“Let us be doers of words and not only readers!”
4  Liturgy and Education
By Fr. Alexander Schmemann

3  Editorial
8  125th Anniversary Celebration in Chicago
9  Address of Archbishop Demetrios
10 Slava Celebration in Fair Oaks, CA
11 Restoration of NYC Cathedral Begins
12 First Orthodox Family Festival at New Marcha
14 New From Sebastian Press
15 Racism: a Choice Between Two Kingdoms
17 Orthodox Christian Catechism

21 Литургија и образовање

20 Реч Уредника
25 Вести из Цркве
26 Сто година цркве Светог Стефана
28 Изашла из шtamпе нова књига о Евхаристији
29 Православни Катихизис
30 Црква Св. Стефана, Колумбус

The Path of Orthodoxy is a quarterly publication. Issues are available in PDF format at www.serborth.org.

Letters to the Editor are welcome. All letters and manuscripts submitted for publication must be signed and contain the author’s name and address and maybe edited for purposes of space and clarity. Material must be submitted via email in MS Word format.

The Path is available at no charge to all stewards of the Serbian Orthodox Church in the USA. Please contact your church board to insure you receive The Path.

Annual Subscriptions are also available (US Funds only):
USA, $12.50
Canada, $15.00
Overseas, $25.00
Single issue price, $5.00

Business and Circulation Address:
P.O. Box 883, Bridgeport, WV 26330
Email: webmaster@serborth.org
We are called to reveal our Faith in a living, tangible and truly existential fullness

“Let us be doers of words and not only readers”

This issue of the Path of Orthodoxy is the thirteenth issue in a magazine format. Our first magazine issue was published in the fall of 2014. The feature article of that issue was an interview with the Abbot of Hilandar monastery, Mount Athos, Greece, Fr. Metodije. This monastery was founded by St. Sava and his father Stefan Nemanja, St. Symeon in 1198, when Byzantine emperor Alexios donated the ancient monastery Helandaris to Serbian people “as an eternal gift…” Today Hilandar is considered fourth in the Athonite hierarchy of twenty monasteries located on Mount Athos, a peninsula in northeastern Greece.

It is by God’s providence as well as in line with a continuation of the Path’s goals to provide an educational, informational and spiritually nourishing publication, replete with articles of contemporary spiritual fathers, theologians, hierarchs and church men and women whose faith, teachings and experience are deeply rooted in the Faith of the Fathers of our Holy Church, that we’ve published the interview with Fr. Metodije of Hilandar Monastery in the first issue of the Path’s magazine format. The Hilandar Monastery is known “as the first Serbian University.” As we continue our work with this and consequent issues offering articles with pastoral and theological content, as well as recording some major events in the life of our Church here in the Americas and abroad, I wish to bid to all our readers the words of St. Sava: “Let us be doers of words and not only readers.”

These words of St. Sava provide a good guiding principle for all of us in the Church today. Looking at each local parish as a gathering of God’s people, with the blessing of the local bishop, as a full Eucharistic Body of Christ, yet being an integral part of the Church of Christ – The Orthodox Church, we see that the aim of all educational (all parish activities if done with principles of personal relationship, freedom, love and communion) activities is to bring a person into the life of the Church. Yet we know that at baptism each person becomes a member of the Church. The question that arises is how this newly baptized (illuminated) person (in the name of the Father, Son and Holy Spirit; the Trinity), having become the member of the Church, can continue to grow and become a doer of God’s word? Is Orthodox Christian education the answer? In this age of information available to us 24/7, is it possible that we are still not informed well enough about our Orthodox Faith? Or could it be that just having the information is not enough as long as it remains an intellectual abstraction? Could it be that what is necessary is to reveal the Faith in a living, concrete, and truly existential fullness? What is necessary is to have the lived experience of faith in the Church today, that is, people who struggle to live the Faith.

Two such examples of our time are St. Mardarije of Libertyville and St. Sebastian of San Francisco and Jackson. The recent issues of the Path have included their glorifications and hagiographies. Read them dear readers and become their imitators! Their lives are prime examples of God’s peace and love in this world. The relics of the former one are at St. Sava monastery in Libertyville, Illinois, and those of the latter are at St. Sava church in Jackson, California. God has also given us many other saints besides these two. St. Nikolai Velimirovic is another saint of our time who lived in America and whose relics were transferred to Serbia in 1991. His life is a great example of love for God and his people. He left us The Prologue of Ohrid - lives of saints, hymns, reflections and homilies for every day of the year, which truly is an indispensable book for every home. The calendar of our Church is full of saints, men, women and children, who struggled to be doers of God’s words.

Our life in the Church begins with baptism in the name of the Father, Son and Holy Spirit – One God in three persons Who exists because he is a union of persons united through love. We as baptized Orthodox Christians are called to live in communion with our Triune God. He continues to reach out to us in love and calls us to witness His love in the world today and thereby to transform it and the entire creation. At baptism we are given the Holy Spirit Who empowers us to continue our spiritual struggle, having put on “the new nature, created after the likeness of God in true righteousness and holiness” (Eph. 4:23-24). This process of spiritual growth into Christ in our Holy Church is known as theosis (deification, growth in holiness and the Holy Spirit).

St. Seraphim of Sarov provides a great example of a person who manifested the presence of the Holy Spirit and Light of God in his own life. In a conversation with his disciple Motovilov, St. Seraphim spoke about the acquisition of the Holy Spirit and the grace of God that is manifested in the divine light, such as Moses saw on Mount Sinai (Ex. 34:30-35). Motovilov replied: “But how can I know that I am within this grace of the Holy Spirit?...How I long to understand completely!” Then Seraphim took him by the shoulders and said: “My friend, both of us at this moment are in the Holy Spirit, you and I. Why won’t you look at me?” And Motovilov replied: “I can’t look at you, Father, because the light flashing from your eyes and face is brighter than the sun and I’m dazzled!” St. Seraphim answered: “Don’t be afraid, friend of God, you yourself are shining just like I am; you too are now in the fullness of the grace of the Holy Spirit, otherwise you wouldn’t be able to see me as you do.” And he added, “When the Holy Spirit descends and fills souls with the plenitude of his presence, then we experience that joy which Christ described, the joy which the world cannot take away. However, the joy you now feel in your heart is nothing compared to that which St. Paul the Apostle describes: ‘What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those how love him’” (1 Cor. 2:9).

Only true love, love in the Triune God, will reveal the Faith in a living, concrete, and truly existential fullness-love manifested in action with principles of personal relationship, freedom, love and communion. The way we treat human beings is reflected in the way that we care for God’s creation, as well as to the worship of our Loving Triune God. Serving and praying for each other with love and struggle for holiness is the aim of our life that can transform our parishes and lives. All of us are called to walk on this path of love, transformation and salvation is the aim of our life that can transform our parishes and lives. Of all of us are called to walk on this path of love, transformation and salvation is the aim of our life that can transform our parishes and lives.
In the early days of the Church, when “Christians were made and not born” (Tertullian), a postulant before joining the Church had to go through a fairly long period of catechesis i.e., the preparation for the sacrament of baptism.

At the beginning of the second century in Rome, for instance, catechetical instruction lasted for two years. It seemed obvious then that a person could become a member of the Church only after learning its teachings and assimilating them, truly understanding its laws of life. During the period of the missionary expansion of Christianity adult baptism remained the prevailing custom, but when this period came to its end and infant baptism became the norm, catechesis became the self-evident form of post-baptismal instruction of Church members. In Western churches catechesis remains an indispensable prerequisite for “Confirmation,” i.e., for the sacrament of chrismation administered at the end of childhood. The Orthodox Church has maintained the traditional link between baptism and chrismation as a di-une sacrament through which a believer becomes a member of the Church. Though the various Orthodox churches have not elaborated a generally mandatory form of post-baptismal catechesis, it is generally and unanimously accepted that children should receive Christian instruction and education. This general conviction shows that the principle of transmitting the rule of faith and the rule of life to the members of the Church is an organic and essential part of Church tradition.

But although the need for Christian education is generally accepted in principle, the same cannot be said as far as the forms and methods of Christian education are concerned. We must frankly state that confusion reigns in this field and the situation is all the more confused because the difficulty is not fully recognized, and therefore no effort is made to overcome it. This applies not only to various details, but is true of the basic problems as well. A good example is the
general acceptance of the “Sunday School” in the practice of the Orthodox churches in America. Sunday Schools surely are an outcome of a Protestant philosophy of education. Introducing them into the practice of the Orthodox Church should have been preceded by their critical evaluation in the light of an Orthodox conception of the purpose and principles of Christian education. Sunday Schools should have been adapted to serve these. No such question, however, was ever raised and “Sunday School” (frequently taught during the celebration of the Divine Liturgy) became an accepted pattern of our Church education without ever having been discussed. Many other similar examples could be cited here.

I believe that the preliminary question must be formulated as follows: Does our own Orthodox tradition show us definite ways and methods of Christian education? We certainly do not mean a mechanical restoration of methods of teaching used in a different historic epoch, but the spiritual effort of “reading Church Tradition,” discovering its spirit, its eternal meaning. The Orthodox way of life consists in this creative “actualization” of Church Tradition; refusing to follow it, we consciously or unconsciously abandon Orthodoxy.

At the beginning of this paper, I mentioned baptismal catechesis, because it represents the earliest record in Church Tradition of the manner in which the Church taught its members Christian doctrine and the Christian law of life. It is certainly of importance to us that this catechesis was liturgical in its character. The explanation of Scriptures, the unfolding of the meaning of the Creed (i.e. of Church doctrine), the teaching of Christian morality — in other words, the entire content of Christian education — was transmitted in direct connection with liturgical services, partly even during such services. We find traces of such liturgical catechesis in our church services today. Thus the first part of our Divine Liturgy is still called “Liturgy of the Catechumens,” and this not merely because catechumens were allowed to attend it, but primarily because it was and still is a teaching service, because it is didactic in its very character and purpose.

Lent: The time of instruction

Another example is the structure and content of our Lenten services. They cannot truly be understood unless we know that their purpose is mainly catechetical. In the early Christian Church the baptism of catechumens took place during the vigil service on the night preceding Easter; and Lent, therefore, was a time of intensive preparation for the Sacrament of Enlightenment, as baptism was then often called. We can see it best in the Lenten order of Bible readings when Christ the Messiah performs His Exodus to the Father (John 13:1) and becomes our Passover (1 Cor. 5:7), taking us into the promised Kingdom. The Book of Job is the climax of the Old Testament revelation of the Suffering Servant, the one who conquers evil by his complete humility, love and obedience to God. Thus all the basic themes of Christian faith and of the contents of Church doctrine are unfolded in their inner coherence. The Old Testament is revealed here in its full spiritual reality, not merely as an abstract truth, but as the foundation of the New Testament, a path leading to Christ, a promise and prophecy fulfilled in Him. Yet — and this is of great importance — this truth is unfolded not only through reading and commenting on texts. It is liturgical: the readings are set within the context of services which reveal their true meaning.

The deep sigh of penitence which continuously resounds throughout the Lenten services, the call to repentance, to the recognition of one’s utter weakness and sinfulness, establishes in us that disposition which enables us truly to hear the Scriptures, to understand their real meaning. On the other hand, the structure of the services, the harmony of the reading, ritual and prayers, the entire “movement” of the services, gives life to the texts, gives them that “pitch” which makes them ring true. The reading of the Gospel and its explanation in the sermon are not merely an insert into the liturgy of the catechumens. We are led up to them and prepared by “coming together in the church” (1 Cor. 11:18), by the solemn blessing of the Kingdom with which the Eucharistic service begins, by the Psalms, the entry into the Sanctuary, the singing of the “Thrice Holy,” and the ascension to the High Place. These actions are not mere “symbols”; they are sacred acts through which the Church prepares herself for the sacrament of the word of God. During the

continued on p. 6
Liturgy and Education
Continued from P. 5

Liturgy of the Presanctified Gifts, the priest, after reading from the Book of Genesis, takes a taper from the altar and, blessing the assembled faithful with it, says: “The light of Christ illumines all men.” This action means the gift of understanding of that which the faithful will hear, and at the same time, it points to the ultimate meaning of all the Scriptures — to Jesus Christ. And then, finally, the culminating point of liturgical Church life is the service of Holy Saturday, with the Burial of Christ, the fifteen prophecies and the white vestments replacing the dark ones at the announcement of the Resurrection. This service, if it is really understood, is a complete catechesis of Easter.

We could multiply such examples. However, those given suffice to make it clear that “Liturgal catechesis” is not just an interesting custom of the ancient Church, but the traditional method of religious education, an organic part of the very nature of the Church and of its conception of spiritual “enlightenment.”

Liturgal catechesis shows us first of all the main purpose, the aim of religious education as it is understood by the Church. This aim is to bring the individual into the life of the Church. I emphasize: it is not merely the communication of “religious knowledge,” not training a human being to become a “good person,” but the “edification” — the “building up” — of a member of the Body of Christ, a member of that new “chosen race” and “holy nation” (I Pet. 2:9) whose mysterious life in this world began on the day of Pentecost. “And make him (or her) a reason-endowed sheep in the holy flock of Thy Christ, an honorable member of Thy Church,” says the baptismal prayer. Religious education is nothing else but the disclosing of that which happened to man when he was born again through water and Spirit, and was made a member of the Church.

The concept of the Church as God’s people and as Body of Christ has become abstract for modern Christians. On the one hand, the Church is identified with “parish,” an incorporated organization with business meetings, elections, votes, property and financial policies. On the other hand, it is to the church building that we come to pray, to “fulfill our religious duty,” enjoy good singing, and receive comfort and consolation. The purpose of a parish is understood as a means of assuring the material welfare of the church building and its contents; the purpose of the church as a building is the spiritual satisfaction that the parishioners gain from the beautiful church services and from the sense of having fulfilled their religious duty. But the modern Christian has forgotten, or perhaps has never known, that these aims are secondary when compared to the main goal: the edification of the Church of Christ, the growth of all in the new unity in Christ that they received in Baptism and always receive in the Holy Eucharist: “And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit” (Liturgy of St. Basil the Great). “For by one Spirit we were all baptized into one body” (I Cor. 12:13). “Where the Church is, there is the Holy Spirit; where the Holy Spirit is, there is the Church and the fullness of grace” (St. Irenaeus of Lyons, Adv. haer. III, 24, 1).

The Church: New Life in Christ

Christianity is neither a philosophy nor a morality nor a ritual, but the gift of a new life in Christ, and this new life is the Church. In it, we who “now have received mercy”
(I Pet. 2:10) constitute a new nation under God, which offers to God spiritual thanks and offering, carries on His work in the world, is a witness of salvation and grows in the knowledge of Truth and Grace; hence the unique place and function of liturgy in its life. Liturgical services are not one of the “aspects” of the Church; they express its very essence, are its breath, its heartbeat, its constant self-revelation. Through the sacraments and especially through the sacrament of the Holy Eucharist, the Church, as one theologian worded it, always “becomes that which it is,” i.e., the Body of Christ, a new unity of men in Him. Liturgy implies above all the gathering of the faithful, yet the word Church itself means precisely gathering, “where two or three are gathered …” In this gathering and through it we, “though many, are one body” (I Cor. 12:12). Through liturgy we enter into communion with the Word of God, learn to know His will, remember the death and resurrection of Christ, and receive the gifts of the Holy Spirit, indispensable for our Christian life and action in this world. It can truly be said that through its liturgy the Church becomes a “union of faith and love,” as it was defined by St. Ignatius of Antioch.

The sacraments of Baptism and Chrismation bring us into the life of the Church. Baptism is our birth into a new life; the Holy Chrism consecrates us to the service of God together with all the other members of the Church; in the sacrament of the Holy Eucharist we renew the gift of unity, through the offering of one sacrifice and the communion of one Bread and one Cup. In the daily, weekly, and yearly liturgical cycles the Church fills time with the memory of Christ. His presence and the grace of the Holy Spirit permeate all the aspects of our life. To sum up, through liturgy a human society (the “parish”) realizes itself as a Church, i.e., as a new unity, as knowledge of and communion with God.

**Education: “Taste, and see”**

What then should Christian education be, if not the introduction into this life of the Church, an unfolding of its meaning, its contents and its purpose? And how can it introduce anyone into this life, if not by participation in the liturgical services on the one hand, and their explanation on the other hand? “O taste and see how good is the Lord”: first taste, then see — i.e. understand. The method of liturgical catechesis is truly the Orthodox method of religious education because it proceeds from the Church and because the Church is its goal. In the past the catechumens were first brought into the church gathering, and only then the meaning, the joy, and the purpose of this gathering was explained to them. And what would we communicate in our Christian education today, if explanation is not preceded by experience, by all that we unconsciously inhale and assimilate even before we begin to understand?

Everything I have said above may seem utopian in our present conditions. How can these theories be applied in practice? How can they become effective? There is no easy and simple answer to this question. Whether we want it or not, we are challenged today with the tremendously difficult task of rethinking Church tradition as a whole, of applying it in a situation radically different from that of the past. It will take more than one generation to solve this problem, but we must at least face it and also become aware of its meaning. Compromises, temporary solutions, adjustments — all these are admissible only if we firmly refuse once and for all consciously to alter Church traditions, to lower its standards in order to “fit” them into our needs.

**Rebirth of the concept of Church**

First of all, we must recognize that we cannot artificially separate the problem of the religious upbringing of our children from that of a renewal of the entire Orthodox community.

We cannot teach what we do not practice ourselves. Our churches will have the schools which they deserve. And it is obvious that the rebirth of “liturgical catechesis” requires first of all a rebirth of the liturgical life of the Church, its better understanding.

Continued on P. 8
by the faithful, a more responsible attitude to it, a more active participation in it. As long as we have “private” liturgies during Holy Week; as long as our churches remain virtually empty on the day of our most beautiful — spiritually and theologically — service, Holy Saturday; as long as priests on that day are busy blessing Easter food in private homes; as long as Baptism remains a private family celebration, and weddings a social ceremony at which the photographer is more prominent than the priest; as long as the communion of the Body and Blood of Christ remains a “duty” to be fulfilled once a year; as long as all this remains true, it is difficult to teach our children to see in the liturgical services the very essence of the Church, of its teachings and its life. We need a liturgical catechesis for adults, and in the clergy itself. We need a rebirth of the very concept of Church, the spiritualization of the parish, the renovation of our prayer life. All this is the basic condition for a true Christian education of our children, and unless we face this, all our discussions of “methods” and “principles” of church school work will be useless.


125 Years of Orthodox Christianity in Chicago, a Jubilee Celebration

Seven Orthodox hierarchs and clergy led by church school children wearing national costumes of many Orthodox jurisdictions, processed into Lane Tech Auditorium in Chicago, on Saturday, September 30, 2017, to celebrate a Pan Orthodox Hierarchical Divine Liturgy commemorating 125 years of the Orthodox Christian presence in Metropolitan Chicago. Sponsored by Greater Chicago’s Orthodox Christian Clergy Association [OCCA], who represent nearly 80 parishes across the metropolitan area, this anniversary honored the pioneers of Orthodoxy in Chicago and remembered in prayer, the founders who built our communities with great faith and personal sacrifice.

Chief Celebrant, Rt. Rev. Ilia, Bishop of Philomelion of the Albanian Orthodox Diocese, was accompanied by presiding Hierarchs, Metropolitan Nicolae (Romanian Patriarchal Archdiocese), Archbishop Peter (Russian Orthodox Church Abroad) and Daniel (Western Eparchy, Ukrainian USA), Bishops Longin (New Gracanica Serbian Midwestern), Irinej (Serbian Eastern), and Paul (OCA, Midwest) along with more than 60 clergy, deacons and servers from 10 jurisdictions throughout Greater Chicago and neighboring states.

Choral responses, under direction of Gordana Trbuhovich, were gloriously sung by the well-known Pan Orthodox Choir of Greater Chicago whose singers represent 23 parishes and 8 jurisdictions.

His Grace, Bishop Irinej (Dobrijevic) of the Serbian Orthodox Diocese of Eastern America, delivered a most inspirational homily entitled “Saints and Sanctity: Orthodoxy in Chicago”. The congregation listened attentively as His Grace intertwined the beginnings of Orthodox Christianity in Greater Chicago, with five of today’s saints whose impressions on our growth were marked by their footsteps in this city. The Sermon concluded with the most recent impression in this city — also marked with a memorial Trisagion at the conclusion of the liturgy, His Eminence Metropolitan Iakovos of Chicago. A tribute to him, for

Continued on P. 12
Your Eminences, Your Excellencies and Your Graces, most respected Hierarchs of the Assembly of the Canonical Orthodox Bishops of the United States of America,

It constitutes a great joy and a profound blessing to be together again for our 8th annual General Assembly. Many of us have known each other not only since our First Episcopal Assembly in May 26-27, 2010, but long before. Our eight General Assemblies, however, have been special occasion for cultivating and strengthening the bond of deep love and apostolic zeal that unites us as canonical Hierarchs of the one, holy, catholic and apostolic Church in America. Through God’s grace and providence, we have all been brought together to this one place and we have been called to walk in union toward a common goal, albeit, one that is still unfolding and which will be fully revealed in the eschaton. While our sights are ultimately set on the “things to come and longed for,” as long as we call ourselves co-laborers in God’s vineyard, it is our sacred obligation to work together to realize this goal by drawing ever-closer to one another.

This leads us to pay greater attention to the purpose of our meeting. Let us consider some basic points.

1. Cultivating the Bond of Love and the Unity in Christ. The first point related to the purpose of our Assembly is something self-understood. We are here to increase the love for each other, and to enhance our unity in Christ. This is a noble purpose in and of itself, but it also has a decisive impact on our work in presenting an authentic witness of Orthodoxy. Before His betrayal, arrest, imprisonment, crucifixion and death on the Cross, the Lord Jesus Christ reminded His disciples that when He is gone, the only way that the world will recognize that they are His disciples is by the love they have for one another. As you know, He said to His disciples, A new commandment I give to you that you love one another even as I have loved you that you also love one another. By this all people will know that you are my disciples if you have love for one another (John 13:34-35). At the same time Christ prayed to His Father: Father I do not pray for those only but also for those who will believe in me through their word, that they all be one even as You, Father, are in me and I in You, that they also may be one in us so that the word may believe that You have sent me (John 17:20-21). It is not simply that people will call themselves “Christians” that the world will know that they are followers of Christ. Only by their love – their sacrificial love – for one another and their unity in Christ will the estranged world pause and recognize in them the very light and life emanating from Christ and His Gospel. This unwaning light, which is present in the hearts, thoughts, and actions of love of true Disciples of Christ, moves young and old to discover Jesus and to quench their spiritual thirst with His living water.

Our work together is, therefore, a methodical and intense spiritual exercise in building love and fortifying the bond of our unity in Christ. Such a sacred task, as it happened today, starts and is perfected by our participation in the life-giving and unifying Cup, in the vivifying Body and Blood of Christ, in the Holy Eucharist. Our Liturgy today gave us the superb blessing of experiencing love and unity in Christ. I would like to personally thank our brother Metropolitan Evangelos of New Jersey, who eagerly and with great joy offered his parish of Saint George in Clifton, NJ, as the location for our opening Divine Liturgy. On this occasion, I also thank him for extending to us the assistance and service of his Metropolis staff and clergy, and for offering an Abrahamic hospitality to us all.

I should like also to express our gratitude to Bishop Basil and Metropolitan Antony for their untiring labors as Secretary and Treasurer, respectively, offered graciously to the Assembly. Their successors for the past year, since the last Assembly, Bishop Gregory and Archbishop Michael, have already shown remarkable zeal in performing their duties. Additional gratitude is offered to Bishop Maxim for coordinating the work of the Committees for the past seven years, and to the Presidents and members of our Committees.

2. Obligation to Organize and Function Better. The second point I should like to make is that the purpose of our coming together as members of our Episcopal Assembly of the United States is also our sacred duty as Hierarchs to organize and function accord-
The restoration of St. Sava Cathedral begins

It has been sixteen months since the tragic fire which faced the Saint Sava Cathedral in New York City on May 1st, 2016. Regardless of the dire condition of the church and the parish during this time, the faithful have persevered in their endeavor to recover this holy sanctuary and with it its community of Saint Sava. As a result, an extensive effort has been made to assess the damage and plan the restoration of this unique and significant church, which has been obtained from the Anglican Church virtually as a gift to the Holy Bishop Nicholai Velimirovich, as a token of the enduring love and friendship between the two peoples. In line with this bequest, the envisioned restoration of the church will be modeled after the words of Bishop Nicholai to represent a synthesis of the East and the West, restoring its external appearance in its original Gothic Revival form, while modeling the interior after the early Byzantine basilica. This idea is not a new one as the Serbian Monasteries Gradac and Dechani are examples of such synthesis.

After one year of detailed planning and preparation, by God’s grace, on August 21st, 2017, His Grace Bishop Irinej of Eastern America served the Invocation of the Holy Spirit for the beginning of the work, praying for those who will work as well as a blessed and successful completion. The present task, the removal of debris, is expected to last around three weeks. The next phase will include planning of the enclosure.

Continued on p. 13
The First Orthodox Christian Family Festival at New Marcha Monastery

With the Blessing of the Bishop of Eastern America, His Grace Irinej, the Department for Christian Education organized the First Orthodox Christian Family Festival on September 16th, 2017 in New Marcha Monastery.

On a peaceful and sunny Saturday morning fifty children gathered in the monastery church. Together with their parents, grandmothers and grandfathers, they came to gather together and learn something more about the basics of Orthodoxy.

The famous Orthodox theologian, Fr. Georges Florovsky of blessed memory, wrote that assemblies offer the best means of witnessing to the collective conscious of the Church. It is accurate to add that every church gathering is, in fact, a collective reinforcement in the joyous tidings of Christ’s Resurrection and the approaching heavenly Kingdom.

The Divine Liturgy was celebrated by Archmandrite Leontije of St. Mark’s Monastery, Fr. Dragan Goronjic, parish priest in Youngstown OH and Episcopal Dean of the Cleveland Deanery, and Deacon Jovan Anicic, Director of Christian Education for the Diocese of Eastern America.

Singing the responses for Divine Liturgy from the kliros were Sister Anastasija of New Marcha Monastery, and Professor Nikola and Susan Resanovich. Fr. Aleksa Pavichevich, parish priest of St. George church in North Canton, was the photographer.

To our great joy, many of the children received Holy Communion.

Following Divine Liturgy, our socializing continued through participation in multiple education programs. We divided into tutorials, allowing ourselves to be enthralled by the joy and curiosity of the children.

Whoever so desired, they were able to hear not only magnificent liturgical chanting, but also the beauty of traditional Serbian songs. The voices of the children reverberated in the monastery’s church. The expansive property of the monastery was dominated by competition in soccer. The girls convincingly dominated the boys in a tug-of-war, and they boisterously celebrated their victory.

During that time, inside the church, an older group listened to a lecture in regards to luminosity in pictures and icons. Professor Dragana Crnjak, from Youngstown State University, instructed the children as to how luminosity is interpreted from the perspective of Fine Arts, and also from the perspective of Orthodox Iconography.

Andjelka Milojievic patiently assisted the pre-schoolers as the colored a collage with the image of the Prophet Moses, assembling the pieces into a single entirety.

The children were able, through the large illustrated Orthodox primers made available to them, to learn the fundamentals of the Orthodox Faith.

Through the motion pictures of the poignant short meterage Greek film, “What is that?” we were persuaded that the human body passes through various phases of suffering. This film points out that all physically healthy individuals occasionally lack empathy for those suffering from grave illnesses. The conclusion of the film evoked that patience is the basis of Christian life and that Christ’s love is the actuator of all that is good. We recalled our Serbian Patriarch Pavle of blessed memory, and his words that the ill and people with special needs are particularly blessed in that they acknowledge their deficiencies!

We never imagined that the arrival of the local firefighting company would arouse such great joy in the children. This wonderful idea was proposed by Nikola Zamiska, chief of the Brecksville Fire Department. The warmth of the firefighters, in their characteristic red helmets, revealed why they are so loved and respected by the children.

The efforts invested by parents and grandparents were measureless. Without their assistance we would have never realized such a wonderful event. They hap...
being the ‘face of Orthodoxy’ for 38 years, was also prominently dedicated in the 125th Commemorative Book.

The liturgy was followed by a celebration banquet at Chicago’s Marriott O’Hare Hotel where His Grace Bishop Ilija delivered an encouraging directive for unity and harmony rather than independent divisions among Orthodox Christians living in the same city. The Rev. Dr. Stanley L. Davis, Jr. Executive Director of CRLMC delivered a congratulatory message on behalf of the Council of Religious Leaders of Metropolitan Chicago.

V. Rev. Nicholas Dahdal, OCCA Chairman for the celebration, along with Event Coordinator, Gordana Trbuhovich, extend their appreciation to the dedicated Pan Orthodox committee of volunteers who helped produce this event. The altar iconography was graciously loaned by St. Demetrios Greek Orthodox parish in Chicago. The youth procession was organized by Presbytera Georgia Alikakos, Director of Education of Chicago’s Greek Metropolis.

The historic liturgy concluded with the exclamation: “Grant O Lord, a prosperous and peaceful life, health, safety and furtherance in all good things to all Chicagoland Orthodox Christians who are celebrating 125 years of their faith in this great city; and in appreciation, O Lord, of our ancestors who, since the year 1892, founded and established near 80 Orthodox churches throughout Greater Chicago, and to all who worship in them, O Lord, bless and preserve them for MANY YEARS!”

Historic commemorative books and collector gifts are available to parish bookstores. Email: 125orthodoxchicago@gmail.com.

St. John the Baptist Serbian Orthodox Church in Reno, Nevada, celebrated the elevation of one of its own beloved members to the diaconate on Sunday, July 30.

The parish celebrated the ordination of Nektari Rodriquez to the diaconate with calls of “Axios.” Deacon Nektari was previously a reader, tonsured in 2012.

His Grace Bishop Maxim of the Western Diocese of the Serbian Orthodox Church in America made his archpastoral visit to the Reno parish over the weekend accompanied by Deacon Dragan Stojanovich and his wife Victoria from St. Sava Serbian Orthodox Church in Jackson, California. Bishop Maxim conferred the ordination during the hierarchical Divine Liturgy. After the ordination, His Grace reminded those in attendance that in the Byzantine iconographic tradition deacons have long been compared to the angels who perfectly carry out God’s will and that becoming a member of the clergy is not an individualistic achievement or attainment for the one being ordained, but is a part of the communal life of the church, for the benefit of that communal life.

Deacon Nektari, in addition to being a reader and altar server, has also been integral to the parish’s ministry to prisoners at the Lovelock Correctional Center, a state prison in the desert about an hour to the west of Reno. He and Fr. James Barfield make monthly visits to a growing group of prisoners, some of whom have been baptized in recent years.

After the Divine Liturgy, Bishop Maxim joined St. John’s parish members and visitors for a barbecue feast. The festivities included songs from several different people, including a beautiful selection from the bishop.

Deacon Nektari spoke during the feast, expressing love toward everyone gathered and thanking them for their support. He also introduced his two sisters, who he met for the first time only a few months earlier and who came from California to witness the special event.
ing to the canonical norms and tradition that our Church Fathers wisely established throughout the centuries. It is our responsi-

bility to walk according to the canonical prescriptions of our Church because these common ordinances help steer us and the faithful on the path to salvation. Our meeting, therefore, serves also as an opportunity to discover the challenges that force us to deviate at times from this path. Of course, our work and discussions around this matter have not been easy over the years. We have not always agreed on how we ought to proceed with our internal organization and functioning. There have even been times when we thought that we have made important breakthroughs only to realize that we have far more work ahead of us than we ever could foresee. And while a consensus view of how Orthodoxy should be organized in the United States still evades us, we are most confident that by constantly investing our time and energy in the process, there will one day be enough room in our hearts to allow the Holy Spirit to lead to a spiritual and fruitful outcome. To this end, I offer special thanks to the Lord for the work of His Eminence Metropolitan Nicolae, who, together with the members of the Committee for Canonical Regional Planning, continues to study and present to us possible ways to enhance the way we function and organize ourselves as an Orthodox Church.

Dear brothers, if we are not committed to getting our own house in order; if we cannot find more effective ways to preach the Holy Gospel; if we have difficulties being patient with each other, then, what image of Christ and His Church are we sharing with the world? How can we expect the world to take refuge in the Arc of Salvation—the Church—when the image of the Church that is often publicly portrayed is that of disharmony?

3. Care for our Youth. My third and final point is the care for the Youth. Our purpose of coming together is to work on an authentic and common witness of Orthodoxy to the younger generation. Certainly, a very important reason for us to gather each year from near and far for our annual assembly is the generation that still views the Church as their future and salvation. We often hear that the youth is the future of the Church, but there are so many young and emerging adults who look for a Church that is their future. Statistics show that there is a decline in the religious and spiritual lives of young people, but this does not mean that we can simply give up on those who struggle each day, longing for greater meaning in life than that offered to them by a society that is largely materialistic. We must also not give up on our children who have found Jesus Christ but struggle to recognize Him in their daily lives. During the next few days, we will listen to presentations by Dr. Richard Flory and Dr. Ann Bezzzerides who will offer us insights into the cultural trends affecting the Christian identity of our young people. They will explain to us in concrete terms what is not working, but will also highlight success stories across the US religious spectrum. We will also have the opportunity to watch a very intriguing video produced by Ancient Faith Films of the Antiochian Archdiocese, which portrays the thoughts and beliefs of the so-called “nones,” or the disconnected—those young men and women who, without being atheists, prefer not to be associated with any official religious community.

And all this will hopefully allow us, dear brothers, to ask ourselves whether we are part of the problem and if we are prepared to be part of the solution. Does our conduct help people find Christ when they look at us? Do we truly love one another or are we still allowing grudges and agendas of various forms to stand in our way to connect to each other? How can we help young men and women understand that leadership requires sacrifice and service if we are not prepared to serve and sacrifice for each other?

My beloved brothers and concelebrants, as we convene for our work in New Jersey—let us not forget that this State is often referred to as the “Garden State.” America recognizes New Jersey for its fertile soil, soil that bears great fruit and provides sustenance to millions of people. It is my wholehearted prayer, that just as the rain and sun nourish the fruit brought forth from this soil, our merciful God may water our souls, and shine upon our minds, enabling us to understand and fulfill the Words of Christ, Who said to His disciples, “I chose you and appointed you that you should go and bear fruit and that your fruit should abide (John 15:16).”

**Restoration Begins at NYC Cathedral**

Continued from P. 10

of the sanctuary is supposed to begin in October. Ideally, the church will be under roof by Pascha of next year, hopefully ready to accommodate Saint Sava’s faithful for the first Paschal service after the fire.

In his homily, Bishop Irinej emphasized that this task represents much more than recovery of stone and mortar. It means the restoration of the spirit of hope and faith as the very fundamentals that keep the faithful going. The church’s architecture, art and external features are indeed a reflection of the future everlasting reality, which consists of splendid beauty as well as assurance that where there is faith there is no place for failure or despair. According to the words of the Bishop, “we who embellish our churches with Byzantine icons, which depict not the mirrored image of this world, but the transfigured reality of the Kingdom of Heaven, teach us that nothing can be destroyed forever here on this earth, because we hold in our hands as the gift of the Holy Spirit, the power and the might of the Transfiguration. God has gifted us with saving these walls that contain that structure in which the first Orthodox Liturgy was celebrated in Continental America. These walls have been imbued with so many prayers and for that reason they could not come down. For this building stands as a monument to Bishop Nicholai for his Serbian people and the love of Bishop William Manning, the tenth Episcopal Bishop of New York, who gifted this church to the Serbian people. And so with God’s help we begin transfiguring this charred remain but resplendent church, so that one day as we walk into it we might exclaim like the great Emperor Justinian, “Solomon, I have outdone you!”

In conclusion, as we begin the recovery of the Saint Sava Cathedral, we also call upon our faithful to persevere in this magnificent undertaking in God’s Name, for as surely as they do so, God will in turn uplift and restore them.

Rev. Stravrophor Dr. Živojin Jakovljević
As my kids have grown up, I’ve been adapting ‘Jesse Trees’ to prepare us for Christmas. There is something wonderful about the idea of an Advent Calendar that moves through the Old Testament stories, carrying us toward the birth of Christ.

Without an Orthodox Jesse Tree, most of us adapt Western models — which is tricky, and not just because our Advent is 40 days long while theirs is only 25. Our Orthodox Old Testament includes books that the West has rejected and forgotten, and they don’t appear in a Western Jesse Tree.

Many of the Orthodox versions out there don’t include ornaments or a story book; they tend to be lists of readings. Every day, I open the Bible and read a few verses to my kids. Trouble is, they’re mostly prophecies — which, in practical terms, means that they don’t make a lot of sense to the uninitiated. More than once I’ve opened the Bible, read a couple of verses to my kids, and then admitted that I have no idea what this verse means about the coming of Jesus Christ. It’s not a good feeling.

While the actual Jesse Trees I’ve found online were not very helpful, the idea of the Jesse Tree is brilliant. Ever since our Creation, God has been preparing us to receive our Savior, Jesus Christ. He has come to interact with us, He sent prophets, parted seas, offered commandments — He keeps reaching out, coming to teach us and to prepare us. How lovely to go back through that Old Testament preparation as we prepare our hearts to receive our Savior!

As I became more and more fascinated with the idea of a truly Orthodox Jesse Tree, I found myself writing a book: Welcoming the Christ-Child: Family Readings for the Nativity Lent. It’s a collection of forty Bible Story readings, one for each day of the Nativity Lent. These short, beloved stories from Scripture are followed by a few thoughtful questions and answers to encourage family discussion, and can be used any time of year to help bring the Holy Orthodox Faith to life in our homes. We see how Old Testament events and prophecies point the way to the birth of the Christ Child, preparing our hearts to celebrate the feast of Christmas with greater understanding and inspiration.

I was so honored that Jelena Jeftic produced gorgeous illustrations for each story in the book. I asked her to create something that was like our holy iconography, but which was also warm and sweet — illustrations that would become very beloved by our young audience, but which also would function to transfer that love to the icons they would see in church. She was able to take those few words and to create illustrations that far exceeded my imagination!

For years my family has tried to make our own ornaments or to adapt ornaments made for non-Orthodox Jesse Trees, but as I looked over Jelena’s wonderful illustrations, I yearned to have a set of beautiful, durable ornaments to match. And now we do!

With these beautiful ornaments, we can mark the progress of our family’s journey toward Christmas. As we read each story, we hang colorful ornaments that match the book’s illustrations! Last year, every time a guest came into our house, our six year old lead them over to our Jesse Tree (which was actually a thick ribbon running across a living room wall) and went ornament by ornament through, telling each story she’d learned along the road to Christ’s Nativity. You can use an Advent calendar, a tree, or a simple ribbon — create something as simple or as creative as you like. These ornaments are made of durable plastic, so that toddlers can love them (and hold them and taste them) as much as they like, without wear and tear. We can store them away in their matching tin, so that they’ll be ready for use year after year, becoming a cherished family tradition that enriches our understanding of the Nativity. I can’t wait.

The Nativity Fast begins on November 28. Let’s start thinking about how we’re going to mark the fast now, so that we’re ready for it when it comes!

The ornaments are available at Sebastian Press and will soon be at the Ancient Faith Store. Both the book and ornaments are available at Sebastian Press. You can them separately or together as a gift set (for a small discount).

Also available for children from Sebastian Press

Let There Be Light! “Mama, what IS light?” Join Mila and mama as they explore the answer to this question in Holy Scripture and in the world, around them through science. The first book in the, “Genesis: His word and His works” series builds a much-needed bridge for youth between the science they learn in school and the Orthodox Christian faith. $15.00.

The Wonder of Water is the second book in the, “Genesis: His word and His works” series finds Mila and Mama reflecting on the Lord’s second day of creation as they explore the water cycle. Together they pray, read, sing, conduct a fun, hands-on science activity and give glory to the One who created it all. $15.00
Racism: A Choice Between Two Kingdoms

All sorts of strange visions stole over him... Oh dear God, which to choose? Which decide for? Shall I choose now the heavenly kingdom? Or is it wiser to decide on the earthly? All the kingdoms of earth however are but fleeting, And the kingdom of heaven is everlasting. So the Tzar [Lazar] chose the heavenly kingdom, And he raised a church on Kosovo, Not of marble, nor of stone did he make it, But of fine silk and cloth of bright scarlet. Then the Patriarch of Serbia he called, He called Twelve holy bishops beside him, To give his soldiers the Sacraments, And for the last great great battle to prepare them. (Excerpted from a poem in “Chronicle of the Renewed Crucifixion of Kosovo: Diary Entries and Other Records March 1999 - December 2000”)

Once in the 14th Century, a courageous Christian King made a choice between two Kingdoms, both within his grasp. He knew choosing unwisely could mean everything of eternal value would be lost. The Serbian culture and way of life was under assault by Ottoman invaders. In the poem above Tzar Lazar wrestles with the choice to preserve his earthly life by capitulation to the Ottomans or go to death but preserve the fullness of the Orthodox Christian faith. That day the King led his people to life through martyrdom rather than to spiritual death through earthly victory but submission to a godless order. The wheat of life was threshed from the chaff as the Ottomans swoed on that blooded field, ripe for the harvest.

In a play about the “Kosovo Pledge” taken that day by Tzar Lazar and his army, the protagonist states, “I do not decide whether I will go into battle based on the power of the force that threatens me, but depending on the holiness of the sanctuary that I defend.”

I choose to write boldly to condemn racism, racist symbols and rhetoric, to give another witness to the Truth. I write not because of the power of the neo-Nazis, the KKK, the so-called alt-right and white supremacists that rage against people of color and those who decry racism and nationalism, but because of the holiness of the sanctuary of God that is each human being.

For Christians, the issue of racism in our country’s past and present transcends politics, familial history and constitutional rights. The persistent sin of racism, by commission or omission, in our country has produced a malignant morality and given birth to a stillborn spirituality that is incompatible with Christianity but infects so many.

Racism and nationalism of any kind are idolatry. They are a heresy that stands in opposition to the Divine revelation that all men and women are created without partiality in the image and likeness of God (Gen. 2). Each human being is a living icon worthy of profound and authentic respect and veneration.

As such, we who call ourselves Christian in the United States, and most especially those of us who are “white” and Christian, are confronted with a choice between two Kingdoms like Saint Lazar. We can pass by this issue, silently watching the suffering of our neighbors of color in our social media feeds and on the news. Or we can make the effort to educate ourselves and engage in the struggle against this heresy. The first may preserve our life, but submits itself to the godless order of the status quo, the second may threaten our life but makes manifest the glory of the Kingdom of Heaven.

According to the Gospel we are to live as the great liberator of men, Moses, who in Exodus 2:22 said, “I am a stranger in a foreign land.” We are called to live life not first as Americans, not first as black or white, male or female, rich or poor (Gal. 3:28), but as Christians first and foremost known by our self-denial for the sake of the other and our love (Jn. 13:35). In a 2nd Century letter to Diognetus, the author wrote about how the early Christians lived: “It has been said Christians are distinguished from other men neither by country, nor by language, nor by customs which they observe, for they neither inhabit cities of their own, nor implore a particular form of speech, nor lead a life which is marked out by any singularity. They dwell in their own countries but simply as Sojourners. [as refugees as foreigners and strangers] As citizens they share in all things with others and yet they endure all things as if foreigners. Every foreign land is as home to them and their native country and every land of their birth is theirs a land of strangers. They pass their days on earth but they are citizens of Heaven.”

Christians are foremost citizens of heaven (Phil. 3:20). As such we are to prayerfully active participants in our communities, willing to “lay aside all earthly cares” (Divine Liturgy) for the Glory of God. We are called to be all aflame for the Gospel of Jesus Christ and live like the saints. And like them, our unrelenting love, even in the face of immeasurable hate and violence, will be our witness of the transfiguring power of God.

Seeking supremacy of any kind over any person is antithetical to the imitation of God’s sacrifice for us (Gal 5:1-2). To wash the feet of everyone, to love our enemies, to deny ourselves in order to follow Him before all else - this the only logical life that follows after you pray, “I believe Oh Lord and I confess…” (Prayer before Holy Communion). We must lay aside all other arguments about slippery slopes, political syncretism, and 1st Amendment rights if self-denial is to be more than a Sunday sermon, to make clear our choice for the Heavenly Kingdom, rather than the earthly.

The human experience, both past and present and most recently in the United states in places like Charlottesville, VA, shows that hatred and violence, and particularly inter-ethnic hatred and violence, leaves in its wake only chaos and trauma. The trauma of this violence and discrimination produces long lasting spiritual, moral and social consequences and deepens our country’s unhealed wounds.

Aware of this and in the name of God we as Christians must demand that all conflicts immediately cease and that the racial divisions clearly manifested in our country be resolved exclusively by peaceful means. “The way of nonviolence and cooperation is the only way blessed by God in agreement with human and divine moral law and experience.” (Excerpted from The Holy Synod of Bishops of the Serbian Orthodox Church, meeting at the Patriarchate on March 23, 1999, Statement regarding the threats over Kosovo and Metohija.)

To be healed of this heresy we must repent, not only for our sins, but for the sins of our fathers. To do so is not to shame them, but to pray for their salvation and our own as God once commanded the Hebrew people through His prophet Nehe- miah to do for their fathers (Lev. 26:40).

That day in the 14th Century, the
St. Vasilije Veliki Daycare Center in Kragujevac

America is so fortunate to have programs that can meet such a wide variety of special needs for children. Public schools in the US also provide supportive programming for those children whose special needs are often a result of a birth or genetic condition such as down syndrome. America has been applauded internationally for its efforts to provide such programming. One located near us is the Lamb’s Farm organization, a non-profit that employs and provides housing for those with such special needs.

On a trip back to her ancestral home of Marshic, Marina Nikolich of Libertyville saw first hand that such a program didn’t exist in her hometown, yet the need for such support for children to young adults was readily apparent.

In May of this year, at the Parish Home of St. Vasilije Veliki a day care program was established. With Marina’s guidance, the help of the parish priest, Fr. Vojic Dimitrijevic, and the work of the volunteers in the town, 35 children from the ages of 5 through 30 receive care. The program in Marshic needed financial support to meet the special needs of this children and young adults. Today, with the financial support raised by Marina, St. Vasilije can now also teach some skills and provide various art and crafts projects that help in the development learning of those with such special needs. St. Vasilije Veliki Daycare Program is dedicated to empowering children through young adults with developmental disabilities to reach their potential.

Abilities, children could be better helped and taught if they are grouped together by their developmental needs. This can only be accomplished with additional rooms to accommodate a group learning educational environment. In hopes of eventually accommodating living and housing needs of such children and young adults is yet another reason for expansion.

At present they are at capacity in their current facility located on the church grounds. Because of the wide range disabilities, children could be better helped and taught if they are grouped together by their developmental needs. This can only be accomplished with additional rooms to accommodate a group learning educational environment. In hopes of eventually accommodating living and housing needs of such children and young adults is yet another reason for expansion. However, acquiring additional land for the future and potential expansion next to the current existing building is more than the local people can afford or handle by themselves so they look beyond their town for support.

On September 8th at New Gracanica Monastery, a fundraiser for the St. Vasilije Day Care program was held and chaired by Marina Nikolich. Over $22,000 was collected. More is needed to accomplish some of the goals of the programming. Marina expressed her gratitude to all those who came, who sent in checks, who performed or cooked or in any way helped this worthy project. Mrs. Nikolich also stated that, “Without the blessing of His Grace Bishop Jovan of Sumadija and His Grace Bishop Longin of New Gracanica-Midwest, this project would never have gotten off the ground.”

All donations are welcome. Please make your tax-deductible donation to New Gracanica St. Vasilije Daycare and mail to: New Gracanica Monastery, Attn: Fr. Serafim Baltic, PO Box 371, Grayslake, IL 60030. Every gift will be appreciated not only by Fr. Vojic Dimitrijevic, head of the program, but by the families of the children whose lives have been given a chance and dignity through day care and educational programming for those with special needs.

Protnica Anne Krosnjar
Contributing to the article were:

RACISM: A CHOICE BETWEEN TWO KINGDOMS
Continued From P. 15

Kingdom of God was manifest in all its glory and the Serbian King and his people received crowns of victory. Not by power, nor by might was His Kingdom established but through the witness of men who believed in the power of the life creating Cross, the weapon of peace - men who lived as they believed, fools for Christ who found life in death.

May God give us the strength to do the same in our present age as we steadfastly set our face against hatred, violence and the heresy of racial discrimination “standing firm in one spirit, with one mind striving side by side for the faith of the gospel.” (Phil. 1:27)

Fr. Justin Matthews
Fr. Justin is the parish priest of St. Mary of Egypt Serbian Orthodox Church, Kansas City, MO.

Family Festival
Continued From P. 11

pilily participated in the “workshops”; some reading stories about the lives of the saints, others assembling educative theme cubes consisting of the great Church Feast days, while a third group participated in a play about virtues and vices.

As our fellowship drew to a close, the unanimous opinion ruled that such festivals have to be organized more often.

We believe that our Orthodox Christian Family Festival will only grow stronger and that, through such gatherings, we will show our children only deeds of love, as St. Paisius of the Holy Mountain said. Only in this manner will we all grow into the height, depth and width of Christ.

At this time the Department of Christian Education wishes to thank His Grace, Bishop Irinej, for his wholehearted support, the New Marcha Monastery for its selfless hospitality, all volunteers and parents for their assistance, and the children for their smiles and faith.

Deacon Dr. Jovan Anicic
No Faith Is More Beautiful Than the Christian Faith

Bishop DANilo KRSTICH
Hieromonk AMFILOHIJE RADOVICH
Belgrade 1982
Copyright ©Sebastian Press 2015

Who continued the preaching and work of the Holy Apostles in the world?

The preaching and work of the Apostles were continued by their successors: bishops, presbyters (priests) and deacons. Wherever new church communities were founded, the Apostles ordained bishops as their successors, and these later ordained presbyters and deacons as their helpers. That is the church hierarchy. It has its origin from our Lord Jesus Christ himself and the Holy Spirit who descended upon the Apostles. The Apostles handed down to their successors that which they had received from the Lord: the same faith, the same Baptism, the same Holy Mysteries, the same Godly life. Their successors handed that down by the laying on of hands (through the Holy Mystery of the Priesthood) to their successors, and these in turn to their successors. Through this unbroken inheritance, apostolic succession continues to this day and will continue to the end of the age. The Priesthood preaches, preserves the Orthodox faith and celebrates the Holy Mysteries; without it the Church could not exist, for without it the Church would not be able to carry out her service of salvation.

All Christians continue the Apostles’ preaching and their holy work also. All Christians are called to be apostles of Christ, to be the salt and light of the world; to be witness of Christ—by word, deed, and if necessary by martyr’s blood, because the People of God are the custodians of the Orthodox faith should the hierarchy fail.

Election and consecration in Orthodox hierarchy comes from above, from heaven. Christ personally elected the twelve apostles. They later elected the first bishops, and councils of bishops elected new bishops. In fact, Christ, by the Holy Spirit, continues to call His chosen ones to the apostolic service through councils of bishops. This means that the Orthodox Church is governed by the Holy Trinity, God’s Kingdom on earth. But we must immediately mention this: our King and God, Jesus Christ, in this world was a laborer, a carpenter. He came from heaven to liberate us from all complexes: the most terrible complex of fear of death, by His Resurrection, as well as the funniest complex of educational diplomas, offering His love to all, for every person is irreplaceably unique, despite his level of education.

Contrary to the Orthodox Church, election in democracies is from below, from the majority of votes. The masses elect their delegate and elevate him to a chair in parliament or government.

What is the Holy Mystery of Repentance or Confession?

Priests have received the gift of healing believers who suffer from guilty consciences and repent before God and the Angels. Confession is the holy mystery in which the Christian confesses his sins to our Lord Jesus Christ Himself, to the Church Herself, for every sin is sin against God, against the Church, against men and all creation. There is no real repentance without Confession, and there is no salvation without repentance. Our Lord established the mystery of repentance after the Resurrection, when he said to the disciples, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:23-24) Thus are forgiven the sins committed after Baptism.

The Lord also gave His Disciples and their successors the grace to forgive and heal spiritual and physical infirmities in the Holy Mystery of Unction (Sanctification of Oil). By Christ’s command the disciples “anointed with oil many who were sick and cured them” (Mark 6:13). The Church does the same to this day: the priests read prayers and passages from the New Testament, bless oil and anoint the sick with it seven times, in the name of the Lord, and the Lord heals them of spiritual disability, sins, and from physical disease, according to the measure of faith and sincerity of prayer.

Did the Lord give any other Holy Mysteries to His Church through the Apostles?

Usually we say that the Church has seven Holy Mysteries, because the number seven signifies perfection. However, there are innumerable holy mysteries in the Church; everything in Her is Holy Mystery, her entire grace-filled and theandric (divine-human) life. The blessing of water is Holy Mystery, the tonsuring of monastics, the blessing of the temple or of icons; the blessing of homes, of wells and of any objects. And every prayer is holy mystery because it calls forth upon us and upon our gifts and upon creation the same power of God, the same grace of the Holy Spirit. Every invocation of the Holy Spirit and meeting with Him, even if inaudible, grows and transforms itself into the Holy Mystery of communing with Christ, Who is the indescribable and ineffable great mystery of life and of the entire world.

What is Holy Tradition?

The Apostles did not write down everything the Lord spoke. For, in the words of Christ’s beloved disciple, the Evangelist John, were everything written which Jesus had
**The Legacy of Saint Mardarije in America: Suffering and Sacrifice for Orthodoxy**

**By Ari Nikich-Fowler**

When studying the life of our father among the saints, Mardarije of Libertyville, one will find innumerable examples of piety, bravery, and kindness. Every positive characteristic that a human being is capable of exhibiting exists within Saint Mardarije. When Saint Mardarije arrived in America for the first time in 1917, he had already enjoyed an illustrious career as a theology student, Pan-Slavic activist and homiletics professor in Imperial Russia. For close to two decades, he undertook the momentous task of organizing the Serbian Orthodox Diocese of America and Canada. At the time, the Serbian community in the new world was a loose collection of parishes that were overseen by the Russian Orthodox Church. Saint Mardarije was able to unite these various churches into an independent Serbian diocese, of which he was consecrated the first Bishop in 1926.

Yet, the grand jewel in the crown that is Saint Mardarije’s legacy would be the Saint Sava Monastery in Libertyville, Illinois. This monastery has been the great refuge and pride of the Serbian Orthodox people in the American Diaspora. My own great-great-grandfather, Milivoje Aleksić, who was a colonel in the army of the Kingdom of Yugoslavia, lived in the monastery when he first arrived in America, and is buried there. The monastery has come to be a precious, sanctified place for countless numbers of Serbian Orthodox faithful like myself, as it is a testament of our physical and spiritual heritage.

Fortunately, we are aware of what Saint Mardarije did for us by organizing and building upon the Church’s infrastructure. What I believe is not fully comprehended is the character and virtues necessary to accomplish all that Mardarije did. These characteristics would be suffering and sacrifice. Before Mardarije ever arrived in America, he suffered tremendously in Russia for his convictions. He had been exiled from Saint Petersburg to the Caucasus for speaking out against certain nefarious figures in the Russian government and later faced many death threats for condemning the Bolsheviks. Once in America, Saint Mardarije suffered from consumption, an illness that comes from the infection of the lungs. Mardarije’s physician mandated that he rest and spend time in Arizona where the climate was beneficial for his respiratory functions. Saint Mardarije ignored the needs of his own body, choosing instead to travel from the Atlantic to the Pacific and minister to the needs of his parishes. His concern was not to alleviate his own debilitating discomfort and literally be able to breathe, but to put the needs of his flock before his own.

Despite this, some people of the parishes for which he had sacrificed so much viciously slandered him. His struggle for the unity and consolidation of the Serbian Orthodox Church in America prompted many petty people to spread malicious rumors about him, notably that he was embezzling donations for the construction of Saint Sava Monastery. These allegations were so upsetting to Mardarije that on many occasions he would retire to his cell in tears, only to end up praying for the very people that had insulted him and without fail forgiving them every time. In fact, when Saint Mardarije reposed, he instructed that some of the priests who had been most difficult with him be promoted to the level of protopresbyter. Saint Mardarije’s propensity to forgive was one of his greatest sacrifices because when a man forgives, he forsakes his own pride and vanity.

In addition to his establishment of the new Serbian Diocese, Mardarije was also perpetually fund raising for the construction of Saint Sava Monastery. He was so scrupulous in utilizing these funds for the building of the monastery that he routinely forwent basic necessities such as food. Our Patriarch, His Holiness Irinej said of Mardarije, “He endured a lot… And there was a saying about him, ‘Building the church while dying of starving.’” Saint Mardarije, in order to cut costs, even engaged in construction work on the monastery alongside the laborers. It did not matter that Mardarije’s body was weak and frail, for his spirit was strong and enduring.

I recall a conversation I had with my Deda, my grandfather, about how one handles suffering. My great-grandparents, Vera and Budimir Nikić, who are also buried in the cemetery at Saint Sava Monastery, were able to survive the horrors of World War II. My great-grandfather, Budimir, lost his legs fighting the Ustaše, who were Croatian Nazi collaborators. My Great-Grandmother Vera’s 15 year old younger brother was executed by German soldiers and her mother, Ana, was killed en route to America when thieves discovered she was carrying jewelry. My Deda told me that when people such as my great-grandparents are raised traditionally in the Orthodox Church as they were, they possess the ability to endure all adversity and suffering and come out of it with forgiveness and love.

In our Divine Liturgy, we repeat the words of our Lord Jesus Christ in the Third Antiphon, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.” Naturally, to be persecuted is to suffer tremendously. This relationship between suffering for righteousness and the vindication upon receiving the Kingdom of Heaven is a constant theme in Saint Mardarije’s life. Our holy Eastern Orthodox faith is based upon the ultimate sacrifice of God through the crucifixion of his only-begotten Son. Through the Lord’s sacrifice, Christ has conquered death and granted eternal life to all of humanity. Saint NikolaiVelimirović wrote, “The saints are explained by Christ and the saints bear witness to

---

**About the author:**

This essay about St. Mardarije of Libertyville was written by Ari Nikich-Fowler, a student at DePaul University studying Finance. Ari is a member of the Holy Resurrection Cathedral in Chicago, and his family originates from Selo Gornja Kamenica near Knjazevac. He is especially interested in forensic accounting and would like to work for the Securities and Exchange Commission.
Christ.” Indeed, Mardarije’s long-suffering life mirrors the ultimate suffering that the Lord endured on the Cross.

Saint Mardarije wrote in his last will and testament, “This holy monastery, as a place of assembly for Serbs in America, and the common house of prayer, as an eternal house of God, I leave as a heritage to my dear Serbian people so that they can after my death keep it and improve it…” It is my intention today to request that not just Serbs, but all Orthodox Christians, heed the words of Saint Mardarije and improve on the legacy he left us.

In this tumultuous, militantly secular and modern world, we must continue the work of Saint Mardarije; that of the expansion of our Holy Orthodox Church in our own personal affairs. Furthermore, as Orthodox Christians in the diaspora and regardless of our nationality, we are blessed with the uniquely significant task of setting an example for others and spreading the Lord’s Gospel to all people, no matter who they are or what their background. To accomplish these goals, we must emulate Saint Mardarije and be willing to suffer, to sacrifice, and to give our whole selves, body and spirit. In doing this, we will emulate our precious Mardarije and exhibit the utmost in Christ-like behavior. The recent canonization of Mardarije and the discovery of his miraculously incorrupt relics should serve as a call for the faithful to follow the same path of virtuous sacrifice and suffering for which this Saint is so well known. Through these practices, we will finally be able to live a life in accordance with the Gospels and attain the salvation for which every Orthodox Christian strives.

Sources Cited


done, the whole world could not contain all the books that would be written. Many things and mysteries were orally handed down and preserved, handed from generation to generation as Holy Tradition. That is how, for instance, the practices of facing the East during prayer, making the sign of the cross, venerating icons, etc. are preserved. Holy Scripture is written, but Holy Tradition is unwritten Revelation.

Holy Tradition is the presence of the Holy Spirit in all generations of Orthodox Christians to the end of the age and world, no matter the number. It is the fruit of the mystical cooperation of the Holy Spirit with spirit-bearing men. That living and life-bearing Holy Tradition, which encompasses both the written word of God and unwritten experience of holy men, is particularly witnessed in the works of the Holy Church Fathers, the Canons of the Church, the decisions of both the Ecumenical Councils and of the Local Church councils confirmed by them.

Who were the first persecutors of Christians?

They were the Jewish high priests and scribes who didn’t believe in Christ as God and Lord and promised Savior. Soon afterward the polytheists headed by the Roman emperors began persecuting the Christians. The Roman emperors demanded that the Christians bow down to their many gods, and to themselves as divine. Christians did not want to worship anyone other than Christ, the one true God. That is why they were thrown to the beasts, tortured, crucified and killed. That terrible persecution of Christians lasted until the Holy Emperor Constantine, who by the edict of Milan (AD 313) declared the freedom of the Christian faith. There began a new millennium in the life of the Church of Christ. The name of Christ was proclaimed in the East and the West and the North and the South. Many nations accepted the Christian faith during that period. Despite internal and external problems, which never ceased, the Church bore wonderful fruits and enriched the Heavenly Kingdom with innumerable saints, ascetics, martyrs, and wonderful works of literature, magnificent temples, icons and frescoes.
Позвани смо да откривамо нашу Веру живом, опипљивом и истински егзистенцијалном пуном

“Будимо делатељи речи а не само читаоци”

Овај број Стазе Православља је привредни број издан у формату часописа. Први број часописа је изшао у јесен 2014. Главни чланак у том броју био је разговор са оцем Методијем, игуманом манастира Хиландара са Свете Горе, Грчка. Овај манастир је основан од стране Светог Саве и његовог оца Стефана Немање, тј. Светог Симеона Мироточивог године 1198, када евангелија цар Алексео подарив је архиепископ и стари манастир Хиландар Срским народу “као величи дар...”. Дана манастир Хиландар заузима четврто место по значају у хијерархији светогорских манастира којих има двадесет на овом полугодиштву северноисточне Грчке.

Божком премишу и исто тако сходно наставку постајања цивела Стазе у штампанију часописа са едукативним, информативним и духовно корисним чланцима богоуслужени широм цркви, теологија, јерарха и црквених лака чија вера, учение и искусство су дубоко укорењени у Веру Светих Отаца и нашој Свети Цркви, објавили смо разговор са оцем Методијем Хиландарцем у првом броју Стазе изданом у часопис формату. Манастир Хиландар је познат као “први српски универзитет.” Настављајући наши ради са овим и наредним бројевима Стазе са настанирским и теолошким садржајем, као и самим безгледним важењем догађаји у животу наше Цркве у Северној и Јужној Америци, па и широм света, желим да подсвршим читаоци о томе дивним речима Светог Саве: “Будимо делатељи речи, а не само читаоци”.

Ове речи Светог Саве нуде добар путопаз за все нас у Цркви. Гледајући на сваку локалну пашију као окупљање народа Божјег, наравно, са благословом локалног им епископа, као пуно Евхаристијско Тело Христово, верних односно пастирских ока и обучете у новога човека, који је саздан по Богу у правди и у светињи истине у јесен 2014. Главни чланак у том броју био је разговор са оцем Методијем, игуманом манастира Хиландар са Светога Мардарија и Саве, Светога Саве у Џексону, Калифорнија. Господ нам подари Божјег мира и љубави у овом свету. Мохти првог су у манастиру Светога Саве у Либертивилу, Илиној, а док мишић другог су у нашој најстаријој цркви, исто тако, Светога Саве у Џексону, Калифорнија. Господ нам подарии и многих друге светиње поред њих двеје. Свети Анастазија Велимировић је живео у Америци и његове монхи су премешене из манастира Св. Саве у Либертивилу, Илиноји држава, у Србију 1991. Његов живот је свети пример љубави према Христу и његовом народу. Он нам је оставио Пролог Охридски – житија светих, химне, созерцања и беседе за сваки дан у години, а који је заиста поред молитвеника и Светог писма незаменив у православном хришћанском дому. Календар наше свете Цркве је пун светиња, људи, жена и деце, који су се подвизали, веру исповедали и борили да постану делатељи речи Божје.

Наши живот у Цркви почиње са крштењем у име Оца, Сина и Светога Духа, једнога Бого у Тројици који постоја као јединство трију лица у љубави. Ми крштени православни хришћани позвани смо да живимо у јединици са Тројичним Богом. Он нас стално полажа ка себи и позива нас да сведочимо његову љубав у свету и да исти преображавамо са целом његовом творевином. На крштењу добијамо дарове Духа Светога који нас крепи за донос, “и обучите у новога човека, који је саздан по Богу у правди и у светима истине” (Еф. 4, 23-24). Овај процес духовног раста у Христа Спаситеља у најбољој Светој Цркви се зове обожење (теосис, раст у светости и Духу Светом).
Протојереј Александар Шмеман

У првим данима Цркве, када су се људи „као хришћани саздавали, а не рађали“ (Тертулијан), оглашени је пре ступања у Цркву имао да прође кроз прилично дуго раздобље катихезе (поуке), тј. припреме за свету Тајну Крштења. Почетком другог столећа у Риму, на пример, катихетска поука трајала је две године. Тада се подразумевало да човек може постати члан Цркве тек пошто упозна њена учења и усвоји их, истински разумевајући законе живота у њој. Током раздобља мисионарског ширења хришћанства преовладавало је крштавање одраслих, а када се то раздобље завршило и када је крштавање деце постало – правило, катихеза је постала очигледни облик послекрштењског поучавања чланова Цркве. У западним црквама катихеза остаје неопходни предуслов за „конфирмацију“, тј. за свету Тајну Миропомазања, која се над дететом обавља на измаку детинства. Православна Црква, пак, одржала је предањску повезаност Крштења и Миропомазања као двоједине свете Тајне кроз коју верују постaje – члан Цркве. Мада различите Православне помесне Цркве нису разрадиле неки општеобавезујући облик послекрштењске катихезе, опште је и једнодушно прихваћено да деци треба пружити хришћанску поуку и образовање. Ово опште уверење показује да je начело предавања правила вере и правила живота члановима Цркве органски и суштински део црквеног Предања.

Али, премда је потреба за хришћанским образовањем у начелу опште прихваћена, то се не би могло рећи и када су у питању видови и методе хришћанског образовања. Отворено морамо казати да на томе поло жу влада збрка и да ситуација постаје све збркинија зато што поменуту тешкоћу не увиђамо у потпуности, па се отуда ни не трудимо да је превазиђемо. Ово не важи само за различне сите појединости, него представља такође истину и о темељним проблемима. Добар пример за то јесте опште прихваћање тзв. „недељне школе“ у пракси Православних Цркава у Америци. Те „недељне школе“ засигуриво су плод једне чисто протестантске философије образовања. Њиховом увођењу у праксу Православне Цркве требало је да претходи критично проценивање таквих школа у светлости православног схватла сврхе и начела хришћанског образовања. „Недељне школе“ требало је прилагодити да тој сврси Наставак на 22 стр.
Свеколики садржај хришћанског образовања преноси се у његовој непосредној повезаности са литургијским службама...
црквена
општина схвата се као средство за обезбеђивање материјалног благостања црквенога здана и његових садржаја. Сврха цркве као здана јесте да пружи душевно задовољство које верници црпе из лепоте црквених служби и свести да су испунили своју религијску дужност. Али, савремени хришћани су заборавили, или можда уопште нису ни знали, да је све ово споредно у поређењу са оним главним. А то главно јесте назидање цркве Христове, узрастање свје у новоме јединству у Христу, које су примили у Крштењу и које вазда примају у Светој Евхаристији: „И сједини нас све једне с другима, изражавају саму њену суштину, оне су њене дисанање, њени животни дамари, њено постојано самооткривање. Кроз свете Тајне, а нарочито кроз свете Тајну Евхаристију, Црква – како је то изразио један теолог – вазда „постаје оно што јесте“, тј. Тело Христово, ново јединство људи у Њему. Литургија пре свега подразумева сабрање верних, чак и сама река „Црква“ (Експлисиса) значи управо сабрање, „где се двоје и трој се собирау...“ У овоме сабрању и кроз њега ми, мада нас је много, јесмо једно тело (1. Кор. 12,12). Кроз Литургију ми улазимо у општение (заједницу) са Словом Божијим, и учило се да упознајемо Његову вољу, да се сећамо смрти и Васкрсења Христова, мада не можемо увидети све вредности и значај оновог завршења и постојаног живота у Цркви, и тај нови живот јесте Црква.
ствостраним образовањем зато што произходи из саме Цркве и зато што је Црква његово одредиште. У прошлости су оглашени (катихумени) најпре били довођени на црквено сабрање, па су им тек онда објашњавани значење, радост и сврха таквог сабрања. И шта бисмо уопште и могли саоштавати у нашем хришћанском образовању данас, ако тумачењу не претходи искуство, све оно што смо несвесно удахнули и упили у себе чак и пре него што смо почели да га разумевамо?! Све што сам горе рекао могло би да изгледа утопистички у нашим садашњим условима. Како се ове теорије могу спровести у дело? Како могу постати делотворне? Нема лаког и једноставног одговора на то питање. Желели то или не, ми смо данас позвани на страховито тежак задатак обнове свеколико црквене заједнице. Оно што сами не живимо, не можемо ни проповедати. Наше ће цркве имати онакве школе какве заслужују. Очигледно је да обновљење "литургијске веронауке" захтева пре свега обнову литургијског живота Цркве његовим бољим разумевањем од стране верних, одговорним ставом према том животу, много активнијим учествовањем у њему. Све док будемо имали "приватне Литургије" током Страсне Седмице, све док наше цркве буду празне на дан наше – духовно и теолошки најдивније – службе, службе је обнова самог схватања Цркве, одуховљење црквене општине, обнова нашем молитвеним животом. Све је ово основни услов за истинско хришћанско образовање наше дече, и ако се не суочимо с тим све наше расправе о „методима“ и „принципима“ школске делатности у Цркви остаће неупотребиве. Говорећи о месту које треба да заузима литургијска побожност у нашем верском образовном систему, ипак ћу се ограничити на неколико основних разматрања. Као што сам већ рекао, мислим да још није сазрело време за подробнија практична упутства. Стога се морамо сонићи са дугорочним и тешким задатком усклађивања предањских начела црквенога образовања са важећим и употребљивим савременим образовним методима. Оданост Предању нипошто не значи одбијање и осуђивање свега што је "ново" и "савремено" само зато што је ново и савремено. Она просто захтева од нас да „испитујемо духове јесу ли од Бога (1. Јн. 4,1). То у суштини отвара могућност употребе – у славу Божију – свеколикних достигнућа људскога разума, људскога стваралаштва и знања.

Отац Александар Шмеман 1921-1983

Шта би онда тробало да буде хришћанско образовање, ако не увођење у живот Цркве, откривање његовог значења, његових садржаја и његове сврхе?
Три деценије цркве Светог Саве у Едмонтону

Црквена општина Светог Саве у Едмонтону обиљежила је на изузетно свечан


Након Свете Литургије којој је по већ устаљеном обичају присуствовао велики број верника, приређена је трпеза љубави коју су заједно принели вредне чланице Кола српски сестара Косовка девојка и верници едмонтонске парохије. Присутним се обратио председник Црквено-школске општине г. Драган Бабић.

Пригодну беседу одржали су и надлежни свештеник и госпођа Даринка Радмановић, кћерка Смиље Спанаћевић - председнице Црквено-школске општине у време освећења цркве.

За изузетан допринос Црквено-школској општини, Његово Преосвештенство г. Митрофан уручено је захвалнице свим парохијанима који су учествовали у изградњи цркве као и свим присутним досадашњим председницима Црквено-школске општине.

Недељу дана пре ове велике и значајне прославе, тј. у недељу, 17. септембра, а поводом 30 година од освећења цркве Светог Саве у Едмонтону служена је света Литургија и помен за све упокојене ктиторе и приложнике храма. Потом је у малом простору сали приказан видео запис Освећење цркве Светог Саве 13. септембра 1987. године.

Извор: Епархија канадска

Дани Епархије западноамеричке у Алхамбри, Калифорнија
Од 1-ог до 3-ег септембра 2017.г.

Од првог до трећег септембра ове године одржани су Дани Епархије западноамеричке при катедралу Светог Стевана Правовечаног у граду Алхамбри, Калифорнија. Ови свечани дани са благословом надлежног епархијског архијереја гостодина Максима, сваке па и ове године, нудили су низ едукативних, духовних и културних догађаја за народ епархије и госте који већ двадесет и једну годину долазе да се духовно богате из ризнице Православља и богатог искуства предавача.

Тема целог скупа ове године била је Црква као породица и породица као Црква, а главни предавач био је протојереј-ставрофор Тимотије Павлатос, свештеник Грчке Православне Цркве из Портланда, држава Орегон. Из своје богате ризнице и брачних парова, тј. супруга и супруге.

Поред седнице свештенства и предавања, Западноамеричка епархија одржала је и своју годишњу кућну службу. За време кућног служења одлучено је да Дани Епархије 2018 буду одржани у Џексону, Калифорнија, где се налази и најстарија Српска Православна Црква Светог Саве, а док 2019 исти ће бити одржани при храму Светог Саве у Сан Габријелу, Калифорнија.
Вести из Цркве

Сто година цркве Светог Стефана у Лакавани, Њуњорк

На дан када наша света Црква слави успомену на Светог Симона и Светог краља Владислава, црква Светог Стефана у Лакавани, савезна држава Њуњорк, САД, прославила је свој стогодишњи јубилеј.

Преосвештени Владика Иринеј говорећи о значајним личностима које су везане за нашу паракхију а посебно о свештеницима Миходрагу Ђурићу и Растку Трбуховићу. Отцо Михо, како су га од милостиве паракхије звали, био је пријатељ Светог владике Николаја још из времена проведеног са Владиком у Лондону непосредно након Другог светског рата. Отцо Растано Трбуховић је свештеник који је најдуже времена служио Цркви у Лакавани те је дубоко заслужан за добро уређење паракхије које траје и до данас. За пријатну атмосферу након излагања говорници побрили су се чланови оркестра “Адријатик браћа” изводећи композиције из нашег краја које негују већ дуги низ година.

Централна прослава јубилеја одржана у суботу, 7. октобра 2017. године, служењем свете архијерејске Литургије којом је начаствовао Епископ канадски г. Митрофан уз саслужење епископа Иринеја и епископа Максима. На малом входу, благословом надлежног архијереја, епископ Максим је узвео презвитера Владислава Голића, локалног пароха, у достојниство протонамесника. У току свете Литургије, наша паракхија је по први пут у својој историји добила ђакон. Преосвештени Владика г. Иринеј је рукоположио у свештени чин ђакона г. Стивена Ђурића, професора енглеског језика на локалном универзитету и дипломираног теолога богословске дисциплине.
Епископ бачки др Иринеј: Питање број један данас - Косово и Метохија

Не ради се само о територији већ о бићу и идентитету српског народа.

Епископ бачки и портпарол Српске Православне Цркве г. Иринеј Буловић изјавио је, поводом најављених дијалога о Косову и Метохији, да термин „унутрашњи” није најсрећнији израз. „При томе рекао је да се ради о свесрпском дијалогу, па је он, у том смислу, и унутрашњи и спољашњи и због тога је веома важан”, изјавио је у емисији „Седмица” Радио-Београда 1 епископ бачки и портпарол Српске Православне Цркве г. Иринеј Буловић.

Он је истакао да је питање Косова и Метохије Гордијен чвор и да захтева суштински и свењарски одговор. „Због тога је позив на дијалог сасвим уместан и корistan, јер никада једна группа људи, било која, – политичка, научна, уметничка, – не може увек са сигурношћу тврдити да изражава став већине. То не можемо чинити чак ни ми, епископи, то не можемо тврдити чак ни за вернике, а камоли за народ у целини. Значи, добро је ослушнути разне гласове и мишљења”, рекао је Буловић.

Извор: www.spc.rs

Реч Уредника
Наставак са 20. стр.

Позвани смо да откривамо нашу Веру живом...

Живот Светог Серафима Саровског је велики пример присутства Духа Светога и светлости Божје. У разговору са својим учеником Мотовиловим, Св. Серафим је говорио: "Како могу знати да сам у благодати Духа Светога?... Како ждим да је разумем у потпуности?" Онда Свети Серафим ставља своју руку на његово раме и каже: "Пријатељу мој, обадвојица своју веру живов…” (1 Кор. 2, 9).

Само истинска љубав је у Тројичном Бога, откривајући нашу Веру живом, оптиљивом и истински егзистенцијалном пуном. Вера која се манифестује у деловању са принципима личног односа, слободе и заједништва. Чини са којим се поносимо према другим људима, у актима добротворности, у вероватној вероватности, у истинском уметничком дијалогу, урадићемо да у црквеним обредима, на нашим путима, у хришћанској вери, у светлости Божје светлости, у истински егзистенцијалном пуном. Епископ Митрофан, који је био надлежни архијереј Епархије Западне Србије, рекао је: "Онда смисао већине народа, питању Косова и Метохије, је правиљив и истински јави. Али, радост коју Христос описао, радост коју свет не може да одузме од нас. Али, радост коју сам сада осећаш у своме срцу је истина која се манифестује у поређењу са радошћу коју је Свети Апостол Павле описао: "што око не видео, и у срце човеку не дође, он у његову веру живо.""

(1 Кор. 2, 9)

Протојереј Брацио Кришт

The Path of Orthodoxy Fall 2017 • 27
Изашла из штампе нова књига о Евхаристији

Др. Гајо Гајић: Евхаристија - последња тајна Васкрслог Христа. Евхаристијско богословље Светог Николе Кавасиле.

Са радошћу и задовољством дочекујемо објављивање књиге протојереја-ставрофора Гајо Гајића, под називом „Евхаристија - последња тајна Васкрслог Христа: Студија евхаристијског богословља Светог Николе Кавасиле.”

Идеја да се Црква може описати као евхаристијски начин постојања није изум теолога ХХ века. Николе Кавасила, последњи од великих византијских теолога, писао је о томе у XIV веку да једини начин да се „опази” Црква јесте момент на коме она поистовећена са Васкрсењем. Евхаристију види као једини начин да се Црква може описати као Евхаристијски богословље Светог Николе Кавасиле. Он је пример патристичког коментатора који Евхаристију види као сабрање и радњу у којој Евхаристију види као сабрање и радњу у којој Евхаристија постоји као неопходно условљено на коме не може бити оптужен за „евхаристијски монизам”.

Његовим присуством и делом, Кавасила, као евхаристијски вид који је Евхаристију видео укотвљену како монизам, показује зашто Кавасила не може бити оптужен за „евхаристијски монизам”.

Његова објашњења нису неопходно систематичка, него више пастирска, богословска и теолошка, као пројект заavnућа за живоћу хришћана, тога о томе коjos за живоћу хришћана, коjos коjе су покривала распон од политичких, економских, етичких и друштвених тема, преко теолошких, философских и научних уве. У том смислу, они даје назнаке за блиску природу истине, коjу се може потписати као „еухаристијски монизам.”

Ва. Гајићу, иније претерано рећи да је Евхаристија за Кавасилу своебуђативи Христос-догађај, до краја испуњен Његовим присуством и делом. Гајић показује зашто Кавасила не може бити оптужен за „евхаристијски монизам.” Овaj вид Евхаристије као сабрање и радњу у коjoj од свих Светих Тајни, јер није могуће да настају иза онога што је Евхаристија." Ова књига може бити оптужен за „евхаристијски монизам.”

У том смислу, несумњив је богословски допринос Кавасиле Евхаристији. Евхаристији, на пример, „рецирајући” историјске реалности догађаја из повесте спасења, омогућавајући како лудским бићима да потпуно учествују у њиховим сотироштвеним и космичким последицама. За Кавасилу, светотајинска улога јој је велика моћ, а после Крштена-Помазања-Евхаристије човек само не треба да јој се опире и добије спасење. Евхаристија за Кавасилу није одсека да нека мистичких екстази очишћене и просвећене елиpte, него се образује у „шта придобат”. Овај исказ послужио је као надахнуће за напредак књиге нацист аутора.

Књига о. Гајића се појављује у време када је Црквена живот улази у критичну фазу. Црква је позвана да адресује боља тања, друштва, науке и – са Цркве. Ова књига може бити оптужен за „евхаристијски монизам.” Ва. Гајићу, иније претерано рећи да је Евхаристија за Кавасилу своебуђативи Христос-догађај, до краја испуњен Његовим присуством и делом. Гајић показује зашто Кавасила не може бити оптужен за „евхаристијски монизам.”

Иначе, Кавасила је био зближен са формама и садржајем византијских литургијских коментатора. Он је као одговор на то изнео христолошку перспективу човека, посебно у делу „Мој живот у Христу.” О. Гајо Гајић не износи само везу између Евхаристије и Васкрсања, живим стилом и убеђивао да је Евхаристија долази последња од свих Светих Тајни, јер није могуће да настају иза онога што је Евхаристија." Ова књига може бити оптужен за „евхаристијски монизам.”
Нема лепше вере од хришћанске

Епископ Данило
 Јеромонах Амфилохије

Ко је продужио проповед и дело Светих Апостола у свету?

Продужили су њихови наследници: Епископи, презвитери (свећеници) и јакони. Где год су оснивали нове црквене Заједнице, Апостоли су рукополагали Епископе за своје наследнике, а ови доносили се све преобразитељ и јаконе. То је црквена јерархија. Она води порекло од самога Господа Христа и од Светога Духа који је Њим предао своју службу и Одговорење црквеним заојицима свима, јер сваки човек је незамењив уникат на свом успеху.

Шта је Света Тајна Покакања (Исповести)?

Свећеници су добили и да да и дећи вернике да бољују о своме савестима и да кажу своју молитву пред Богом." Нема лепше вере од хришћанске, јер број седам означава савршенство. Међутим, броји десетог дана исти се као један број.

Шта је Света Тајна Ђелеосвећења (Свештања масла)?

Још су Апостоли, наследници владар Неба и Земље, кад је Њиме њиховим наследницима благодат опраштања и изцеливања душевних и телесних немоћи и у Светој Тајни Ђелеосвећења (Свештања масла).

Шта је Света Тајна Покајања (Исповести)?

Свећеници су добили и да да и дећи вернике да бољују о своме савестима и да кажу своју молитву пред Богом." Нема лепше вере од хришћанске, јер број седам означава савршенство. Међутим, броји десетог дана исти се као један број.
Пола века цркве Светог Стефана у Колумбусу (Охајо)

У недељу 24. септембра 2017. године, парохија Светог Стефана Дечанског у Колумбусу (Охајо) прославила своју 50-годишњицу.

Молитвено и кроз пригодни програм подсетили смо се на прошлост, благослиљением новоподигнутог павиљона “Српска кућа” захваљујући Господу за све садашња добра којима нас изобилно дарује, а освећењем земљишта за градњу нове капеле посвећене Светом владици Николају Жичком и Охридском предокуши смо будућност. Светом архијерејском Литургијом чининачалствовао је Његово Преосвећенство Епископ источноамерички г. Иринеј.

Служивали су архијерски намесник кливилијански протојереј Драган Гороња, парох јангидаунски, протојереј др Јован Линић, јереј Николај Правитски, парох кливилијански Руске Православне Цркве, и протојереј Исак Кисић, парох цркве Светог Стефана Дечанског у Колумбусу. Вакон Јосиф Шалуха из Америчке Православне Цркве Светог Георгија у Колумбусу је појао са црквеним хором. Свештенство су помагали и 12 чтечеви који су као и свештенство за овај празник били одевени у свечане плаве одоре.

У току свете Литургије Његово Преосвећенство Епископ источноамерички г. Иринеј је одликовао протојереса Исака Кисина чином протојереја. Након читања светог Јеванђеља Преосвећени Владика г. Иринеј се окупљеном верном народу и свештенству обратио веома надахнутом пригодном беседом. Између осталог, говорећи на јеванђелску причу о талентима, Владика је нагласио да нам Господ некад даје узалудне или неупотребљиве таленте. Сваки дар од Бога има своју сврху, циљ и намену, а на освећења овог прелепог здања. Павиљон “Српска кућа” је грађен по узору на традиционалне српске куће на четири воде са карактеристичним полукуражним сводовима. Наредно да свако поднебље у Србији и другим српским земљама има свој стил, али настојање је било да се пронађе и истакне једна заједничка нит; заједничка црта или карактеристика те да се иста нагласи и на тај начин аутентично прикаже изглед традиционалне српске куће.

Након освећења павиљона лијушка поворка је прешла до места одређеног за градњу капеле. Капела ће бити посвећена Светом владици Николају Жичком и Охридском, а биће грађена по узору на капелу владике Његоша на Ловћену, Преосвећени Владика г. Иринеј је све верне изузетно обрадовао вешћу да ће Његово Високопреосвећенство Митрополит циногорско-приморски г. Амфилохије за градњу реплике Ловћенске капеле послати један камен од оригиналне капеле. Вреди нагласити да ће ово бити, ако Бог да, прва реплика Ловћенске капеле како у Америци тако и у расејању. Отац Исак Кисић боравио пре пар година у Црној Гори и поставивши Ловћен долази на идеју о градњи реплике Ловћенске капеле у Колумбусу што је благоверни народ одушевљено подржао.

Након освећења земљишта за градњу реплике Ловћенске капеле поделе је нафора а потом су сви прешли под великим шатор који је за ову свечаност постављен на црквеним имању. За време свечаног ручац дела из Црквене школе предвођена учитељicom, против циногорско-приморском Дејаном Кисинu су изведа пригодни програм. Након пригодног програма Његово Преосвећенство Владика г. Иринеј је лодели епископски грамате заслужним парохијама цркве Светог Стефана Дечанског у Колумбусу, Охајо.

Извор: Епархија источноамеричка
посвети према истоци, значајног јубилеја, кога је постао обичај у Средњим Европама. Епископи Иринеј и Максим су упутили своје домове носећи у срцима радост због сусрета са драгим људима као и сакупности Српског фестивала као и приликом гостовања у другим парохијама. Фолклорне и музичке групе су укратко приказали део програма који увежбава јединство наших младих парохијана и ова прослава значајног јубилеја. У свима којима су се славили наши преци, нису хтели клањати никоме другоме самим као божанствима. Хришћани се клањају многим боговима, а и њима цареви су захтевали од хришћана да се клањају многим боговима, а и њима самим као божанствима. Хришћани се нису хтели кланајући никоме другоме сем Христу, једином истинитом Богу. Зато су они били бацани пред звери, мучени, разапињани и убијани. То страшно гоњење хришћана трајало је све до Светог цара Константина који је Миланским едиктом прогласио слободу хришћанске вере (313 г.). Тада почиње нови хиљадугодишњи период живота Цркве Христове. Име Христово се проповеда и на Истоку и на Западу и на Северу и на Југу. Многи народи су у том периоду примили хришћанску веру. Црква је, и поред унутрашњих и спољашњих тешкоћа, које никад нису престајале, уродила дивним плодовима и обогатила Царство небеско безбројним светителицама, подвижницама, мученицима, дивним књижевним делима, величаничним храмовима, иконама и фрескама.

Сто година цркве Светог Стефана

источноамеричкој посвећењу преко 26 година, државе је присуство Духа Светога у свима колонијама индиректно показало његову санитетност и стабилност. Иако већ расути широм САД, што на студијама постојања.

У поподневним часовима, гости из разних крајева Сједињених Америчких Држава који су учествовали у прослави овог значајног јубилеја, упутили су се својим домовима носећи у срцима радост због сусрета са драгим људима као и молитву за што скорој постручни сусрет у Христу Господу нашем.}

Извор: http://www.spc.rs

Нова Книга

како сви верници постижу циљ духовног живота својим светотајним учествовањем. Истина је да у Кавасилином богословљу нема типичног наглашавања монашке праксе (Исусова молитва, пост, бдење, напуштање света, виђење нешто било у мисија). Истина је да у Кавасилином богословљу нема типичног наглашавања монашке праксе (Исусова молитва, пост, бдење, напуштање света, виђење нешто било у мисија).

Аутор ове књиге, београдски свештеник, адонедвани члан делегације Српске Православне Цркве за припрему Светог и Великог Сабора Православне Цркве, одржаног на острву Криту 2016. године, нуди једну дубоку анализу евхаристијског приступа еклисиологији на основу дела Николе Кавасиле, и позив у дијалогу са њим.

Аутор показује учетачиву способност да критички, а и спољашњи, проце у мисао у контекст укупног богословља, чиме омогућава да и савремена проблематика изазође на површину. О. Гају Гајићу смо сви дужни што још на пример сачуван обичај окретања у срцима радост због сусрета са драгим људима као и молитву за што скорој постручни сусрет у Христу Господу нашем.
Inside this issue:
- Liturgy and Education, p. 4
- New from Sebastian Press, p. 14
- Legacy of St. Mardarije, p. 18
- Serbian Section, pp. 20-31

Visit us online: www.serborth.org
Follow us on Twitter: @serborthorg

Upcoming Events!