**CHRIST IS RISEN!**

By His glorious resurrection the Savior has given us life eternal (cf. Rom. 6:23), and the joy of eternal life, because the sacrifice for our salvation has been offered on the Cross, and we are called to freedom (cf. Gal. 5:13); joy, because we have been cleansed from the ancestral curse by the Most Pure Most Holy Theotokos, the Most Holy Virgin Mary, who remained spotless from the first moment of her conception, and that Christ remains with us in all of our life; joy, because He said to His disciples: “I have told you these things, so that you may have peace in me.” (John 16:33) — the Lord comforts His beloved disciples by revealing to them the reality of eternal life, although the road to it is difficult. Yes, we have been called to a great, long, and very arduous path through the Valley of Sorrows, which leads to the highest joy. That which the prophets of the Old Testament foretold, the Savior has fulfilled, and the joy of His Resurrection is worth it all. In that joy, we experience our life in Christ, understanding it as an ascent from all that is mortal to all that is immortal, from all that is human to all that is eternal. The resurrection of Christ is our resurrection, and we are called to participate in it, to accept and live His joy, the joy that He has given us, and to live according to the commandments and teachings of God, according to His ordinances. For the Holy Spirit is like a lamp that leads us to joy, a lamp that illuminates the path of truth and love. The resurrection of Christ, the renewal of life, is a sign of the work of the Holy Spirit, which transforms us, cleanses us, and leads us to salvation. For this reason, the Holy Apostles, having seen His Resurrection, then witnessed His ascension, and have our hope — and our hope is in the resurrection of the dead. But we are waiting for the gift, which All-Mighty God, in His immensurable mercy and love, has already given to mankind. In this gift are all gifts; in this blessing are all blessings, as it is written, so also in heaven (cf. Ephesians 1:3).

The world has been enlightened with the light of God’s truth, and mankind has been filled with great joy as the greatest treasure sent to us from above by God’s Providence. That which the prophets of old and God-inspired people prophesied thousands of years ago and communicated to the chosen people of God has taken place openly, magnificently and gloriously in the presence of a multitude of eyewitnesses (cf. I Cor. 15:4-8).

**The Path of Orthodoxy**

Parenting in the Orthodox Family Today

In the Orthodox Church, child raising has long been considered a God-appointed, sacred and extremely important mission, as evidenced by the writings of St. John Chrysostom on education of children. Other saints (St. Theophan the Recluse, St. Silouhan the Athosite and New Martyr Empress Alexandra Romanova, to name a few) have also addressed the issue of family life and the upbringing of children. Having this in mind, it is all the more puzzling for some why so many Orthodox couples struggle to raise their children within an Orthodox Christian frame of values. Certain Orthodox sources seem to suggest strict segregation from the world, and home-schooling as an ideal to aspire to. As much as this sounds noble-minded and fool-proof, it is not necessarily the exclusive, even authentic, interpretation of the teachings of our Church. Additionally, contemporary Orthodox families are more involved in modern society than our ancestors. It is therefore increasingly difficult to isolate our children completely from the outside world and its influence, particularly with this new, fast-paced digital age. Obviously, there has to be a balance that enables us to be in the world, but “not of this world,” and parents are charged with the task to give children the tools to cope with secular challenges and yet remain true to the Faith by witnessing to it with their everyday actions. Fr. Tom Kazich introduces this problem more broadly in his excellent article, “The Missing Child”, printed in The Path, February 2012.

So, how is it that, having the solid teachings of the Church as support, along with a few random compilations from the Holy Fathers about family life, that the contemporary Orthodox parents feel lost and complain of the lack of guidance in raising their families in the Faith? It could be that for an average Orthodox family, it is for a God-appointed, sacred and extremely important mission, as evidenced by the writings of St. John Chrysostom on education of children. Other saints (St. Theophan the Recluse, St. Silouhan the Athosite and New Martyr Empress Alexandra Romanova, to name a few) have also addressed the issue of family life and the upbringing of children. Having this in mind, it is all the more puzzling for some why so many Orthodox couples struggle to raise their children within an Orthodox Christian frame of values. Certain Orthodox sources seem to suggest strict segregation from the world, and home-schooling as an ideal to aspire to. As much as this sounds noble-minded and fool-proof, it is not necessarily the exclusive, even authentic, interpretation of the teachings of our Church. Additionally, contemporary Orthodox families are more involved in modern society than their ancestors. It is therefore increasingly difficult to isolate our

**Parenting in the Orthodox Family Today**

The 2012 Camp Gracanica Kick-off Luncheon was held Saturday, March 24th at the The Most Holy Mother of God Monastery in Grayslake, Illinois. Indiana’s St. George Kolo of East Chicago and Saint George Kolo of Schererville hosted the event. To help raise money for our campers a Bake Sale, Raffles, and a Silent Auction, consisting of many beautiful baskets and memorabilia, took place throughout the afternoon. The guests also enjoyed the many door prizes which were awarded throughout the day.

The 2012 Camp Gracanica season is just around the corner and words cannot describe how happy we are to thank all of our fellow sisters for their continued support for our children. For years, Camp Gracanica has been gathering children to teach them about the Holy Orthodox faith and our Serbian heritage, as well as creating lifelong friendships. Summer camp is one of the greatest and rewarding missions that our Kolos have! We need to preserve and nurture our young. We make sure that our children are on the right path!

We were honored to have His Grace Bishop Longin greet everyone at the Camp Gracanica Kick-Off Luncheon held on March 28th, 2012 at The Most Holy Mother of God Monastery in Grayslake, Ill.

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The Path of Orthodoxy
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Letters to the editor are welcomed and encouraged. All letters and manuscripiments submitted for publication must be signed and contain the author's name and address. Please send materials through email or MS Word format.

LETTER TO THE EDITOR
Over the weekend, I had the gift of time to read and contemplate The Path of Orthodoxy; I especially appreciated “Our View” and its concise teaching on the last week of Christ’s earthly ministry. My wonderful husband recently converted to Orthodoxy. This is his first Holy Week as an Orthodox Christian, and his journey is being aided by “Our View, Thank you.”

In anticipation, Christ is Risen! Indeed He is Risen!
Darleen Licina Tubbs

St. Vladimir’s Seminary Offers Serbian Students Full Scholarships

Yonkers, NY—St. Vladimir’s Orthodox Theological Seminary in Yonkers, NY, is offering students of Serbian descent the opportunity to earn a Master’s degree with very little financial burden. In 2010, the school established “The St. Sava of Serbia Scholarship Fund,” which pays up to 100% of tuition, room, and board, and books, for Orthodox Christian men and women of Serbian descent or students of other ethnicities who demonstrate need, strong academic performance, and the promise of significant service to the Church.

Three of these fully paid scholarships are available to students who are incoming in Fall 2012. Priority for reception of the available scholarships will be given to persons enrolled in the Master of Divinity program, however, those enrolled in Master of Arts and Master of Theology candidacies, whether men or women, are eligible to receive the fully paid scholarship as well.

The St. Sava Scholarship Fund is fed by several smaller scholarships, including The Brian and Marilyn Gerich Scholarship Fund, established in 1997 by Mr. and Mrs. Brian Gerich, to assist needy Serbian students and others in their theological studies at St. Vladimir’s Seminary; The Petar L. and Olga Gerich Family Scholarship Fund, established in 1993 by Mr. and Mrs. Brian Gerich, to assist needy Serbian students and others in their theological studies at St. Vladimir’s Seminary; and The Mitchell and Violet Zunich Scholarship Fund, established in 1995 by Mr. and Mrs. Mitchell Zunich, to assist needy Serbian students and others in their theological studies at St. Vladimir’s Seminary.

For more information on the St. Sava Scholarship and the application process at St. Vladimir’s Seminary, please contact Dr. J. David Wagschal, director of Admissions and Financial Aid at the seminary: dwagschal@svots.edu or 514-961-8313 x328.

Theological Study at Home

The St. Stephen’s Course of Studies in Orthodox Theology offers a three-year directed reading program in Orthodox Theology for those interested in learning more about Orthodox Church history and theology systematically. The program is offered under the auspices of the Antiochian House of Studies, and is open to both men and women, with the aim of providing the possibility for Orthodox theological studies to those who cannot attend a traditional theological school or seminary.

In addition to the theological program, it is possible to pursue three new distinctly Orthodox specialization tracks: Youth Ministry, Musicology and Iconology.

For more information on this study program or to obtain applications, contact the St. Stephen’s Course of Studies by mail at 385 Ivy Lane, Bergenfield NJ 07621; or by phone 201-569-0095.

Chakos new FOCUS Exec. Director

The Board of Directors of FOCUS North America announces appointment of Nicholas J. Chakos as the new Executive Director of FOCUS North America. FOCUS North America Chairman Charles Ajaltouni said, “The Board of Directors is extremely blessed and excited to have found such a great leader to take FOCUS North America to the next level.”

Nick Chakos has over 15 years of experience and demonstrated success in Orthodox non-profit leadership, fundraising, strategic planning, and program development and evaluation. He is both an Archon of the Ecumenical Patriarchate and a member of the Board of Directors of the Miron Cross, the highest distinction given by the Romanian Orthodox Church to civilians for outstanding social service to Romania. Nick has been with International Orthodox Christian Charities (IOCC) for 13 years, occupying positions such as Interim Director of Development and as a member of the Executive Team. Prior to IOCC, Nick worked for Tanzania-based International Orthodox Christian Charities (IOCC) and others

FOCUS North America is a nonprofit with the mission to alleviate poverty by providing food, shelter, and clothing, understanding, food, shelter, and clothing, and other community support. Visit FOCUSNorthAmerica.org for more information.

New study reveals “five facts about the Orthodox Church in the US”

The Assembly of Canonical Orthodox Bishops in North and Central America Research Coordinator Alexei Krindatch has released a new 40-page report titled “Five Interesting Facts About Orthodox Church Geography and Demography in the United States.”

The interesting report includes sections that survey Orthodox Church Membership in America, Orthodox Church Geography in America, Orthodox Church Attendance in America, Ethnic Culture in American Orthodox Churches, and Orthodox Monastic Communities in America.

The survey is one of several that Mr. Krindatch has undertaken in the past ten years. The study may be downloaded in PDF format by visiting the link provided at the Assembly’s website: assemblyofbishops.org/files/news/FiveFacts.pdf
Christian Education Meetings held in the Eastern Diocese

Pittsburgh Deanery Educators Meet

With the Archpastoral Blessing of His Grace Bishop Dr. Mitropoh, the 24th Annual Pittsburgh Deanery Christian Education Meeting was held on February 18, 2012. The Holy Resurrection Serbian Orthodox Church of Steubenville, Ohio was the host parish. The Serbian Cultural Center in Westing, New Jersey was the site of the meeting.

Ecclesiastical Deputy Very Reverend Stravrophor Dragojilj Malich, Dean Very Reverend Stravrophor Steven Stepanov and host priest Very Reverend Stravrophor Rade Merick addressed the importance of the meeting.

Very Reverend Stravrophor Michael Simerick, priest of the St. Nicholas Serbian Orthodox Church in Johnstown, Pennsylvania was the designated speaker. Father Simerick has extensive experience as a parish priest. He served twenty years as a chaplain for the United States Navy and is seriously interested in Christian education.

Father Michael gave a motivating and very well received presentation. He drew from the Holy Scriptures and the Holy Fathers of the Church and from the best of contemporary Christian education from an Orthodox perspective.

The speaker emphasized the importance of participation in the liturgical life of the Church. He stressed the importance of sacramental participation. Father Simerick also addressed the duties and responsibilities of being a Christian educator. He stated directly: “We cannot be true Orthodox Christians unless we are worshipping God in His Holy Church.”

Father Michael’s presentation resulted in an extended and healthy discussion.

Additional clergy participating in the seminar included Very Reverend Stravrophor Stevo Rockne, Very Reverend Dragojilj Malich, and Very Reverend Stravrophor Dragojilj Malich.

Written and oral reports of parish highlights were presented by each of the parishes. The written reports were presented in a descriptive booklet shared among all parishes and with other Diocesan Deans.

Father Pajic referenced the forthcoming summer camp season at Shadeland. Father Rockne spoke of the value of the forthcoming national gathering of Serbian Orthodox youths to take place in Boston.

Parish educators taking part in the meeting included Patricia Dona Marinkovich, Cynthia Marangos, Melinda Roderia, Lynn Biscic, Margarita Zapor, Paula Espavich, and Millicent Hunchuck.

The Pittsburgh Deanery includes the Pennsylvania parishes located in Fairmont, Steubenville, Carmichaels, Johnstown, McKeesport, Midland, Monroeville, Pittsburgh and Youngwood. The Steubenville, Ohio parish and the mission parish in Fairmont, West Virginia complete the Deanery.

Southern Diocese Clergy Confession and Christian Education Meeting

With the blessing of His Grace Bishop Dr. Mitropoh, the Fifth St. Petersburg Deanery Meeting on Christian Education was held at the Holy Resurrection Serbian Orthodox Church of Jacksonville, Florida on March 17. The meeting was held in conjunction with the St. Petersburg Deanery Clergy Meeting.

The St. Petersburg Deanery previously was a part of the Washington Deanery and has shown much growth in recent years. In addition to significant activity in the individual parishes, the Deanery has held youth camps that are very well attended.

The St. Petersburg Deanery consists of parishes located in Atlanta, Georgia; Greensboro, North Carolina and Fairmont, West Virginia.

The Church: Our Heavenly Home

“When we look honestly at ourselves, individually and collectively, we discover that the forces of the world have gradually eroded the fidelity of our people to the church, as we yield to the cares and self-centered spirit of the world. Fortunately, the church recognizes that we need lessons for reflection and opportunities for renewal, if we are to free ourselves from the relentless grip of worldly cares and regain the precepts that Christ wants us to embrace.

The census reveals that individually and collectively we desperately need renewal.

This year’s theme is "The Church, Our Heavenly Home." Only 36% of parishes disagreed with this statement and 15% responded "neutral or unsure." The nationwide average proportion of English used in language of the liturgy is 73%.

The strength of ethnic identity (that is, the way Orthodox parishes view themselves) shows that dominance of English language in most of US Orthodox jurisdictions does not mean that local Orthodox parishes abandon their ethnic "roots" and heritage.

When I go back to my home parish, it troubles me to see how many of its parishioners no longer confess their sins and receive Holy Communion. Of course this renewal begins with us individually.

The census reveals much growth in recent years. In addition to significant activity in the individual parishes, the Deanery has held youth camps that are very well attended.

The Church is our heavenly home, here on earth.

Continued from p. 9

"For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1).

The Church is here for something much more than the religious rites. It is here to meet in unity and in accord. It is not surprising to read about their experiences being described with such words as "gracefulness, praise and giving thanks." They were at peace with God, purity toward their fellow-Christians and a sense of wanting to lift up the faint of heart and unbelievers. Most people do not want to be a part of a church that fosters or accepts unloving behavior.

If a church is to be harmonious, its members must follow the commands of Christ. The strength of the local parish does not come from accident. The early church at Corinth did not. The disciples met in unity and in accord. It is not surprising to read about their experiences being described with such words as "gracious, praise and giving thanks." They were at peace with God, purity toward their fellow-Christians and a sense of wanting to lift up the faint of heart and unbelievers. Most people do not want to be a part of a church that fosters or accepts unloving behavior.

If a church is to have harmony, its people must follow certain steps. They must learn: to learn about Christ, about discipleship, about being Christians and a sense of wanting to lift up the faint of heart and unbelievers. Most people do not want to be a part of a church that fosters or accepts unloving behavior. If a church is to have harmony, its people must follow certain steps. They must learn: to learn about Christ, about discipleship, about being Christians and a sense of wanting to lift up the faint of heart and unbelievers. Most people do not want to be a part of a church that fosters or accepts unloving behavior.
Parenting in the Orthodox Family Today

continued from p. 1

obvious or readily available, and that they do not have the time to show them a Christian home. That Church writes in the modern context. These would most directly be provided by the parish priest, and the parents in the parish Sunday school. This seems to offer a lot of theory, but not much practical advice on how to meet existing challenges of raising one's own children. Many younger parents belong to a generation that did not have the privilege to grow up in a Christian home, and feel disconnected from the vast experience and traditions that such a life offers. These parents are now actively searching for a new set of values to impart to their children that would arguably be deeper than the superficial adherence to societal rules of proper conduct. The modern Orthodox person understands that, after childhood. Of course, there are some real threats out there, but they should be put into perspective and seen as the result of momentary and ever-changing trends in the development of our time. For example, in a chapter entitled "Parents as God," Dr. Furedi comments on the perception that parents are virtually every aspect of a child's future (what he calls parental determinism). By contrast, in the chapter entitled "The Power and the Erosion of Parental Authority," we see how parental competence is actually not shaped among the limits of how-2's upbringings. Instead of being supported, parents are disempowered and professionals empowered. — A.P.

Today's parents are stressed out, overworked and anxious about doing the right thing and being a perfect parent. Parents in this context often turn to secular parenting books in search of answers to their child rearing dilemmas. Of course, there are some real threats out there, but they should be put into perspective and seen as the result of momentary and ever-changing trends in the development of our time.

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"Do not be afraid, for I have overcome the world." — Jesus (John 16:33)
The host parish priest at St. Demetrious Church was the Very Reverend Djordje Mileusnic. Prota Djordje was very pleased to have his parish host the meeting and was enthusiastic in accepting the responsibility. He warmly welcomed the participants.

His Grace Bishop Dr. Mitrophan appointed Rev. Father Aleksa Pavichevich to be the designated speaker for the meeting. Father Pavichevich gave an extensive interactive presentation that addressed the challenges facing Christian Education. Father Pavichevich’s talk included the importance of setting good goals for Christian Education. He said goals should be specific, measurable, timed, realistic and public. Father Aleksa had the seminar attendees do exercises to become familiar with the themes of his talk. The presentation stimulated discussion and generated enthusiasm among the participants.

The presentation of parish reports followed Father Aleksa’s talk. The subcommittee chairpersons read several reports from the parishes are a standard feature of the Deanery meetings as they provide a written record of the state of education and provide for sharing throughout the Diocese.

The Cleveland Deanery has expanded in size in recent years and includes Ohio parishes in Akron (2), Canton, Cincinnati, Cleveland (2), Columbus, Lorain (2), Norton, Warren and Youngstown (2). The parish in Hermitage, Pennsylvania and the Lackawanna, New York parish are also part of the Deanery.

Participants in the meeting in addition to those mentioned included His Grace Bishop Dr. Mitrophan, Archimandrite Ljubisa Jovanovic, Very Reverend Stavrophor Father Zivadin Leontije (Alavanja), Very Reverend Stavrophor Father Dragomir Filipovic, Very Reverend Father Zivadin Jockovich, Protomasoneski Mileusnic Kotonakic, Very Reverend Father Isak Kisin, Very Reverend Father Drain Igor Goronic and Reverend Deacon Nestor Zivadinovic.


Father Kraljica welcomed the attendees to the parish. Father Zaremba emphasized the need for our youth to receive a Christian and to attend the Divine services in the Church. He said education classes are not to be held during the time when Divine services are held.

Father Dragar Zaric of St. Sava Serbian Orthodox Church in Akron gave a well-developed presentation on Christian Education that included referencing the Bible, the writings of the Holy Fathers, Theologian and Sts. Cyril and Methodios. Father Zaric focused on the importance of love and grace in Christian Education. Reports were given of Christian education efforts in the various parishes of the Deanery. The Winter Camp for the Deanship was discussed. Bishop Mitrophan spoke of the willingness of the Diocese to be a resource and the value of cooperation within the Deanery.

Additional clergy also participated in the seminar which included Father Jovan Majstorovic, Ljubisa Brnjus, Father Reverend Miladin Blagojevic and Reverend Father Dragoslav Knezevic. Protomasona Mirjana Todorovich also was present for the meeting.

24th Annual Cleveland Deanery Meeting

The Twenty-Fourth Annual Christian Education Meeting of the Cleveland Deanery was scheduled by His Grace Bishop Dr. Mitrophan, Archimandrite Ljubisa Jovanovic, Very Reverend Father Stavrophor Dragar Zaric at St. Demetrious Church in Cleveland, Ohio. It was held on March 24, 2012.

Father Janko Rajlich was named the Dean of the Cleveland congregation. Protar Rajlich has been a part of the Christian Deanery meetings since their beginning. He greeted the participants and expressed his appreciation to His Grace and to all who came.

Father Janko Rajlich said the Deanship meeting was very important and was held for the love of God. He said the children are our future. He thanked the parish for being the host.

The St. Demetrious parishioners provided a healthy repast after the meeting attendees. The St. Demetrious Youth Choir gladdened the hearts of everyone present with their exciting concert. His Grace Bishop Dr. Mitrophan demonstrated the continuing importance of Christian education in the Diocese of the Serbian Orthodox Church in America by being present and actively participating at this meeting. His Grace Bishop Father Dragan Zaric, who chairs the parishioners for their gracious hospitality.

From the beginning of His Episcopacy in 2004, His Grace Bishop Mitrophan has committed to the holding of Christian Education Deanery meetings and has continued to preside over the meetings.

The Deanery meetings have continued to evolve as informative and important venues for promoting Christian Education in the Diocese.

Washington Deanery Meeting

With the blessing of His Grace Bishop Dr. Mitrophan, the Cleveland Deanery Meeting took place on March 10 at Holy Resurrection Serbian Orthodox Cathedral in Detroit, under the presidency of Father Christopher Rocknage and Washington Dean Very Reverend Stavrophor Sebolich Jockovich warmly welcomed the participants and emphasized the importance of the meeting. Clergy and clergy from the Deanery were invited to attend and participate.

The Rev. Djokan Majstorić gave the keynote talk for the meeting. Majstorić is the Dean of St. Sava Serbian Orthodox Cathedral in New York City and serves as a consultant to the clergy of the Diocese. He is the director of the Clergy Brotherhood of North America. Father Majstorić is an experienced parish priest and the father of a college age son and teenage daughter.

Father Majstorić spoke on the theme: “How Can the Church Best Meet the Needs of Her Teenagers?” He said the Church’s mission is more difficult because of the nature of our secular and pluralistic society. Many Serbian Orthodox families are not closely linked to the Church and their ethical horizon is distorted.

Father Majstorić said the Church must take responsibility to help teenagers address these spiritual needs. He said the clergy and lay leaders and teachers must maintain high spiritual credibility and moral values in the eyes of teenagers. The Church must show Christian love, forgiveness, understanding and openness toward teenagers. In his very effective talk, Father Majstorić examined the role of the home and the parish in the spiritual development of young people. The importance of Church in the Church was advocated. An extended and very substantive discussion followed that meeting.

The Washington Deanery includes parishes in Portland, Maine; Boston, Massachusetts; New York City; Paterson and Elizabeth, New Jersey; Philadelphia, Lebanon and Steelton, Pennsylvania; and in the Washington DC metro area.

Oral and written reports of Christian Education highlights were prepared and presented at the Deanery Meetings. Participants in the meeting in addition to those mentioned were Prota Aleksandar Very Reverend Stevan Radujkovic, Reverend Father Zoran and Popidija Vesna Radovic, Very Reverend Father Jovan Todorovich, Very Reverend Father Melej Orlic, Reverend Father Nathan Preston, Protodeacon Milan Medakovic, Joseph Rocknage, Very Reverend Dr. Zivadin Jockovich, Nesh Pantalech, Anastasia Bilijan, and Predrag Perich. Church school students Sarah and David Radovic were also in attendance.

His Grace Bishop Dr. Mitrophan consistently schedules and participates in the Deanery Meetings. At this meeting he stressed the need for teachers to be present and stated that holding a seminar for teachers at the meeting would be beneficial. His Grace Bishop spoke of the potential value of having on-line classes for Christian education.

His Grace expressed appreciation to Father Christopher Rocknage and the parishioners of the Holy Resurrection Serbian Orthodox Cathedral of North America. He thanked Father Rocknage for his good work. The St. Demetrious parishioners demonstrated the continuing importance of Christian Education in the Diocese.

Kosovo Serbs Worried by Recent Flare-ups

Belgrade, April 8 (BIRN)—Kosovo Serbs party and a senior cleric have expressed concern that widespread ethnic violence could return following a series of Serb-Albanian incidents last weekend.

The Serbian Independent Liberal Party, which is part of the Kosovo government, has expressed concern over the recent flare-ups that have occurred in recent days. The party's spokesperson, Father Sava Janevic, a monk from Visoki Decani monastery, in the west of Kosovo, also expressed concern over growing tension in the Serbian province which declared independence in 2008.

"The open hatred that is being manifested by some radical Albanians shows that we have not moved much further forward since 2004," Rev. Janjic said, referring to the widespread violence seen in March that year.

A series of Serb-Albanian incidents occurred in the past days. On Wednesday, two cars carrying members of a Serbian government delegation were stoned in Pristina close to the headquarters of the EU mission in Kosovo, EULEX.

Meanwhile dozens of Kosovo Albanians and Serbs became involved in a fight in the Serb enclave of Deccania as a bull run of Albanian Pristina Football Club fans were returning from a match in Gjilan. The clash was blamed on Albanian hooligans [see separate story].

In other incidents, shots were fired at a Serbian Orthodox church in the village of Pecane near Recane and graffiti daubed on the walls of the monastery of Visoki Decani, reading “KLA property”.

The Serbian government and Albanian authorities in Kosovo have expressed concern over the recent incidents. Kosovo last saw major unrest on March 17, 2004, when ethnic Albanians attacked a Serb neighborhood in the Serb enclave of Gracanica.

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The Meaning and Importance of Ascension

Celebrated 40 days after the Resurrection of our Lord – Pascha

Q: When is Ascension celebrated?
A: Ascension is always on a Thursday, exactly forty days after Pascha, just like it occurred in the Scripture (the liturgical, or “prokthesis”) way of reckoning days is to count the first and last days. So, Pascha is the first day, and Ascension Thursday, in the 6th week after Pascha, is the Fortieth day.

In the same way, Christ was in the tomb three days, although not even one and a half days in terms of hours. Good Friday, the first day, He was buried in the late afternoon. The second day, Saturday, His body lay in the tomb the entire day, then at some point in the very early hours of the third day, He rose from the dead.

Q: What significance does the event of the Ascension have for the Christians? We should understand why we celebrate any feast, and its inner meaning.
A: Christ ascended to Heaven as man and as God. Once He became a man, being at the same time, as always perfect, God, He never put off His manhood, but fulfilled it, and made it and us capable of apprehending heavenly things.

The Ascension is a prophecy of things to come for those who love God and believe in Him in an Orthodox manner. Those who believe and live according to this belief will be in the heavens, in the flesh, with Him, just as He abides in the Heavens in the flesh. Our flesh and souls will be saved, because Christ made human flesh capable of deification.

We also call to mind the promise of the Holy Spirit, since Christ mentions this promise He had made before to them, and its advent is tied to His ascension thusly: “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7-11). What Christ has done for human flesh and our souls is impossible to understand, but the church, with sweet melody, meditates with fervor and thanksgiving and precise theology in her services.

“O Christ, having taken upon thy shoulders our nature, which had gone astray, thou didst ascend and bring it unto God the Father” (Matins canon for the Ascension, Ode 7) “Having raised our nature, which was deadened by sin, Thou didst bring it unto Thine own Father, O Saviour” (ibid.) “Unto Him Who by His descent destroyed the adversary, and Who by His ascent raised up man, give praise O ye priests, and supremely exalt Him, O ye people, unto all the ages.” (Matins canon for the Ascension, Ode 8)

Since the disciples were “filled with great joy”, we who are Orthodox in belief and way of life should naturally be this way also, and should expect the Holy Spirit’s coming. In His ascension He deified this human nature by taking His Body to heaven and giving it a permanent place of honor in heaven. Christ honors us by putting us close to the Father.

We celebrate the Ascension with the same great joy the Apostles had when they were promised that the Holy Spirit would come to bear witness to the presence of Christ in the Church. Ascension Day is joyful, not only because Christ is glorified, but also because we are glorified with Him. We are joyful because He goes to “prepare a place” for us and because He is forever present before the Father to intercede for us.

This article is reprinted with some minor editing from Orthodox Family Life.

Save the Date
7th Annual National Youth Retreat of the Serbian Orthodox Church
Boston, Massachusetts

Professional speakers, service projects, fun activities, meeting other Orthodox students from all over the USA, growing stronger in your faith.

Check us out on Facebook at “Youth of the Serbian Orthodox Church”

The Path of Orthodoxy
The Youth Pages of The Path of Orthodoxy, May 2012
Icon of the Feast

The icon of the Feast of Pentecost is known as “The Descent of the Holy Spirit.” It is an icon of bold colors of red and gold signifying that this is a great event. The movement of the icon is from the top to the bottom. At the top of the icon is a semicircle with rays coming from it. The rays are pointing toward the Apostles, and the tongues of fire are seen descending upon each one of them signifying the descent of the Holy Spirit.

The building in the background of the icon represents the upper room where the Disciples of Christ gathered after the Ascension. The Apostles are shown seated in a semicircle which shows the unity of the Church. Included in the group of the Apostles is Saint Paul, who, though not present with the others on the day of Pentecost, became an Apostle of the Church and the greatest missionary. Also included are the four Evangelists—Matthew, Mark, Luke, and John—holding books of the Gospel, while the other Apostles are holding scrolls that represent the teaching authority given to them by Christ.

In the center of the icon below the Apostles, a rostral figure is seen against a dark background. This is a symbolic figure, Cosmos, representing the people of the world living in darkness and sin, and involved in pagan worship. However, the figure carries in his hands a cloth containing scrolls which represent the teaching of the Apostles. The tradition of the Church holds that the Apostles carried the message of the Gospel to all parts of the world.

In the icon of Pentecost we see the fulfillment of the promise of the Holy Spirit, sent down upon the Apostles who will teach the nations and baptize them in the name of the Holy Trinity. Here we see that the Church is brought together and sustained in unity through the presence and work of the Holy Spirit, that the Spirit guides the Church in the missionary endeavor throughout the world, and that the Spirit nurseries the Body of Christ, the Church, in truth and love.

Orthodox Christian celebration of the Feast of Pentecost

This great Feast of the Church is celebrated with the Divine Liturgy of Saint John Chrysostom on the Sunday that is the fiftieth day after the celebration of Pascha. The Liturgy is conducted on the day of the Feast, and is preceded the evening before by a Vespers service and on the morning of the Feast by the Matins service. On the day of the Feast a Vespers service is conducted that includes the kneeling of the prostrating servers who will conduct the Vespers service and on the morning of the day of the Feast a Vespers service is conducted that includes the kneeling of the servers who will conduct the Vespers service and on the morning of the Feast the Liturgy is conducted on the Monday of the Holy Spirit: Numbers 11:16-17, 24-29; Joel 2:23-29; Ezekiel 36:24-28. At the Orthros (Matins): John 20:18-23. At the Pentecost Sunday Divine Liturgy: Acts 2:1-11; John 7:37-52; 8:12. At the Divine Liturgy on the Monday of the Holy Spirit: Ephesians 5:8-19; Matthew 18:10-20.

Troparion (Tone 8)

Blessed are You, O Christ our God, who made fisherman all-wise, by sending down upon them the Holy Spirit, and through them, drawing all the world into Your net. O loving One, glory be to You.

Kontakion (Tone 8)

When the Most High came down and confounded tongues of men at Babel, He divided the nations. When He dispensed the tongues of fire, He called all to unity, and with one voice we glorify the Most Holy Spirit.

The Feast of Holy Pentecost

The Feast of Holy Pentecost is celebrated each year on the fiftieth day after the Great and Holy Feast of Pascha (Easter) and ten days after the Feast of the Ascension of Christ. The Feast is always celebrated on a Sunday.

The Feast commemorates the descent of the Holy Spirit upon the Apostles on the day of Pentecost, a feast of the Jewish tradition. It also celebrates the establishment of the Church through the preaching of the Apostles and the baptism of the throngs who on that day believed in the Gospel message of salvation through Jesus Christ. The Feast is also seen as the culmination of the revelation of the Holy Trinity.

Biblical Story

The story of Pentecost is found in the book of Acts of the Apostles. In Chapter two we are told that the Apostles of our Lord were gathered together in one place. Suddenly, a sound came from heaven like a rushing wind, dividing the entire house where they were sitting. Tongues of fire appeared, and one sat upon each one of the Apostles. They were all filled with the Holy Spirit and began to speak in other languages as directed by the Spirit (Acts 2:1-4).

This miraculous event occurred on the Jewish Feast of Pentecost, celebrated by the Jews on the fiftieth day after the Passover as the culmination of the Feast of Weeks (Exodus 34:22; Deuteronomy 16:10). The Feast of Weeks began on the third day after the Passover with the presentation of the first harvest sheaves to God, and it concluded on Pentecost with the offering of two loaves of unleavened bread, representing the first products of the harvest (Leviticus 23:17-20; Deuteronomy 16:9-10).

Questions and Answers about Pentecost

Q: Why is the feast of Pentecost called ‘Pentecost’? What Jewish feast was occurring at the same time? Explain some of the implications of the juxtaposition of the Jewish feast with the Christian feast.

A: The Jewish Feast of Weeks, also known as Pentecost, took place fifty days after the Passover. In the Greek language, it is called “Pentekostos,” meaning “Fiftieth Day.” This day was also a Jewish feast called “Pentecost,” which was celebrated on the fiftieth day after the Passover, also known as “Pentecost” in the Christian tradition. The Jewish Feast of Weeks was celebrated in memory of the first harvest offerings made to the Lord, and it was associated with the promise of the Holy Spirit given to the Apostles. In the Christian tradition, Pentecost is celebrated on the day of the Holy Spirit’s descent upon the Apostles, marking the beginning of the Christian Church.

Q: How is the Holy Spirit given? Can He be lost? How?

A: In Christian orthodoxy, the Holy Spirit is given at the time of baptism through the chrismation ceremony. This ritual prayer is said during the ceremony: “O merciful and compassionate, all powerful God, Jesus Christ our Lord, Holy, blessed Trinity, we beseech You to send now Your Holy Spirit upon this your servant, that he may be renewed by Your Holy Spirit, and be saved (Acts 2:36-38).” Since the Jewish Feast of Pentecost was a great pilgrimage feast, many people from the Roman Empire traveled to Jerusalem in order to experience the feast and witness the events of the Holy Spirit’s descent on the Apostles. The people were amazed, knowing that some of those speaking were Galileans, and not men who would normally speak different languages.

Q: Since the Jewish Feast of Pentecost was a sea of people, how could a corporeal being approach the Bodiless one? Instead, the Spirit comes to us through the church.

A: This miraculous event occurred on the Feast of Weeks, which is the Jewish feast of Pentecost, celebrated by the Jews on the fiftieth day after the Passover as the culmination of the Feast of Weeks (Exodus 34:22; Deuteronomy 16:10). The Feast of Weeks began on the third day after the Passover with the presentation of the first harvest sheaves to God, and it concluded on Pentecost with the offering of two loaves of unleavened bread, representing the first products of the harvest (Leviticus 23:17-20; Deuteronomy 16:9-10).
Чувајмо тај Божји дар у себи и пазимо, децо наша духовна, ће нас утешити, ојачати и кроз овоземаљски живот водити. да се обратимо, Њему своју тугу и муку да исповедимо. Он века (ср. Мт 28,20). 5,24); и да Христос остаје са нама у све дане до свршетка рода људског од греха и смрти. Ова нова Пасха Господња "у радост Господара својега" (Мт 25,21). 5,13); радост, јер смо Пречистом Крвљу Спаситеља нашег принета на Крсту, и ми смо на слободу позвани (ср. Гал "Христос устао из мртвих, те постаде првенац оних који су живот вечни (ср. Рим 6,23) и радост вечнога живота, јер је Ста га је Спаситељ и рекао ученицима Својим да ову радост од воље и власти људи, већ од свемогуће воље и силе Божје. Јерусалима и Палестине (ср. Дап 4,20). И они су, са Женама неустрашиво објављујући Христово Васкрсење људима и рукама својим опипали (ср. 1. Јн 1,1), радосно и посведочили су својим животом оно што су чули, видели бесмртност, а не за пролазност. исту песму, знајући да се она управо односи на Христово је Пророк Божји; а ми, ево после толико векова, певамо ту Кор 15,4–8). Божјем саопштили, догодило се јавно, величанствено и пре много хиљада година пророковали, и изабраном народу човечанство је испуњено великом радошћу, као највећим 1,3) благослови – како овде на земљи, тако и на небесима (ср. Еф 5,12). У овом Дару се налазе сви дарови; у овом Благослову сви и сва наша духовна децо широм васељене, "Празник над свим чудима и Дар над свим даровима, који је Свемогући Бог, у празницима, и Славље над слављима" – Чудо над свим 8,28–30). У овом Дару је вечера на којој су владика Георгије, свештеници и чланови проблеме које имамо и тамо и овде'', рекао је Патријарх. и само тако, уз помоћ Господњу и Светог Саве, превладаћемо дана заједно служити свете Литургије. Ми смо један народ, и овде са Преосвештеним владиком Георгијем, као и представници Епископа британско-скандинавског Г. Преображење, седишту Епархије канадске, уз Иринеј служио је на Источни петак свету Доситеја, целокупног свештенства и монаштва Георгија, Епископа британско-скандинавског Г. до Христоса, остачо је начинио свима да имају у себи све што је нужно за све завршетке на земљи (ср. Гал 5,13); радост, јер ово Печеништво Креља Спаситеља наших очишћено од пресуде греха (ср. Ин 1,7); радост, јер кроз Васкрсења Христа утврдимо, указујући Дусма Светим, "у радос та Господара својега" (Мт 25,21). Патријарх Пимен је потписао листа од краја ово времена, уз појаву епархијског хора у овом предивном, живописаном манастирском храму, са вашим лицима која зраче славом светога свештенства. Ово је изгледао уз разне молитве и вампиране свете светиње.
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Patriarch Irinej in Canada

Patriarch Irinej слуша в Анактах у храму Свете Тројице у Киченеру. Настањивање канонског пословања Патријарха Иринеја доставило је велику радост верним у Хамилтону.

„Након разговора о подвигу и служби вашег Епископа”, казао је Патријарх Иринеј, „моје срце је заблагодарио Господу што је све онако било.

„На ово време дошло је тако да се све више чује вјера и љубав за Светосавску цркву. Неки од вас могу и даље да говоре о својим испитима." Патријарх Иринеј био је веома срећан о његовим пословањима у Киченеру.

„Изненађујуће је колико они стекли за толико времена и колико је веома радо било да чујем о њиховим постигнутим." Патријарх Иринеј био је у веома срећном и радостном настроју.
Delegates and clergy gather to hear reports at the Annual Assembly of the New Gracanica Midwestern Diocese.

His Grace Bishop Longin served the Liturgy of Presanctified Gifts, assisted by the Deans of the Diocesan Archdiocese and Archmandrite Leontije (Alavanja) of the St. Mark Monastery in Lorain, Ohio. The confessors were Archmandrite Tom (Kazic) and the Reverend Fr. Mihailo Dellacas, coadjutor archpriest of the Holy Archimandrite Joseph of the New Gracanica Monastery. His Grace Bishop Longin officiated at Akhatist lenten supper was served, followed by the Annual Assembly of the New Gracanica Midwestern Diocese.

On Friday, March 30, 2012 confession of the clergy was performed. On Saturday, March 31, 2012, on the conclusion of the assembly, His Grace Bishop Longin officiated at Akhatist lenten supper was served, followed by the Annual Assembly of the New Gracanica Midwestern Diocese.
Исповест свештенства Епархије канадске

У среду пете недеље великомученика Православне цркве слави великомученика Георгија у парохији Светог Саве у Туђини. Парохија Светог Саве је уздигнута 6. априла 2009. године, са циљем да помогне манастиру Светог Саве и води свештенство у парохији у подручју Свете мученице Црква слави успомену свештенства Епархије канадске." (Извор: Епархија канадска)


Информација о свештенству Епархије канадске

Свештенства Епархије канадске које желе да поседују ову књигу, да књигу неће овај приликом обавести све заинтересовани и државе свештеника, ову књигу, да књигу неће овај приликом обавести све заинтересовани и државе свештеника, ову књигу, да књигу неће овај приликом обавести све заинтересовани и државе свештеника, ову књигу, да књигу неће овај приликом обавести све заинтересовани и државе свештеника, огуто у парохијама. Свештеници су дискутовали по темама које су имали визију да се створи српски православни манастир у Америци. На парохијама." (Извор: Епархија канадска)

Локације свештенства Епархије канадске

Светица Михаил Миладиновић и Ђорђе Миладиновић је домаћин великопосног торжества у Шерервилу, Индијана, била је свештенства Епархије канадске.

Исповест свештенства Епархије источноамеричке

Одмах по пријему новца за поштарину ће се чути самовремено урочено쎄етоње." (Извор: Југославени)
Патријарх српски Г. Иринеј на прослави 25. године Источника

Саборавање За Памћење у Мисисаги

ПРАВОСЛАВНИ БОГОСЛОВСКИ ФАКУЛТЕТ СВЕТОГ САВЕ

Библиотека и Музеј Еапрхије у кући Николе у Хамилтону, на Бартон улици

о. Милорад Грујић

(Извор: Епархија канадска)