A Conversation
with Professor Dr. Milos Kovic

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са професором др Милошем Ковићем

Реч Уредника
Вести из Цркве
О Великом Посту
Православни Катихизис
Jubilee –

Eight Centuries of the Autocephaly of the Serbian Orthodox Church

Every jubilee offers us opportunities to reflect on historical events in their ancient past with the key historical, cultural and spiritual issues in their religious context and naturally, always in connection with specific factors, that is, individual people. The anniversary, which the Serbian Orthodox Church has announced for the year 2019, is the Eight Hundred Years of Autocephaly of the Serbian Orthodox Church (1219-2019), which is inseparably linked with the first Archbishop, Enlightener and Teacher of the Serbian people, Saint Sava.

In connection with this, with the blessing of His Holiness Serbian Patriarch Irinej and under the auspices of the Holy Synod of the Serbian Orthodox Church, the Orthodox Theological Faculty of the University of Belgrade was host to an academic gathering held in December of last year entitled, “Eight Centuries of the Autocephaly of the Serbian Orthodox Church (1219-2019): the Historical, Theological and Cultural Heritage. The significance of this gathering is reflected in its aim and hope of attaining a deeper glimpse and understanding of the century-old tradition of Orthodox patristic teaching, spiritual experience, enlightenment, and the laying of the foundations of church life achieved by St. Sava. In his and our Fatherland and beyond, his spiritual vision was unlimited, since he thought not with his mind but by the enlightenment of the light of Christ, that is, he depicted Christ whose goal is to enlighten and bring others, as well as oneself, into the community of God’s love and freedom.

More specifically, various celebrations will be held throughout the United States of America to be announced in a timely fashion, while The Path of Orthodoxy will bring you articles on the theme of this year’s jubilee by various authors. A Church-Laity Sabor and the celebration of 800 years of autocephaly of the Serbian Orthodox Church will be held in Chicago, Illinois, on July 13-14, while in the Western American Diocese the celebration will be held during Labor Day weekend (Aug. 30-Sept. 1) at St. Sava Church in San Gabriel, California.

In this issue we offer our readers an interview with professor Dr. Milos Kovic. Based on his historical research he offers us answers, taking into consideration the historical perspective from the time St. Sava and his father St. Simeon lived and labored.

It is a special joy to mention that the Episcopal Council of the SOC in North and South America blessed the publishing of the monograph, The Serbian Christian Heritage of America (The Historical, Spiritual, and Cultural Presence of the Serbian Diaspora in North America 1815-2019), which recently arrived from the press and is available for purchase through the Sebastian Press website (www.sebastianpress.org). The editor-in-chief of this monumental work is His Grace Bishop Maxim to whom we owe much gratitude for his selfless dedication and work in completing this publication. Every home should have a copy of this monograph, but it is also suggested as a gift to friends, umovi and family members, especially for occasions such as baptisms, weddings, etc.

We hope that in reading this and future issues of The Path we will truly understand that the independence of the Serbian Orthodox Church was motivated, as His Holiness Serbian Patriarch Irinej noted, by a deeper Christianization of the Serbian people. All of us who live in the United States of America not only have the ability to be witnesses of Svetosavlje, that is, the Orthodox Faith handed down to us by our Enlightener, St. Sava. In that way we have empirically experienced it throughout the centuries, but also our responsibility is to spread it together with him for he is truly with us today as a priestly bearer of the Good News of Christ. Therefore, we must make every effort, no more, no less, to investing our entire beings in being witnesses to the Resurrected Christ.

In his sermon delivered in Monastery Zicha in the year 1220, Saint Sava advises us: “Brothers and friends and fathers and children called by God, lend your God-loving hearts to hearing the divine dogmas. And upon hearing these holy words, place them, brothers, in your hearts and the conscience of your souls, and before the eyes of your mind and understand them. God, all merciful and lover of mankind, having immeasurable mercy for man, bowed the Heavens and descended to earth. With His Divine Dispensation and voluntary bearing of many different sufferings to His Divine Body, he enlightened the human race; and He sent to the whole world the Holy Apostles saying: “Go and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit”. But since they themselves did not come to us, our fathers, hearing in truth their words, believed them. And the gracious God, Who has endless mercy and does not wish that any one of us perish, by that same first commandment and same manner, according to the teaching and preaching of the Holy Apostles, elevates me to that Sainthood (Archbishopric). And He wants through me, to “fulfill that which is lacking” of our fathers; and through the Holy Spirit, He commands me to proclaim this word regarding your salvation, which you, hearing it with love, keep it that we might be in communion with the ranks of the Saints. Therefore, brothers and children, placing all of your hope in God, I first pray that we, above all, hold to His True Faith. For as the Apostle says, “no other foundation can a man lay than what has been laid” by the Holy Spirit through the Holy Apostles and God bearing Fathers and that is – the True Faith – confirmed and preached at the holy Seven Ecumenical councils....”

Protopresbyter Bratislav Krsic
Day One
“For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings” (Hosea 6:6) are the prophetic words which come to mind as clergy slowly began to arrive for the beginning of the 5th annual Sts. Sebastian and Mardarije Institute on Tuesday, February 26, 2019, the feast day of Saint Simeon the Myrrh-Gusher. His Grace Bishop Maxim of Western America and St. Stephen’s Cathedral in Alhambra, California were the host of this year’s event in cooperation with the Episcopal Council of the Serbian Orthodox Church in North and South America.

Registration in the late afternoon hours was followed by Vespers served by V. Rev. Protopresybter Stavrophor Dragomir Tuba from the St. Sava Church in Phoenix. V. Rev. Protopresybter Stavrophor Nicholas Ceko, the host priest, welcomed everyone to this year’s event, particularly this year’s speaker, His Grace Bishop Ignatije of Branichevo. Also attending this year’s event were His Grace Bishop Longin of New Gracanica and Midwest America and His Grace Bishop Mitrophan of Canada.

During the dinner served after Vespers president of the Episcopal Council, Bishop Longin, addressed all those in attendance. He spoke of the need for such gatherings which serve for our further education in theological thought which this year is enhanced with the presence of this year’s speaker, renowned contemporary Orthodox theologian and thinker, Bishop Ignatije, professor of Dogmatic theology at the Faculty of Theology of the University of Belgrade. Bishop Longin also thanked and spoke highly of the host hierarch Bishop Maxim for his enthusiasm and eagerness in organizing these annual gatherings.

Day Two
The first full day of the Sts. Sebastian and Mardarije Orthodox Institute began early Wednesday morning, 27 February the feast day of St. Cyril Equal of the Apostles, teacher of the Slavs, with the Holy Hierarchical Divine Liturgy. His Grace Bishop Ignatije of Branichovo officiated at the eucharistic gathering with the concelebration of Their Graces: Bishop Longin of New Gracanica and Midwest America, Bishop Mitrophan of Canada and Bishop Maxim of Western America, together with clergy from dioceses nationwide. During the liturgy Deacon John Suvak was ordained to the priesthood.

“Every gift we receive is from the Holy Spirit,” said Bishop Ignatije after the ordination. “We receive it not for ourselves but the community that it might be used in service to the community. For this reason, my dear Fr. John, remember that with the gift you received today you are to manifest it in the community because all the members of the eucharistic community bear the same gift from Christ. While all of these gifts vary you cannot have received this gift outside of the community, the bishop, the deacons, the priests and the people of God.”

In his lecture series entitled “The Catholicity of the Church” Bishop Ignatije began by explaining the difference in the western and eastern grasp of catholicity. While catholicity is identified with universality in the west, the eastern understanding identifies it...
Historical Presentation of the Mystery of the Church by St Maximus the Confessor at the University of Athens’ department of theology. Since 1988 he has been teaching Dogmatic theology and Systematic theology at the Faculty of Orthodox Theology, University of Belgrade. In 1994 he was elected bishop of Požarevac and Braničevo. He is the author of many studies, including the books Remembering the Future (Belgrade: 1995, in Serbian) and Being as Eschatological Communion (Belgrade: 2008, in Serbian). He also published the book in English, God Views Us through Love (Sebastian Press: Los Angeles, 2014).

Particular characteristics of Ignatije’s theological synthesis are found especially in these areas: Christology, ecclesiology and anthropology. For Bishop Ignatije, spirituality in Christian understanding does not mean a merely individual fulfillment of God’s commandments, but a life based on the fellowship in the Church, which is the community of freedom and love. The ecclesial way of life is manifested as liturgical community, which involves the eschatological dimension of the existence in this world. The Holy Spirit stamps out each particular human being through the liturgical way of life and grants him full freedom in relation towards himself, towards the world and toward God. The Holy Spirit leads the Church as an eschatological community in her totality of life; henceforth eschatology cannot be treated as a portion of dogmatic theology, it is the fulfillment of theology, namely of ecclesiology.

The Institute’s Featured Speaker – Bishop Ignatije (Midic) of Branicevo and Pozarevac

His Grace Ignatije (Midic) is a professor of Dogmatic theology at the Faculty of Theology of the University of Belgrade. He is a renowned contemporary Orthodox theologian and thinker who has written many articles published in scholarly journals and theological magazines.

His Grace Bishop Ignatije earned his doctorate in theology with the thesis, titled: The Mystery of the Church: Systematic and with the liturgical community. The liturgy announces the future kingdom of God in which the bishop is an icon of Christ, the priest serves as an icon of the apostles, the deacon serve as icons of the angels and the people are the people of God. One liturgical community cannot be what it is unless it is in communion with others. This is seen, for instance, in the rite of the consecration of the bishop which is done by two or three other bishops. This means that what constitutes a community depends on the other communities. In one church enter all other churches. This is furthermore developed in patristic thought which directs us to the teaching of God in the Trinity in which the church is an image of God. Just as the Father, for instance, cannot be a “father” without a son the church community cannot exist without the other communities, that is, without being in communion with them.

This theology is reflected in the very make up of the church, in which autocephaly of a church cannot be received without the other communities. This is evident in the autocephaly of our Serbian Church whose 800th anniversary we are commemorating this year. Contrary to this is the rise in the emphasis of nationalism in which more stress is put on the nation so that all of the sudden instead of seeing unity we focus on the differences between the Greek Church, Russian Church, etc. This is something that does not enter in the identity of the church. Therefore, while in the west catholicity depends on universality - on the one who is the head - in the east the eucharistic community has a leader (based on Apostolic Canon 34: It behoves the Bishops of every nation to know the one among them who is the premier or chief, and to recognise him as their head, and to refrain from doing anything superfluous without his advice and approval...) but this leader is connected – in eucharistic community - with the others.

After lunch and an afternoon break in his following talk, entitled “Rediscovering our True Self in our Neighbor,” Bishop Ignatije continued this idea of community. We are given a commandment to love our neighbor as ourselves and the question one poses to oneself: am I fulfilling this commandment if, even though I might not love my neighbor, I don’t do anything to interfere in his affairs? This, in turn, is because man is viewed as an individual. What’s more, Christ is transferred in the minds of contemporary man to be somewhere far off in the heavens so that many think that they don’t need the church because their grasp of faith is individualistic and, for them, sufficient. But the understanding of the Eastern Fathers was of God as a community. What’s more, the individuality of a person comes not from himself but others – from the community: the community makes that person a unique individual. Subsequently, when one passes away it’s considered a loss for the entire community.

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In this light, Christianity is not to be understood as a set credal formula – but Christianity is a community. This is seen particularly in the phenomena of zealots who attach themselves so much to the dogmas, canons and rules of the church that those who disagree no longer exist for them. And here we see the very problem, or, as an old Latin proverb says *unus cristianus nulus cristianus* – one Christian is equal to no Christian. Faith is only understood in the context of the community and thus this commandment to love our neighbor as ourselves. For a person cannot exist alone without a connection with another who gives him a personal existence. This communion is necessary in order for man to live as a person.

Earlier in the day the newly published monograph *The Serbian Christian Heritage of America* was presented to the clergy and laity. This monumental book consists of 1000 pages with over 700 photos of the most important historical figures, churches, parishes, monasteries, frescoes, icons and other art objects. It contains professional texts of prominent historians, theologians, artists, and others who are leading experts in the areas from which they write. It is a book that definitely belongs in every Christian home.

After the evening Vespers, served by Rev. Vladislav Golic, and dinner the first full day of activities came to an end.

**Day Three**

The final day of the Sts. Sebastian and Mardarije Institute began as clergy and laity arrived for the morning Matins served by Fr. Daniel Kirk, followed by breakfast. Afterwards, Bishop Maxim announced the beginning of the next talk which would be a combination of the morning and afternoon talks: “God Views Us through Love” and “Becoming Human Today”.

God’s will, the bishop noted, keeps the world in existence for out of that will – that is, His love - He created man. Subsequently, God cannot be known in a different manner other than through one’s freedom. When a person comes to be acquainted with someone they at that same time enter into a relationship with them. If we come to know a person solely based on a mental file, that is, based on their natural qualities, their physical characteristics, we will realize that these characteristics exist in other people around us. Yet, out of our love for a person, regardless of their characteristic, that person becomes an absolutely unique being. This is how God wishes to be known. When we form a personal relationship with God out of love He becomes vital to our life and our very existence. It’s through that personal contact that everything around us is viewed differently.

Ancient man, the Greek and the Latin, varied in their way of thinking. For instance, the Latin would see something a particular thing value, that is, when it is offered to God which we do in the Eucharist. And the only way the world can exist is in that communion of love. Therefore, we are called to have love for one another just as God views us through His love.

A musical program featuring Popadija Biljana Bojovic preceded lunch while the presentation of certificates followed. The Institute participants, many of whom were visiting from the East Coast were given the afternoon free of obligation for sightseeing and fellowship. Thus, this year’s Institute ended with clergy bidding one another farewell until the next nationwide church event which Fr. Nicholas Ceko announced on behalf of the president of the Episcopal Council His Grace Bishop Longin. Namely, the Clergy-Laity Sabor which will be held in July 13-14 in Chicago, Illinois.
IN MEMORIAM:

V. Rev Protojerej Stavrofor Zvonimir Lazar Kotorcevic

Rev. Protojerej Stavrofor Zvonimir Lazar Kotorcevic passed away on February 7th, 2019 at the age of 79. He was born on March 24th, 1939 in Urosevac, Kosovo, Srbija to the late Lazar and Jelica (Radojevic) Kotorcevic. Fr. Zvonko was preceded in death by his parents Lazar and Jelica, brother Blagoje, and daughter Jovanka. He is survived by his devoted wife of 50 years Protinica Desa (Pavicic), loving children Tatijana (Milan), Grigorije, and his cherished granddaughters Simonida and Sofija, brother Aleksa of Belgrade, Srbija, sister-in-law Velika of Krusevac, Srbija, many nephews, nieces, family, Kumovi, and friends.

Father Zvonko finished primary and secondary school in Urosevac, and after graduation from high school he enrolled at The Serbian Orthodox Seminary of Saints Cyril and Methodius in Prizren, Kosovo, Srbija. Also known as Prizrenska Bogoslovija. While a seminarian Fr. Zvonko fulfilled his obligation to his country serving in the army in Niš, Srbija. After serving for two years he returned to seminary to complete his studies graduating in 1962. Upon his graduation from seminary Fr. Zvonko spent the following two years at the monastery of Sveti Stefan Decanski serving as a guide for theaillees, nieces, family, Kumovi, and friends.

In 1964, Fr. Zvonko left his beloved Kosovo for Greece where he lived until August of 1965 when he emigrated to The United States. He arrived in Paterson, New Jersey on August 27th, 1965. After spending a year in Paterson Fr. Zvonko moved to Pittsburgh, Pennsylvania where he began his graduate studies at The University of Pittsburgh. From there he continued his studies at The University of Akron, Ohio in May of 1968. It is in Cleveland where Father Zvonko met his future wife Desanka Pavicic. They were married on April 19, 1969.

Fr. Zvonko was ordained to the Holy Diaconate on December 21, 1969 at St. Nicholas Serbian Orthodox Church in Hamilton, Ontario, Canada, and to the Holy Priesthood on December 28th at St. George Serbian Orthodox Church in Lorain, Ohio by His Grace Rt. Rev. Dr. Sava Vukovic of blessed memory.

Fr. Zvonko was assigned to his first parish, St. Luke Serbian Orthodox Church, a missionary parish, in Washington. D.C. from January 1970 until December 31st, 1972. The next chapter of his life began in Akron, Ohio in January of 1973 as St. Archangel Michael Serbian Orthodox Church. It is here that Fr. Zvonko continued his graduate studies at Kent State University, where he and Protinica Desa raised their three children, and where he gave of himself endlessly for 19 years. Together with his parishioners they purchased the property on Pickle Road and under his guidance they built the Church, Church Hall, and Picnic Grounds. On October 17th, 1987 at the consecration of the new church Fr. Zvonko was elevated to the rank of Protojerej by His Grace Rt. Rev. Dr. Sava Vukovic of blessed repose. He remained at St. Archangel Michael until May of 1992. After leaving he served at Sts. Peter and Paul Serbian Orthodox Church, Monastery Marcha, returning to St. Archangel Michael Serbian Orthodox Church after his retirement. He was bestowed the cross and elevated to the rank of Protojerej on April 18, 2010 by His Grace Rt. Rev. Dr. Mitrophan.

Orthodox Christian Theology Lecture Series

On Sunday, February 10, 2019, following the Divine Liturgy, an invigorating six-week lecture series on the Orthodox Christian Theology in its Historical Context began. This series is offered by Rev. Dr. Vasilije Vranic, parish priest of St. Luke Serbian Orthodox Church in Washington, DC/Potomac, MD. Each Sunday from February 10 through March 17, 2019, Fr. Vasilije will provide in-depth talks on several topics relating to our Orthodox Christian Theology.

The first lecture in this series covered the New Testament: Jesus, the Gospels, Pauline, and Later New Testament Writings, diving deep into the entire gamut of Gospel and Epistolary lessons we faithful hear during Divine Liturgies. This thought-provoking discussion moved to questions by those in attendance on the history and location of where these sacred writings occurred during the early years after our Lord’s time on earth. By the conclusion of this first lecture, all in attendance were enriched with new knowledge of the New Testament writings.

There are still five more sections to this lecture series. If you are in the Washington area or interested to learn more about our Orthodox Christian Theology, we warmly welcome you to join us! For more information, please visit our website.
Liturgical Music Workshop, Baptism and Ordination

With the blessing of His Grace Bishop Irinej, and in conjunction with Protodeacon Jovan Anicic, Director of Religious Education for the Eastern American Diocese, St. George Serbian Orthodox Church in North Canton, Ohio hosted a Liturgical Music Workshop February 8th-10th, 2019.

Participants from multiple parishes and jurisdictions across northeast Ohio came for Friday evening’s lecture by Pdn. Jovan on the theme, “Exploring Music through Christian Worship.” Pdn. Jovan began with a personal story: how learning liturgical music as a child sparked within him a love for faith. He finished by discussing his growing awareness of the depth of theology contained within the music he grew to love. Throughout the evening, the participants enjoyed lively discussion, with questions ranging from liturgical languages to the role of laity in music and chant.

The following day a larger group, including many children, gathered for practical workshops on liturgical singing. The event began with lunch and a social hour, allotting time for participants to get to know one another. Following a short introduction by Fr. Aleksa Pavichevich, His Grace Bishop Irinej opened the workshop sessions with inspiring words about the unique role that hymnography plays in the dissemination of Orthodox theology. He reminded the participants that the instrument divinely made, the human voice, is the instrument best suited for use in our liturgical worship.

During the afternoon sessions, adults participated worked with Sbdn. Milan and Mira Damljanovic who taught basics of choir singing, including pacing, breathing, and technical work. Youth participants worked with Pdn. Jovan, playing musical games and learning three musical pieces.

On Sunday morning, the workshop concluded as workshop participants joined the members of St. George Serbian Orthodox Church for Hierarchical Divine Liturgy. The community gathered early to greet their Hierarch, His Grace Bishop Irinej.

Services began with the baptism of Pierce Michael Scott, child of Sarah and Kyle Scott. Family and friends rejoiced as His Grace Bishop Irinej not only celebrated the baptism, but took time to explain the significance of each part of the service.

During Divine Liturgy, His Grace Bishop Irinej also ordained Mark Resanovich to the Holy Diaconate. Following an age old custom, His Grace greeted him at the Royal Doors and asked, “What is it you seek from my hands?” Dn. Mark responded with a powerful narrative of a life forged in the love of his local church:

I seek ordination into the Holy Diaconate, Your Grace. My life has been a journey of preparation for the service of the Holy Church and to God. I was born, Baptized and raised in this house of God. From my years as a youth I was blessed being an Alter Server under the grace of our beloved Father Slobodan, of blessed memory, it was his caring and love that brought the Orthodox faith into my heart, a kind and loving man of God. Father Slobodan became my spiritual Father, his love set me on this path.

This Holy House was built by the caring and loving families of this parish. To be a witness of that devotion and love is humbling. This church is more than bricks and mortar, it is a church full of the love of God, love of family and love of the Orthodox community. A beauty of faith that holds all of us together, to worship and give thanks to God.

To my Baba and Jeda who had the courage to come to this country, but also to hold our heritage near and dear. Their Orthodox faith passed onto their children and grandchildren has been placed in my heart by their devotion and love. To my parents who raised me in a loving home, where God and family was the center. Both my parents have fallen asleep unto the Lord, my father suffered a long illness rendering him to be bed confined, his spirit was remarkable, always pleasant, always faithful, always full of love, I miss him dearly. To my mother who taught me how to be a faithful and loving person. My mother stood by my father, caring for him, loving him, committing her life to his care, and just before her death from cancer, asking if I was alright and if I would take of Dad. My mother was my rock, I can see her sitting in church with a beautiful smile, I love you and miss you Mom.

My children are a perfect gift from God, their beauty and love consumes me, my daughter Kristina is the light in my eyes, she is my voice when I could not speak, my advocate. Her spirit is a gift from God and that gift she freely shares. My son Kyle, he has become my role model, the pupil became the teacher, his strong presence and his strong faith are unmatched, when the doctors gave up on my survival, Kyle stood tall and refused to believe I would not survive. His faith in God was strong.

To Bryan my son-in-law, a devoted person, taking care of my most precious gift from
Mediation for the Sunday of Orthodoxy

Metropolitan Nicolae, Romanian Orthodox Church

We all know that the first Sunday of Great Lent is called the Sunday of Orthodoxy and that it was instituted in the year 843, at the end of the period of the Ecumenical Councils, as a witness to the victory of the Orthodox Faith over all heresies, a victory synthesized in the re-establishment of the veneration of icons.

But not all of us know that this celebration of Orthodoxy was superimposed on the ancient commemoration of the Prophets Moses, Aaron, and Samuel, attested to at least since the time of Patriarch Germanos of Constantinople († 740). At that time Great Lent was full of biblical commemorations: in the 2nd week Noah was commemorated, in the 4th the sacrifice of Isaac, and in the 5th Isaac himself. Makarios of Simonopetra speaks in detail about these commemorations in his exceptional work on the Triodion.

The celebration of the prophets harmonized well with the 1st week of Great Lent and the Old Testament atmosphere of the readings during the services. Fortunately, this celebration of the prophets was not eliminated, but remained in connection to the feast of Orthodoxy, being justified by the fact that the prophets anticipated and foretold the Incarnation of the Word to which the icons witness.

In his discourses on the icons, St. John of Damascus had already laid out the analogy that exists between them and the visions of the prophets. They did not see the visions they were granted with physical eyes, but with spiritual eyes, like the apostles on Mt. Tabor; and what they saw were “icons” of God, not His Being. These visions were “images” of what would be fully revealed through the Incarnation. Under the New Covenant those things that had served to prefigure were abolished and the prophets’ visions were replaced by icons. As we know, icons are based on the Incarnation of the Son of God, on the fact that God Himself was revealed to human beings. The prophets’ visions prefigured the Incarnation, “the natural Icon of the Father” (St. John of Damascus), so that they can be considered “icons of these icons” (Makarios of Simonopetra), and the prophets can rightly be celebrated together with the holy icons on the 1st Sunday of Great Lent.

By means of this double celebration, the Sunday of Orthodoxy reveals a wonderful work of God in the history of salvation. For if no one had seen God before the Incarnation, until He had taken on human nature, still the prophets foretold Him, seeing across time, actually before the time, the face of the Incarnate God. The Creator was awaiting “the fullness of time” in order to reveal Himself as Savior, but His chosen ones, the prophets, took part in this revelation in order to preserve the faith alive among the people.

Our times are not lacking in the temptation to misunderstand the purpose of icons. Their celebration on the Sunday of Orthodoxy can be for us an occasion for strengthening our faith and for proclaiming the divine revelation. This, if Lent brings us back to the Father’s house, from our wanderings in the world.

May Christ the Lord grant us peace and spiritual joys, together with increased strength to ascend the steps of Holy Lent in a worthy manner toward the light-giving Resurrection!

Liturgical Music Workshop, Baptism, and Ordination

God and bringing into our lives another gift from God our Grandson Noah, a pure love of God. And to Dan and Jo Riegler, my in-laws, their love and support are unmatched, always there, always helping but most important always loving.

To my beautiful wife Denice, my support, my love, my partner for all eternity. It is my wife without exception that reads the bible daily, praying and giving thanks to God. It was her prayers that God answered when I was in the strong grasp of death. Her beauty lies in her faith, her family and her heart. I could not be without her, today we stand here together. God has blessed us!

It was in illness and near death that God sent two Angels and filled my heart with a calling to be a servant of God. It was God the perfect physician that healed me from cancer, gave me peace, answering the prayers of family, community and friends.

Serving our church in many capacities has given me much insight, serving as member of the church board, being active within the parish, cooking, cleaning and tending to the needs of the church has brought a mission of service. Serving our church as a subdeacon has offered many lessons in my faith, in my love of God and service to our church community.

The blessings of the opportunity to study Orthodox theology with the St. Stephens program has given light to our faith, an understanding of Orthodoxy and a liturgical life. Seeking knowledge and understanding will be a life long commitment, as will serving God. To assist with Father Aleksa with education and starting missions for our members is a blessing, to share what we learn and to grow the orthodox faith.

My greatest preparation has been that of prayer, giving thanks to God for a life that has been filled with his blessings. A life Full of God’s love, a life of family, church and community. In my private prayers, is where I find peace, guidance and love. God has filled my heart and sent me on a path of service, to honor him and praise him for all gifts.

Your Grace, I seek the Ordination into the Diaconate, to be an obedient and faithful Orthodox servant. To serve this Holy House, our orthodox community, to serve the Diaconate and the Priesthood and our Bishop. To be a servant of God.

Following Divine Liturgy, the faithful gathered for a meal at the St. George Event Center. Near the end of the meal, two newly formed groups of folklore dancers at St. George Serbian Orthodox Church, youth and teen, performed their first official dances for their beloved Hierarch. Four children who have begun to learn vocal and instrumental Serbian music, performed “Tamo Daleko” for everyone as well. It was a moving performance, and a gift from the youth of the parish not only to His Grace Irinej, but to all those that joined the community in prayer that day.

Thanks be to God for the spiritually uplifting, and enriching, weekend!
On the Sunday of the Prodigal Son the faithful of the St. Nicholas Cathedral in Hamilton, Ontario, joined by faithful from the neighboring St. Nicholas Church on Barton Road also in Hamilton and St. George in Niagara Falls experienced an unusual joy. They came together in order to welcome two hierarchs of our church: His Grace Bishop Mitrophan of Canada and His Grace Bishop Teodosije of Ras and Prizren.

The celebration began with the Divine Liturgy. Led in prayer by Bishops Mitrophan and Teodosije, prayers were offered up to God, the giver of all good things for the health and salvation for Serbian people everywhere, particularly for those in the much-suffering and crucified Kosovo and Metohija.

Con-celebrating with the two bishops were Archimandrite Ilarion, abbot of Monastery Draganac who accompanied Bishop Teodosije on this trip, Fr. Vojislav Pavlovic, Fr. Djuro Samac, Fr. Jovan Marjanac, Fr. Radovan Kodic and Deacon Aleksandar Mitrovic.

In his homily, Bishop Mitrophan pointed to the story of the Prodigal Son: “a moving and certainly very striking gospel reading. All of us are, in one way or another, the wandering children of God. We are all sinners, first we have sinned against ourselves, then our neighbors and especially against God. But it’s imperative that we repent, that we come to our senses, just as the prodigal son came to his senses, repented and approached his father and prayed for forgiveness.”

Following the divine service the clergy and faithful moved to the church hall where the hard working Kolo Sestara from the three church communities prepared the banquet.

Bishop Mitrophan greeted and welcomed Bishop Teodosije, with the warm wishes that, during his stay, he feel at home.

In his greetings Bishop Teodosije presented a shocking account of the life of our Serbian faithful in Kosovo and Metohija.

“Even though life is difficult,” the bishop noted, “we are blessed, we are proud, we feel privileged for we live and pray to God in the most hallowed of Serbian lands, in Kosovo and Metohija. A few years ago we began a project, the soup kitchens, not knowing what the best way to organize it would be, but we led by the folk wisdom that it is more blessed to give than to receive. The soup kitchens has come to life so that today, 2,500 meals are prepared daily for those most needy. Our priests serve in the holy churches, some of them are left without their flock, but their prayers haven’t grown silent. Our monasteries in Kosovo and Metohija exist with their brotherhoods and sisterhoods. And when everything stops and is diminished, we place our hope in the Lord God who will never leave us. We will not and cannot leave Kosovo and Metohija for neither did the Holy King, the Martyr Stephan of Dechani leave Visoki Dechani. Kosovo and Metohija is filled with many relics of our Saints, our Martyrs and ancestors. This is the heart and soul of Serbia”.

Greeted by thunderous applause and a standing ovation Bishop Teodosije called upon Archimandrite Ilarion to say a few words who, in his greeting, recited a poem by the famous Serbian poet and academic Matija Beckovic.

Finally, the faithful wished their guest a safe trip back, asking that Bishop Teodosije convey the greetings of the Serbian faithful from Hamilton and Niagara Falls to all of the faithful in his diocese, our brothers and sisters in Kosovo and Metohija, that they know that they are in their prayers that the Lord God grant strength in enduring all of the temptations which come their way.

Protopresbyter Djuro Samac
Few things are as difficult in the modern world as fasting. It is not simply the action of changing our eating habits that we find problematic – it’s the whole concept of fasting and what it truly entails. It comes from another world.

We understand dieting – changing how we eat in order to improve how we look or how we feel. But changing how we eat in order to know God or to rightly keep a feast of the Church – this is foreign. Our first question is often, “How does that work?” For we live in a culture of utility – we want to know the use of things. Underneath the question of utility is the demand that something make sense to me, and that I be able to ultimately take charge of it, use it as I see fit and shape it according to my own desires. Perhaps the fast could be improved?

Our modern self-understanding sees people primarily as individual centers of choice and decision. A person is seen as the product of their choices and decisions – our lives are self-authenticated. As such, we are managers.

Of course there are many problems with this world-view from the perspective of Classical Christianity. Though we are free to make choices and decisions, our freedom is not unlimited. The largest part of our lives is not self-determined. Much of the rhetoric of modernity is aimed towards those with wealth and power. It privileges their stories and mocks the weakness of those without power with promises that are rarely, if ever, fulfilled.

Our lives are a gift from God and not of our own making. The Classical Christian spiritual life is not marked by choice and self-determination: it is characterized by self-emptying and the way of the Cross. When a modern Christian confronts the season of Lent – the question often becomes: “What do I want to give up for Lent?” The intention is good, but the question is wrong. Lent quickly becomes yet another life-choice, a consumer’s fast.

The practice of the traditional fast has been greatly diminished over the past few centuries. The Catholic Church has modified its requirements and streamlined Lenten fasting (today it includes only abstaining from meat on the Fridays of Lent – which makes them similar to all the other Fridays of the year). The Protestant Churches that observe the season of Lent offer no formal guidelines for Lenten practice. The individual is left on their own.

Orthodoxy continues to have in place the full traditional fast, which is frequently modified in its application (the “rules” themselves are generally recognized as written for monastics). It is essentially a vegan diet (no meat, fish, wine, dairy). Some limit the number of meals and their manner of cooking. Of course, having the fast in place and “keeping the fast” are two very different things. I know of no study on how Orthodox in the modern world actually fast. My pastoral experience tells me that people generally make a good effort.

Does any of this matter? Why should Christians in the modern world concern themselves with a traditional practice?

What is at stake in the modern world is our humanity. The notion that we are self-authenticating individuals is simply false. We obviously do not bring ourselves in existence – it is a gift. And the larger part of what constitutes our lives is simply a given – it is a gift. It is not always a gift that someone is happy with – they would like themselves to be other than they are. But the myth of the modern world is that we, in fact, do create ourselves and our lives – our identities are imagined to be of our own making. We are only who we choose to be. It is a myth that is extremely well-suited for undergirding a culture built on consumption. Identity can be had at a price. The wealthy have a far greater range of identities available to them – the poor are largely stuck with being who they really are.

But the only truly authentic human life is the one we receive as a gift from God. The spirituality of choice and consumption under the guise of freedom is an emptiness. The identity we create is an ephemera, a product of imagination and the market. The habits of the marketplace serve to enslave us – Lent is a call to freedom.

A Modern Lent

Thus, a beginning for a modern Lent is to repent from the modern world itself. By this, I mean renouncing the notion that you are a self-generated, self-authenticating individual. You are not defined by your

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A Conversation

with Professor Dr. Milos Kovic

The Holy Assembly of Bishops, in their comminuque at the conclusion of the regular spring session in 2018 announced the 800th Anniversary of the Autocephaly (independence) of the Serbian Orthodox Church, which will be commemorated during the following year. On that occasion we conducted the following interview with Professor Milos Kovic, associate professor at the University of Belgrade School Of Philosophy.
Whenever we celebrate a great historical event, such as the 800th anniversary of the autocephaly of the Serbian Orthodox Church, we always recall the historical individuals and conditions of that particular time. Can you describe those for us?

It is in our nature to view historical circumstances and individuals from the perspective of our era and in them easily recognize those things, which remind us of our own time. However, oftentimes we do not grasp just how much the past is different from the present. This, in the first place, refers to the middle ages. It truly is not that simple for us today to seek out the meaning of events and the way people thought in that ancient epoch, and to stop measuring it to the criteria of people from the 21st century. Thus, historians recognize in the past diversity and discontinuity, but they also notice similarities and an uninterrupted flow. There are also unusual, lasting phenomena, which, despite the flow of centuries, do not essentially change. The Serbian church, whose 800 years we are now celebrating, is one such amazing example.

We need to carefully consider the intentions and actions of St. Sava within the context of the historical circumstances of that time, but also to not neglect the long-lasting durability and vitality of the Serbian Church as his work, as well as the cult of Saint Sava, which has lasted for eight centuries. From the previous founding of Hilandar, the monastery for the Serbian monks on the Holy Mountain, the creation of the cult of St. Simeon and the subsequent work on the acquisition of independence for the Serbian church, we see a clear intention to preserve, shape and even fulfill a special Serbian identity within Orthodox Christianity. In the following centuries, the Serbian Church continued his work, cultivating the cults of St. Sava and St. Simeon, and celebrating new Serbian saints. The leading Serbian medievalists once again, like in the period before the World War II, began calling the autocephalous Serbian church a “national” one.

They also stress the role political circumstances played in enabling the success of St. Sava’s mission in Nicea in 1219. That time in history in which independence was acquired was marked by the conquest of Constantinople by the Crusaders in 1204 and the dominance of the Roman Catholic West in the Balkans and the Levant. In the Serbian lands it was much more Venice than the Crusaders. Through a drama very similar to the one played out in Byzantium, the “Serbian Land and the Littoral,” as it was then called, had already passed in the time of the Roman Catholic, Austro-Hungarian and Papal occupations (1202-1204 / 1205), carried out by the hands of Vukan. In the Hagiography of St. Simeon, Stefan the First-Crowned says that his brother “will bring the tribes of the land to his homeland.” He claims that, after he was overthrown and expelled, “the oath and prayers” of his father, Saint Simeon, “brought me back to my homeland.” Stefan the First-Crowned was a patriot, as is clearly seen, but also a statesman, a “reallpolitician,” as we say today. He recognized the power of the West with the marriage of Ana Dandolo and the acquisition of the papal royal crown. The structure of the state in the East, however, was modeled after the symphony of the Emperor and Patriarch, which was fulfilled by the church’s autocephaly. St. Sava, the Serbian Church, and with them the spiritual life of the main part of the Serbian people turned to Orthodoxy, the Byzantine East, which at that time seemed to be defeated and completely destroyed. This duality and the final decision are evident in the double baptism of their father, Saint Simeon. In addition, the Nicean Empire, which was struggling to preserve continuity with Byzantium, needed any support they could find in their conflict with the Latins, but also with the rival Despotate of Epirus. The Archbishop of Ohrid, Demetrios Chomatianos, who acted on the part of the Despotate of Epirus and did not conceal his hostility towards the Emperor of Nicea and the patriarch, saw the autocephaly of the Serbian Church as a threat to his rights and accused Saint Sava for having an excessive “love for the homeland.”

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Saint Sava was consecrated as the first Archbishop of “all the Serbian and Littoral Lands” in Nicea in the year 1219, and upon his return he selflessly worked at organizing the church and teaching the Serbian people. The fruits of his apostolic and (Gospel) enlightening actions are evident and visible today. Can you please tell us something about the organization of the dioceses at that time and the relationship between church and state?

The unusual durability of his work, the Serbian Church and with it the spiritual orientation of the Serbian people, truly deserves our reflection. This is all the more interesting when we take into consideration how many terrible and great wars were fought, how many countries Serbs lived in and how many empires fell in the past eight centuries. Yet, Sava’s autocephalous archbishopric filled the “Serbian Land and the Littoral” with the Orthodox Faith, which was united by his father and defended and expanded into a kingdom by his brother. The western boundaries of the Sirmium, Raška and Prizren dioceses of the autocephalous Ohrid Archbishopric were at that time the borders of Orthodoxy. The Serbian land had been a place of encounter and conflict between Constantinople and Rome for centuries. St. Sava, however, in establishing new dioceses in the region of his, as he wrote, “homeland,” moved the borders of Orthodoxy westward, beneath the walls of the Roman Catholic coastal cities.

Carry out their evangelical mission. Is that freedom merely superficial and are we, in reality, sacrificing our inner, that is, spiritual freedom for the sake of the external?

The “Serbian lands” were destroyed, afterwards medieval Bosnia, the country of a complex but dominantly Serbian identity. Serbian nobility was exterminated and expelled. The writers and experts of the Serbian-Slavonic language died out. The symphony of church and state disappeared. The church, however, survived it all. Firmly placed among the people she preserved

St. Sava, however, in establishing new dioceses in the region of his, as he wrote, “homeland,” moved the borders of Orthodoxy westward, beneath the walls of the Roman Catholic coastal cities.

The spiritual and civil life of the Serbs would be regulated by the rule of law of Saint Sava, based on the canons of the Orthodox Church and Roman-Byzantine law. The Serbian-Slavonic redaction of the Old Slavonic language, suppressed by the Latin language in the West and tolerated in the dioceses of the Ohrid Archbishopric, became the universal norm of Serbian culture and liturgical life. This symphony of church and state, founded by the Saintly father and his brothers, the Archbishop and King, later to be canonized as Saints, would mark the history of Serbia during the time the Nemanjić era. When the kingdom became an empire the patriarchate would be established. The Nemanjić era would always be remembered as the golden age and the ideal in future centuries to come, when Serbs would lose their state and when they remained, living in foreign, heterodox empires. Historical sources confirm that the causes for the fall at that time would be sought in the era of Dusan, Uros and Mrnjavcevic, Lazar and Brankovic, in their abandoning the testament of “our holy fathers,” St. Sava and St. Simeon.

Throughout its 800-year history the Serbian Orthodox Church has always been with the people since the people, in fact, are the living church – the people of God. There were times when the Church was persecuted, desolate, restricted in its teaching activities, but there were also periods when it enjoyed freedom. Today, at least externally, the Church in Serbia - with the exception of Kosovo and Metohija and perhaps other regions of the former Yugoslavia - have freedom and can

the Orthodox faith, the Serbian cults and traditions. For centuries she gathered Orthodox Serbs, second-class subjects on the soil of other countries, the Islamic Ottoman Empire, the Roman Catholic Habsburg Monarchy and Venice. The Patriarchate of Pec, however, from 1557 until 1766, worked on renewing and strengthening the Serbian cults and traditions in a wide region of land, which Constantine
Porphyrogennetos, already in the 10th century, referred to as Serbia. When the Patriarchate of Pec was finally abolished, when there were clear signs of despair and mass corroboration, in the uprisings and wars of liberation, the Serbian states were restored, Montenegro and Serbia, in which the free Serbian church was restored. Montenegro would remain a theocracy, the last flare of the Patriarchate of Peć, all the way until the death of Metropolitan Peter II Petrović Njegoš. The Serbian Church would remain administratively divided, just like the Serbian people, until the unification and liberation within the Yugoslav state. Together with the Serbian people the Serbian Orthodox Church was united and the Patriarchate of Pec restored.

In the Yugoslav state attempts were made to reduce the consequences of corroboration, created in the centuries spent under foreign rule. In order to preserve and consolidate the multinational and multiconfessional state, and incorporate it into the flow of “modern,” “western” cultures, the Serbian elites consciously ignored the Orthodox, ecclesiastical roots of the Serbian national identity. In that, solely secular crucial, historians interpreted also the national history. In communist Yugoslavia the Serbian elites would, under the guise of similar explanations and for the sake of orienting themselves to the “Orthodox” East, and then from 1948 and onwards to the “modern” West, even turning against their own Church and heritage. When Yugoslavia was destroyed the first time, Serbs were divided into different states and subjected to genocide. This was repeated in our time, with the destruction of the second Yugoslavia. Even the ethnic cleansing of the Serbs from Krajina to Kosovo and Metohija was not the end of suffering. Serbs in Croatia today live under enormous pressure and serve as examples of social mimicry and corroboration are all the more common. In Kosovo and Metohija they are literally assimilated into a new, Montenegrin model, rooted deeply in our experience and heritage. When there were clear signs of despair and mass corroboration, in the uprisings and wars of liberation, the Serbian states were restored, Montenegro and Serbia, in which the free Serbian church was restored.

I often say: all we need to do is be who we already are. We are the people of St. Sava, St. Simeon and the Holy Prince Lazarus.
and culture, which can offer answers to the most difficult questions and to withstand the challenges of the modern world.

A large number of the Serbian population today finds itself in the Diaspora. More specifically, we who live in the United States of America where new parishes are still being established, churches built, the Serbian language and traditions nurtured and, most importantly, Svetosavlje is preserved and spread, that is, our Orthodox Faith as experienced by the Serbian people and taught by our first enlightener St. Sava. Looking back at the past, the experience, temptations, sufferings, hardships, the ups and downs, and looking forward to the future, what can we do in order to remain faithful to Svetosavlje and to become new zealous workers in the Lord’s Vineyard and in our new homeland where our children are being raised, where they are inevitably under the influence of other cultures and people?

Our long history offers us many lessons. Migrations and Diasporas represent an integral part. In the great, powerful and foreign empires, such as the Ottoman or Habsburg, Serbs have continued over the centuries without their own country, thanks to their Holy Church of St. Sava. Only those Serbs that remained faithful to their Church and Faith survived. Those who withdrew themselves from such communities, for whatever reason, by either the first or second generation dissolved into the waters of the ruling religions and fashionable ideologies. Another important condition is the Serbian language. To the children born in the Diaspora or raised there, knowledge of the language opened the doors of a higher, national culture making it easier to get to know the homeland. Of particular importance is that the language skills allow them to meet compatriots and peers, among whom they can choose their life companions, of similar backgrounds and value orientations. In order to achieve this, it is necessary to spend more time with children; the American lifestyle, which consists of working from morning to night, is based on the fact that our children are raised by the media, schools and their peers. It is a very complex equation but I know many Serbian families in North America and Western Europe that have been very successful in solving it.

Viewed historically, what does the 800th anniversary of the autocephaly of the Serbian Orthodox Church really mean? What are the key elements that the youth can understand, accept as their own and continue to, upon them, to build on themselves and future generations of Serbian faithful in the Diaspora?

A young person living in the US and sensing that his existence is not merely to collect or cling onto material goods, looking from the Pacific to the Atlantic coasts at the churches dedicated to Saint Sava and Saint Simeon, to saints who lived a full 800 years ago, will surely ask himself: How is it possible for a nation to preserve and cultivate the cults of its saints for such a long time? How is it that his Serbian Orthodox Church has survived for 800 years despite all the sufferings throughout such a turbulent history? Putting the church’s old age to the side, does it have anything to say to contemporary man and the meaning of his life? I believe that pondering such a question is the beginning of a journey in the right direction. It can also be stimulated through an aesthetic experience of spiritual music, icons and frescoes.

I think, as a beginning, young people in America might be attracted to works of high culture, such as literature or musical arts of Orthodox orientation, which are recognized in the West such as, for instance, the works of Dostoyevsky or Tchaikovsky. There are also the works of great, modern homilists and spiritual fathers who were able to convey modern life in the West such as Alexander Schmemann, Anthony Bloom (Metropolitan Anthony Surozho) or presently Timothy Ware (Metropolitan Kallistos of Diokleia). Then I would return to what is the Serbian Orthodox heritage of America. The lives of St. Sebastian and Saint Mardarije are closer to their American and Serbian experience than the lives of medieval Serbian saints, even though it is, naturally, of vital importance to read Serbian history and to reside in Serbia. Finally, St. Bishop Nikolaj, in many ways belongs to the history of Serbs in America. Thanks to his western experience and his broad, world perspective, the great works of St. Bishop Nikolaj, addressed to the Serbian reader, deal with the most important topics of today’s world and in many ways exceed Schmemann and Bloom. He offers answers to the deepest questions of meaning and transcendence which young people pose in the most sensitive years of their development.

And finally, it is said that history is man’s best teacher. In that respect, what has history taught us Serbs and in what way can this “teaching” help us in the future, more specifically, the celebration of the 800th anniversary of the autocephaly of the Serbian Orthodox Church?

In my opinion, this celebration should, at a time of general uncertainty, bring self-confidence and a kind of new spiritual self-awareness. We need to know the world and rejoice in it, but we need to meet again with ourselves, with our ancient traditions, memories and history. To discover whom we are instead of trying to resemble someone else. There are not many nations and churches that can boast of such an anniversary. I often say: all we need to do is be who we already are. We are the people of St. Sava, St. Simeon and the Holy Prince Lazarus.

Dr. Milos Kovic (born in Sabac, 1969) is a Serbian historian, associate professor at the Faculty of Philosophy, University of Belgrade. His research interests are International Relations (at the end 18th century - beginning of the 20th century), History of political ideas (at the end 18 century - beginning of the 20th century).
The word catechism (κατηχέω, meaning - to teach orally) derives from the Greek language. It refers to a summary or exposition of teachings (doctrine) and serves as a learning introduction to the Mysteries (Sacraments) traditionally used in catechesis, or Christian religious teaching of children and adults.

The book No Faith is More Beautiful than the Christian Faith, written by Bishop Danilo Krstich of blessed memory, and then Hieromonk Amfilohije Radovich, now Metropolitan of Montenegro and the Coastlands accomplishes that and more. The book shows the Faith as the path on which an encounter takes place between Orthodox Christians (those reading the book particularly) and God; our encounter with God as the response to His call. The book is highly recommended. It was published in Serbian in 1982, and for the first time, Sebastian Press of the Western American Diocese, published it in English and it is available for purchase at: www.westsrbdio.org.

No Faith is More Beautiful than the Christian Faith
Bishop DANilo KRStIcH
Hieromonk AMFILOHIJE RADOVIcH
Belgrade 1982
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What was the situation of the Serbian Church following the Battle of Kosovo?

Following the Battle of Kosovo the position of the Serbian people and the Church was very difficult, as it was with all the Orthodox peoples of the Balkans. But despite these difficulties, there was in Serbia a wonderful revival of holy rulers from the house of the Lazarevic and Brankovic families, the tragic successors of the Nemanjic dynasty. After the fall of the Despotate (1459) the Serbian Church fell under the authority of the Ohrid archbishopric, headed by Greeks and the Fanar. Only Patriarch Makarije Sokolovic (brother of Grand Vizier Mehmed Sokolovic) managed to restore the independence of the Patriarchate of Pec (1557). Then the Patriarchate of Pec spiritually united all Orthodox Serbs from Skopje and Montenegro to Vojvodina, Slavonia, Croatia and Dalmatia. Later, the Serbs, under Austria, after the great migrations, had the Metropolia of Karlovci, and the Serbs under Turkey had the Pec Patriarch. Since the Serbs were defiant and conducted uprisings, the Turks abolished the Patriarchate of Pec (1766). The Serbian church was then returned to the administration of the Patriarchate of Constantinople, except for the Metropolitan of Montenegro and the Metropolia of Karlovci. This situation lasted until the liberation of Serbia from the Turks under Karadjordje and Prince Milos Obrenovic.

When was the Serbian Patriarchate re-established?

It was restored in the year 1920 when all the dismembered territories of the Orthodox Serbian Church united within the framework of the Yugoslav state. Metropolitan Dimitrije of Serbia became the first Patriarch of the restored Serbian Patriarchate. He was succeeded by Patriarch Varnava. After him came Patriarch Gavril, who was imprisoned during the war by the Germans, and awaited the end of the war in the infamous Dachau concentration camp together with the Serbian Chrysostom [goldenmouth] Bishop Nicholai. Patriarch Gavril was succeeded (1950) by Patriarch Vikentije, Vikentije by German (1958), and German by Patriarch Pavle in 1990.

What is the origin of the Krsna Slava with the Serbs, and what is its meaning?

Some think that the Krsna Slava (Baptismal Glory) among the Serbs came from old Slavic ancestor veneration. Others link its origins to the day an individual or family were baptized: the saint of that day was taken for their patron. Others link to the Orthodox practice of blessing the bread (Artos) on the Temple Feast. Like much else, the Slava was given to us by the Holy Mountain through Saint Sava and his successors. Just as at the Divine Liturgy we offer the bread and wine to God, so also at the Slava. The Slava bread, wine, wheat and candle are an offering to God as a gift. Just as at the Liturgy Bread is broken for the communion of the faithful, so the Slava bread is broken, poured with wine and then venerated. When venerating the bread the priest pronounced the words: “Christ in our midst,” and the celebrating members respond, “He is and shall be.” So the Slava bread reminds us of the eternal presence of Christ among us and of Holy Communion with Him as the Bread of Life.

The Slava wheat and candle are also offered to the glory of God, both in honor of the saint being celebrated as well as for the blessed repose of our ancestors fallen asleep in the faith. So through the Slava bread, wheat, wine and candle we become one and together, ancestors and descendants, living and dead, in Christ Jesus. That is why the Slava is so important for Orthodox Serbs. People well know that where the Slava candle
choices and decisions, much less by your career and your shopping. You begin by acknowledging that God alone is Lord (and you are not). Your life has meaning and purpose only in relation to God. The most fundamental practice of such God-centered living is the giving of thanks.

Renounce trying to improve yourself and become something. You are not a work in progress. If you are a work – then you are God’s work. “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in” (Eph 2:10).

Do not plan to have a “good Lent” or imagine what a “good Lent” would be. Give up judging – especially judging yourself. Get out of the center of your world. Lent is not about you. It is about Christ and His Pascha.

Fast according to the Tradition instead of according to your own ideas and designs. This might be hard for some if they are not part of the traditional Church and thus have no fasting tradition. Most Catholics have differing rules for fasting than the Orthodox. If you’re Catholic, fast like a Catholic. Don’t admire other people’s fasting.

If you’re Protestant but would like to live more traditionally, think about becoming Orthodox. Short of that, covenant with others (family, friends) to keep the traditional fast. Don’t be too strict or too lenient, and if possible keep the fast in a manner that is mutually agreed rather than privately designed. Be accountable but not guilty.

Pray. Fasting without praying is called “the Fast of Demons,” because demons never eat, but they never pray. We fast as a means of drawing closer to God. Your fasting and your prayer should be balanced as much as possible. If you fast in a strict manner, then you should pray for extended periods. If you fast lightly, then your prayers may be lighter as well. The point is to be single – for prayer and fasting to be a single thing.

To our prayer and fasting should be added mercy (giving stuff away, especially money). You cannot be too generous. Your mercy should be as invisible as possible to others, except in your kindness to all. Spend less, give away more.

Eating, drinking, praying and generosity are very natural activities. Look at your life. How natural is your eating? Is your diet driven by manufactured, processed foods (especially as served in restaurants and fast food places)? These can be very inhuman ways of eating. Eating should take time. It is not a waste of time to spend as much as six hours in twenty-four preparing, sharing, eating and cleaning up. Even animals take time to eat.

Go to Church a lot more (if your Church has additional Lenten services, go to them). This can be problematic for Protestants, in that most Protestant worship is quite modern, i.e. focused on the individual rather than directed to God, well-meant but antithetical to worship. If your Church isn’t boring, it’s probably modern. This is not to say that Classical Christianity is inherently boring – it’s just experienced as such by people trained to be consumers. Classical Christianity worships according to Tradition and focuses its attention on God. It is not there for you to “get something out of it.”

Entertain yourself less. In traditional Orthodox lands, amusements are often given up during the Lenten period. This can be very difficult for modern people in that we live to consume and are thus caught in a cycle of pain and pleasure. Normal pleasures such as exercise or walking are not what I have in mind – although it strikes me as altogether modern that there should be businesses dedicated to helping us do something normal (like walking or exercising), such that even our normal activities become a commodity to consume.

Fast from watching/reading the news and having/expressing opinions. The news is not presented in order to keep you informed. It is often inaccurate and serves the primary purpose of political propaganda and consumer frenzy. Neither are good for the soul. Opinions are deeply destructive to the soul’s health. Opinions are not properly considered, necessary beliefs. They are passions that pass themselves off as thoughts or beliefs. The need to express them reveals their passionate nature.

I could well imagine that a modern person, reading through such a list, might feel overwhelmed and wonder what is left. What is left is being human. That so much in our lives is not particularly human but an ephemeral distraction goes far to explain much of our exhaustion and anxiety. There is no food for us in what is not human.

And so the words of Isaiah come to mind:

Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in fatness (Isa 55:1-2).

“Let your soul delight itself in fatness…” the irony of Lent.
THE ORTHODOX CHURCH TODAY

Besides the Serbian Church, what other local Orthodox Churches exist today in the world?

The Orthodox Church, One, Holy, Catholic and Apostolic, is present today on all the continents, and with its presence and apostolic labors witnesses to the Gospel to all peoples, fulfilling thereby Christ’s command: “Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit....”

Besides the Serbian Church, the following local Orthodox churches and patriarchates exist: Constantinople, Alexandria, Antioch, Jerusalem, Russian, Bulgarian, Romanian, Georgian, Cyprus, Albanian, Czechoslovakian, Polish, Finnish, and Japanese. The millions and millions of Orthodox faithful who belong to them believe in the same God Father, Son and Holy Spirit, being baptized as they believe, endeavoring to live according to their baptism; communing in the Body and Blood of Christ at the same Mystical Supper with the Apostles, martyrs and saints of all ages, for “Jesus Christ is the same yesterday, today and forever.” (Hebrews 13:8) All members of the one and same Body of Christ, the God-Man, representing the one chosen People of God. In that chosen People of God there is no “Jew nor Greek, slave nor free, male nor female, for we are all one in Jesus Christ”. (Galatians 3:28)

Is the Orthodox Church a missionary Church?

The Church of Christ is missionary by its very nature. If it ceased being missionary, it would cease to be the Church; It would be alive only in name, but in fact it would be dead. (Revelation of John 3:1) The calling and sending of the Church is to continually call to repentance all the people and nations who have already received the faith of Christ to be “the salt of the earth” and “the light to the world.” That is her internal mission, which must never cease. For according to the words of Christ himself, “If the salt loses its taste, how can the world (i.e. men), become salty again?” Christ calls all the Christians of all times: “May your light so shine before men, that they see your good works and give glory to your Father above the heavens”. (Gospel of Matthew 5:16)

By accomplishing her internal mission, the Church establishes a sure foundation for her external mission, without which the Church again is unthinkable. The Church accomplishes that external mission today by her grace-filled presence in the world, by her Diaspora and by her preaching activity among all the peoples who have not yet been illumined by the light of Christ’s Gospel.

What is the Orthodox Diaspora?

The word “diaspora” means “dispersion.” The Orthodox diaspora is made up of those Orthodox Christians who are dispersed throughout the world, either a short or a long distance from their local Churches of origin. The most numerous Orthodox diaspora is found today on the American continent (around six million Orthodox Christians). The diaspora is numerous in the countries of Western Europe, Canada, Africa, Asia and Australia. Among the Orthodox in the diaspora most numerous are those of Russian, Greek and Serbian descent. The Serbian Church has her dioceses outside of our country in Romania and Hungary, Western Europe, America and Australia; and has one parish even in Africa (Johannesburg) and in New Zealand.

The presence of the Orthodox Diaspora has a beneficial effect also on the peoples with whom the Orthodox live together. So it is that today we have many Germans, Frenchmen, Englishmen, Americans and others who have embraced the ancient and eternally new faith of their forefathers; for they had been Orthodox at one time, in the borders of the Western Church up until the XI Century. In that way, by receiving Orthodoxy, they in fact are only returning to themselves, their millennial Orthodox past, which had subsequently been darkened by unorthodox currents.

What is the mission of the Orthodox Church in the world?

The mission of the Church in the contemporary world is identical to its original mission. The Church is called today as ever to preserve pure and unpolluted the faith of God’s Prophets, Apostles and Saints; to witness to her Fullness of Truth before them who, for various reasons, lost the Fullness to a lesser or greater degree; to go among all peoples and all races, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to hold all that which the Lord commanded.

No Faith Is More Beautiful Than The Christian Faith

is extinguished [forgotten], there the home is extinguished, and the sacred memory disappears, of the person, the family and the nation. And without this memory the man is no longer the same man, nor is the family a holy family. Only by celebrating the Slava are the Serbian people authentically, eternally God’s people.

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Is the Orthodox Church a missionary Church?

The Church of Christ is missionary by its very nature. If it ceased being missionary, it would cease to be the Church; it would be alive only in name, but in fact it would be dead. (Revelation of John 3:1) The calling and sending of the Church is to continually call to repentance all the people and nations who have already received the faith of Christ to be “the salt of the earth” and “the light to the world.” That is her internal mission, which must never cease. For according to the words of Christ himself, “If the salt loses its taste, how can the world (i.e. men), become salty again?” Christ calls all the Christians of all times: “May your light so shine before men, that they see your good works and give glory to your Father above the heavens”. (Gospel of Matthew 5:16)

By accomplishing her internal mission, the Church establishes a sure foundation for her external mission, without which the Church again is unthinkable. The Church accomplishes that external mission today by her grace-filled presence in the world, by her Diaspora and by her preaching activity among all the peoples who have not yet been illumined by the light of Christ’s Gospel.
Реч Уредника

Јубилеј – Осам векова аутокефалности Српске Православне Цркве

Сваки јубилеј нију могућност сагледавања историјских догађаја у њиховој давној прошлости са кључним питањима историјског, културног, духовног и верског контекста, наравно, увек везаних за одређене факторе, односио, личности. Јубилеј који је Српска Православна Црква обназила за 2019 годину је Осам векова аутокефалности Српске Православне Цркве (1219-2019), а који је неодвојиво везан за личност првог Архиепископа, Просветитеља и Учитеља српског Св. Саве.

С тим у вези, по благослову Његове Светости Патријарха Српског Г. Иринеја и под покровитељством Светог Архијерејског Синода Српске Православне Цркве, Православни богословски факултет Универзитета у Београду, у децембру прошле године, био је домашни научног скупа под називом Осам векова аутокефалности Српске Православне Цркве (1219-2019): историјско, богословско и култurally насеље. Значај овог скупа огледа се у циљу и могућности дубљег сагледавања и разумевања вековне православне традиције светоотачког учења, духовног искуства, просвећености, полагања темеља црквеног живота од стране Светог Саве у његовом а у нашем Отацству па и шире, јер, његови духовни видици били су неограничен, јер је умовао не својим умом, него просвећеним светлошћу Христовом, тј. Христу уподобљеном који има за циљ просветљење и увођење других а и себе самога у заједницу Бога љубави и слободе.

Конкретно, у Сједињеним Америчким Државама, ова година одржаваће се разне прославе, које ће благовремено бити објављене, док ће Стаља Православља, доносити текстове аутора на тему јубилеја. Јубилејско-народни сабор и прослава 800-годишнице аутокефалности СПЦ одржава се у Чикагу, Илиној, 13. и 14. јула. У Епархији западноамеричкој по устаљеној пракси Епархијски дан је наредних две недеље, а епископи одржавају се на Тагу Светога Саве у Св. Преображењу, а као сертификат на тај темељ црквеног живота од стране Светог Саве у његовом а и нашем Отецима успостављано је да његови, послани и писани дани спремајују се на тај темељ црквеног живота од стране Светог Саве у његовом а и нашем Отецима.

Односно, у Сједињеним Америчким Државама, ова година одржаваће се разне прославе, које ће благовремено бити објављене, док ће Стаља Православља, доносити текстове аутора на тему јубилеја. Јубилејско-народни сабор и прослава 800-годишнице аутокефалности СПЦ одржава се у Чикагу, Илиној, 13. и 14. јула. У Епархији западноамеричкој по устаљеној пракси Епархијски дан је наредних две недеље, а епископи одржавају се на Тагу Светога Саве у Св. Преображењу, а као сертификат на тај темељ црквеног живота од стране Светог Саве у његовом а и нашем Отецима успостављано је да његови, послани и писани дани спремајују се на тај темељ црквеног живота од стране Светог Саве у његовом а и нашем Отецима.
Свети Архијерејски Сабор је у својој саопштењу са редовног мајског заседања 2018. г. обзнанио прославу 800-годишњице самосталности (аутокефалије) Српске Православне Цркве, а која је почела обележавати се прошле и наставља током ове године. Тим поводом разговарали smo са доктором историјских наука и ванредним професором на Филозофском факултету Универзитета у Београду, Милошем Ковићем.

Када славимо велики историјски догађај, као што је јубилеј 800 година аутокефалије СПЦ, увек се присећамо тадашњих историјских личности и околности. Можете ли их опишете?

Ми, по природи ствари, на историјске околности и личности гледамо из перспективе сопственог доба и у њима лако препознајемо оно што подсећа на нашу епоху. Ипак, најчешће не схватимо у колико мери се прошлост разликује од наше епохе. То се понајпре односи на средњи век. Нама данас заиста није лако да проникнемо у смисао догађаја и начин мишљења људи из тог давног доба и да престанемо да у њу учитавамо мерила људи из 21. века. Историчари у прошлости дакле, препознају различитости и дисконтинуитет, али уочавају и сличности и непрекинута кретања. Постоје, наиме, и необично трајне појаве које се, упркос протоку векова, суштински не мењају. Српска црква, чијих 800 година сада обележавамо, представља један од таквих, зачуђујућих примера.

Свети Сава је, међутим, успостављањем нових епископија на тлу свога, како је писао, „отечества“, померио границе православља на запад.

— професор др Милош Ковић

Разговор са професором др Милошем Ковићем

— професор др Милош Ковић

Разговор водио протојереј др Братислав Кршић

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Наставак на 22. стр.
Разговор са професором др Милошем Ковићем
Наставак са 21. стр.

Потребно је да намерем и деловање Светог Саве пажљиво сагледамо у оквирима тадашњих историјских околности, али и да не занимамо вишевековну тражност и виталност Српске цркве као његовог дела, као ни култа Светог Саве, који ево траје осам векова. Из претходног оснивања Хиландара, манастира за српске монахе на Светој Гори, из стварања култа Светог Симеона и из потомћег рада на стицању самосталности за Српску цркву, ми видимо јасну намеру да се сачува, уобличи и православним храништем испуњи положен, српски идентитет.

У наредним вековима Српска црква наставила је његово дело, неговањем култова Светог Саве и Светог Симеона, и праслављањем нових српских светитеља. Водећи испуњавао аутокефалну Српску цркву почели да сачува, уобличи и православним хришћанима испуњава око његовог дела, као и са супарничком организацији тадашњих епархија и о односу цркве и државе.

Необична тражност његовог дела, Српске цркве и са њом духовног усмерења српског народа, заиста подстичу на размишљање. Још сумњаћемо када знали колико се, такође, истичу удео аустријских и угарских власти у угарском регрутуванju. На Западу посебни акцент ставља на причу о Светом Симеону, као на неком ундеграунд аутокефалном део. Свети Сава је, међутим, успостављањем самосталности за Српску цркву, деловао на Западу као унапредник самосталности Српске цркве.

Мислим да би млади људи у Америци за почетак могли да буду привучени уделима високе културе, књижевности или уметничке уметности православног усмерења, приказаним и на Западу, каква су, речно, дела Достојевског или Чајковског.

Епископског деспотовином. Охридско археипикон Димитрије Хоматијан, који ће аустокефалну Српску цркву доживети као угрожавање својих права и оптуживати Светог Сава за отварање "љубав према отаџбини", деловао је на стицању самосталности за Српску цркву и са њим духовного живота. Ова симфонија је свеопшта норма српске културе и оа, као и дакле, потискивала римског језика на тлу свога, како је писао, "отечества", померишло границе православља на запад, под зидине римокатоличких приморских градова. Када је основао Зетску и Хумску епископију, римокатолички бискупи и оптуживати Светог Саву за претерану доживети као угрожавање својих права његовом дела, као и да не уочитимо оквирима тадашњих историјских околности, али и да не заборавимо опредељени контекст.

Свети Сава 1219. бива хиротонисан за првог Археипикона "све српске и поморске земље" у Никије, и по повратку изложбени рад на организации цркве и просвећењу српског народа. Плодови његовог апостолског и просветитељског рада су и данас очигледни и видљиви. Рецимо нам, молим вас, нешто о самој организацији тадашњих епархија и о односу цркве и државе.
Пећке патријаршије. Српска црква ће остати теократија, последњи бљесак црква. Све до смрти митрополита Петра којима је обновљена и слободна српска су српске државе, Црна Гора и Србија, у ослободилачким ратовима, обновљене масовних преверавања, у устанцима и се појавили јасни знаци посустања и 10. веку називао Србијом. Када је Пећка које још Константин Порфирогенит у обнављати и учвршћивати српске и државе. Црква је, међутим, све нове и државе. Језика. Нестала је симфонија цркве писци и мајстори српскословенског протерано и преверено. Изумсли су Српско племство је истребљено, али доминантно српског идентитета. Средњовековна Босна, земља сложеног, тј. духовну слободу за екстерналну? уствари жртвујемо нашу унутрашњу, слобода само површна и да ли ми јеванђељску мисију. Да ли је та има слободу и може да врши своју другим деловима бивше Југославије. Код Светог Саве имао у тринаестом веку? проповедања, за тај рад и какве нам изазове представљају у односу на оне које је Свети Сава имао у тринадестом веку? Мислим да је у праву митрополит цркве и државе, коју су засновали отац светитељ и браћа архиепископ и краљ, потом светитељи, обележиће историју Србије у доба Немањића. Када држава постана царство, успоставиће се патријаршија. Време Немањића остате упамћено као златно доба и идеал у потомним вековима, када Срби буду изгубили своју државу и када остану да живе у туђим, иноверним царствима. Јеванђељска мисија, са римокатоличком црквом. Свети Сава уједињена је Српска православна црква и обновљена патријаршија. У југословенској држави покушају умањивање последица преверавања, насталих у вековима проведенih под туђинском влашћу. У намери да сачувају и учврставају православне, црковне корене српског националног идентитета. У том, сасвим секуларном клучу, историјарци су тумачили и националну историју. У комунистичкој Југославији српске елипте ће се, са различитим образложењима, у име одрекнутости “правоверном” Истоку, па онда, од 1948, “модерном” Западу, чак окренути “правоверном” Истоку, па онда, од образложењима, у име окренутости историју. У комунистичкој Југославији историјарци се римокатоличком црквом. Колико су данашњи историјарци остварили недогласивост за најчешћи овог региона, у условима које су дају неким унутрашњим спротивима, али оно које је у њеним односима са државом Србијом. Власти у Крајини и на Косову, храбри ђакони и примери социјалне мимикрије и у последњих неколико деценија, цркве на Западу убрзано су постајале резервитетан прибирана и преваривана. У последњим неколико деценијама између државе и цркве, Српска црква допустила се у посао на постигнутој слободи и да ли је она поставила за рад и какве нам изазове представљају у односу на оне које је Свети Сава имао у тринадестом веку? Мислим да је у праву митрополит ...
Ови трендови у Србији се наопањаша на често трагикомичне причине. Оно што на Западу већ изазива опонашкава гомилима непотребних кредита. Интернет и телевизија постају важан извор инфомација и програмима препуним насиља и скарадних садржаја. Људи су у грчу стицања њихову врећу, непознату колонију – извештај. Слично је и у Србији у току према Западу. Историјски гледано, шта уствари значи прослава јубилеја 800-годишње аутокефалне Српске цркве? Који су кључни елементи које младе генерације могу да разумеју, прихвате за веру и традиционалне религије. Ови трендови у Србији се одржавају као последња реч моде и подсмех и отпор, квазиелите у Србији начине. Оно што на Западу већ изазива статистичку вештину на овом свetu, могу да се пронађу у обнови унутар некога све у оквирима чињеница. Понекад тржиште за другоразредну робу и извор земље постаје обична колонија – извештај. Слично је и у Србији у току према Западу.

Мислим да би млади у Америци за почетак могли да буду привучени делима високе културе, књижевности или музичке уметности православног ума, али и на Западу, кажемо да се концепције за почетак могу да буду привучени делима високе културе, књижевности или музичке уметности православног ума, али и на Западу, кажемо да се концепције. Ово постављање ове врсте питања не можемо да признајемо ни наставком.


Извор: bfspc.bg.ac.rs
Светосавски број двојезичног часописа за децу Одељења за Верску Наставу Епархије источноамериканчкe

Четврти број часописа за децу “OrthodoxEducationalMagazine” приређен је поводом празника Светог Саве и 800. рођендана Српске Православне Цркве.

У њему се налазе текстови о принцу Растку који се одреже овозданији раскоши због неба и који дворску одећу замени монашком ризом. Тако Растко постаје Сава који ће у земљу својих родитеља донети незалазну светлост истине, светлост Јеванђеља.

„OrthodoxEducationalMagazine“ годишње излази у четири броја и може се набавити у свим богослужбеним местима Епархије источноамериканчке.

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Из Епархије буеносаиреске и јужно-централноамериканчкe

У петак, 18. јануара, уочи Богојављења, крштења Господа и Спаса нашега Исуса Христа, Његово Преосвештенство Г. Кирило је посетио православне вернице у провинцији Чако, као и познати слап Игуазу у покрајини Мисионес.

Пратили су га протопрезвитер Бранко Станишић, парох провинције Чако, сестра Марија (Де Оливеира) и верници. Владика Кирило је началствовао на Светој Литургији, а отац Бранко је саслуживао.

Сестра Марија је певала у хору уз помоћ Александра Ачића, који је дошао посебно за ту прилику из САД-а. Присутан је био и господин Педро Татар са супругом, која живи у Тиера дел Фуего, као и госпођа Ангелина Радис и њена кћерка Мелина, из града Ресистенција и мр. Александар Миловић, професор Унцауса који је помагао и служио у олтару. Божанска Литургија и чин Освећења воде служени су у капели „Свете породице” у хотелским објектима, а власник је изразио радост да угости Православног епископа Г. Кирила.
О Великом Посту

Најсветлије, лепо, поучно и узбудљиво време у Православном календару је период Великога поста и Паске. За што и како треба постити, колико често посећивати храм и причешћивати се у време Великог поста, какве су особености богослужења у овом периоду?

Понеке одговоре на ово као и друга питања о Великом посту читаоци могућно нађу у преденданству (текста). Овај материјал је састављен на основу неколико публикације посвећених разним странама нашег живота у Великом посту.

Смисао поста

Велики пост је најважнији и најдревнији из вишедневних постова, то је време припреме главном Православном празнику - Светом Христовом Васкрсењу. Храбрости и љубави према Богу, заповеђене Њим жртве. О Великом посту, најдревнијем из вишедневних постова, можемо постићи главном молитвом "Христе, Спаси нас Спаситеље". Пост припрема душу за покаяње. Пост немоје бити само испуњавањем правила о не једењу хране, али и угодна. Оговарање је штетна храна за душу, а постићи је баш у искренењу ових грешних особина.

Суштина поста

Пост је такав доказ наше вере у правду и добротворности и законности. Пост је установљен за све: и равенци и неравенци, и веселци и грубоци, и праводуши и лукавци, и небожелевци и Боголюбци, и Озлободени и добродушни. Пост је установљен за све: и непоседе и владаре, и једине и престоле... "Хранећи се богато, постајеш телесни човек, који нема духа, или биваш телом бездушним, а постити се приближиш телесном Бога..."

У исто време поста, колико имамо снаге, ми не будемо размишљали о покајању, нити се молитво "Пост је најблагодатније време" не оптерећи и не одаје се пагубном". Оптерећавање тела, сједињено са "духовним" говори преподобни Јован Касијан. "Оговарање је штетна храна за душу, а постити је у искренењу ових грешних особина. Заиста "може ли се назвати постом "оптерећавање тела" за такву покајну молитву?"

Светитељ Теофан, "Светитељ Теофан" пише, "Све људство се приближише себя Светом Духу и уздржавају се од страсти у "уздржавајући се од страсти у време поста, колико имамо снаге, ми не будемо размишљали о покајању, нити се молитво "Пост је најблагодатније време" не оптерећи и не одаје се пагубном". Оптерећавање тела, сједињено са "духовним" говори преподобни Јован Касијан. "Оговарање је штетна храна за душу, а постити је у искренењу ових грешних особина. Заиста "може ли се назвати постом "оптерећавање тела" за такву покајну молитву?".
пост, већ, испуњујући га хоћемо да се на љубави заснива у љубави према Богу и ближњим, јер би Бог примио пост твој у изобиљу и страхопоштовање, буди благочестив, да тих, дуготрпљив, састрадавај са утеши увређене и оне који плачу, болесне, не заборавља затворене Нахрани гладне, напој жедне, посети похота, прекидање клеветања, лажи, уништење гњева, укроћење. Пост је удаљавање од зла, обуздавање слуха, и руке, и цело наше тело...

Златоусти бесчари, уздржањем од хране, тај га сасвим свему оном шта ће се од нас тражити у ведома меса, а поједемо свога брата", изражава светитељ Василије Велики "не Господом ни у шта, ако ми, како се и смирење? Подвиг поста мења се тражи унутрашњу чистоту, кротост лицимери, лицимери! О неразумевајући се телесној нечистоти", пише свети лицимери! О неразумевајући се телесној нечистоти", пише свети свети светитељ Јован Касијан...
Православна Црква данас

Поред Српске цркве, које још помесне Православне прави – вечни Божији народ. Само слављењем Славе српски народ је наше становништво свето јавано. У Славе је освећена света свечна колача, жита и свечи. \( \text{Идите и научите све народе, крстећи их у име Оца и Сина и Светога Духа} \) \( \text{в тиме Христову заповест.} \) Тада је слављењем Славе српски народ је у Христу Исусу. Зато је за православне постојимо једно и заједно преци и потомци, живи чланови свечари одговарају: Јесте и биће. Тако нас свештеник изговара речи: Христос посреди нас! а прелива вином па се онда целива. При целивању ради причешћа верних, тако се ломи и славски колач, жита и свече. Као што је Литургија ломљење Хлеба је приношење Богу на дар славског колача, вина, жита и свече. Тако нас православни колач подарила Света Гора преко Светог Саве и Викентија Германа је наследио (1950. г.) патријарх заједно са Српским Златоустом Владиком Николајем. Крај рата је дочекао у злогласном логору Дахау, где су у току рата затворили Немци, а патријарх Варнава. После њега је дошао патријарх Митрополит Србије Димитрије. Њега је наследио обновљене Српске патријаршије постао је области Православне српске Цркве. Први патријарх југословенске државе ујединиле све раскомадане патријаршија? Када је поново васпостављена Српска Милошем Обреновићем. Основано је 1459. Српска црква је ушла у смештеник превиђајући важност поштовања предака и дана крштења, али и на Слави. Они су узимали за свој наследник. Како што на Св. Литургији приносимо Богу хлеб и вино, тако и на Слави. Она је приношење Богу на све православне Србе од Скопља и Црне Горе. Гаврило, кога су у току рата затворили Немци, а патријарх Варнава. После њега је дошао патријарх Димитрије. Њега је наследио обновљене Српске патријаршије постао је области Православне српске Цркве. Први патријарх југословенске државе ујединиле све раскомадане патријаршија?
Суботом и недељом се разрежава уље и вино, а бивају и две трезе на дан (у манастирима после Литургије и после вечерњег богослужења, осим на Велику суботу).

У време Великог поста риба се разрежава само на празник Благовести (25. марта/7. април) и на празник Цвети (Улазак Господњи у Јерусалим).

На Лазареву Суботу разрежава се риба и кра. Прва и последња седмица Великог поста су најстрожији дана поста. Прва два дана прве Великопосне седмиче Црквеним уставом прописано је да се нешта не једе. У Страсну седмичу се прописује сукоједение (храна се не кува нити пржи), а на Велики петак и Велику суботу је потпуно уздржање од јела.

Немогуће је установити један (једнак) пост за монахе, свештенике и мирјани са разним искушенијима за немоћне (старе), болесне, дјеце... Зато су у правилима поста Православне Цркве указана само најстрожије норме, ипсилучавању којих треба да страде сви верници. Формалне поделе правила поста су на пример само на (посебан) пост за монахе, свештенике и јединственство и народ не постоји.

Посту се мора приступати разумно, тј. не се узима оно (тешко бреме) за шта немамо снаге (да извршимо до краја). Постепено и благоразумно уздржање очишће своје душе. Није често пропустити, у другом случају нећемо уздржати своје телесне и духовне могућности.

Он је и у душе, где има нисак извршавања молитвена правила.".

Постећи телесно, постимо и духовно. Сјединимо пост вањски (храни, сну, одмору у утеха узајамних тешкоћа и испосничка лишавања, у ближњим, носимо радо и са љубављу, скраћујемо молитвено правило, не само у телесном већ и у духовном. Храни у време Великог поста

С кулинарске тачке гледишта пост се дели на четири степена који су прописани Црквеним уставом:

1. Сухоједине (хлеб, свеже, сушено и укисељено воће и пчела уздржањем очистимо и душе за шта немамо снаге (да извршимо до краја). Постепено и благоразумно уздржање очишће своје душе.

2. Кување без уља – кувано сушено и укисељено воће и јела уздржањем очистимо и душе за шта немамо снаге (да извршимо до краја). Постепено и благоразумно уздржање очишће своје душе.

3. Разрешење на вино и уље – вино и уље уздржањем очистимо и душе за шта немамо снаге (да извршимо до краја). Постепено и благоразумно уздржање очишће своје душе.

4. Разрешење на рибу.

Опште правило у време Великог поста је да се не једе: месо, риба, јаја, млето, уље и (да се не пије) вино као и да се не једе више пута у дану (већ само једном).

Организација духовно-молитвених живота, посећује богослужења и причешће у време Великога поста За сваког човека време Великог поста индивидуално се разлага на много малних подвига и малних напора. Тим пре могу се изводити нека дела, опита за све, управљања наших духовно-аскетских и моралних напора у Великом посту. Ти напори морају бити у организацији нашег духовно-молитвених живота, напори за осећање тих или других вањских разонада и брига. На крају напор је дужан бити направљен и на однос према ближњим, који би у ово време требао бити приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса приса присa
Поред Српске цркве, данас постоје у свету још и ове поменуте Православне цркве и патријаршије: Цариградска, Александријска, Антиохијска, Јерусалимска, Рушка, Бугарска, Румунска, Грузинска, Кипарска, Албанска, Чехословачка, Пољска, Финска, Јапанска. Милوني и милиони православних верника који њима припадају верују у истога Бога Оца, Сина и Духа Светога, крштавају се оних како већу, труде се да живе онако како се крштавају; причешћују се Тела и Крви Христове на истој Тајној вечери са Апостолима, мученицима и светима свих времена, јер “Исус Христој је исти, јуче, данас и довека”.

Шта је то православна Дијаспора?

Шта је то православна Дијаспора? Реч “дијаспора” значи “расејање”. Православну дијаспору (расејање) сачињавају они православни верници који су расејани, ближе или даље од својих матери помесних Цркава, по целове свету. Најбројнија православна дијаспора се налази данас у америчком континенту (око шест милиона православних хришћана). Бројна је дијаспора у земљама Западне Европе, Канаде, Африке, Азије и Австралије. Међу православними у дијаспори најбројнији су они руских, грчког и српског порекла. Српска црква има своје епархије, манастире и ове помесне Православне цркве и патријаршије: Осташко-Земунска, Косовска, Јапанска, Кипарска, Албанска, Чехословачка, Пољска, Финска, Јапанска, Јерусалимска, Руска, Бугарска, Румунска, Грузинска, Кипарска, Албанска, Чехословачка, Пољска, Финска, Јапанска. Милони и милиони православних верника који њима припадају верују у истога Бога Оца, Сина и Духа Светога, крштавају се оних како већу, труде се да живе онако како се крштавају; причешћују се Тела и Крви Христове на истој Тајној вечери са Апостолима, мученицима и светима свих времена, јер “Исус Христој је исти, јуче, данас и довека”.

Која је данас мисија Православне цркве у свету?

Мисија Цркве у савременом свету је истоветна са њеном искоциом мисијом. Црква је позвана и данас као и увек, да чува и ослобађа све хришћане. Бројна је дијаспора у земљама Западне Европе, Канаде, Африке, Азије и Австралије. Православна дијаспора утиче благотворно и на народе међу којима и са којима православни заједнички живе. Тако данас имамо многе дијаспоре у земљама Западне Европе, Канаде, Африке, Азије и Австралије. Мисија Цркве у савременом свету је истоветна са њеном исконском мисијом. Црква је позвана и данас као и увек, да чува хришћане. Бројна је дијаспора у земљама Западне Европе, Канаде, Африке, Азије и Австралије. Православна дијаспора утиче благотворно и на народе међу којима и са којима православни заједнички живе. Тако данас имамо многе дијаспоре у земљама Западне Европе, Канаде, Африке, Азије и Австралије. Мисија Цркве у савременом свету је истоветна са њеном исконском
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