great)

"Seek out with much care and thought a teacher who will be a safe guide to you in your manner of life; one who knows well how to lead such as are journeying towards God; a teacher who is rich in virtues [...] and wise in the Holy Scriptures."
(St. Basil the Great)

"Discipline must always be applied to the wrong-doer after the manner of physicians, who are not angry with patients, but fight the disease… Treat the disease, not the person. Pride therefore will be corrected by ordering the practice of humility, aimless talk by silence, immoderate sleep by wakefulness in prayer, slothfulness by work, greediness by abstinence from food, discontent by separation from the other brethren."
(St. Basil the Great)

"It is not the amount of learning that must be our aim, but the quality of learning. Better to learn two verses with understanding, than a whole page with wandering thoughts."
(St. John Cassian)

On September 12th we commemorate: The Assembly of the Holy Serbian Enlighteners and Teachers

On this day are commemorated, not all the Serbian saints in general, but rather only a few archbishops and patriarchs: Saint Sava, the first Archbishop of the Serbs called "Equal to the Apostles"; Arsenius, the successor to St. Sava, a great hierarch and miracle worker; Saint Sava II, son of the First-crowned, King Stephen who lived in Jerusalem for a long time and is called: "similar to Moses in meekness" [refer to the Srbljak, the Service Book of the Serbian Saints]; Nicodemus, who lived a life of asceticism on the Holy Mountain [Athos] and was abbot of Hilendar and following that was Archbishop "of all the Serbian and Coastal lands"; Joannicius, at first an archbishop and then patriarch from 1346 A.D. and died in 1349 A.D.; Ephrem, an ascetic who was elected patriarch against his will at the time of Prince Lazar in 1376 A.D. and crowned Lazar.

After that he resigned the patriarchal throne and retreated into solitude; Spiridon, the successor to Ephrem and who died in the year 1388 A.D.; Macarius, who renovated many ancient monasteries [Zaduzbine], printed many ecclesiastical books in Skadar, Venice, Belgrade and other places. He built the famous refectory in the monastery at Pec and labored much to advance the Church with the assistance of his brother Mehmed Sokolovich, the Grand Vezir.

Macarius died in the year 1574 A.D; Gabriel, by birth a nobleman of the Rajich family. He participated in the Moscow [church] council under Patriarch Nikon for which he was tortured by the Turks for treason and hanged in the year 1656 A.D. Along with these are also mentioned; Eustace, Jacob, Daniel, Gregory, John, Sava III, Gregory, John, Maksim and Nikon. Many of them lived a life of asceticism on the Holy Mountain [Athos] and all were "meek and faithful servants in the vineyard of the Lord."

(From the Prologue of Ohrid)

VOLUNTEERS NEEDED

The editors of "Our View" are looking for volunteers to assist in contributing and editing articles and other materials for publication. Are you interested in assisting in our efforts? Please contact us a the address below. A member of the staff will contact you with more information. Help us continue to offer this very important service to the youth of the Serbian Orthodox Church!

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.

How to read the Bible

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there is a place for honest and exacting critical inquiry when studying the Bible. Our reasoning brain is a gift from God, and we need not be afraid to use it to the utmost when reading Scripture. Orthodox Christians neglect at our peril the results of independent scholarly research into the origin, dates, and authorship of the books of the Bible, although we shall always want to test these results in the light of Holy Tradition.

Alongside this human element, however, we are always to see the divine aspect. These texts are not simply the work of the individual authors. What we hear in Scripture is not just human words, marked by a greater or lesser skill and perceptiveness, but the uncreated Word of God Himself—the Father's Word "coming forth from silence," to use the phrase of Saint Ignatius of Antioch—the eternal Word of salvation; Approaching the Bible, then, we come not merely out of curiosity or to gain historical information; We come with a specific question: "How can I be saved?"

Obedient receptivity to God's word means above all two things: a sense of wonder and an attitude of listening.

(1) Wonder is easily quenched. Do we not feel all too often, as we read the Bible, that it has become overly familiar, even boring? Have we not lost our alertness, our sense of expectation? How far are we changed by what we read? Continually, we need to cleanse the doors of our perception and to look with new eyes, in awe and amazement, at the miracle that is set before us-the ever-present miracle of God's divine word of salvation expressed in human language. As Plato remarked, "The beginning of truth is to wonder at things."

> Some years ago I had a dream that I still remember vividly. I was back in the house where, for three years as a child, I lived in boarding school. A friend took me first through the rooms already familiar to me from the waking life of my childhood. Then, in my dream we entered other rooms that I had never seen before—spacious, elegant, filled with light. Finally, we came to a small, dark chapel, with golden mosaics gleaming in the candlelight. "How strange," I said to my companion, "that I have lived here for so long, and yet I never knew about the existence of all these rooms." And he replied, "But it is always so." I awoke, and, behold, it was a dream.
>
> Should we not react in the presence of the Bible with exactly the same surprise, the same feeling of joy and discovery, that I experienced in my dream? There are so many rooms in Scripture that we have never as yet entered. There is so much for us still to explore.

(2) If obedience means wonder, it also means listening. Such indeed is the literal meaning of the word for" obey" in both Greek and Latin—to hear. The trouble is that most of us are better at talking than at listening. An incident on the Goon Show, which I used to follow eagerly on the radio in my student days, sums up our predicament all too well. The telephone rings, and one of the characters picks it up. "Hello," he exclaims, "hello, hello." His volume rises. "Who is speaking? I can't hear you. Hello, who is speaking?" A voice at the other end says, "You are speaking." "Ah," he replies, "I thought the voice sounded familiar." And he puts the receiver down.

One of the primary requirements, if we are to acquire a "scriptural mind," is to stop talking and to start listening. When we enter an Orthodox Church decorated in the traditional way, and look up towards the sanctuary, we see there in the apse the figure of the Mother of God with her hands raised to heaven—the ancient scriptural manner of praying that many still use today. Such is also to be our attitude to Scripture—an attitude of openness and attentive receptivity, our hands invisibly outstretched to heaven.

As we read our Bible, then, we are to model ourselves in this way on the Blessed Virgin Mary, for she is supremely the one who listens. At the Annunciation, listening to the angel, she responds obediently, "Let it be to me according to your word" (Luke 1:38). Had she not first listened to God's word and received it spiritually in her heart, she would never have borne the Word of God bodily in her womb. Receptive listening continues to be her attitude throughout the Gospel story. At Christ's nativity, after the adoration of the shepherds, "Mary kept all these things and pondered them in her heart" (Luke 2:19). After the visit to Jerusalem when Jesus was twelve years old, "His Mother kept all these things in her heart" (Luke 2:51). The vital importance of listening is also indicated in the last words attributed to the Theotokos in Holy Scripture, at the wedding feast in Cana of Galilee. "Whatever He says to you, do it" (John 2:5), she says to the servants—and to each one of us.

In all this the Virgin serves as a mirror and living icon of the biblical Christian. Hearing God's word, we are to be like her: pondering, keeping all these things in our hearts, doing whatever He tells us. We are to listen in obedience while God speaks.

(To be continued in the next issue)

Jackson, California

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All around me, as far as you can see, thousands and thousands of candles were shining as the most beautiful flowers that people can plant in the earth. In those flames I was reading the joy of the departed as if they were quietly singing: "We're alive, we're alive!" At the end of the cemetery I saw one lady known to me. She was standing above some forgotten graves and illegible tombstones and burial mounds without any markings. Above those graves she lit several dozen candles. She watched those candles with a contrite heart and in their flickering read the joy of those under the ground. She cried. I asked her who from her family is buried there. No one, she answered. My husband, she said, was recently transferred to Belgrade, and all of our departed loved ones were buried in the place of his former duty assignment. I, she said, cannot go there since it is too far, so I came to these neglected and forgotten graves, to do for others what I cannot do for my departed family members. My hope is that the Loving God will receive this for my family as well.

—He will, madam, He will for sure, I said, thinking to myself as I walked away: Lord, how smart these people are! How much a man can learn from people taught by God!

Dragan Stojanovich, Jackson, California

Study: Living together before marriage leads to less commitment

Common secular sentiment often encourages young people to ease into a marriage by living together first. One "relationship expert" compared it to "using a 'live trap' for squirrels instead of a typical 'sudden death' trap for mice." But it turns out sneaking into marriage isn't as fool-proof as people would like to believe. According to a recent study by RAND sociologists Michael Pollard and Kathleen Mullan Harris, the strategy often fails.

In their introduction to the study, the researchers write: "The trends suggest that young people are not turning away from coupling or establishing intimate relations with a romantic partner as rates of "union formation," including both marital and cohabiting unions, have remained fairly stable over time. Concern exists, however, on the apparent substitution by more casual often short-term unions for the more traditional unions that provide greater economic security and emotional stability for family formation. In contemporary U.S. society, intimate relationships that progress towards co- residential conjugal unions no longer imply marriage,

The study surveyed 1,500 couples—divided equally between those who were dating, living together, and married—for a history of marriage and "marriage-like" relationships. The study's authors defined the term "marriage-like" as living together for over a month. They tracked a sample of respondents from 80 high schools and 52 middle schools, beginning in 1995 and following up periodically. The researchers found that by age 23, half of females had cohabited with someone. Males followed a similar pattern, with half having cohabited by age 25.

The study then measured feelings of commitment and intimacy for cohabiting couples. It found couples in cohabiting relationships, even long-term ones, never achieve the closeness of married couples. For example, even after living with a partner for over a year, about 20 percent of males keep another, separate residence. Also, only 40 percent of women who cohabit have made a purchase of more than $500 with their partners, while 80 percent of women in marriages have made similar purchases.

In every measure of consolidation, intimacy, and commitment, couples who are living together feel less closeness than married couples. Fewer share resources and 18 percent are not dating their partners exclusively. More than twice as many are not sure if their relationship is permanent.

The low commitment levels in cohabiting are particularly tough on females. Women agreeing to move in with a partner typically look for a deeper, more committed relationship, but according to the study, their hopes are often unfulfilled.

While both genders reported less commitment than married couples, cohabiting males show significantly less commitment on all four measures, and 52 percent are not "almost certain" their relationship will last. Along with lower commitment, significantly fewer cohabiting males say they agree with the statement "loves partner a lot."

Syria Fighters Identified as Bosnian Islamists

Sarajevo, July 4 (BIRN)—An investigation by Bosnian security agencies has concluded that a group of Bosnian Muslims went to fight with the radical Islamist group Al-Nusra against the authorities in Syria. The group is believed to be linked to Al-Qaida and has been named by the United States as a terrorist organization.

The investigation was launched after the release of a video in May which showed heavily-armed and masked militants preparing to attack the Syrian city of Homs.

According to Bosnia's Federation entity television, FTV, the investigation concluded that several of the men shown in the video came from Bosnia.

The security services identified one of the fighters as 22-year-old Armen Dzelko from Hadzici near Sarajevo, a follower of the radical Wahhabi Islamic movement in Bosnia.

FTV reported that Dzelko joined the movement a year ago in a Muslim community in Hadzici that was originally set up by an Islamist called Bajro Ikanovic, who was jailed in 2007 for plotting a suicide attack. A total of six men were identified as Bosnian nationals.

So far it has not been established who organized or financed the Bosnian fighters' trip to Syria. The conflict in Syria began in March 2011, following anti-government protests that spread all over the country and became a full-scale armed rebellion.

According to the UN, more than 90,000 people have died as a result of the conflict.

Monks in Sinai

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Another Bedouin resident, Faraj, just out of Friday morning prayers at a nearby mosque, adds: "[The Jabaliya and the monks] have been here for so long that we have grown together. There is even a mosque on the monastery. We don't use it often anymore because our population is too big now, but it is a still a symbol of our friendly relationship."

Eager to maintain similarly peaceful relations with all Egyptians, the monks hope their ongoing project will act as a reminder of the monastery's historical bond with Egypt. "We have to present ourselves in a way to convince the Arabic-speaking world that we are a part of Egypt's ancient history," Father Justin says. In preserving their manuscripts, the monks of St. Catherine's may also be preserving their way of life.

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ПАТРИЈАРХ ИРИНЕЈ УЧИНИО ЗВАНИЧНУ ПОСЕТУ РУСКОЈ ПРАВОСЛАВНОЈ ЦРКВИ

Патријарх Иринеј отпутовао у Москву

У уторак 16. јула 2013. године авионом са београдског аеродрома "Никола Тесла" за Москву отпутовао је Његова Светост Патријарх српски Иринеј.

У пратњи Патријарховој су: Њ. Впр. Митрополит црногорско-приморски Амфилохије, Њ. Пр. Епископ бачки Иринеј, Њ. Пр. Епископ новограчаничко-средњезападноамерички Лонгин, Њ. Пр. Епископ рашко-призренски Теодосије, затим архимандрит Арсеније, протојереј-ставрофор др Радомир Поповић, протојереј-ставрофор Гојко Перовић, протођакон Радомир Перчевић и ђакон Александар Секулић. Члан делегације је и професор Војислав Миловановић, протомајстор.

Чин путешествујушчих у Саборној београдској цркви служио је Њ. Пр. Епископ липљански Јован, викарни епископ Његове Светости, уз саслужење протојереја-ставрофора Петра Лукића, старешине храма, и Саве Јовића, главног сектретара Светог архијерејског синода, и протођакона Стевана Рапајића.

Ова висока српска делегација биће примљена код црквених и државних великодостојника Руске Федерације, Белорусије и Украјине.

Патријарх Иринеј одслужио молебан у Даниловском манастиру

По свом приспећу у Москву Поглавар Српске Православне Цркве Иринеј посетио је Патријаршијску и Синодалну резиденцију у Даниловском манастиру. Овде је високу српску црквену делегацију срдачно дочекао и поздравио Свјатјејши Патријарх московски и све Русије Кирил.

У наставку је Патријарх српски Иринеј у храму Свих светих просијавших у земљи Руској одслужио благодарење за време кога се Патријарх московски Кирил молио у олтару…

По завршетку овог молитвеног чина Свјатјејши Патријарх Кирил је поздравио српског Патријарха Иринеја речима:'

" Ваше Свјатејшество, возљубљени у Господу сабрате!

Желим да Вас срдачно поздравим данас као драгог и поштованог госта Руске Православне цркве у првопрестолном граду Москви.

Налазимо се у просторијама Патријаршије и Синодалне резиденције Даниловског манастира – у месту мојих свакодневних послова, а где се одржава и већина седница Светог Синода. Овде примамо високе госте наше Цркве. Овај манастир је најстарија обитељ у Москви; основан је у XIII веку, и тако је вршњакиња Цркве Светог Саве. Из тог разлога посебно ми је пријатно што сте нас посетили како бисмо за време боравка Вашег Свјатјешества прославили успомену на велике светитеље Руске цркве: преподобног Сергија Родоњешког, Свете равноапостолне кнегињу Олгу и кнеза Владимира.

Ваша жеља да учествујете у свечаностима поводом 1025-те годишњице крштења Русије даје Вам прилику да се поклоните светињама Москве и Петрограда, Кијева и Минска. Имаћете прилику да општите са својом српском сабраћом који живе међу нама. Иначе, предстоји нам да размотримо широки круг питања која се тичу наших међусобних односа и међуправославне сарадње.

Надам се да претрпани програм ваше пријатељске посете неће уморити Вашу Светост, као и да ће Вам посета Руској Цркви остати у најсветлијој успомени и да ће Вам подарити духовне силе како бисте наставили Ваше плодне подухвате на српском патријаршијском простору.

Благословен је онај који долази у име Господње! Испола ети деспота!"

У свом отпоздраву Поглавар Српске Цркве је благодарио најсветијем Патријарху Кирилу на топлим речима. Изразио је велику радост на указаној могућности да посети Русију и да се поклони светињама Руске Православне Цркве.

Свјатјејши Патријарх Иринеј је истакао чврсте везе које су спајале Србију и Русију почев још од времена Светога Саве, који је пострижен за монаха у руском Пантелејмонском манастиру на Светој Гори. Историја руског и српског народа има много чега заједничког,

***Top**: Патријарх Иринеј и Патријарх Кирило после Молебна у Даниловском манастиру*
The Patriarchs Irinej and Kirill, after Moleban in Danilov manastery

***Left:** Патријарх Иринеј и Патријарх Кирил у Свето-Тројицкој Лаври*
Patriarch Irinej and Patriarch Kirill in Sveto-Troicka Lavra

***Right:** Патријарх Иринеј у Покровском манастиру*
Patriarch Irienj at Pokrov Monastery

продужио је Свјатјејши Патријарх; рецимо оба народа су много потстрадала кроз историју, а да не говоримо о годинама проведеним под безбожничким режимима XX века. Прошавши кроз сва та гоњења, обе Цркве су ојачане крвљу мученика.

У име Српске Цркве и српског народа, Најсветији Патријарх Иринеј је изразио благодарност Руској Православној Цркви и руском народу на помоћи коју су указали како у далекој прошлости, тако и у потоња времена, све до данас.

Поглавар Руске цркве је изразио и наду да ће представници руског народа пружити помоћ и у праведном разрешењу питања Косова и Метохије.

У наставку доксологије у Свечаној сали Патријаршијске резиденције вођен је братски разговор поглавара двеју Цркава.

Његова Светост Патријарх српски Иринеј са делегацијом посетио је 17. јула 2013. године светиње града Москве.

Приликом посете Преображенске саборне цркве Новоспаског манастира, поклонио се икони Матере Божје "Свецарице". Служен је молебан с величанијем преподобном Сергију Родоњешком. Епископ васкресенски Сава поздравио је Његову Светост Патријарха и делегацију, а Патријарх у одговору на поздрав, рекао је: "Српски народ је много страдао. Током 500 година турског јарма уништени су многи споменици – прекрасне иконе, фреске, храмови. Последњи јарам за српски, а и за руски народ била је идеологија која је прогласила Бога мртвим. Хвала Богу, васкрсла је наша вера, васкрсла је наша душа. Обновљени су храмови и манастири, а што је најважније, наши народи су подизали храмове у душама својим, у срцу своме."

Патријарх српски у Свето - Тројицко Сергијевој Лаври

На празник Св. Сергија Родоњешког, Његова Светост Патријарх српски г. Иринеј и Његова Светост Патријарх московски и све Русије г. Кирил служили су свету архијерејску Литургију у Свето-Тријицко Сергијевој Лаври, уз саслужење великог броја свештенослужитеља.

На Литургији је певао хор Свето-Тројицко Сергијеве Лавре, под руководством архимандрита Гљеба Кожењикова.

Предстојатељи двеју Помесних Цркава овом приликом су међусобно разменили дарове, а затим је уследила саборна трпеза љубави…

Истога дана Патријарх Иринеј са члановима делегације СПЦ посетио је Московску Духовну Академију где му је архиепископ Евгеније приредио срдачан пријем.

Посета храмовима московског Кремља и Покровском манастиру

У склопу посети Москви Њ. Св. Патријарх српски Иринеј са делегацијом посетио је храмове Кремља и Покровски манастир, 19. јула 2013. године. Разгледали су Успенски саборни храм и Архангелски и Благовештански саборни храм, где су се поклонили светињама…У светињама Кремља су и фреске Светих Симеона, Саве и кнеза Лазара…У наставку су посетили Покровски ставропигијални женски манастир где их је срдачно дочекала и поздравила игуманија Теофанија, рекавши: "…Срдачно благодаримо на части указаној нашој обитељи. Ова важна посета ући ће у историју Покровског манастира. Дозволите да молитвено пожелим Вама, Ваша Светости, и свима члановима пратње, изобилне дарове од Господа, његове неисцрпне милости, добро здравље, и да останете у радости и благодати Светога Духа."

Њ. Св. Патријарх, отпоздравио је следећим речима: "Благодарим Господу Богу који нас је удостојио да посетимо ову свету обитељ, да се поклонимо моштима блажене Матроне, свете жене која је просијала у наше време. У време тешких искушења руског, српског и многих других народа свети живот блажене Матроне, Богом прослављен, доказ је тога да се Богу може молити не само онда када уживамо у благопријатним временима, него и кад нас сустигну искушења…Посебну молитву узносимо да ова светитељка покровитељствује и над нама

continued on p. 14

Епархија новограчаничко-средњезападноамеричка успоставила прославу Епархијског дана
Тродневна прослава подударна са Видовданском прославом

Српска православна Епархија новограчаничко-средњезаапдноамеричка успоставила је тродневну прославу Епархијских дана, а одржаваће се сваке године после Духова.

Овогодишњи прослава Епархијских дана подударала се са прославом Видовдана. Састојала се од литургијских светих богослужења, просветних, друштвених и забавних програма, који су се одржали у манстирима Новој Грачаници, Светом Сави и Саборном храму Васкрсења Христовог у Чикагу. Програм је био прилагођен и млађим и старијим геенрацијама.

"Велика нам је радост да благословимо почетак, што ће постати годишњи епархијски традиционални састанци, најпре молитвени са светим Литургијама и причешћем, а затим и друштвеног карактера. Време за ове годишње епархијске дане је најбоље после празника Педесетнице – Духова, када је Свети Дух сишао на апостоле, те нека Свети Дух сабере нас заједно и нека нас инспирише за остварење добрих дела, као што је инспирисао светог кнеза Лазара и све свете", рекао је Преосвећени епископ Лонгин.

У четвртак, 27. јуна 2013. године свештенство Епархије НГСЗА, са епсикопом Лонгином и гостом епископом источноамеричким Митрофаном, окупили су се у манастиру Новој Грачаници за вечерње бденије, уочи празника Светог кнеза Лазара косовског. Вечерње богослужење са петохлебницом служили су епископи и свештеници, док је један број свештеника певао за певницом. По завршетку вечерњег богослужења сви су послужени вечером коју су припремиле сестре из Епархијског кола сестара. После вечере епископ Лонгин је представио уваженог госта протојереја-ставрофора Војислава Билбију, свештеника из Ротердама, Холандија.

Прота Воја је поред свештеничког чина и стоматолог, иконограф, музичар, резбар, песник и борац у каратама. Импресионирао је присутне својом животном причом. Нарочито је подвукао своју духовну мисију код српских затвореника у Хагу. Подвукао је пример Војислава Шешеља, који је у знак протеста престао да једе храну, живео је само на води. Примао је свето причешће из руку проте Воје. Примећивао је прота Војо како човек који је у лицу изгледао као мртвац, после светог Причешћа враћа се у живот. Вечерњи састанак се завршио песмама о Косову које је прота Воја отпевао уз гусле, да би затим уз гитару отпевао неколико савремених песама везаних за личности и догађаје.

Парастос косовским јунацима у Саборном храму у Чикагу
Parastos for heros of Kosovo in Cathedral Church in Chicago

На сам празник Видовдан, у петак, 28. јуна свету Литургију служили су у манастиру Новој Грачаници Њихова Преосвештенства, архијереји: Лонгин, Порфирије, гост из Епархије бачке, Митрофан, источноамерички и Петар, кливеландски, епископ Руске цркве, са подручним свештеницима и ђаконима. На светој Литургији одговарао је свештенички хор под руководством проте-ставрофора проф. Милоша Весина. После свете Литургије Његово Преосвештенство епископ Митрофан, Декан Богословског факултета у Либертивилу, уручио је дипломе дипломираним богословима.

Епархијски гост Његово Преосвештенство епископ јегарски г. Порфирије познат је као одличан говорник, духовник и хуманитарни радник. Епископ Порфирије је управник центра за овисне у манстиру Ковиљу. После ручка у манастирској дворани епископ Порфирије је говорио о значају Видовдана, о светом кнезу Лазару и његовој жртви и о Царству небеском, којем се кнез Лазар приволео. Повезао је небеско са земаљским, духовно са материјалниим. Значај Видовдана јесте да тежимо духовном, небеском. Господу можемо служити у разним видовима: у болницама, кућним посетама, на послу, итд. Можемо настојати да унесемо божанско у људско, да их ујединимо. То је порука косовског завета. То је истински идентитет српског народа.

Увече, 28. јуна, одржан је парастос косовским јунацима у Саборном храму Светог Васкрсења у Чикагу. Служили су епископи Лонгин, Митрофан, Порфирије и Петар са свештеницима и ђаконима. На парастосу је одговарао хор Саборне цркве, под руководством хоровође Јелице Нешков. Парастосу су присуствовали Њихова Краљевска Височанства принц Александар и принцеза Катарина, генерални конзул Србије Деско Никитовић, генерални конзул БиХ Бране Пећанац. После парастоса било је послужење у црквеној дворани. Затим је отворена свечана Видовданска академија на којој су узели учешћа: Епископ Порфирије, видовданска беседа, хор Саборног храма из Чикага, Свештенички хор, под руководством проте Милоша Весина, рецитације, прота Војислав Билбија, песме уз гусле и гитару и на крају Дечји оркестар манастира Нове Грачанице.

У суботу, 29. јуна 2013. г., служена је света архијерејска Литургија у манастиру Светог Саве у Либертивилу. Служили су Њихова Преосвештенства епископи Лонгин, Порфирије и Петар са свештеницима и ђаконима. На светој Литургији одговарао је црквени хор "Стеван Шијачки" из Милвоке, Вискансин, под руководством Јове Поткоњак. После свете Литургије послужен је ручак у манстирском павиљону, а затим је одржан пикник целог дана. Тога дана одржан је и балоташки турнир у Либертивилу. Увече је одржано омладинско вече у манастиру Новој Грачаници са извесним активностима. Омладина је имала разговор са епископима, да би затим наступио прота Војислав Билбија са својим музичким репортоаром. Наступила је и ђакониса Биљана и Дијана Дугер.

Прослава Епархијских дана кулминирала је са светом архијерејском Литургијом у манастиру Новој Грачаници, у недељу 30. јуна 2013. г.. Служили су Њихова Преосвештенства, епископи Лонгин, Порфирије и Петар са свештеницима и ђаконима. Одговарао је манастирски хор под руководством Марје Савић. После свете Литургије одржан је свечани банкет, којег су припремиле вредне сестре из Епархијског Кола сестара са манастирским особљем. То је уједно и слава Српске народне одбране у Америци. Колач је пресекао епископ Порфирије. Присуствовали су Њихова Краљевска Височанства принц Александар и принцеза Катарина, генерални конзул Србије Деско Никитовић и друге званице. Његово Височанство принц Александар у свом обраћању захвалио се епископу Лонгину за помоћ у преносу посмртних остатака краља Петра II и принца Андреје. Принцеза Катарина је говорила о помоћи сирочади и о својој организацији "Life line". Председник Српске народне одбране Славко Пановић поздравио је епископе, свештенство и све присутне и захвалио се на присуству. Затим је присутне поздравио кум славе Петар Самарџија, у име своје и супруге Мире. На крају је наступио прота Војислав са својим музичким делом уз гусле и гитару.

Епископ Лонгин се захвалио свима на посети, радницима и свима који помажу Епархију. На крају, рекао је: "Видовдан је дан сећања. Прослављајући велике жртве косовских мученика, не славимо пораз, већ победу, не смрт, него живот. Дан је, а не ноћ."

о. Тома Казић (слободан превод са енглеског о. Н.Л.)

P.S. See English text in English section of this issue

Устоличење епископа Атанасија

Устоличење епископа Атанасија, Enthronement of Bishop Atanasije

Његова Светост Патријарх српски Иринеј у храму Светих апостола Петра и Павла у Боснаском Петровцу увео је у трон епископа бихаћко-петровачког г. Атанасија (Ракиту).

Прије свечаног устоличења, Патријарх српски Иринеј у катедралном храму Светих апостола Петра и Павла у Босанском Петровцу, уз саслужење великог броја архијереја, свештенства и монаштва СПЦ, служио је свету архијерејску Литургију. Свечаном чину присуствовали су представници власти РС, Србије и БиХ, као и велики број верника.

У свом поздравном говору Патријарх је између осталог рекао: ''Зато се обраћам новом архијерају и да као епископ успостави добре односе и контакте и са Хрватима и са муслиманима, јер је то једини начин да се искорени зло…''

У одговору и поздравном говору владика Атанасије је рекао:''Много је још порушено, нарочито много у људским душама, много тога има да се поправи. Епархија је велика, али има само 40.000 православних душа и то углавном остарелих људи који су дошли из избеглиштва…''

Владика Атанасије је рођен у Јању код Шипова. Замонашио се у манастиру Крка код Книна. Дипломирао је на Академији Светог Владимира у Њујорку. За епископа хвостанског изабран је 1999. године.

Извор: СПЦ

(Summary: His Grace Bishop Atanasije was enthroned to the throne of Diocese of Bihac-Petrovac on Sunday, August 11, 2013. His Holiness Patriarch Irinej presided over enthronement…. Bishop Atanasije was born in Janje, Sipovo in B&H. He graduated from St. Vladimir's Theological Academy in New York. He was elected Bishop of Hvosno in 1999).

ПАТРИЈАРХ СРПСКИ

03. јула 2013.

Часни оци,
уважено свештенство наше Свете Цркве српске у расејању,

Обраћам Вам се да удруженим залагањем свих нас покренемо свету мисију ходочашћа из Српске дијаспоре нашим манастирима.

Наше молитве за обилазак наших манастира и нашег народа на Косову и Метохији биће тек онда услишене када буду пропраћене нашим залагањем. Јер знамо да су још свети Оци рекли: „Моли се и ради".

То је велики циљ и свако залагање које води том узвишеном циљу је велико.

Ваше ангажовање приликом организовања обилазака наших манастира, нашег најдрагоценијег духовног, културног и националног блага, један је од највећих конкретних доказа доприноса наше Цркве српском народу.

Зато вас молим, да подржите ову свету мисију.

Архиепископ пећки
Митрополит београдско-карловачки и
Патријарх српски

Владика Максим устоличио новог игумана манастира Светог Германа

У суботу, 20. јула 2013. године, Његово Преосвештенство Епископ западноамерички г. Максим посетио је српски православни манастир Светог Германа Аљаског у Платини, Калифорнија, где је служио свету архијерејску Литургију и поставио јеромонаха Дамаскина (Кристенсена) за игумана овог манастира.

Владици су саслуживали протопрезвитер Дане Поповић из цркве Успења Пресвете Богородице у Сакраменту, отац Нектарије Розадиља из грчке парохије Светог Ђорђа у Редингу, јеромонах Пајсије (Бјерке) из манастира Светог Германа, отац Ђорђе Елиот и ђакон Филип Мејер из Српске православне цркве у Андерсону, као и отац Данило Мекеј из цркве Светог Јована у Јуџину.

Епископ Максим је служио обред устоличења новог игумана током

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Устоличење игумана Дамаскина – манастир Св. Германа, Платина, Калифорнија
Installation of the new Abbot Damscene – St. Herman Monastery, Platina, California

Устоличење епископа Хризостома у Катедралном храму Успења Пресвете Богородице у Тузли

У недељу, 14. јула 2013. године, у Катедралном храму Успења Пресвете Богородице у Тузли обављен је чин увођења у трон Епископа зворничко-тузланског г. Хризостома.

Свету архијерејску Литургију су служили Епископи зворничко-тузлански г. Хризостом, средњезападноамерички г. Лонгин, врањски г. Пахомије, рашко-призренски г. Теодосије и умировљени средњоевропски г. Константин.

Епископ зворничко-тузлански Хризостом са омладином
Bishop of Zvornik-Tuzla Hrizostom with the youth

Седиште православних српских епископа за крајеве северне и североисточне Босне налази се у граду Тузли (старим Солима) почевши од 1852. године, када је Митрополит зворнички Агатангел прешао из Зворника и почео изградњу новог епископског двора. Од тада ова црквена јединица носи назив Митрополије, односно Епархије зворничко-тузланске. Ратна дејства и атмосфера нестабилности (1992. – 1995.) утицала је на премештање седишта богомчуване Епархије зворничко-тузланске у град Бијељину, где се у манастиру Св. Василија Острошког налазе канцеларије епархијских тела и органа, Црквеног суда и администрације.

Његово Преосвештенство епископ рашко-призренски г. Теодосије, као изасланик Његове Светости Патријарха српског г. Иринеја и члан Светог архијерејског синода, увео је у трон Епископа зворничко-тузланског г. Хризостома. Овом значајном догађају и свечаности за Српску Православну Цркву присутвовали су представници политичких власти Федерације БиХ и других верских заједница са којима српски народ дели историјску судбину…

Све званице су срдачно и искрено поздравиле долазак епископа Хризостома, пожелевши му успеха у његовом архипастирском раду.

Извор: СПЦ

(Summary: The rite of enthronement of Bishop Hrisostom of Zvornik-Tuzla was performed at Cathedral church of the Dormition of the Most Holy Theotokos in Tuzla on Sunday, July 14, 2013.

Their Graces Bishops Hrisostom of Zvornik-Tuzla, Longin of Midwestern America, Pahomije of Vranje, Teodosije of Raska-Prizren and retired Konstantin of Middle Europe celebrated the Holy Hierarchical Liturgy.

The seat of the Orthodox Serbian bishops for areas of Northern and Northwestern Bosnia has been located in the town of Tuzla (former Soli) since 1852, when Metropolitan Agatangel of Zvornik came from Zvornik and began a construction of the new episcopal residence in Tuzla. Since then this church unit was borne a name of a Metropolitanate, i.e. Diocese of Zvornik-Tuzla. Due to the war and the atmosphere of instability (1992-1995) the seat of God-protected Diocese of Zvornik Tuzla was moved to Bijeljina, where offices of the Diocesan bodies, the Church Ecclesiastical Court and administration are situated at the monastery of St. Basil of Ostrog.

His Grace Bishop Teodosije of Raska-Prizren, as an envoy of His Holiness Irinej, Serbian Patriarch, and as a member of the Holy Synod of Bishops enthroned Bishop Hrizostom (Jevic) of Zvornik-Tuzla. This significant event and ceremony was attended by representatives of political bodies of the Federation of Bosnia and Hercegovina and the religious communities…).

Дечји камп у манастиру Светог Марка

Већ је постала традиција окупљања нашег народа у манстиру Св. Марка, за Недељу Православља, Марковдан – манастирска Слава, када наши верници долазе у већем броју у свој манастир.

И поред тога, манастир нарочито оживи у време одржавања дечјег кампа који се одржава сваке године. Прва недеља кампа била је од 21. до 27. јула, а друга од 28. јула до 3. августа. Вредно је забележити да је ове године у манастиру боравило преко 100 деце са учитељима и васпитачима. По нашем виђењу било је много боље организовано од протеклих година, обогаћена са многим предавањима од стручних људи, прилагођено њиховом узрасту. Нарочито је била заступљена веронаука, српски језик, музика, цртање, футбал. Разуме се, као и редовна богослужења јутрење и вечерње службе. Девојчицама из прве групе у пракси је показано како се припрема и украшава славски колач.

Посета Његовог Преосвештенства др Митрофана увеличала је овогодишњи камп. Владика је са децом остао у дужем разговору протканом питањима и одговорима. Поред редовних богослужења јутрења и вечерња, света Литургија је служена у петак, 2. августа на парзник Св. пророка Илије. Био је доживљај слушати децу како певају и одговарају на светој Литургији, а сви у глас читају Вјерују. Посебно наглашавамо да су деца још прошле године нацртала једну велику икону Св. Марка, поводом 25-те годишњице манастира, пред којом се свакодневно пре и после јела чита молитва.

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Камп у манастиру Св. Марка 2013, Camp in St. Mark Monastery 2013

ПАТРИЈАРХ ИРИНЕЈ УЧИНИО ЗВАНИЧНУ ПОСЕТУ РУСКОЈ ПРАВОСЛАВНОЈ ЦРКВИ

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данас, у тешким временима, да нам помогне да очувамо Косово – земљу на којој се налазе хиљаде светиња, на којој је проливено толико крви и суза…”

Делегација СПЦ у Петрограду

Патријарх српски Иринеј је са својом високом делегацијом, а у време посете Руској Православној Цркви, допутовао, 19. јула 2013. године, у Петроград.

Пратили су их Председник Одељења са спољње послове Митрополит Иларион, Епископ воскресенски Сава… Дочекао их је Митрополит петроградски Владимир… Допутовали су у Новодевички манастир посвећен Васкрсењу Христовом. Поздравила их је игуманија Софија и уручила поклон Патријарху, икону Матере Божије “Радост и утеха”.

У Петрограду је делегација СПЦ посетила светиње: Исакијевски сабор, Спаситељ на крви, гроб свете Ксеније Петроградске.

У недељу, 21. јула 2013. године Њ. Св. Патријарх српски Иринеј служио је свету Литургију у Казанском храму са руским и српским архијерејима и свештенством. После свете Литургије измењени су поздрави и поклони између Патријарха српског Иринеја и Митрополита петроградског Владимира…Свечани ручак је одржан у црквеним просторијама. За време ручка Његовој Светости и српској делегацији обратио се Митрополит Иларион, Председник Одељења за спољне послове РПЦ, слдећим речима:

“Дозволите ми, Ваша Светости, да Вас поздравим у граду Светога Петра – у граду који је дуго времена био престоница Руског царства, а тиме и црквена престоница наше државе, па се данас с правом назива другом престоницом Русије, али је и синодална столица, јер по благослову Свјатејшег Патријарха Кирила једном годишње овде се одржавају седнице Свештеног Синода.

Својим очима сте видели, а имаћете још могућности да видите, како живе верници овога града. Видели сте с каквом љубављу сва Руска Православна Црква, а у том броју и Петроградска свештена митрополија, примају Вашу Светост. То је повезано с тим што међу нашим двема Црквама постоје веома блиске многовековне везе сарадње и пријатељства, везе које су запечаћене крвљу наших војника који су бранили српску земљу, а на које живи спомен у српском народу.

Данас сте казали да нема друге Цркве, осим Руске, која би у толикој мери подржала Српску Цркву, а самим тим и питање Косова. Заиста, ми смо током протеклих година били сведоци највеће трагедије српског народа који живи у косовској покрајини. Непријатељствовање над светињама српског народа, над српским народом који живи на Косову – све то је проистекло по наредби западних држава, јер су западна средства информисања представљала слику у једностраном кључу, трудећи се да убеде своје читаоце како су Срби кривци за све, док се Албанци приказују само као људи који страдају.

Многи од нас смо посетили косовски крај и знамо стварно стање ствари. Видели смо како тамо живе Срби, а међу њима и монаштво у Високим Дечанима и у Пећкој Патријаршији. И, зацело, ми ћемо и у будуће подржавати Српску Цркву у њеним залагањима да очува светиње косовске покрајине и заштити српска насеља Косова и Метохије.”

Затим је Њ. Св. Патријарх са делегацијом 22. јула посетио Николајевску поморску саборну цркву у Кронштајну, подигнуту 1913. године. Црква је затворена 1929. да би била поново отворена 2005. и освећена 2013. године.

Повратак у Москву

23. јула 2013. године Његова Светост Патријарх српски са архијерејима служио је свету Литургију у Подворју СПЦ у Москви. Том приликом Патријарх је поздравио присутне и указао на значај пријатељства Руске и Српске цркве и руског и српског народа.

Свеправославно литургијско сабрање у храму Христа Спаситеља у Москви

Above: Света Литургија у Казанском манастиру, Петроград
Holy Liturgy in Kazan Monastery in Sankt Peterburg

Right: Свеправославно литургијско сабрање у храму Христа Спаситеља у Москви
All Orthodox Holy Liturgy at the Cathedral of Christ the Savior in Moscow

Истог дана Његову Светост и делегацију СПЦ примио је председник Руске Думе г. Наришкин, где су изменили мишљење о црквеној ситуацији, као и страдању српског народа на Косову и Метохији. Његова Светост захвалио се је на помоћи и подршци Русије Српској цркви и српском народу.

Све Православне Помесне цркве преко својих предстојатеља и представника учествовале су у свеправославном литургијском сабрању. Началствовао је Патријарх александријски Теодор. После је одржан пријем на којем су присуствовали предстојатељи православних Цркава, власти, невладине организације, традиционалне верске заједнице и дипломатски кор.

Патријарх руски Кирил је у име епископата, свештеника, монаштва и мирјана РПЦ заблагодарио поглаварима и представницима Помесних Православних Цркава који учествују у свечаностима посвећеним 1025-тој годишњици крштења Русије.

Пријем поглавара и представника Православних Цркава код Председника Руске Федерације

Председник Руске Федерације Владимир Путин примио је 25. јула 2013. г. у Великом кремаљском дворцу поглаваре и представнике помесних Православних Цркава који су допутовали на прославу 1025. годишњице крштења Русије…Честитао је 1025. годишњицу и истакао улогу Православне цркве у свету.

На састанку Патријарх Иринеј захвалио је председнику Путину на бризи за КиМ, те за реализацију пројекта “Јужни ток”. Изразио је и очекивање да ће Русија помоћи завршетак унутрашњих радова у Спомен храму Светог Саве. Замолио је, такође, да Русија подржи “слободну мисју” СПЦ у Македонији и Црној Гори.

У наставку, рекао је: “Немамо чиме да узвратимо Вама, осим нашом искреном захвалношћу, љубављу и топлим молитвама за братски велики руски народ…Ви, као Председник Руске Федерације урадили сте и радите много да подржите Србију у садашњем историјском тренутку. Пре свега, имам у виду праведну и принципијелну позицију Русије око решавања конфликта на КиМ, колевци Српске православне цркве и српске државе. Молим Вас да и даље подржавате целовитост Србије.”

У одговору српском Патријарху, Путин је рекао: “Русија ће и даље доследно подржавати Србе у праведној борби да сачувају своју територију, становништво и храмове на КиМ. Москва неће признавати самопроглашену државу Косово која је настала кршењем Резолуције 1244 Савета Безбедности, као свих норми међународног права…”

Left: Поглавари Православних Цркава са Председником Путином
The Heads of the Orthodox Churches with President Vladimir Putin

Below: Молебан на Владимирској Гори
Moleban at Vladimir's Mountain

Прослава у Москви завршена је величанственим концертом на Црвеном тргу.

Поглавари и представници помесних Православних Цркава отпутовали су за Кијев, Украјина, а потом за Минск, Белорусија, у наставку прославе крштења Русије.

Прослава у Кијеву, Украјина

По доласку у Кијев Његова Светост Патријарх Кирил са Првојерарсима служио је молебан на Владимирској Гори у Кијеву. Том приликом, између осталог, рекао је: “…Празновање 1025-те годишњице крштења Русије за нас није тек протоколарни празник, како би неко рекао. Није то парадна свечаност, него је дубоки духовни чин, у средишту којег је молитва пред општехришћанском светињом, пред крстом Светог апостола Андреја…”

У суботу, 27. јула Поглаваре Православних Цркава примио је Председник Украјине Виктор Јанукович. Захвалио се на учешћу и пожелео много успеха у хришћанској мисији. Отпоздравио је Патријарх Кирил, а у име помесних Цркава поздравио је Патријарх александријски Теодор…

У недељу, 28. јула, на празник Св. кнеза Владимира

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ПАТРИЈАРХ ИРИНЕЈ ....

Света Литургија у Кијевско-Печерској Лаври, Holy Liturgy in Kiev-Pecherska Lavra

првојерарси и архијереји помесних Православних Цркава служили су свету Литургију у Кијевско-Печерској Лаври. Надахнуте беседе изнели су Њ. Св. Патријарх Кирило и Њ. Блаженство Патријарх Светог града Јерусалима Теофил. Крст Св. апоастола Андреја свечано је испраћен за Минск, Белорусија, где ће се прослава наставити. Поглавари и архијереји Православних Цркава отпутовали су истим возом за Минск, где ће се у понедељак, 29. јула служити света Литургија са пригодним свечаностима.

Прослава 1025-те годишњице крштења Русије у Минску, Белорусија

Патријарх московски и све Русије Кирил са поглаварима и предводницима делегација помесних Православних Цркава, служио је 29. јула 2013. године Божанствену Литургију на Минском замчишчу, где је у XI веку био основан први храм града Минска.

По завршетку Литургије служен је молебан Св. кнезу Владимиру.

Поздравну реч упутио је Патријарх Кирил, а после њега говорио је Патријарх грузијски Илија.

Митрополит мински и све Белорусије Филарет поздравио је поглаваре помесних Православних Цркава.

Председник Белорусије Александар Лукашенко састао се са поглаварима Православних Цркава и изразио захвалност за учешће на прослави.

Са овим је окончана прослава 1025-те годишњице крштења Русије.

Поглавари помесних Православних Цркава на светој Литургији у Минску
The Heads of the Orthodox Church at Holy Liturgy in Minsk, Belarus

Делегација СПЦ испраћена са московског аеродрома повратила се у Београд 30. јула 2013. године.

(Summary: On Tuesday, July 16, 2013, His Holiness Serbian Patriarch Irinej, with a delegation of the Serbian Orthodox Church, left for an official visit to the Russian Orthodox Church. He was accompanied by the Hierarchs Metropolitan Amfilohije, Bishop Longin, Bishop Irinej (Bulovic), Bishop Teodosije, Archmandrite Arsenije, Fr. Radomir Popovic, Fr. Gojko Perovic, Deacon Radomir Percevic, Deacon Aleksandar Sekulic and Vojislav Milanovic.

After arrival to Moscow, the Delegation visited the Patriarchal & Synodal residence at Danilov Monastery. They were welcomed and greeted by His Holiness Patriarch Kirill.

On July 17, 2013 the Patriarchs and Bishops celebrated Holy Liturgy in the Square of the Assumption Church at St. Sergius Monastery. On the same day, the Serbian Delegation visited Moscow Theological School. The following day they visited the churches in the Moscow Kreml and venerated St. Matrona, the Protectress of the city of Moscow.

In St. Peterburg the Delegation was greeted by Metropolitan Vladimir. On Sunday, July 21, 2013 Holy Liturgy was served in the Kazanski Monastery in St. Peterburg. Upon returning to Moscow His Holiness Patriarch Irinej served Holy Liturgy at the Serbian Mission in Moscow.

The Patriarchs and Bishops of the Orthodox Churches served Holy Liturgy in the Christ the Saviour Church in Moscow. His Holiness Patriarch Kirill greeted all Patriarchs and expressed gratitude for their participation in this important event.

The same day they were received by the President of the Russian Federation Vladimir Putin.

Upon arrival to Kiev, Ukraine, the Patriarchs served Moleban (supplication prayer) to St. Vladimir at the Vladimirska Gora in Kiev.

On Saturday, July 27, 2013 the Patriarchs met with the President of Ukraine Victor Yanukovych.

Solemn Liturgy was served in Kiev-Pecherska Lavra on the Feast day of St. Vladimir, Sunday, July 28, 2013. The homilies were delivered by Patriarch Kiril and the Patriarch of the Holy City of Jerusalem Theophilos.

The Cross of St. Andrew the First Called, in a solemn ceremony, was sent to Minsk, Byelorussia where celebration continues on Monday, July 29, 2013.

Solemn Hierarchical Divine Liturgy was served in Minsk, July 29, 2013. Service was held at the ruins of Minsk ancient castle, where the first church of the city was founded in XI century.

Following the Liturgy the paryer of supplication was served to Holy Prince Vladimir, Equal to the Apostles.

Greetings were extended by Patriarch Kirill and Patriarch of Georgia Ilia.

Metropolitan of Minsk and all Belarus addressed the Primates of the Local Orthodox Churches.

The President of Belarus Alexander Lukashenko met with the Primates and expressed gratitude for their participation in the celebration of the 1025th Anniversary.

Upon conclusion of the 1025th Anniversary celebration, the Serbian Church delegation returned to Belgrade, July 30, 2013.

Парохијски дечији камп при Саборном храму Св. Пророка Илије у Мерилвилу, Индијана

У Саборном храму Св. Пророка Илије, у временском раздобљу од 22. – 26. јула 2013. године, скупила се православна младост са једном искреном жељом да се учи благој вести Божијој, православној вери, историји и култури. И овом приликом, наша православна омладина показала је личним примером да су жељни и жедни Јеванђеља Христовог и сведочења живе вере православне.

У понедељак, 22. јула 2013. године, 74-о деце пристигло је на имање Саборног храма како би узели активно учешће у парохијском кампу. Презвитер Александар Новаковић, парохијски свештеник, и госпођа Синди Стојић, директор кампа, отпочели су и завршили рад са децом, молитвом благодарења. Свакако, различите молитве су биле основа свих дечијих активности. Синди Стојић, осмислила је детаљни програм за децу и заједно са неколико сарадника водила рачуна да сваки сегмет буде испуњен. Презвитер Александар представио је деци, која су била подељена у четири групе, духовни програм – Упознајмо и живимо светом Литургијом – који се изучавао у Саборном храму Св. Пророка Илије у виду свакодневних лекција прилагођених узрасту деце. Акценат и циљ предавања, био је да се деца у различитим узрастима што боље упознају са текстом свете Литургије. Евидентно је било, да су деца, анализирајући и учећи текст и симболички значај свете Литургије, постепено откривали и у себе уграђивали лепоту која нам се нуди у Цркви Христовој. Ова лепота се може само спознати кроз познавање и живо учешће у светој Литургији. Морамо признати, да је у самом почетку било заиста тешко али кроз дијалог, питања и одговоре, па и певање, деца су прихватила и препознала шта се то дешава на светој Литургији. Ово је само почетак а наставак следи, јер евидентно је да без познавања и учествовања у светој Литургији не можемо осазнати непролазне истине спасоносне вере и истински се сусрести са Распетим и Васкрслим Христом.

Дечји камп при Саборном храму Св. Илије у Мерилвилу, Индијана
Children's camp at St. Elijah Cathedral in Merrillville, Indiana

Важно је напоменути, да су сва деца, родитељи и старатељи парохијског кампа били у посети више места од којих посебно треба издвојити посету женском манастиру Рођења Пресвете Богородице у Њу Карлајлу, Индијани. Овај духовни догађај остао је дубоко запажен код деце која нису скривала своју радост. Овај прелепи манастир, на челу са игуманијом Макрином, права је духовна оаза у којој свака православна душа може пронаћи свој духовни мир. Посебно треба истаћи гостопримство у манастиру које се може једино доживети у оваквим духовним местима, а љубав, тиховање и молитвено бдење може се осетити на сваком кораку овог предивног

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Парохијски дечији камп .... у Мерилвилу, Индијана

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манастира. Посета овој светиња изазвала је искрену радост свих ходочасника који су научили лепу животну лекцију о вери, подвигу, тиховању и љубави према ближњем.

Попадија Снежана Новаковић и господин Душан Јелача представили су деци српску традицију и културу. Очување језика на Североамеричком континенту је јако важно, али у парохијама које имају више генерација рођених на свим просторима ипак теже је остварљиво. Оваква чињеница није нас спречила да уложимо додатни напор да садашње генерације деце науче основе језика својих предака. Попадија Снежана одржала је часове српског језика са циљем да деца науче да напишу поздрав својој родбини. Овај пројекат је у потпуности успео а разгледнице које су стигле у руке родитеља и родбине била су права радост за све. Чика Душан, како га од радости зовемо, демострирао је и показао свим учесницима кампа, како се воле и какво значење имају инструменти: гусле, хармоника, гитара и тамбурица. Презентација чика Душана је била жива и динамична а деца су радрагано разгледала ове инструменте и на тренутак осетила моћ и лепоту српске традиције. На посебну дечију радост чика Душан је показао вештину у свирању гусала и хармонике.

Госпођа Синди Стојић, професор, која је неуморно водила рачуна о најмањим детаљима у кампу и непрестану бригу о деци, презентовала је деци љубав према уметности и одређеним спортским играма које се упражњују у регуларним школама. Деца су имала прилике да покажу и свој таленат у изради макета цркава и ручних крстова, а уз несебичну подршку госопође Синди. Пројекат је у потпуности реализован а деца су својим кућама понели дела њихових руку и позитивно обрадовала своје родитеље. Рад са најмлађом групом деце и ове године водила је госпођа Невенка Шумахер. Деца су и поред маленог узраста имала могућност да се прилагоде дешавањима и да се на најбољи начин спреме за време које долази.

Госпођа Стаменка Ристић, чланица црквеног хора, својим умиљатим гласом, учила је децу духовним вредностима црквених песама. У току часова црквеног певања, сви присутни, имали су прилику да чују прелепе дечије гласове приликом вежбања одређених црквених композиција. Такође, госпођа Стаменка је учила децу да певају српску химну ‘’Боже правде’’. Врхунац певачких проба збио се, када су деца заједно отпевала химну ‘’Боже правде’’ и изазвали праву радост свих присутних.

Посебну захвалност дугујемо родитељима деце и свим парохијанима који су својом добротом помогли у кухињи и другим потребним активностима у периоду од 22. – 26. јула, и омогућили да ово проведено време у кампу остане у лепом сећању наше деце. Верујемо, да су деца много научила о својој вери, култури и да ће наставити да ово добијено знање користе на спасење душа својих. Ово заиста беше велика радост 74-о деце и за све нас који узесмо учешћа у једном оваквом догађају.

Извор: Парохија Саборног храма Светог Илије

(Summary: A children’s summer camp was held July 22-26, 2013 at St. Elijah Parish in Merrillville. The director of the camp was Cindy Stojich, and the spiritual advisor Fr. Aleksandar Novakovich. The children visited many places while attending the camp. One place that was the most memorable was the Nativity of the Mother of God in New Carlisle, Indiana… The children enjoyed an ambience and spirituality of the Monastery… Mother Makrina and the sisterhood extended excellent hospitality…Along with Father Aleksandar and Cindy the persons who extended help were Popadija Snezana Novakovic who taught children Serbian language and Dusan Jelaca introduced some musical instruments: accordian, guitar, tambura, and gusle… Nevenka Shumacher helped with the small children, while Stamenka Ristich instructed the children in church music… The program was fully executed…).

Дечји камп ...

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Овом приликом изражавамо велику захвалност свима свештеницима, учитељима, васпитачима и радном особљу који су уложили труд да овај камп буде врло успешан. Посебна захвалност Српском Народном Савезу из Питсбурга на поклону од $1,000.00, у виду подршке нашем манастиру и кампу.

Сваке године камп се завршава свечаном Литургијом у част Свете мајке Ангелине, деспотице српске у виду ‘’Српски дани у манастиру Св. Марка’’. Тако и ове године, у недељу, 4. августа, уз учешће великог броја нашег верног народа и 10 свештеника. Домаћини славе били су породица Марка Томића са унуком Михаилом Новаковић. Тога дана је одржан општи паарстос испред споменика ђенерала Драже за све погинуле од Косова до данашњег дана, као и пострадалим у Српским Крајинама, 1991-1995. Славље је завршено са фолклорном групом ‘’ Морава’’ из Кливеланда, са надом да се видимо и догодине. Била је ово једна мала духовна смотра у манастиру Св. Марка.

Архимандрит Леонтије (Алавања)

(Summary: Summer Camp was held at St. Mark’s Monastery, from July 21st until August 3rd. There were over 100 children attending with priests, teachers and counselors. The camp was well organized. Church services were held daily… Holy Liturgy was served on St. Elijah feast day, August 2nd. The children responded at Holy Liturgy… Special thanks to the priests, teachers, counselors, and all the workers who made this camp possible… The days of St. Mark were held on Sunday, August 4th, with the Holy Liturgy and other festivities. Kumovi were the family of Marko Tomic and grandaughter Mihaila Novakovic…Also parastos services were held…)

Слава манстира Марче у Ричфилду, Охајо
Monastery slava in Monastery Marcha, Richfield, Ohio

Слава манастира Марче, Ричфилд, Охајо

У суботу, 27. јула 2013. године манастир Марча прославио је манастирску славу, Св. архангела Гаврила.

Манастир Марча унапређује се из године у годину. Његово Преосвештенство епископ Митрофан, у својству Епископа дијецезана, у сарадњи са манастирским сестринством, настоји да манастир оствари своје потенцијале.

Високопречасни протојереј-ставрофор Василије Соколовић и протиница Зага били су славски кумови. Петнаест свештеника и два ђакона учествовали су у манастирској слави. На светој Литургији рукоположен је у чин ђакоан Бранислав Голић, секретар Епархије. Он је последњи, рукоположени, из плејаде свршених богослова из богословске школе Свети Сава у Либертивилу, школе која нам је дала преко 40 свештеника на служби у СПЦ у Северној и Јужној Америци. Декан факултета је Његово Преосвештенство др Митрофан (Кодић)… Хор под руководством др Николе Ресановића одговаро је на светој Литургији.

После свете Литургије и резања славског колача, одржан је славски банкет.

Г. Никола Бората био је водитељ програма. Присутан је био и угледни гост др Бранимир Симић-Главашки. Кумови славе прота Василије и протиница Зага обратили су се присутнима охрабрујућим речима у погледу будућности ове светиње.

Ова светиња је позната широм Америке и Канаде и број посетилаца, односно ходочасника расте из године у годину. Нака би Господ благословио ову светињу и умножио благодатне дарове које ходочасници примају у обраћању Богу и Његовим угодницима приликом молитвене посете манастиру.

прота Радни Торбић
Извор: Епархија источноамеричка

(Summary: On Saturday, July 27, 2013, Monastery Marcha observed its Patron Saint – St. archangel Gabriel. Monastery Marcha is women’s monastery in the Eastern American Diocese. His Grace Bishop Dr. Mitrophan, the Diocesan Bishop, has been instrumental in the growth of Monastery Marcha throughout his episcopacy…

V. Rev. Vasilije Sokolovic and Protinica Zorine served as Kumovi for the Slava. Fifteen priests and two deacons were present…. The Divine Liturgy included the ordination to the Diaconate of Branislav Golic, Diocesan Secretary. Dr. Nikola Resanovic directed the choir singing responses…

Mr. Nikola Borata served as M.C. Prota Vasilije and Protinica Zorine greeted those present… The Monastery continues to be a growing presence of God’s Holy Church in the Cleveland area and welcomes visitors and pilgrims from throughout the world during the course of the year. May God continue to bless Monastery Marcha.. Thank God for the countless blessings derived from the existence of Monastery Marcha).

Fr. Rodney Torbic

Владика Максим

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Литургије. У својој беседи Преосвећени владика Максим је нагласио да наша вера не подразумева само примање од Господа, већ подразумева и давање. Ми живимо као хришћани, што значи да треба да жртвујемо себе за Бога и наше ближње. У вези са постављењем новог игумана, он је посебно говорио о томе како духовни отац треба да се жртвује за своја духовна чеда, стављајући њихове духовне потребе пре својих.

На крају Литургије, Епископ Максим, даривајући оца Дамаскина игуманским жезлом, додатно је појаснио да реч игуман потиче од грчке речи “игуменос” – што значи “онај који предводи”. Прави вођа, казао је Владика, је онај који стоји испред свог стада. Тако и игуман треба да стоји испред војника Христових, спреман да положи свој живот за њих.

Отац Дамаскин је рођен 1961. године у породици која је пореклом из Скандинавије, У манастир Светог Германа Аљаског дошао је пре више од 25 година. Док је био на студијама на Санта Круз факултету Универзитета у Калифорнији, Џон Кристенсен се упознао са групом православних студената, преко којих је на једном предавању упознао оца Серафима Роуза, духовника светог живота који је касније веома утицао на њега. Отац Дамаскин је познат као аутор биографије Серафима Роуза.

Извор: Епархија западноамеричка

(Summary: Bishop Maxim installs a new Abbot at the St. Herman Monastery, hieromonk Damascene – The installation took place on July 20, 2013 in St. Herman Monastery in Platina, California…The rite of the installation took place during Holy Litury, served by Bishop Maxim, assisted by clergy….In his homily His Grace said that our Faith is not only about receiving from God, but also about giving…His Grace presented to the newly installed Abbot the abbot’s staff…and pointed that he should stand in front of soldiers of Christ, being ready to give his life for them. He exhorted Abbot Damascene to guide his brothers with humility, love and forbearance…)

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