



Gracanica Herald

Грачаница Гласник

Christmas/Fall 2008

МИР БОЖИЈИ,

Христос се роди!



**Protopresbyter Djurica Gordic - Cathedral Dean, Parish Priest
Protopresbyter-stavrofor Dusan Bunjevic,
Dean for New Gracanica Western Deanary**

The Gracanica Herald is regular publication of Saint John the Baptist Serbian Orthodox Cathedral in San Francisco, California. The purpose of the **Herald** is to educate faithful members and parishioners in the teaching of the Orthodox Faith and Tradition in order to assist in their commitment to Christ and His Church. In addition, the **Herald** keeps our parishioners informed as to the activities taking place at the parish and other news of interest to our community.

We would like to take this opportunity to thank all the members and parishioners for their help and support of **Saint John's Cathedral**.

If any parishioner or member has news of either religious or social interest that they would like to have published in the Gracanica Herald please mail it to: 900 Baker Street San Francisco, California, 94115 or e-mail to ***stjohnsoc@yahoo.com***

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Christmas/Fall 2008*

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The Serbian Orthodox Church
to her spiritual children at Christmas, 2008

+PAVLE

By the Grace of God
Orthodox Archbishop of Pec, Metropolitan of Belgrade-Karlovci and Serbian Patriarch, with all the Hierarchs of the Serbian Orthodox Church to all the clergy, monastics, and all the sons and daughters of our Holy Church: grace, mercy and peace from God the Father, and our Lord Jesus Christ, and the Holy Spirit, with the joyous Christmas greeting:

Peace from God! Christ is Born!

Every year, dear spiritual children, and so it is this year as well, we anticipate and welcome Christmas, the birthday of the Son of God, with joy, faith, hope and love. Why? Because it is in this event that the “fullness of time” was fulfilled, and so God the Father, “gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). This event is the fulfillment of all cosmological and historical events: everything that had happened in God’s creation and mankind’s history received in that day “which the Lord had made” its fulfillment and realization. The entry of God into the innermost part of life represents, also, a fulfillment of all of mankind’s deepest yearnings as attested and proclaimed in all earthly nations before the birth of Christ. With His birth, the light of the knowledge of God shone forth. In that Divine light the meaning of the world, nature, and the ultimate goal of man’s existence and the existence of all creatures, both visible and invisible, was revealed to us.

In Christ God, Whom we in the Creed confess as “the Only-begotten Son of God, begotten of the Father before all ages, Light of Light, true God of true God, begotten, not made; being of one essence with the Father, through Whom all things were made, Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary and became man...” – the victory has been realized once and for all over imperfection, sin and death. With the manifestation of the fullness of His Divinity and His unification with human nature, man’s fullness and perfection has also been realized. Without mingling or change, the undivided unity and community of the divine and human natures in the God-man Jesus Christ bestows upon the world and man humanity, through the indestructible truth and the eternal, Divine-human community which is God’s Church.

From the day of Christ’s birth the world is not nor can it ever be that which it was before. Man’s nature and the world, filled with the yeast of eternal Life, received the potential to be a new man, a new heaven and a new earth, a new eternal mankind. This is why Christ was the only one Who could say these words: “Behold, I create everything new” (cf. Rev. 21:5). He, as “the Only new under the sun,” eternally renews everything that exists; His Light enlightens everyone and everything, enlightening every man that comes into the world (cf. John 1:9).

As such, Christ is the “fullness of the Law and Prophets” as He Himself said: “I did not come to abolish the law, but to fulfill it.” (Matthew 5:17) This word – “to fulfill” – has dual meaning: to accomplish, on the one hand, and to give to the world fullness and perfection, on the other hand, so that we humans and the world may be filled and grow in Him until, as the divinely wise Apostle Paul says: “we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (Ephesians 4:13).

It is on this all encompassing truth about the Person Christ, as the beginning and the endlessness of all that exists, that everyday life is founded, and which enlightens man's way of life and behavior. This is why we always come back to the Nativity of the God-child, His Theanthropic work, with which we enlighten our own works and our relationship with each other, with God and with His creation.

With His birth as a man, the holiness of every birth and of all life is affirmed. It is fearful to imagine – let alone to accept and legalize as something normal – that defiling attitude towards the sanctity of life which would allow that even the Mother of God could be a child killer, just as are many contemporary women who kill their offspring in their wombs. Those mothers who kill their children become not only child murderers, but also God murderers, since every human being is a God-bearer and Christ-bearer. We will mention only one distressing and sad example of one mother who gave birth to a few daughters, and together with her husband wanted to have a son. When she conceived again, because the doctor wrongly determined that she was carrying another girl, she underwent an abortion, despite the pleas of her husband and others. It was discovered after the fact—oh, how heartrending—that she was carrying two boys, twins! What then, can comfort and heal this unfortunate mother's deep wound?! May our Lord have mercy upon her and all other child destroying mothers who, in their selfishness or some similar reason, sacrifice their most holy gift from God. Don't they turn the mother's womb – that workshop of life – into a shop of death and nothingness!

The selfishness and self-indulgence of man, such as that cited above, leads to the endangerment and misuse of the very nature into which we are born and live. As man lives and breathes with love, likewise all creatures and all nature's elements need mercy, love and goodness: the water which we drink, the air that we breathe, the flowers and trees in the field, the fish in the sea, the beasts in the mountains, the domestic animals – all yearn for mercy, love and goodness. If we misuse any part of creation or infect and pollute it – it becomes alienated, falls apart and disintegrates, and retaliates against its abusers. In this way the God-given order is broken : water loses its healthiness, and so does the earth, and with it the earthly fruits are polluted, and in turn they contaminate those who consume them – man and other living beings. The climate is changing, the ice is melting in the North Pole, the change of seasons is diminishing; the rising heat is preparing the globe to be one day, God forbid, consumed in fire.

Together with this, contemporary man, in conquering with his technology far-flung territories, imperils the living space of numerous other beings. Instead of turning to the inner spiritual dimensions which are limitless and conquering those territories which endanger no one, but rather which give fullness to all things, opening up inexpressible horizons of growth and perfection – instead, man turns to that which is by its very nature limited and transient, and thus himself becomes limited and crippled. The real and true fullness of all things is precisely the Theanthropic Person of Christ in Whom is the “plan of the mystery hidden for ages in God” (Ephesians 3:9). When “Christ enters into our hearts through faith,” only then can we be “rooted and grounded in love...comprehending with all the saints what is the width and length and depth and height – to know the love of Christ which surpasses knowledge; that you may be filled with all the fullness of God” (Ephesians 3:17-19).

Aside from this, today's mankind is very concerned with the beginning of a severe economic crisis. More frequently than not, it is overlooked that the crisis is not only economic, but rather its nature is more complex and deeper. Is it no wonder that it is manifested first of all among the wealthiest: the most frightened are those who are the most affluent. Their unquenchable greed for money and enjoyment, their over-consumption of natural and material goods, produces an imbalance in human relationships — the relationship towards

the deepest mysteries of life and the relationship towards the entire creation. This means that behind the economic crisis is hidden a spiritual and moral crisis, and with that a crisis of all of mankind. It has been rightly stated that the economic crisis is connected with political calamity; as is the disregard for international rights and the ignoring of the United Nations Charter on human rights – as well as the extinguishing of justice in general, engenders a political crisis, and this in turn engenders economic and financial chaos. The law and justice, both God's and man's, are ignored because of lust for power and economic interest. The consequences of placing the economic and global interests of the world's mighty ones above justice and human rights are best seen in the tragic situation of our country and of the Serbian people, as well as other countries and peoples in the modern world.

The new hedonistic-utilitarian myths, today placed on the pedestal of divinity and propagated with all the modern means, are endangering most of all those most innocent and least able to repel them: children and youth. Drugs and immorality, the narrowing of life to instinct and the satisfaction of carnal lusts, the desire of the eye and of vanity (cf. 1 John 2:16), are the fruit of these ancient myths dressed in new and eye-catching clothing.

In the midst of all this we Christians, as before and as always, “wait for Christ, and not better times” (St. Nikolai of Zicha); we wait for Him Who is “the same, yesterday, today and tomorrow.” We always go back to Him – “to a Young Child, the pre-eternal God,” as the absolute measure and criterion of everything that happened and happens in all of human history. In Him as God's Son and Man's Son, as perfect God and perfect man “we have known and believed the love that God has for us” (1 John 4:16). Since God appeared to us with His Birth and lived with us, we know that “God is love, and he who abides in love abides in God, and God in him. Love has been perfected among us in this...” (1 John 4:16-17), and with “this commandment we have from Him: that he who loves God must love his brother also” (1 John 4:21).

In the name of such a God Who is Love, and in the name of such a Love to which all peoples and nations are called, we greet you all, dear spiritual children – most especially you in the suffering Kosovo and Metohija and throughout the world, with the greeting of God's truth, justice and eternal love:

PEACE FROM GOD - CHRIST IS BORN!

And may the crown of the goodness of the new year of our Lord be blessed!

Archbishop of Pec,
Metropolitan of Belgrade-Karlovci and
Serbian Patriarch PAVLE
Bishop for America and Canada (New Gračanica Metropolitanate) LONGIN
Together with all Serbian Bishops

СРПСКА ПРАВОСЛАВНА ЦРКВА
СВОЈОЈ ДУХОВНОЈ ДЕЦИ
О БОЖИЋУ 2008. ГОДИНЕ

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МИР БОЖЈИ - ХРИСТОС СЕ РОДИ!

Сваке године, драга децо духовна, па ево и ове, дочекујемо Божић, рођендан Сина Божјег, са радошћу, вером, надом и љубављу. Зашто? Зато што се у том догађају остварила „пуноћа времена“, па је Бог Отац, „послао Сина Свога Јединородног да сваки који верује у Њега не погине, него да има живот вечни“ (Јн 3,16). Тај догађај је и пуноћа космичких и историјских збивања: све што се у творевини Божјој и у историји људској догађало, добило је у том дану, „који створи Господ“, своју пуноћу и своје остварење. Улазак Бога у матицу живота представља, такође, испуњење свих најдубљих људских тежњи посведочених и пројављених у свим земаљским народима пре Христовог рођења. Његовим рођењем засијала је свету светлост богопознања. У тој Божанској светлости открио нам се смисао света, природе и коначни циљ човековог постојања и постојања свих створења, свих видљивих и невидљивих светова.

У Христу Господу, Кога у Символу вере исповедамо као „Сина Божјег, Јединородног, од Оца рођеног пре свих векова, Светлост од Светлости, Бога истинитог од Бога истинитог, рођеног а не створеног, једносушног Оцу кроз Кога је све постало, Који је ради нас људи и ради нашег спасења сишао с небеса и оваплотио се од Духа Светога и Марије Дјеве и постао човек..." - остварена је једном за свагда победа над несавршенством, грехом и смрћу. Јављањем пуноће Његовог Божанства и Његовим сједињењем са људском природом, остварена је и пуноћа човековог бића и његово савршенство. Несливено, непроменљиво, нераздељиво и неразлучно јединство и заједница у Богочовеку Исусу Христу божанске и човечанске природе, обдарује свет и човека, човечанство, неразоривом истинском и вечном, богочовечном заједницом, Црквом Божјом.

Од дана Христовог рођења свет више није и не може бити оно што је био. Људска природа и свет, испуњени квасцем вечног Живота, стичу могућност да буду нови човек, ново небо и нова земља, ново вечно човечанство. Зато је само Христос изговорио и могао да изговори речи: „Где, све творим ново“ (ср. Отк 21, 5). Он, као „Једино ново под сунцем“, вечно обнавља све што постоји; Светлост Његова просвећује све и сва, обасјавајући сваког човека који долази на свет (ср. Јн 1, 9).

Као такав, Христос је и „Пуноћа Закона и пророка“ како Сâм за Себе каже: „Нисам дошао да укинем Закон и пророке него да испуним“ (Мт 5,17). Ова реч - „да испуним“ - има двојако значење: да извршим Закон, с једне стране, и да свету дадем пуноћу, савршенство, с друге стране. Тиме се и ми људи „испуњујемо“, извршујући заповести и Њиме, Христом се испуњујући и узрастајући, све док, по речима богомудрог Апостола Павла: „не достигнумо сви у јединство вере и познања Сина Божијега, у човека савршена, у мери раста пуноће Христове“ (Еф 4,13).

На овој свеобухватној истини о Христовој личности, као почетку и бескрају свега постојећег, темељи се свакодневни људски живот и њоме осветљава човеков начин живљења и понашања.

Зато се ми увек враћамо Рођењу Богомладенца, Његовом богочовечанском делу, којим осветљујемо своја дела и своје односе једних према другима, према Богу и према творевини Божијој.

Тако се, Рођењем Њега као човека, потврђује светиња сваког рођења и светиња живота. Страшно је и помислити - а камоли прихватити и озаконити- за нешто нормално, обесвећење светиње рађања - чедоморство, оно што се, нажалост, догађа у многим савременим браковима, који убијају своју децу. Тако постају не само детеубице него и Богоубице, јер је свако људско створење по природи богоносно и христово. Навешћемо потресно тужан пример једне мајке која је родила неколико ћерки, и заједно са мужем бескрајно желела да роди мушко дете. Кад је поново зачела, будући да је лекар погрешно проценио да опет носи женско дете, она је и против свих молби, па и свог мужа, извршила побачај. Испоставило се, авај, да је носила два дечака близанца! Шта може, дакле, утешити и зацелити дубоку рану ове несрећне мајке?! Нека јој се Господ смиљује, као и свим мајкама чедоморкама које, својој саможивости или било чему томе сличном, жртвују оно најсветије што им Бог дарује. Не претварају ли тиме родитељи материнску утробу - ту радионицу живота - у радионицу смрти и ништавила?!

Себичност човекова и саможивост, слична овој наведеној, води човека и угрожавању и злоупотреби саме природе, у којој се рађамо и у којој живимо. Као што човек живи и дише љубављу, тако и сва створења и природне стихије, потребују милост, љубав и доброту: вода коју пијемо, ваздух који дишемо, цвет и дрво у пољу, риба у мору, звер у гори, домаћа животиња - све то чезне за милошћу, љубављу и доброто. Ако било шта од тога злоупотребимо или га погрешно користимо, или га заразимо и загадимо - оно се отуђује, пропада, распада, свети се ономе ко га злоупотребљава. Тако се ремети богомдани поредак ствари: вода губи здравље, земља, а тиме и земљини плодови се загађују, загађујући и онога који их једе - човека и друга створења. Клима се мења, топи се лед на Северном полу, нестаје поредак годишњих доба; растућа топлота припрема Земљин шар да, не дај Боже, сагори једнога дана у огњу.

Уз то, савремени човек, освајајући својом техником спољне просторе, угрожава тиме животни простор бројних других бића. Наместо да се окрене бескрајним унутарњим духовним просторима и њиховом освајању, просторима који никога не угрожавају: штавише, свему дају пуноћу и отварају неизразиве хоризонте раста и усавршавања - човек се окреће ономе што је по природи ограничено и пролазно, постајући тиме и сâм ограничен и сакат. Права, истинска пуноћа свега управо и јесте богочовечанска личност Христова у Којој је „устројство тајне од вечности сакривене у Богу" (Еф 3, 9). Када се „Христос вером усели у срца наша", тек тада можемо „укорењени и утемељени у љубави, ... разумети са свима светима шта је ширина и дужина, и дубина и висина, и познати љубав Христову која превазилази разум" (Еф 3, 17-19).

Поред тога, данас је човечанство веома забринуто започетом суровом економском кризом. Најчешће се, међутим, превиђа да та криза није само економска него је много дубља и сложенија. Зар није чудо да се она јавља првенствено код најбогатијих: најуплашенији су управо они који су најимућнији. Њихова незајажљива похлепа за новцем и уживањима, претерана потрошња природних и материјалних добара, рађа неуравнотеженост људских односа, односа према најдубљој тајни живота и односа према свеукупној творевини. Што значи: иза економске кризе се скрива духовна и морална криза, и тиме криза саме човечности. Са правом је казано да је економска криза повезана и са политичком кризом; као и то да непоштовање међународних права и игнорисање Повеље Уједињених нација о људским правима - као и гажење правде уопште, рађају политичку кризу, а ова економску кризу и финансијски хаос. Ради властољубља и економских интереса, гази се право и правда, Божија и људска. Какве су последице стављања економских и глобалносебичних интереса моћника овога света изнад правде и људских права, најбоље се види на трагичном случају наше земље и српског народа, а и других земаља и народа у савременом свету.

Нови хедонистичко-утилитаристички митови, постављани на пиједестал божанства и пропагирани свим модерним средствима, највише данас угрожавају оне најневиније и најнеотпорније: децу и омладину. Дрога и разврат, свођење живота на инстинкт и задовољење похоте тела, похоте очију и гордости живота (ср. 1. Јн 2,16), плод су тих прастарих митова обучених у ново примамљиво рухо.

У свему томе, ми хришћани као некада, као свагда, „чекамо Христа, а не боље време" (Владика Николај); чекамо Онога Који је и „јуче и данас и сутра исти". Ми се увек враћамо Њему - „Детету младом, предвечном Богу", као врховном мерилу и критеријуму свега што се дешавало и дешава у свеукупној људској историји. У Њему као Сину Божијем и Сину Човечијем, савршеном Богу и савршеном човеку „ми смо познали и поверовали љубав коју Бог има према нама" (1. Јн 4,16). Од када нам се Бог јавио Својим Рођењем, и са нама поживео, ми знамо да је заиста „Бог љубав, и Који пребива у љубави, у Богу пребива и Бог у њему. Тиме се љубав показала савршеном у нама..." (1. Јн 4, 16-17). Уз то: „И ову заповест имамо од Њега: Ко љуби Бога, да љуби и брата свога" (1. Јн 4, 21).

У име тог и таквог Бога Који је Љубав, и у име те и такве Љубави на коју смо призвани сви људи и сви народи, поздрављамо вас, децо наша духовна - нарочито вас на страдалном Косову и Метохији и свуда у свету, поздравом истине Божије, правде и вечне љубави:

МИР БОЖИЈИ - ХРИСТОС СЕ РОДИ! Благословен венац новог лета доброте Господње!

Дано у Патријаршији Српској у Београду, о Божићу 2008. године.

Ваши молитвеници пред колевком Богомладенца Христа:

Архиепископ пећки, Митрополит београдско-карловачки и Патријарх српски ПАВЛЕ
Епископ америчко-канадски митрополије новогрчаничке ЛОНГИН
Са свим архијерејима Српске православне цркве



Schedule of Services in January 2009

Feast of the Nativity

- Tuesday, January 6, 2009
Eve of Nativity Vigil 6:00 PM
(followed by potluck dinner)
- Wednesday, January 7, 2009
Nativity of Our Lord,
Divine Liturgy 10:30 AM
(followed by traditional Christmas luncheon)
- Thursday, January 8, 2009
Synaxis of the Theotokos
Divine Liturgy 10:30 AM
- Friday, January 9, 2009
St. Archdeacon Stephen
Divine Liturgy 10:30 AM
- Saturday, January 10, 2009
Vespers 6:00 PM (followed by New Years Dance)
- Sunday, January 11, 2009
Divine Liturgy 10:30 AM
- Wednesday, January 14, 2009
St. Basil the Great-New Year
Divine Liturgy 10:30 AM
- Sunday, January 18, 2009
Feast of Holy Cross
Divine Liturgy-Blessing of Water 10:30 AM
- Monday, January 19, 2009
Feast of Theophany
Divine Liturgy-Blessing of Water 10:30 AM
- Tuesday, January 20, 2009
Saint John the Baptist
Divine Liturgy 10:30 AM
- Sunday, January 25, 2009
Saint Sava Celebration
Divine Liturgy 10:30 AM
(followed by lunch and children's program)
- Tuesday, January 27, 2009
Saint Sava Day Divine Liturgy 10:30 AM



*Срећан Божић
и свако добро у новој години*

**Christ is Born!
Happy and Blessed
New 2009!**

**МИР БОЖИЊИ,
ХРИСТОС СЕ РОДИ!**

*Saint John the Baptist
Serbian Orthodox Cathedral
900 Baker Street,
San Francisco, California 94115*

*“Небо и земља днес совокупишасја, рождшусја
Христу, Днес Бог на земљу приде,
и човек на небеса взиде ...”
(Литијска стихира на Божић)*

Ова божићна песма, драга браћо и сестре, говори о радости целе васељене због највећег догађаја у светској и људској историји -- Рођења Бога од Дјеве Марије. Нама је тешко да схватимо границе љубави Божије, која се тако јасно види из одлуке Бога да се ради нашег спасења Син Божији, роди телесно од Богородице.

Молитвом и црквеном песмом, и ове године, обнављамо Његово славно рођење у душама нашим, у нади да ће Новорођени Христос да омекша срца наша, те да једни у другима видимо истинску браћу која носе у себи лик самога Бога. Славимо Господа са вером да ће Он поново распламсати у нама све што је добро, честито и миломе Богу приступачно.

Честитајући вам свима богорођење ове године, истичемо потребу помагања мисије наше Свете цркве, да бисмо одржали и унапредили оно што су наши преди на овим простору изградили.

**МИР БОЖИЊИ,
ХРИСТОС СЕ РОДИ!
СРЕЋНА И БОГОМ БЛАГОСЛОВЕНА
НОВА 2009ГОДИНА!**

Ваш молитвеник пред колевком Богомладенца,
Протојереј Ђурица Гордић
Са Управом Саборног Храма

*“Heaven and earth today are united in the Nativity of
Christ; today God comes on earth
and man ascends in heaven...”
(Hymn from Litiya)*

This church song, which is heard on Christmas eve, speaks of the Joy of the whole Universe of the greatest event in the history of Mankind – the Birth of God from Virgin Mary. It is difficult for us to comprehend the boundaries of God's Love, which is so clearly seen, in God's decision for our Salvation, to send His Son, to be born in human flesh of the Virgin Mary.

With prayer and church hymns, we renew his glorious birth on our souls with the hope that the new born Christ will soften our hearts so that we can see in our neighbor the true brother who bears the image of God Himself. We glorify God with belief that He will again reignite in us everything that is good, honorable and pleasing God.

Greeting all of you on the Birth of God, we humbly ask for your financial support to help our Holy Church in it's mission, to continue maintaining and enhancing what our predecessors have built in this city.

**PEACE ON EARTH,
CHRIST IS BORN!
HAPPY AND BLESSED
NEW 2009 YEAR!**

Your intercessor before the cradle of New-born Christ,
Protopresbyter Djurica Gordic
With Cathedral parish Board

My Dear Brothers and Sisters,

In the spirit of the Christmas Holidays
I address you with

***Christ is Born,
and Indeed He is Born!***

Today's times are sadly, hard and tough. Our savings are melting down, our homes are losing value, businesses are having bad times, every day we hear of new layoffs, and we worry that we will become a part of newspaper statistics.

The Great Depression of the 1930's, for those of us or our elders who lived through those bad times, brought worst of hardship. The World War II that some of us remember very well, took the lives of many of our dear ones. The social upheavals made one hate his neighbor and countryman.

But, aren't those bad times upon us to remind us that we are all men and not beasts, that we are all brothers and sisters under our God Almighty. He only has love for us, and He sent us his only son, Jesus to help us find the resolve to all that is bad, and to put us on a right path in our lives, as well as aim us in the direction of our salvation.

On Christmas we celebrate Jesus' coming to us. The One who came and walked the Earth giving us the wisdom of Good, Love and Righteousness.

So, let us follow Him, let us rejoice, let us be merry, let us give and forgive, lift our spirits, and love each other, our family and friends...

With my best wishes for the Holidays, your brother in Christ



D. Mita Postich

St. John's Cathedral Parish President

Dear Brothers and Sisters,

Here is a brief report of the events since our Spring 2008 issue of Gracanica Herald.

Vrbica was celebrated with kids having a Pot-Luck with Protinica Marija in charge. The cathedral was prepared and we had a very nice Easter with Fr. Djurica serving an Easter service. Easter luncheon was very festive. Stan Grgich was in charge. Mrs. Petrovich donated the food. There were a lot of people attending.

For Pentecost our Cathedral was closed and we attended the services in Moraga Church. This is their Slava Day. The following couple of months were “summer vacation months”. During the summer, we got a new Church Caretaker, Marko Miljenovic, a very nice young man who replaced Nenad Kostic who returned to Serbia.

At the beginning of September, we had our Cathedral Picnic at Flood Park in Menlo Park. Organized by Miko Golubovich. There were a lot of people and kids at the picnic. Kids had games, adults a very pleasant picnic outing, and the ethnic food was – so ‘tasty’... A lot of fun.

On October 5-th our Parish celebrated our Slava. His Eminence Greek Metropolitan Nikitas served Divine Liturgy and a Slava Service together with Very Rev. Vasilije Cvijanovic, Deacon Brandon Doss and Rev. Fr. Djurica. My wife Zlata, who is a St. Sophia Sisterhood president and I hosted the Slava Banquet. We also donated the food for the



nized and donated the luncheon.

occasion. Slava is our Serbian Holiday dearest to our hearts and a pillar of our faith.

At the beginning of November we organized Fall Festivities with the theme: “The Night in Skadarlija” for Saturday, Nov 1-st. Micaelee Ellswhythe was a coordinator for the event. His Grace Bishop Longin came to visit us on that weekend. The Saturday evening brought back to us the spirit of quaint Old Town Belgrade, it’s restaurants and ‘Night Life’ with ethnic food, drinks and music.

That Sunday was our Parish Cathedral Day. His Grace Bishop Longin held a service in our Cathedral with Fr. Djurica, attended a luncheon after the service as well as our Annual Membership Meeting. Don Kosovac orga-



During the Luncheon dedicated to the Cathedral Day that Sunday, we learned the real purpose of Bishop's visit: The Holy Synod of Bishops and the Patriarch of Serbian Orthodox Church have awarded a Medal of St. Sava to one of our Parish members, Mr. Milorad Golubovich, and Bishop Longin came to deliver it in person there in front of all of us. The St. Sava Medal is a highest honor award by the Serbian Orthodox Church. The Medal was given to Mr. Golubovich for his contribution and work for the Church. By the way, Mr. Golubovich got elected to head our Parish and be a Board President for the coming year.

In November we joined the St. Archangel

Michael's Church in Saratoga in their Slava Celebration. Also on Sunday, Nov. 30-th after the luncheon in the Big Hall, Mr. Radovan Tvrdiscic of Drevi Srpske from Belgrade did the presentation on the work that his humanitarian organization does to bring the people of Serbia to it's national, ethnic, and religious roots. Over \$2,000 of donations was collected among us and sent to Dveri Srpske as our help.



As you can see, since Easter this year we had a very lively social and spiritual life. Some of our members left us for the One and Everlasting Life Above. We had several weddings, baptisms, and you can see more of young people with children at Sunday Services in our Cathedral. Also, in brief, our Parish stands on solid financial grounds, all of that thanks to the good will of our Parish members and stewards, and the leadership from our Rev. Fr. Djurica and his wife, Protinica Marija.

I am happy and proud to hand the leadership of St. John's Parish to Mr. Golubovich and I hope that we continue with our good Parish Life in the coming year.

D. Mita Postich, President

D. Mita Postich

St John's Serbian Orthodox Parish, San Francisco, California

Message from our Sisterhood President

Dear Brothers and Sisters,

We began the year 2008 with Christmas, New Year and St. Sava celebrations. In February, Ivana Krstic, chaired the Valentine Luncheon and Fashion Show. It was a festive fundraiser, the models were elegant, the clothes fabulous, the luncheon expertly prepared by John Lambright was served by our young parishioners. The desert table filled with delectable treats and the raffle table overflowing with great items.

The Rummage Sale in April was held in the big hall, this left the parking lot available to the costumers and protected us from the outdoor elements. A job well done.



In November, optshina, choir, and sisterhood, under the expert chairmanship of Micaelee Ellswythe, jointly organized "Nights in Skadarlija". The hall was beautifully decorated, large posters of the area were displayed on the walls they were printed and selected by Gordana Dunic. The food was bountiful, the music lively and the atmosphere joyous. The event was well attended and very successful.

The sisterhood yearly Christmas Luncheon in early December was hosted by Sharon Girgich, the attendee had a wonderful time at Kuletto's of Burlingame.

December had us ready for the Humanitarian Luncheon, sponsored by the Bay Area's four Serbian Churches. Our assignment this year was to bring deserts. The luncheon held at St Trinity Church in Moraga, was a great success and the desert prepared by our members were readily devoured.

Our Sunday lunches are well attended and our members work hard to cook and serve tasty and healthy meals. It is a great time to socialize.

St John's Cathedral is blessed with a dedicated and talented sisterhood membership and we are looking forward to the arrival of younger members with new ideas and energy. Ladies, please don't be shy, we welcome you with open arms.

I would like to thank St. John's sisterhood members for their hard work and support of our fundraising activities. We do it for St. John's Cathedral and all that Cathedral represents and holds dear to us.

It was an honor to be sisterhood president for these two years, and now it is time to pass the gavel to the next president, Sharon Girgich.

Respectfully submitted,

Zlata Postich

“WE WORKED HARD AND WE HAD FUN” by Miko Golubovic

Our picnic in September 15 was held in the Flood Park, Menlo Park and was attended by over 135 parishioners and friends of St. John's Cathedral-San Francisco. Most of the food was prepared by our very active members of the St. Sophia Sisterhood led by their president Zlata Postich and both protinicas Marija Gordic I Ljiljana Bunjevic (they were competing who makes better gibanica and not to get in trouble we declared tied).

Setting tables and organizing food was very efficiently done by Liliana Perazich, (it was hard to decide between displayed homemade cooking's, salads or cookies) and Blage Zelalich (with task to oversee that everybody contributed toward expenses). By the way there was no charge for children and we had twenty-three happy youngsters. Running around, playing soccer, volleyball and other games joined by some adults who enjoyed the same games.

The BBQ was handled by Stan Grgich and Branko Perazich, with few helpers breathing delicious smell of grilled “chevapchichi” and kobasicas. The “soft drinks” (like rakija, vino and beer) and real soft drinks were provided by our male parishioners.

We all had fun and enjoyed beautiful day in the park and see you next year at the picnic.



St. Sava Summer Camp

It is hard to believe that another summer has passed us by. This year's camp season was from Sunday-July 13th to Saturday-August 2nd. The first week of camp was another success. We had 66 children from 1st through 11th grade attend. Our clergy directors for the week were Protojerej Stavrofor Dusan Bunjevic, Protojerej Stavrofor Dane Popovic and our own Protojerej Djurica Gordic. Many thanks to the following individuals that gave up their time to be with us for the week to make our St. Sava Camp what it is



today: Protinica Ljiljana Bunjevic (singing director), Sharon Grgich (arts & crafts director), Celeste Radanovich (evening activities director), Paul Bunjevic (lay director), Jelena Medan & Debbie Doyich (arts & crafts assistants), Vera Bunjevic (DVD photographer), the adult workers – Gigi Medan, Cil Grgich, Anna Berlajafa, Slavka Thompson, Angelica Lucich, Ivana Krstic, Beba Djordjevic, Desa Mojsich, Silvia Kentera, Milena Kentera, Michelle Vidovich, Petar Lucich, Nick Grgich, Stan Grgich, Robert Medan, Miroslav Bozic, Dan Grgich, Daniel Wolfinger, Dushan Medan, John Medan, and our counselor staff – Anya

Radanovich, Zenja Chaverdova, Diana Burge, Kaia Grgich, Nikola Kordic, Mark Radanovich, Nick Vezmar, Milutin Janjic. May God Bless all of you for your hard work and continued support of our youth at St. Sava Camp in Jackson.

Champagne Brunch

On Sept. 7th, our women's auxiliary of St. Sophia hosted their annual Champagne Brunch to raise money for our St. Sava Mission children's camp, in Jackson. During the brunch, some guests were able to bet their chance on luck at the wheel of fortune, while others participated in the auction of 49ers, Raiders, Giants and A's tickets. Following our brunch, a premiere viewing of the annual 1st Week at Camp DVD was presented. It was very entertaining to see the week in review. Many thanks to V3 Productions for putting it together. To highlight the afternoon, all guests danced to kolos played by the Band – Vezmar to the 3rd – Milan, Nick, and Daniel. We raised \$4,000. Many thanks to all those that helped in making this event a success. Without them, we would not be able to have the program we have at our beautiful camp in Jackson. May God always bless you and your family.



Four Kolo's Humanitarian Banquet Fundraiser

On November 9th, the four Kolo's of the Bay Area – St. Sophia of San Francisco, Holy Trinity Of Moraga, St. George of Oakland, St. Archangel Michael of Saratoga – hosted the 3rd Annual Humanitarian Banquet Fundraiser at the Holy Trinity Serbian Orthodox Church in Moraga. As most of you know, the money raised at this event is distributed to those in need in the old country. During the banquet, guests heard from several individuals – Fr. Djurica, Fr. Vasilije, Dragana Siljak - that personally delivered money on behalf of the Four Kolo's to those in need.

Their stories were very moving. In addition, Steve Da-



vidovich gave a detailed financial report on the receipts and distribution of the monies in the account. During the banquet, guests were entertained by the St. Sava Mission 1st Week Campers Choir and the Mladost Folklore Group. Following the banquet, guests were entertained by the Band – Milan Vezmar, Nick Vezmar, Daniel Vezmar, and Pajo Krapceovich-Pavlovich. A good time was had by all. Many thanks to all the Kolo President's and their members who worked so hard to make this event a success. May God Always Bless You for all your work and dedication to our Serbian Orthodox Church.

By the way, \$26,000 was raised.

Pavle Bunjevic



“Blessed is one who comes in the name of the Lord” by Milutin Janjic



In October 2008 our parish community was especially blessed with the visits of two bishops. At the beginning of the month, His Eminence, Metropolitan of Dardanelles and the director of the Patriarch Athenagoras Orthodox Institute in Berkeley, Nikitas visited our parish for our Church Slava that we celebrated on Sunday, October 5. Our church on its slava day celebrates the Conception of Saint John of Baptist and we keep tradition to have our bishop with us on this very special day. Unfortunately, this year, our bishop Longin was not able to join us in our slava celebration, but he gave his archpastoral blessing to His Eminence, Metropolitan Nikitas to lead the Eucharistic celebration for the Slava. Metropolitan Nikitas as the true friend of our Serbian nation proves it on many ways. He, with great love and pleasure, visits Serbian parishes in the Bay area and concelebrates our services and events and he was happy to be with us on this day.

About 10AM His Eminence came to the church, our Priest, father Djurica Gordic together with beloved fathers protojerej-stavrofor Dusan Bunjevic and a guest priest, protojerej-stavrofor Vasilije Cvijanovic from the Holy Trinity Serbian Orthodox Parish in Moraga welcomed Metropolitan Nikitas at the main doors. Together with the priests, for the Church slava we had a deacon, father Brandon Doss from the OCA Holy Trinity cathedral in San Francisco who came to garnish our slava celebration. On that day, we also had many helpers and altar boys who helped during the service.

Our small but skilled choir sang very nicely and festively. Also, it was joyful to see that many of our parishioners come to the Church on that day. All of us were together, old with young, children with parents, young couples and many guests who came together with us as guests to participate in our service as well as in delicious food, that was prepared by our skillful ladies, the member of the Kolo of the Serbian Sisters.



After the Liturgy, Metropolitan Nikitas gave us a sermon where he especially emphasized the beauty and originality of our Serbian tradition to celebrate Slava from generations to generations. He spoke about the importance of preserving this inherited and blessed tradition in our families and being able and willing to leave it to our children that are our future.

We finished this blessed month as we began it, with the bishop's visit. Actually, at the very end of this October, His Grace, Bishop Longin was with us for three days. He came from Chicago on the Saint Apostle Luke's Day, Friday, October 31 to join us in the celebration of father Djurica's family Slava day. At the evening at that day, father Djurica celebrated his slava and Bishop Longin cut the Slava bread. Next day, Saturday, Bishop Longin visited some elder parishioners who were not able to come to our church any more, but they donated all of their lives, goods and talents for prosperity of our parish giving the live example to us what means to love God, Church and a community.





H.R.H. CROWN PRINCESS KATHERINE

24th September 2008

Very Rev. Djurica Gordic
St. Sophia Sisterhood
900 Baker Street
San Francisco, CA 94115
USA

You Grace,

It was wonderful of you to support the Sunday Charity Brunch that took place on Sunday, 7th September 2008 in Tiburon, California and was so kindly offered by Ms. Elisabeth Theriot.

We were very appreciative to receive your generous donation towards improving the conditions in maternity wards all over Serbia. Thank you so very much for your compassion and generosity.

It is so important that as many people as possible are aware of the serious situation in our country and of its desperate needs for the medical equipment in general and especially for the neonatal intensive care units. My husband and I are most grateful to you for recognizing the importance of this issue and for immediately offering your kind contribution.

Your donation will help the upgrading of the Neonatal Units in the major hospitals in Serbia and many newborn babies that are in jeopardy will be given the chance to survive. We are extremely grateful and very touched by your generous support.

Best Wishes

Katherine

THE ROYAL PALACE 11040 BELGRADE SERBIA

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ROYAL FAMILY ATTEND LIFE-LINE CHARITY BRUNCH IN CALIFORNIA

On 8 September 2008 – Their Royal Highnesses Crown Prince Alexander II, Crown Princess Katherine, Prince Peter, Prince Philip and Prince Alexander were present at charity Brunch in Tiburon, California in aid of Neonatal Intensive Care Units in the Serbian hospitals. The event was organized by Lifeline Humanitarian Organization and thanks to the kindness and understanding of Mrs. Elisabeth L. Theriot who supported the efforts of Crown Princess Katherine and her Foundation to help in survival of our newborn babies.

Alarmed by the serious situation, Lifeline Humanitarian Organization has organized numerous charity events in order to help Neonatal Intensive Care Units in hospitals in all major cities in Serbia. The Charity Brunch gathered many important and public persons from California who understood and heard the appeal for help in Neonatal Intensive Care Units in Serbia.

Fr. Djurica and Protinica Marija presented donation from Saint Sophia Sisterhood. Crown Princess Katherine is very thankful to everyone who made this event possible and helped the newborn babies in Serbia.



СРПСКИ БОЖИЋНИ ОБИЧАЈИ

Бадњидан

Дан уочи Божића, 6. јануара, зове се Бадњидан. Назив је добио по томе јер се тога дана сече бадњак и уноси у кућу. Са овим даном већ почиње Божићно славље. Ујутро рано, већ у зору, пуцањем из пушака и прангија објављује се полазак у шуму по бадњак. Чим сване, ложи се ватра и приставља се уз њу печеница. Жене у кући месе божићне колаче, торте, припремају трпезу за Божић.



Шта је бадњак?

Бадњак је обично младо, храстово или церово дрво, које се на Бадњидан ујутро рано сече и доноси пред кућу. Увече, уочи Божића, бадњак се пресеца и заједно са сламом и печеницом уноси у кућу.

Како се сече бадњак?

Пре изласка сунца, на Бадњидан, домаћин са синовима или унуцима одлази у шуму да сече бадњак. Бира се обично млад и прав церић, ако нема церића, може и храст. Стабло церића треба да буде толико, да га домаћин на рамену може донети кући. Када одабере одговарајуће дрво, домаћин се окрене истоку, три пута се прекрсти, помене Бога, своју славу и сутрашњи празник, узима секиру у руке и сече бадњак. Бадњак се сече и засеца секиром укусо, и то са источне стране. По народном веровању, бадњак се мора посећи са три снажна ударца. Што секира од три пута не пресече, довршава се ломљењем или увртањем (сукањем). Тај ломљени део на бадњаку зове се брада и пожељно је да буде на сваком бадњаку. Води се рачуна да дрво приликом пада падне директно на земљу. Не сме се, дакле, зауставити на неком дрвету. Ивер од бадњака се узима и ставља међу карлице, да кајмак буде дебео као ивер. Кад се бадњак донесе кући, усправи се уз кућу, поред улазних врата, где стоји до увече.

Шта симболише бадњак?

Бадњак симболички представља оно дрво, које су пастири донели и које је праведни Јосиф zaloжио у хладној пећини, када се Христос родио. Бадњак наговештава и дрво Крста Христовог.

Бадње вече

Бадње вече, практично спаја Бадњидан и Божић. Зато се у нашем народу каже за неке особе, које су пријатељски блиске и везане да су као "Божић и Бадњидан". Увече, када падне мрак, домаћин са синовима уноси у кућу печеницу, бадњак и сламу. Печеница се носи на ражњу, обично двојица носе између себе, и један од њих прво ступа десном ногом преко прага и поздравља домаћицу и женску чељад речима: "Добро вече! Честит Божић и Бадње вече!" Домаћица и женска чељад посипају печеницу и домаћина са зоби и пшеницом, одговарајући: "Добро вече! Честити ви и ваша печеница!" Печеница се уноси у собу где се обавља вечера на Бадњидан и Божићни ручак, и прислања на источни зид, тамо где су иконе и кандило. Пошто се бадњак претходно исече са дебљег краја на три дела, величине да може да стане у шпорет или какву пећ, уноси се у кућу. Исто се говори и ради као кад се уноси печеница. Бадњак се ставља на огњиште, али пошто огњишта нема више, ставља се поред шпорета или пећи, и одмах се једно дрво ложи. Тамо где нема пећи или шпорета, бадњак се ставља код печенице.

Слама

После бадњака у кућу се уноси слама. Приликом уношења сламе домаћин и домаћица говоре и поступају као кад се уносио бадњак и печеница. Слама се посипа по целој кући. Домаћица у сламу под столом, где се вечера, ставља разне слаткише, ситне поклоне и играчке, које деца

траже и пијучу као пилићи. Слама симболизује ону сламу у пећини на којој се Христос родио.

Вечера уочи Божића

Када се унесу печеница, бадњак и слама, укућани сви заједно стану на молитву, отпевају тропар "Рождество твоје...", помолу се Богу, прочитају молитве које знају, честитају једни другима празник и Бадње вече и седају за трпезу. Вечера је посна, обично се припрема пребранац, свежа или сушена риба и друга посна јела.



Божић

Најрадоснији празник међу свим празницима, код Срба је Божић. Празнује се три дана. Први дан Божића је увек 7. јануара. На Божић ујутро, пре свитања, звоне сва звона на православним храмовима, пуца се из пушака и прангија и објављује се долазак Божића и Божићног славља. Домаћин и сви укућани облаче најсвечаније одело, и одлазе у цркву на јутрење и Божићну литургију. После службе у цркви се прима нафора и прво се она узима на Божић. Људи се поздрављају речима: "Христос се роди!" и отпоздрављају: "Ваистину се роди!"

Ваља напоменути да се овако поздравља и говори

све од Божића до Богојављења. Када домаћин дође кући из цркве, поздрави све укућане са овим радосним божићним поздравом, и они му отпоздраве љубећи се међусобно и честитајући једни другима празник.

Положајник

На Божић, рано пре подне, у кућу долази специјални гост, који се обично договори са домаћином, а може бити и неки случајни намерник, и он се посебно дочекује у кући, и зове се положајник.

Положајник поздрави дом Божићним поздравом, љуби се са укућанима и одлази код шпорета. Отвара врата на шпорету или пећи, раније на огњишту, цара ватру и говори здравицу: "Колико варница, толико срећница, Колико варница толико парица (новца) Колико варница толико у тору оваца, Колико варница толико прасади и јагањаца, Колико варница, толико гусака и пилаци, А највише здравља и весеља, Амин, Боже дај".

Положајник симболички представља оне Мудраце који су пратили звезду са Истока и дошли новорођеном Христу на поклоњење. Домаћица после тога послужи положајника, и дарује га неким прикладним поклоном. Он је човек, који на Божић, и за целу наредну годину доноси срећу у кућу.



Чесница

Рано ујутро на Божић, домаћица замеси тесто од којег пече погачу, која се зове чесница. У њу се ставља златни, сребрни или обични новчић, одозго се боде гранчицом бадњака, и та чесница има улогу славског колача на Божић. Када чесница буде печена, износи се на сто где је већ постављен Божићни ручак. Домаћин од печенице за Божић сече најпре леву плећку, главу и део од ребара. Када сви стану за сто, домаћин

запали свећу, узима кадионицу, окади иконе, кандило и све присутне, преда неком млађем кадионицу који кади целу кућу. Уколико неко зна пева божићни тропар, а ако не, чита се "Оче наш" наглас. Кад се молитва заврши приступа се ломљењу чеснице. Чесница се окреће као славски колач, прелива вином и на крају ломи. Она се ломи на онолико делова колико има укућана Онај ко добије део чеснице у којој је новчић, по народном веровању, биће срећан целе те године. Када се заврши ломљење чеснице, укућани једни другима честитају празник и седају за трпезу.

Божићна печеница

Према народним обичајима, једна врста жртве која се приноси Богу и вуче корене из времена веровања пре хришћанства, а помиње се и у старозаветним књигама. Порекло је сигурно из времена многобоштва, а Црква је овај обичај прихватила и благословила, са образложењем да посе Божићног поста, који траје шест недеља, јака и мрсна храна добро дође.

За печеницу се обично коље прасе или јагње, а уз то неко још коље и припрема печену ћурку, гуску или кокош. Обичај везан за клање печенице, остао је вероватно из старих многобожачких времена, везан за жртвоприношење. Црква га је прихватила и благословила, јер после Божићног поста, који траје шест недеља, јака храна добро дође, поготово што су тада изузетно јаки мразеви и зиме.

Божић у урбаној средини

Поставља се питање како славити Божић данас, у измењеним условима живота, нарочито у урбаним срединама, где нема ни ватре ни огњишта, шуме, дрвећа и где је немогуће на високе спратове подизати велико дрво и сламу. Срби су Божић, исто као и крсну славу, славили у тешком ратним условима у рову, на стражи, на фронту, тим пре га је лакше славити у светлим, пространим, топлим и комфорним становима, у градским срединама. Уместо великог дрвета у цркви се узме освећена гранчица бадњака и сламе. Све се то, заједно са печеницом, уочи Божића уноси у кућу и ставља.



**Poslovna zgrada "Usće" u Beogradu, Badnje Vece
Business Building "Usće" in Belgrade, Christmas Eve**

Serbian Christmas traditions

The Serbs celebrate Christmas for three consecutive days, beginning with Christmas Day. The Serbian Orthodox Church uses the traditional Julian Calendar, as per which Christmas Day (December 25) falls currently on January 7 of the Gregorian. This day is called by Serbs the first day of Christmas, and the following two are accordingly called the second, and the third day of Christmas. During this festive time, one is to greet another person with "Christ is Born," which should be responded to with "Truly He is Born. The Serbian name for Christmas is *Božić* (Божих) which is the diminutive form of the word *bog*, meaning 'god'.

This holiday surpasses all the other celebrated by Serbs, with respect to the diversity of applied folk customs and rituals. These may vary from region to region, some of them having modern versions adapted to the contemporary way of living. The ideal environment to carry them out fully is the traditional multi-generation country household. In the morning of Christmas Eve an oak tree is felled, and a log cut from it is in the evening ceremoniously put on the domestic fire. A bundle of straw is taken into the house and spread over the floor. The dinner on this day is festive, copious and diverse in foods, although it is prepared in accordance with the rules of fasting. Groups of young people go from house to house of their village or neighborhood, congratulating the holiday, singing, and making performances; this continues through the next three days.

On Christmas Day, the celebration is announced at dawn by church bells and by shooting. A big importance is given to the first visit a family receives that day. People expect that it will summon prosperity and well-being for their household in the ensuing year; this visit is often pre-arranged. Christmas dinner is the most celebratory meal a family has during a year. A special, festive loaf of bread is baked for this occasion. The main course is roast pork of a pig which they cook whole by rotating it impaled on a wooden spit close to an open fire. It is not a part of Serbian traditions to exchange gifts during Christmas. Gift giving is, nevertheless, connected with the holiday, being traditionally done on the three consecutive Sundays that immediately precede it. Children, women, and men, respectively, are the set gift-givers on these three days. Closely related to Christmas is New Year's Day by the Julian calendar (January 14 on the Gregorian calendar), whose traditional folk name is Little Christmas.

Christmas Eve

The Serbian name for Christmas Eve during the daylight is *Badnji dan*, and after the sunset it is called *Badnje več*. Since the Serbian Orthodox Church uses the Julian calendar, which is currently 13 days behind the Gregorian, Christmas Eve (December 24) coincides with January 6 on the Gregorian calendar. On this day members of a household make preparations for the oncoming celebration.

Badnjak

The head of household goes into a forest or woods preferably before the sunrise, or at least before noon, to select a young and strait oak tree and fell it. The log that is cut from this tree, and that will have a central role in the celebration, is called *badnjak*. Generally, one *badnjak* is prepared for a household, but regionally that number may be greater than one. In the latter case, for each of the logs a separate tree is felled. The head is usually accompanied by several male members of the family. When they set off from home to get the *badnjak*, they announce it by shooting their guns or small celebratory mortars called *prangija*.

When the head of household finds a tree that he regards as suitable for the *badnjak*, he stands in front of it facing east. He throws at it grain he has brought with him, makes the Sign of the Cross, says a prayer, and kisses the tree. He then cut it slantwise on its eastern side, using his axe. It should fall to the east, without being stopped in its fall by surrounding trees. The first splinter is picked up and kept; it is believed to possess a beneficial power for the material well-being of household. In some regions, if the tree is not cut down after the third blow of the axe, it must not be cut further, but pulled and twisted until it breaks off. The top and the branches of the felled tree are lopped off; a *badnjak* should be of such a length that allows it to be carried on a shoulder, up to about 2.5 meters (8.2 ft). Brought home, each *badnjak* is leaned vertically against the house beside the entrance door.

In the evening, a man of the family brings their *badnjak* into the house. If there is more than one *badnjak*, the thickest of them is regarded as the main, and it is brought in before the others by the head of household. Stepping across the threshold with his right foot first, the man greets the gathered family, "Good evening and happy Christmas Eve to you." The woman of the house greets him back, "May God give you well-being, and may you have good luck." She throws grain from a sieve at both the man and the *badnjak* he carries. Having entered, he approaches the house's fireplace called *ognjište*. It has a fire-resistant floor but has no vertical surround, so the fire burning on it is similar to a campfire. He lays down the log, putting its thicker side on the fire. He does it in such a way that a short length of the log at its thicker end, which has been nearest to

the tree's roots, is left outside the fire. The other logs, if there are those, are brought in by males and laid on the fire parallel to the first *badnjak*, or crosswise.

The head of household takes a jug of wine and pours some of it on the *badnjak*. He then proposes a toast, "Grant, O God, that there be health and joy in this home, that our grain and grapevines yield well, that children be born healthy to us, that our property increase in the field, pen, and barn!" or similar. The head drinks a draught of wine from the jug, after which the members of household pass it one to another and drink. At the side of *ognjište* where the thicker end of *badnjak* is situated, the family puts a plowshare and a sieve containing grain, honey, cakes, wine, salt, prunes, walnuts, and apples. The *badnjak* ought not to be jumped over or trodden upon.

Most festive moment is when the *badnjak* burns through, whereby the length at its thicker end which has been left outside the fire gets separated from the rest of the log. Wine is poured again over it, and toasts are proposed; men used to go out and shoot their guns with joy when this happened in their home. There is a custom that the head of household gives a reward to one who has been the first to notice this event. Following this, some families let the fire go out; in others men keep watch in shifts by the *ognjište* during the night to keep the *badnjak* burning. The thicker end of the log is, however, left at the side of *ognjište* where it has fallen after the burning through, and is not put on the fire.

These ancient traditions have modern, reduced versions, since houses today usually have no *ognjište* to burn a *badnjak* on. It is symbolically represented by several leaved oak twigs, some of which are burnt in a wood-burning kitchen stove, the others being placed beside the stove. For the convenience of people who live in towns and cities, these twigs can be bought at marketplaces, or received in churches. It has become a tradition since the 1990s that parishioners burn a collective *badnjak* in the yard of their church after the Morning Liturgy on Christmas Eve. A parishioner may pick a twig from it, and adorn with the twig an appropriate place in his home.



Badnjak sales at Kalenic pijaca in Belgrade

The laying of *badnjak* on the fire could have been regarded as a minimum for people to confirm their devotedness to Serbian tradition. In Petar II Petrovic Njegos's poem [*The Mountain Wreath*](#), Vojvoda Batrić urges converts to Islam to return to Christianity and Serbdom: "[...] Lay the Serbian Christmas-log [*badnjak*] on the fire, paint the Easter eggs various colours, observe with care the Lent and Christmas fasts. As for the rest, do what your heart desires!" In Christmas songs, the *badnjak* and Christmas are referred to as personages, with an opposition made between the former, described as old, and the latter, described as young.

Christmas straw

During the daylight a man of the family takes a large armful of straw from a stack, and ties it with a rope. Right after the *badnjak* has been brought into the house, the same is done with this bundle of straw, with the same rituals. In some regions, it is carried three times around the house before it is taken in. Having put it down on the floor, the man who brought the bundle in imitates a hen clucking to call her chicks. Children of the family approach him imitating chicks and pick at the straw, which is then strewn all over the floor. Some people throw walnuts on this straw. The head of household goes after that into his barn, and pours wine and grain on his livestock.

Dinner

Once the *badnjak* and straw have been taken into the house, the Christmas Eve dinner may begin. The head of household makes the sign of the Cross, lights a candle, and incenses the whole house. Before the table is served, it is strewn with a thin layer of straw and covered with a white cloth. The family members sit down at the table. Prior to tucking in, they all rise and a man or boy among them says a prayer, or they together sing the Troparion of the Nativity in Church-Slavonic language:



Christmas Eve being a fast day, the dinner is prepared in accordance with that, but it is copious and diverse in foods. Besides a round unleavened loaf of bread called *badnjački kolač*, and salt, which are necessary, this meal may comprise e.g. roast fish, cooked beans, sauerkraut, noodles with ground walnuts, honey, and wine. It used to be served in some villages on a sack filled with straw, with the family seated around it on the floor. Following dinner, young people visit their friends, a group of whom may gather at the house of one of them. Christmas and other songs are sung, while the elderly narrate stories from the olden times. In old songs Christmas is treated as a male personage. The Serbian name for this holiday is *Božić*, the diminutive form of the noun *bog*, meaning 'god'; *Božić* can be thus translated as Young God. An old Christmas song from the Bay of Kotor has the following lyrics:

ЖИТВО ТВОЕ ХРТЕ БЖЕ НАШЗ,
 ВОЗСІА МІРОВИ СВѢТЗ РАЗМА:
 ВЗ НЕМЗ БО СВѢДАМЗ СЛЖАЦІИ,
 СВѢДОЮ ОУЧАХСА,
 ТЕБѢ КЛАНАТИСА СЊЦХ ПРАВДЫ,
 И ТЕБЕ ВѢДѢТИ СЗ ВЫСОТЫ ВОСТОКА:
 ГДИ, СЛАВА ТЕБѢ.

Thy Nativity, O Christ our God, has
 shone to the world the light of
 wisdom; for in it those who served
 the stars were taught by a star to
 bow down before Thee, the Sun
 of Righteousness, and to know
 Thee, the Daybreak from on high.
 O LORD, glory to Thee.

Božić zove svrh planine, one visoke:
 „Veselite se, Srbi braćo, vrijeme vi je!
 Nalagajte krupna drva, ne cijepajte!
 Sijecite suvo meso, ne mjerite!
 Prostirite šenič' slamu mjesto trpeze,
 a po slami trpežnjake, svilom kićene!
 A odaje i pendžere lovorčićom!
 A ikone i stolove masliničicom!
 Utočite rujna vina, rujna crvena,
 i rakije lozovače prve bokare!
 Vi, devojke i nevjesto, kola igrajte,
 a vi, staro i nejako, Boga molite!“

Christmas calls from top of mountain, of that lofty one,
 “Be rejoicing, O Serbs, brothers, it's time for you to!
 Replenish the fire with large logs, do you not chop up! Cut off
 slices of the dried meat, do you not measure!
 Spread bundles of the wheaten straw instead of tables, and
 over the straw – tablecloths, embellished with silk!
 And the chambers and the windows – with the laurel twigs!
 And the icons and the tables – with the olive twigs!
 Fill glasses of the ruby wine, of the ruby red, and the first
 pitchers of *lozovača* rakia!
 You, girls and newly-wed women, do the kolo dance, and you,
 old and infirm people, make prayers to God!“

Christmas

Christmas Day is called by Serbs the first day of Christmas. The celebration is announced at dawn by church bells, and by shooting from guns and *prangijas*. The head of household and some of the family go to church to attend the Morning Liturgy. No one is to eat anything before tasting the prosphora, which the head of household will bring from church for those who stay at home to do domestic tasks for this morning. On Christmas Day children sing little songs, at the beginning of which Christmas is said to knock or tread loudly. This may be understood as a theophany : by the sound, Young God makes his arrival known to people. The following are the lyrics of two of such songs:

Божић штапом бата,
 носи сува злата
 од врата до врата.
 На чија ће врата
 дат' благослов, злата?
 На наша ће врата
 просут' шаку злата.

Christmas knocks with a
 stick he carries solid gold
 from a door to a door. Up-
 on whose door will he give
 his blessing and gold?
 Upon our door he will spill
 a handful of gold.

Божић, Божић бата,
 носи киту злата
 да позлати врата,
 и од боја до боја,
 и сву кућу до крова!

Christmas, Christmas
 treads loud carries a clump
 of gold to make golden the
 door, and also, from floor
 to floor, all the house to the
 rooftop!

Poladžajnik

A *poladžajnik*, called also *polāženik*, *polaznik*, or *radovan*, is the first person who visits a family during Christmas. This visit may be fortuitous or pre-arranged. People expect that it will summon prosperity and well-being for their household in the ensuing year. A family often picks in advance a man or boy, and arranges that he visit them on Christmas morning. If this proves to be lucky for the family, he is invited again next year to be the *poladžajnik*. If not, they send word to him not to come any more in that capacity. A *poladžajnik* steps into the house with his right foot first, greeting the gathered family, "Christ is Born, Happy Christmas." He carries grain in his glove, which he shakes out before the threshold, or throws at the family members. "Truly He is Born," they respond throwing grain on him. The *poladžajnik* then approaches the *ognjište*, takes a poker, and strikes repeatedly the burning *badnjak* to make it spark, while saying these words (or similar):

**Колико варница, толико среће у овој кући.
Колико варница, толико у домаћинском цепу
новаца.
Колико варница, толико у тору оваца.
Колико варница, толико прасади и јагањаца.
Колико варница, толико гусака и пилади,
а највише здравља и веселја**

**How many sparks, so much happiness in this
house. How many sparks, so much money in the
family head's pocket. How many sparks, so
many sheep in the pen. How many sparks, so
many pigs and lambs. How many sparks, so
many geese and chickens, and, most of all,
health and joy.**

Having said that, he moves the *badnjak* a little forward and throws a coin into the fire. The woman of the house puts a woolen blanket on the *poladžajnik*'s back, and seats him on a low stool by the *ognjište*. In the moment when he sits down, they try to pull away the stool beneath him, as if to make him fall on the floor. The *poladžajnik* then goes out into the yard, and throws grain inside a circle made with the rope with which Christmas straw has been tied, calling chickens. When they gather in the circle, he catches a rooster, and cuts his head off on the house's threshold. This can be done by the head of household. The rooster will be roasted on a wooden spit as a part of Christmas dinner. A *poladžajnik* usually stays for dinner at his hosts' home. He is gifted a round cake with an embedded coin, and a towel, shirt, socks, or some other useful thing. A modern version of this custom is adapted to houses without an *ognjište*. Several oak twigs, which symbolically represent a *badnjak*, are put on fire in a wood-burning kitchen stove. The *poladžajnik* stirs them with a poker, saying the aforementioned words.

Christmas dinner is the most celebratory meal a family has during a year. In the early afternoon the family members sit down at the table. When the head of household gives a sign, all rise. He lights a candle, incenses his family and house, and prays the Lord's Prayer. After that, they all kiss each other on the cheek saying, "The peace of God among us, Christ is Born." They together hold the *česnica* and rotate it three times counterclockwise, singing the Troparion of the Nativity. They then break the *česnica* among themselves, a piece of which is set aside for absent family members, another piece for a stranger who might become their guest, and the rest is used during the dinner. It is said that the one who finds the coin hidden in the *česnica* will have an exceptionally good luck in the ensuing year. In some regions, a half of this festive loaf is set aside and eaten on New Year's Day as per Julian calendar, i. e. January 14 on the Gregorian calendar. The main course of Christmas dinner is roast pork of the *pečenica*. During the dinner, the head of household proposes a toast to his family with a glass of wine several times. The verbalization of these toasts is usually traditional, for example this one from Herzegovina and Montenegro:

**Сјај Боже и Божићу,
кућњем шљемени и сјемени,
волу и тежаку, козици и овчици,
путнику намјернику,
рибици у водици, птици у горици!
Сјај Боже и Божићу,
Мени домаћину и моме племену и
шљемени!**

**Shine, O God and Christmas, on the rooftop
and the children of a house,
on an ox and farmer, goat and sheep,
on a traveler, a fish in water,
a bird in a mountain!
Shine, O God and Christmas, on me,
the head of household,
and on my family and rooftop!**

After Christmas dinner,
the remaining food
should not be removed
from the table – only

the used tableware is taken away. The food is covered with a white cloth, and eaten in the evening as supper.

Cathedral Budget for 2009

By Stevan Davidovich

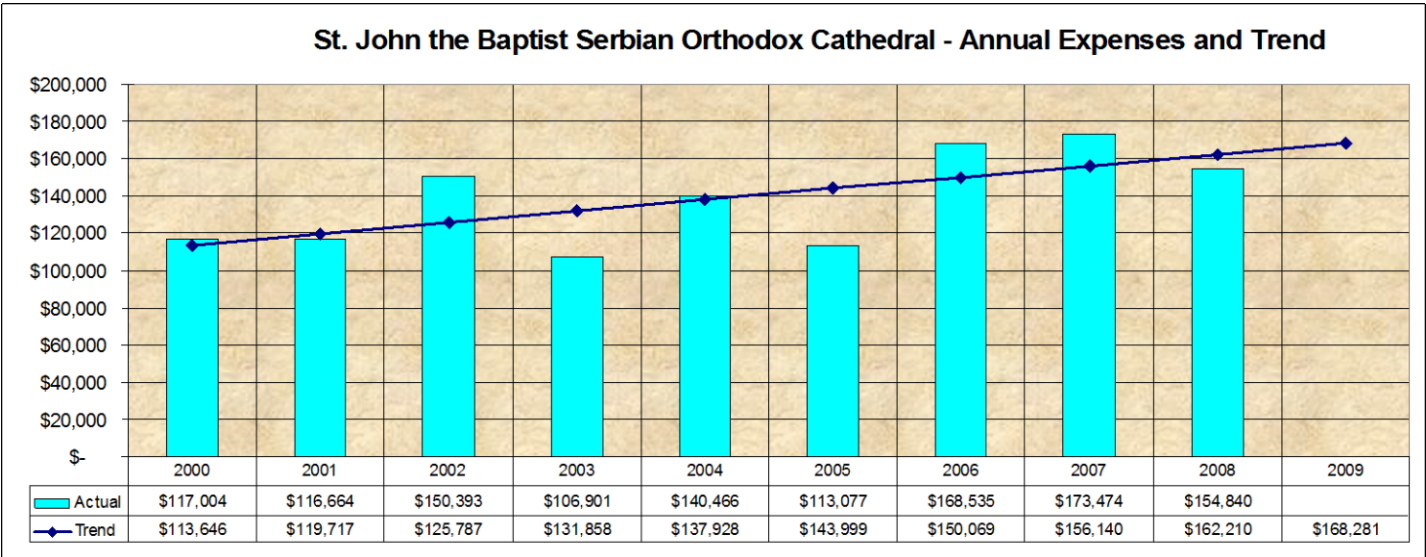
An important duty of our Opstina is the review of our Cathedral expenses and setting priorities on how we spend our Parish treasury. We are a small parish community, rich in faith and tradition, but with limited cash reserves. Care and diligence is needed when spending the hard earned money, donated by our parishioners. At our December Opstina meeting I was pleased to report that our forecasted expenses in 2008 are \$12,296 lower than what we budgeted. This represents 7.4% reduction in spending from our 2008 budget. In addition, we spent \$18,634 less than in 2007. A 10.7% reduction of our annual expenses from last year. The table below summarizes the details of our planned and actual expenses in 2008 on the left and our proposed budget for 2009 on the right.

We stayed below our budget in all categories except two, Gifts/Donations and Special Events. The increase in Special Events was driven by a greater number of events in 2008 than planned and that is good for our Parish.

Our "Gifts & Donations" increased due to more charitable donations that included the travel costs associated with sending a young Serbian woman, with mental illness, back to her parents in Serbia. She came to the East Coast over a year ago as a student intern. She became disoriented and was wandering through America as a homeless person. She was found in San Francisco by our Russian friends and cared for by Russian nuns while we arranged for her escorted return to Serbia, into the eager hands of her very concerned parents. They lost touch with her in America until she was found in San Francisco.

2008 Budget	2008 Actual	Budget-Actual		2009 Budget	
\$ 51,000	\$ 47,975	\$3,025	Diocese and Clergy	\$ 48,000	28.5%
\$ 1,500	\$ 3,318	-\$1,818	Gifts and Donations	\$ 2,400	1.4%
\$ 20,000	\$ 16,453	\$3,547	Maintenance/Improvements	\$ 22,000	13.1%
\$ 1,000	\$ 10	\$990	Misc	\$ 400	0.2%
\$ 65,436	\$ 61,188	\$4,248	Operating Expenses	\$ 62,480	37.1%
\$ 10,000	\$ 13,419	-\$3,419	Special Events	\$ 13,500	8.0%
\$ 12,200	\$ 7,218	\$4,982	Standing Committees	\$ 14,000	8.3%
\$ 6,000	\$ 5,259	\$741	Tutor Expenses	\$ 5,500	3.3%
\$ 167,136	\$ 154,840	\$ 12,296		\$ 168,280	
		7.4%			

In planning our 2009 budget we used our historical expenses over the last nine years. We propose a budget of \$168,280. When compared to the trend line below, this budget is \$1 less then what is projected for 2009. On average, our monthly Parish expenses are to be \$14,023. The chart below does not include costs for the purchase, improvement and sale of 920 Baker apartments. There is a concern that the \$22,000 for Maintenance and Improvements might not be enough to repair the Turk Street parking lot which we have been tracking as a long-term project. We are collecting quotes from various contractors and monitoring the condition of the parking lot. We have increased our support in only one area and that is a \$2,000 increase to our Sunday school youth program.



In funding our 2009 budget we project \$69,000 of income from our rentals of the 920 Baker apartments, Parking Lot and our two halls. This represents 41% of our budget. Our candle sales and regular Sunday plate offerings is estimated at \$18,500 or 11% of our budget. The remaining 48% (or \$81,000) of our budget income comes from our Christmas, Easter, Slava donations, Special Events (like New Years’ Dance and the Fall Fling) and stewardship. We can expect about \$250 from eScript. eScript income has been dropping over the last few years primarily due to a lack of awareness of this program among many of our parishioners. We plan to provide improved instructions to our parish community on how they can participate in programs like eScript which generates income to the Parish without additional cost to the parishioners.

I would like to conclude with a final note on our continued commitment toward Parish Stewardship. In 2008 we had 33 stewards who provided the Parish with over \$15,000. If 200 of our Parish families would commit to \$1 a day, this would provide the Parish with \$73,000 for the year or 43% of our annual budget. A \$1 a day stewardship amounts to \$30 a month. Look to our web site, www.sjsoc.org for more information on stewardship and how to make credit-card stewardship donations monthly on-line.



THE JOY OF CHRISTIAN STEWARSHIP

"He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully". (2 Corinthians 9:6)

Christian Stewardship can be a joyful and easy task. On the parish level, it requires the effort of the entire community in order to be successful and requires from each of us a commitment of self, time, talents and treasures.

The Christian Stewardship Commitment Program is a means of financial support of the Church and parish based on true Christian giving and individual responsibility. It is a way to meet the financial obligations of the Church and parish with Christian concern, dignity and equity.

The Christian Stewardship Program is believing in our Church and wanting to support and perpetuate its mission. It is one way that views the support of our Church as a matter of personal commitment and conscience. The financial support that we pledge for the year will be utilized to help meet our parish's total financial needs for its programs and ministries.

Our parish operating budget should be completely covered by our Stewardship. Last year, Stewardship covered only 10% of our total operating budget. With a little more effort from each Steward, we can make it at least 50%

In making and meeting our Stewardship Commitment, we are not paying for something; we are offering our commitment to the work of Jesus Christ and to his Church, which He has established for us. Our giving is an expression of our love for Christ who gave His life for our salvation and well-being. We give a portion of our resources to continue the work of Christ in the world so that others may be blessed as we have been blessed.

Our Stewardship Commitment reflects our love for God and the Church and expresses our commitment to insure and promote the future of our Church. The success of the Stewardship Program over these years has been very successful because of the Grace of God and your support. "According to the commission of God given to me... I laid a foundation and another man is building upon it. Let each man take care how he builds upon it." (1 Corinthians 3:10)

My fellow parishioners, before we can be free to practice Stewardship in the way the Lord teaches, the question of where our basic loyalty lies must first be answered – "does it lie with my personal enjoyment and my interests, or with God and his will?"

How much of ourselves we are willing to dedicate to Christ? The answer to that question alone determines how much we give to the Church. We ask you to reappraise your ability to increase your Stewardship Commitment to a level, which is your response for God's gifts to you.

"I do not speak against those rich who live righteously with their riches but I accuse those possessing riches who live in greed. As wine is created for a double effect, for the wise unto joy, for the foolish unto sin and damnation, likewise wealth is given to one for salvation, but to the greedy for greater sin, damnation, and eternal torments . . ."

ST. CLEMENT OF ALEXANDRIA



**Saint John the Baptist Serbian
Orthodox Cathedral
2008 STEWARDS**

Adair, Cris and Todd
Atha, Marisa & Brett
Babic, Aleksander
Blendstrup, Stephen and Mira
Bowman, Phil and Marie
Davidovich, Alexander
Davidovich, Jerome
Davidovich, Phillip
Davidovich, Stephanie
Davidovich, Stephen
Davidovich, William and Alicia
Djordjevic, Aleksandar and Olivera
Djurich, Svetislav and Mira
Ellswythe, Micaelee
Golubovich, Milorad and Theresa
Gurovich, Suanna
Grgich Stanley
Kardum, Stephen
Key, Melody
Kosovac, Don and Bitsy
Kresevich, Carlos and Diane

Krstic Ivana
Lambright, John
Lazich, Robert
Mikovich, Milivoy
Novakov, T. & M.
Perchevitch, Maria
Petrovic, Alex
Peyrovich, Barbara
Postich, Zlata and Dimitrije
Sankoff, Tina
Shapona, Gloria
Sister Seraphima
Tepovich, Ann
Twigg, Stephen & Marija

Thank you for your material support
to our Holy Serbian Orthodox
Church! May God Bless you and
grant you many years!

Slavyanka Christmas Concert

**St. John the Baptist
Serbian Orthodox Cathedral
San Francisco, California**

Presents
A Concert of Orthodox Christmas Choral Music
Performed by

SLAVYANKA

San Francisco Men's Russian Chorus
GREGORY A. SMIRNOV, Director and Conductor
Featured Guest Soloist: BOJAN KNEZEVICH

Saturday - January 3, 2009 - 7:30 p.m.
Church Sanctuary
900 Baker Street at Turk (Parking in rear)
San Francisco, California

Reception to follow
Traditional Serbian Hors d'oeuvres

Admission \$15



On January 3d, St. John's was pleased to host a first ever Christmas Concert performed by the Russian Men's Chorus, Slavyanka, under the direction of Maestro Gregory Smirnov. A major bonus for the evening was the performance of our own Bojan Knezevich who performed three solo selections with the accompaniment of the chorus:

Velicanije Sv. Simeonu by Dodonov, Ninje Otpuschajeshi by Chesnokov, and Glasom Mojim by Arkhangelsky. Other choral selections sung by Slavyanka in celebration of Christmas included: Rozdestvo Tvoje, Bogorodice Djevo, Budi Imja Gospodnje, Carol of the Bell, Otche Nas, and others. The concert was followed by a reception in our social hall where traditional hors d'oeuvres were served to the concert goers. The priganicas prepared by Vaso Novakovich were their usual tasty hit.

Don Kosovac



**His Eminence Metropolitan
Nikitas attended Slavyanka
Concert**

IN MEMORIAM



Dragoslav Georgevich, 98, true patriot both of Serbia and America, died November 29, 2008 in Monterey, California, exactly sixty years after arriving in the United States.

Born in Obrenovac, Serbia, on August 9, 1910, he graduated from the Yugoslav Military Academy in Belgrade, Serbia (then Yugoslavia) and was a captain attending the General Staff School when Germany attacked Yugoslavia in April of 1941. After four years as a prisoner of war in Germany and another four as a displaced person in the British-administered zone of occupation post-World War II, he refused to return to his native Serbia, which had become Communist after the War. He decided to emigrate to the United States, arriving in New York City on Thanksgiving Day in 1948. Dragoslav Georgevich spent nearly

30 years teaching

Serbo-Croatian at the Army Language School in Monterey, California, which later became the Defense Language Institute, where he retired as the Chairman of the Serbo-Croatian Department. He earned two postgraduate degrees, in history and linguistics at San Jose State University. He wrote several books, including the notable "Na Raskrsnici" (At the Crossroads), which chronicled his conversations with Prince Paul Karadjordjevic, the Regent of Yugoslavia during the critical and fateful years between 1935 and 1941.

Shortly after arriving in the US, he and several other Serbian patriots founded "Cultural Club Saint Sava" in Chicago, which quickly became a beacon of Serbian ideas and aspirations, and for decades was in the forefront of the Serbian anti-communist struggle. Dragoslav Georgevich was also part of the genesis of the Serbian Unity Congress. Realizing that Communist Yugoslavia was on the verge of collapse, he and his son, Miroslav (Michael) in early 1989 met with Prince Andrej Karadjordjevic to discuss what could be done to revive Serbia and protect Serbian interests in a post-Communist world. They were captivated by the idea of a new organization consisting primarily of young professionals of Serbian heritage who would actively help Serbia in its transition from Titoism to democracy. The concept resulted in the founding of the Serbian Unity Congress, SUC, in 1990. Michael became the first president of the SUC; Dragoslav Georgevich worked tirelessly to solidify grassroots support for SUC among the Serbian Diaspora in the ensuing years.

Survivors include his wife Marilyn of Seaside; son Miroslav of San Rafael; daughter Nancy Dukic of Chicago; five grandchildren, five great-grandchildren, and stepsons Lee Bradford of Watsonville and Steve Bradford of Pacific Grove. He was buried at the New Gracanica Serbian Orthodox Monastery in Third Lake, Illinois

Извештај о посети представника Српског сабора Двери □ Долази млада Србија



Крајем новембра 2008. године Црква Св. Јована у Сан Франциску је по други пут била домаћин представницима организације Српски сабор Двери. Овог пута нас је посетио Радован Тврдишић, председавајући Двери. Он је у Сан Франциско дошао после Првог Сабора српске омладине за Америку и Канаду, који је одржан у Манастиру Нова Грачаница од 21. до 23. новембра 2008. Прошле године су нас посетили Бранимир Нешић и Бошко Обрадовић, који су одушевили присутне и улили наду да у Србији расте нова генерација младих, православно верујућих и национално опредељених.



Домаћин скупа
О. Ђурица

је био

Гордић, уз присуство Проте Буњевића, Мите и Злате Поштић, Мике Голубовића, Мике Ђорђевића, Свете и Мире Ђурић, Васе Новаковића и других парохијана. Тема разговора је била ☐Како да се организујемо у 21. веку?☐ са посебним освртом на нове облике организовања српске омладине и активности Српског сабора Двери. Радован Тврдишић је дао кратак историјат настанка Српског сабора Двери и говорио у нужности бољег организовања и сарадње.

Програм ☐Двери српских☐, као часописа за националну културу и друштвена питања, и целе организације Српског сабора Двери, у најкраћем, јесте светосавски поглед на целокупан живот српског народа. А Светосавље није ништа друго до у српско рухо обучено Православље. Мото младих окупљених око ☐Двери☐ је *☐Ми смо српски родољуби, националисти у најлепшем, хришћанском смислу: ми не мрзимо друге, него волимо своје, ми не нападамо друге, него бранимо своје ☐прихватајући све што је племенито код других. Само они који знају ко су и шта су могу ценити друге народе и њихове квалитете.☐* Српски сабор Двери је данас удружење које окупља оне младе људе који у светосавској култури и светосавском начину живота виде смисао и простор за своје друштвено деловање. Одатле и потиче идеја за стварање Српске мреже, која представља сабор српских православно☐националних удружења из Србије, Републике Српске, Црне Горе и Расејања. До сада се Српској мрежи придружило више од 30 српских удружења, и одржано је осам сабора.

Јасмина Вујић

ПОУКЕ ПАТРИЈАРХА ПАВЛА

Смиреност је дакле, браћо и сестре, мајка свију еванђелских врлина, јер се Бог гордима противи, а смиренным даје благодат. Онај коме се Бог противи, јер се уствари тај грешник противи Богу, тај не може имати никакву благодат, никакав напредак ни у чему. Он ће задобити вечну пропаст, ако се не покаје. Смиреност је дакле темељ и основа свију еванђелских врлина. То не значи бити пасиван, није то мртвило духовно. Напротив, смиреност захтева једну огромну снагу да у себи савладамо гордост, онај грех који је анђела претворио у ђавола. И ту смиреност имала је Света Богородица, и оне одлике које су Њу удостојиле да буде мајка Сина Божијега то су ево, те духовне одлике, духовне вредности које је Она, уз помоћ благодати Божије, али лично остварила. Зато Свети Јован Златоусти опомиње родитеље хришћане на ту важност, да се труде да у својим кћерима и синовима те вредности развију. "Ти се", вели, "трудиш да својој кћери спремиш богате дарове, да је оденеш у свилу и кадифу, да је украсиш златним украсима, а погледај Ону која је изабрана да буде мајка Сина Божијега!" "Сва лепота кћери царева је унутра", вели пророк Давид (Псл. 45, 13). У томе се треба трудити: да кћи и син ту лепоту унутрашњу задобију и да је одржавају. То да буде основна и главна дужност родитеља, мајки особито! Не значи, дабоме, да се родитељи не брину и за материјалне потребе своје деце, да им припреме могућност да могу самостално да живот почну и да га воде. Али изнад свега је: да се труде да својим животом и својом вером православном допринесу да та деца задобију ове врлине унутрашње, почевши са смиреношћу па редом до љубави која је свеза савршенства, најсавршенија од свих врлина.



О ХРИШЋАНСКОЈ РЕВНОСТИ

Спаситељ је истерао трговце из храма, као што стоји и код Апостола Јована, из ревности јер после тога догађаја ученици се његови сетише да је (за њега) написано: "Ревност: за дом твој изједа ме". Овде нам Господ показује пример ревности. Али ако хоћемо у свакој прилици да знамо каква треба да буде наша ревност, потребно је да се подсетимо речи Апостола Павла о оним припадницима јеврејског народа који нису прихватили Христа. За њих Апостол каже: "Сведочим да имају ревност за Бога, али не по разуму" (Рим. 10, 2).

Права ревност је она која је разумна, јеванђелска, као ова коју је показао Спаситељ. Такву ревност и ми треба да имамо, разумну ревност. Ако њу будемо имали, избећи ћемо сваки фанатизам и сва претеривања. Нека би нам Господ помогао да и ми имамо исту ону ревност у врлини и према сваком добром делу коју је Он имао према дому Оца свога!

ВЕРУЈУЋИ У ГОСПОДА ОСТВАРУЈЕМО СМИСАО ЖИВОТА

Господ је, браћо и сестре, за нас верујуће све. Он је хлеб живота, Он је вода жива, Он је светлост, Он је пастир добри. Дакле, све за живот наш. Верујући у Њега ми живимо Њиме, остварујемо смисао и циљ свога живота и оспособљавамо се да уђемо у непролазно блаженство Царства Небеског.

Имати дакле, увек у виду то да живимо Христом. Каже Свети Апостол Павле: "Не живим више ја, него живи Христос у мени" (Гал. 2, 20). Тим животом, вечним, живећи у Христу и са Христом, ми ћемо, кажем и понављам, остварити смисао и циљ свога живота, а то је, по светим речима Јеванђеља, блаженство непролазног Царства Божијег. У то блаженство Царства Небеског да уђемо већ у овоме свету желим и вама и себи.

*Преузето из књиге **Живот по Јеванђељу**, Патријарх српски Павле, Народна и универзитетска библиотека у Приштини и Арс Либрис, Београд, 1998.*

Sayings from The Holy Fathers of the Orthodox Church



Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. Besides this, the Holy Spirit gives man the power to resist the delusions of the world so that although he makes use of earthly good, yet he uses them as a temporary visitor, without attaching his heart to them. But a man who has not got the Holy Spirit, despite all his learning and prudence, is always more or less a slave and worshipper of the world.

St. Innocent of Irkutsk, Indication of the Way into the Kingdom of Heaven.

Souls that love truth and God, that long with much hope and faith to put on Christ completely, do not need so much to be put in remembrance by others, nor do they endure, even for a while, to be deprived of the heavenly desire and of passionate affection to the Lord; but being wholly and entirely nailed to the cross of Christ, they perceive in themselves day by day a sense of spiritual advance towards the spiritual Bridegroom.

St. Macarius the Great

Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation. You can see for yourself how terrible it is.

St. Tikhon of Zadonsk, Journey to Heaven.

There is nothing impossible unto those who believe; lively and unshaken faith can accomplish great miracles in the twinkling of an eye. Besides, even without our sincere and firm faith, miracles are accomplished, such as the miracles of the sacraments; for God's Mystery is always accomplished, even though we were incredulous or unbelieving at the time of its celebration. "Shall their unbelief make the faith of God without effect?" (Rom. 3:3). Our wickedness shall not overpower the unspeakable goodness and mercy of God; our dullness shall not overpower God's wisdom, nor our infirmity God's omnipotence.

St. John of Kronstadt, My Life in Christ

Even a pious person is not immune to spiritual sickness if he does not have a wise guide -- either a living person or a spiritual writer. This sickness is called prelest, or spiritual delusion, imagining oneself to be near to God and to the realm of the divine and supernatural. Even zealous ascetics in monasteries are sometimes subject to this delusion, but of course, laymen who are zealous in external struggles (podvigi) undergo it much more frequently. Surpassing their acquaintances in struggles of prayer and fasting, they imagine that they are seers of divine visions, or at least of dreams inspired by grace. In every event of their lives, they see special intentional directions from God or their guardian angel. And then they start imagining that they are God's elect, and often try to foretell the future. The Holy Fathers armed themselves against nothing so fiercely as against this sickness -- prelest.

Metropolitan Anthony Khrapovitsky



His Grace Bishop of Niksic-Budimlje JOANIKIJE together with Bishop Maxim and Student Choir from Theological Faculty in Belgrade visited our parish after Diocesan Days held in Jackson August 29-31, 2009



Његово Преосвештенство
Епископ Будимљанско-
Никшићки Господин
ЈОАНИКИЈЕ заједно са
Епископом Максимом и
Хором Студената
Богословског Факултета из
Београда посетио је нашу
парохију после Епархијских
дана који су одржани у
Џексону од 29. до 31. августа
2008. године





**Деца недељне школе
припремају поклоне за
детинце**

**Sunday School Children pre-
paring gifts for parents on
Children's day—Detinci**





His Grace Bishop Longin with St. John the Baptist Sunday School Children