



Gracanica Herald

Грачаница Гласник

Pascha—Васкрс 2009

ХРИСТОС ВАСКРСЕ!



Видевши Васкрсење Христово,
поклонимо се светоме Господу
Исусу, јединоме безгрешноме.

Ћрсту Твоме књањамо се
Христе и свето Васкрсење Твоје
певамо и славимо; јер си Ти
Бог наш, осим Тебе другога не
знамо, име Твоје именујемо.

Ходите сви верни, поклонимо
се светом Васкрсењу Христовом.

Јер, гдє, кроз Ћрст дође
радост целојме свету. Увек
благосиљајући Господа, певајмо
Васкрсење Његово; јер ради
нас претрпевши Ћрст, смрћу
смрт разруши.



Озарени великом радошћу Васкрсења Христовог
и славећи победу живота над смрћу,
поздрављамо Вас и отпоздрављамо Вам

ХРИСТОС ВАСКРСЕ!
ВАИСТИНУ ХРИСТОС ВАСКРСЕ!



**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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*Saint John the Baptist Serbian Orthodox Cathedral
Pascha - Васкрс 2009*

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web-site www.sjsoc.org*

Editors:

Very Rev. Djurica Gordic & Protinica Marija Gordic

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+ P A V L E

By the grace of God

Orthodox Archbishop of Pec, Metropolitan of Belgrade-Karlovci and Serbian Patriarch, with the 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 Paschal greeting:

**CHRIST IS RISEN!
INDEED HE IS RISEN!**

*“Let us call ‘Brothers’ even those who hate us’
and forgive all by the resurrection.”
(Paschal hymn)*

This year as well during these spring days, dear brothers and sisters, with the same joy we celebrate the greatest Feast Day of God’s Church, the Resurrection of Christ the Savior. Every year at this time, when the mysterious force of life awakens deadened nature, the glory of the Resurrected Lord awakens even in us a brighter, more holy and happier life. Today exalted thoughts spring forth, wonderful feelings are born, and a holy and extraordinary disposition overcomes us. With the resurrected Lord we also are raised up into a higher and more meaningful life. The victorious bliss of eternal life given to us by our Resurrected Redeemer and Savior shines forth in our hearts. Just as in that mysterious beginning at God’s Word the world was called into existence, and in the world life, so in like manner by His Divine power the Son of God, Jesus Christ, resurrected from the dead. This great event is mystical as is the creation of the world; it is miraculous and exalted as a real song of joy resounding throughout all God’s creation. Moreover, as the fulfillment of the first creation and as a new creation, it is even more miraculous and greater than the first creation and than all historical events.

Many centuries separate us from that bright Jerusalem dawn, when the holy Myrrhbearing women beheld the empty tomb. They came to anoint the dead body of their Teacher; to pour their tears upon it and to warm up the cold stones of the grave with their love, their faithfulness and devotion. They were at the cross of the Crucified Savior when all, except His Mother and one of the disciples, forsook Him. Even from a distance they followed the last moments of the greatest Teacher. They did not forsake Him even when He died. That is why they were made worthy to be the first witnesses and the first messengers of the Resurrection; the first celebrants of the new life in the Resurrected Lord. Today the tender admonition uttered to the women by the Lord’s angel from the stone at the tomb resonates in our ears: “Why do you seek the living among the dead? He is not here, He is risen!” (Luke 24:5-6) And the frightened women, there in the garden where the tomb was, were the first ones to meet the Resurrected Lord. He sent them to Galilee to tell the disciples and to gladden them with the joyous news that they too would see Him (cf. Mark 16:7). And behold, dear children of God, this Resurrectional joy of ours today comes from that meeting with the Resurrected Lord, Who resurrected for us and instilled the joy of new life in all His followers and all the confessors of His Divine knowledge.

In the same way, the centuries separate us from the twilight of that Jerusalem day when the Resurrected Lord appeared to His followers, Cleopas and the other disciple. Frightened, they were hurrying from Jerusalem to Emmaus, so as to hide because of fear of the Jews. Even though they were not as courageous as the myrrhbearing women, they were made worthy of meeting with the Resurrected Lord. He hid His former image so that they could not recognize Him. But when He left them after a conversation about that which had taken place in Jerusalem and after the breaking of the bread, they confessed to one another how “their hearts were burning” while He was with them (cf. Luke 24:13-

32). That same holy flame that burned in the hearts of Christ's two disciples on the road to Emmaus burns even today in us as we celebrate this Feast of Feasts, as we too experience a spiritual meeting with the invisible Vanquisher of death. That same fire warmed and warms God's Church in every period of her history. Did He not Himself say: "I have come to send fire upon the earth" (Luke 12: 49). That same holy fire warmed our ancestors and enlightened their lives in the dungeons of other centuries. They lived without homes for a long time, without homesteads, without freedom, in extreme insecurity, without possessions and property, as do many today who have been forced to leave their homesteads, but always with faith in the resurrected Lord, with the faith in the victory of justice and truth and with faith in the resurrection.

Furthermore, long centuries separate us from that first resurrectional evening, when the Resurrected Lord for the first time appeared to His frightened and disappointed disciples, and uttered a greeting of encouragement: "Peace be unto you!" (John 20:19). In an instant He returned peace to them, resurrecting their faith in Him and in His Divine dispensation. If the Son of God did not rise again, the history of Christianity would have been finished with His last words on the Cross: "It is finished!" (John 20:30). But He did rise again, and in the name of that truth His disciples joyfully gave up their lives for Him. Bearing this great truth, His Church has gone into victorious battle throughout the world, that without shedding blood she may conquer her numerous armed-to-the-teeth enemies.

"Why do you seek the living among the dead?" (Luke 24:5), the angel of the Lord admonished the holy Myrrhbearing Women who came to the tomb, as you have heard. They came to the tomb thirsty for truth and eternal life. And today millions and millions of spiritually impoverished and morally ravaged people, enthralled with the grandeur of passing things, live in this world as in a cold tomb. Is the world not becoming a factory and a market place of false brilliance and passing values? Is it not often said today that a man can walk peacefully upon this earth without heaven? It is as if contemporary man has climbed the heights of his Babylonian tower, confident in his own knowledge, but he is often petty, selfish, aggressive, and full of evil intentions that threaten his tower and his survival. We are afraid that this our civilization will too late remember Christ's words: "Without me you can do nothing" (John 15:5).

Our Savior became man so that we might become divine. He was willing to die on the cross in order to save mankind from their sins. He rose again from the dead in order to give us eternal life. He made death just another event in life – a life that knows no end. When Pilate judged the Savior, he had neither the spiritual strength nor the elevated mind to recognize in Him the Son of God. Despite all of this, the beauty of the human image of the suffering Savior could not be hidden before his eyes as he pronounced his sentence: "Behold, the man!" –to Jesus' accusers (John 19:5). With this he attempted to influence, as much as possible, the conscience of the insensible murderers of Christ. He believed that His human brilliance would waver some of them.

We pray to our Resurrected Lord that in us may be resurrected the image of the original human nature, which today oftentimes is distorted, masked and smeared with numerous faults and sins. We pray that in us everyone may recognize people enlightened with His eternal life, be they wealthy or poor, be they in a great or small position or place. Our time is currently faced with a material crisis, but we currently face a greater crisis, that of morals and character. We will rejoice if everyone who looks upon us can say: Here is a man! – so that everyone, friend or enemy, judge or accuser, may identify in us a true and authentic human being. Let us, dear brothers and sisters, preserve our human dignity, which was so exalted by our Resurrected Son of God. Let us preserve faith in the Resurrected Lord, love towards our neighbors, and truth and justice; a love towards everything good for which people yearn, but which without the help of the Resurrected Lord and His Gospel is not achievable. Let us pray to the Resurrected Lord and let us implore Him, as did the two disciples who traveled on the road to Emmaus, to stay with us. Let us pray that we may rejoice in Him; that we may draw strength from Him; that we may be spiritually raised on high, so that we may not be overcome and carried away by the muddy floodwaters of our times.

Conveying this our message to all of our brothers and sisters, and most especially remembering today our faithful in Kosovo and Metohija, as well as our faithful worldwide, on all continents where Serbian Orthodox and all Orthodox Christians today celebrate the Resurrection of Christ, we, your Pa-

triarch and all the Hierarchs of the Serbian Church, greet you with the greeting of Joy and New Life,

Christ Is Risen!
Indeed He Is Risen!

Given at the Serbian Patriarchate in Belgrade at Pascha 2009.
Your prayerful intercessors before the Risen Lord:

Archbishop of Pec,
Metropolitan of Belgrade-Karlovci and
Serbian Patriarch PAVLE with all the hierarchs of the Serbian Orthodox Church.
Bishop for America and Canada of the New Gračanica Metropolitanate LONGIN
Together with all Serbian Bishops



Holy Assembly of the Serbian Orthodox Church
Свети Архијерејски Сабор Српске Православне Цркве

**СРПСКА ПРАВОСЛАВНА ЦРКВА
СВОЈОЈ ДУХОВНОЈ ДЕЦИ
О ВАСКРСУ 2009. ГОДИНЕ**

ПАВЛЕ

**ПО МИЛОСТИ БОЖЈОЈ ПРАВОСЛАВНИ АРХИЕПИСКОП
ПЕЋКИ, МИТРОПОЛИТ БЕОГРАДСКО-КАРЛОВАЧКИ И
ПАТРИЈАРХ СРПСКИ, СА СВИМ АРХИЈЕРЕЈИМА
СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ, СВЕШТЕНСТВУ,
МОНАШТВУ И СВИМА СИНОВИМА И КЋЕРИМА НАШЕ
СВЕТЕ ЦРКВЕ: БЛАГОДАТ, МИЛОСТ И МИР ОД БОГА
ОЦА, И ГОСПОДА НАШЕГА ИСУСА ХРИСТА, И ДУХА
СВЕТОГА, УЗ РАДОСНИ ВАСКРШЊИ ПОЗДРАВ:**

**ХРИСТОС ВАСКРСЕ!
ВАИСТИНУ ВАСКРСЕ!**

*Рецимо, браћо, и онима који нас мрзе,
опростимо све ради васкрсења.
(Пасхална стихира)*



И ове године у пролећне дане, драга браћо и сестре, у једнакој радости прослављамо највећи празник Цркве Божије, Васкрсење Христа Спаситеља. Сваке године у ово доба, када тајанствена сила живота буди обамрлу природу, слава Васкрслог Господа и у нама буди један светлији, светији и радоснији живот. Данас навиру узвишене мисли, рађају се дивна осећања и обузима нас једно свето и несвакидашње расположење. Са Васкрслим Господом и ми се уздижемо у један виши и садржајнији живот. Блиста у срцу нашем победнички сјај вечног живота који нам је даровао наш Васкрсли Икупитељ и Спаситељ. Као што је у оном тајанственом Почетку, на Божију Реч постао свет и у свету живот, тако је својом Божанском силом васкрснуо из мртвих Син Божији Исус Христос. Овај велики догађај тајанствен је као стварање света, чудесан и узвишен као права песма радости која се заорила над свеукупном Божанском творевином. Шта више, као пуноћа првог стварања и као ново стварање, он је још чудеснији и узвишенији како од првог стварања тако и од свих историјских збивања.

Многи векови деле нас од оног ведрога јерусалимског праскозорја, када су свете жене Мироносице угледале празан гроб. А биле су дошле да мртво тело свога Учитеља помажу мирисима, да Га оросе сузама и да хладну гробну плочу загреју топлином своје љубави, своје верности и своје оданости. Биле су оне и поред крста Распетог Спаситеља онда када су Га, осим Мајке и једног ученика, сви били оставили. Макар и издалека пратиле су оне последње тренутке највећег Учитеља. Нису Га заборавиле ни када је умро. Зато су удостојене да буду први сведоци и први весници Васкрсења, прве радоснице новог живота у Васкрслем Господу. Данас и у нашим ушима одзвања ехо оне благе опомене коју им је упутио анђео Божији са гробног камена: „Што тражите живог међу мртвима? Није овде, него устаде” (Лк 24, 5–6). И уплашене жене, ту у врту где је био гроб, прве доживеше радосни сусрет са Васкрслим Господом. Упутио их је да иду у Галилеју, да обавесте ученике и да их обрадују радосном вешћу да ће се и њима јавити (Мк 16, 7). И ево, драга децо Божија, и ова наша данашња васкршња радост потиче од тог сусрета са Васкрслим Господом, Који је васкрсао за нас и унео радост новог живота у све следбенике Своје и исповеднике Његове Божанске науке.

Исто тако, деле нас векови од сутона оног јерусалимског дана, када се Васкрсли Господ јавио следбеницима Својим, Клеопи и другом ученику. Преплашени, хитали су они из Јерусалима у Емаус, да би се склонили због страха од Јудеја. Иако нису били храбри као свете жене Мироносице, удостојени су сусрета са Васкрслим Господом. Скрио је Он од њих Свој

пређашњи лик, па Га нису познали. И када их је после разговора о ономе што се догодило у Јерусалиму и ломљења хлеба напустио, исповедише се један другоме како је „срце горело у њима” док је са њима беседио (Лк 24, 13–32). Онај исти свети огањ, који је горео у срцима двојице Христових ученика који су ишли за Емаус, пламса данас и у нама, када прослављамо овај Празник над празницима, када и ми доживљавамо духовни сусрет са невидљивим победитељем смрти. Исти тај огањ грејао је и греје Цркву Божију у дугим вековима њене историје. Зар Он сам није казао: „Дођох да бацам огањ на земљу” (Лк 12, 49). Тај свети огањ грејао је и претке наше и осветљавао им живот у тамницама дугих векова. Живели су они дуго без дома, без огњишта, без слободе, у крајњој несигурности, без кућишта и имања, као и многи данас који су избегли са својих огњишта, али увек са вером у васкрслог Господа, с вером у победу правде и истине и с вером у васкрсење.

Исто тако, дуги векови деле нас од оне прве васкршње вечери, кадасе Васкрсли Господ први пут јавио својим од страха и разочарења преплашеним ученицима, и поздравио их поздравом охрабрења: „Мир вам!” (Јн 20, 19). У трен ока вратио им је мир, васкрсао веру у Њега и Своје Божанско посланство. Да Он, Син Божији, није васкрсао, историја хришћанства била би завршена одмах Његовим последњим речима на Крсту: „Сврши се!” (Јн 20, 30). А Он је васкрсао и у име те истине Његови ученици дадоше радосно живот за Њега. Носећи ту велику истину Његова Црква пошла је у победнички поход широм света, да без проливања крви победи своје бројне до зуба наоружане непријатеље.

„Што тражите живог међу мртвима?” (Лк 24, 5), опоменуо је, као што сте чули, анђео Божији свете жене Мироносице, наднете над светим гробом. Али оне су пошле на Његов гроб жедне истине и вечног Живота. А данас милиони и милиони духовно осиромашених и морално опустошених људи, занесени сјајем пролазних ствари, живе у овом свету као у хладном гробу. Зар се свет не претвара у фабрику и тржиште лажног сјаја и пролазних вредности? Зар се данас често не говори да човек и без неба може мирно да ходи по земљи? Као да се попео данашњи човек на високе врхове своје вавилонске куле, самоуверен у своје знање, али често ситан, себичан, агресиван и пун злих настројења која прете његовој кули и његовом опстанку. Бојимо се да ће се ова наша цивилизација сувише касно сетити Христових речи: „Без мене не можете чинити ништа” (Јн 15, 5).

Наш Спаситељ је и постао човек, да бисмо се ми обожили. Дао је да се разапне на Крсту да би искапио грехе рода људског. Васкрсао је из мртвих да би нама даровао вечни живот. Учинио је смрт само једним посебним тренутком у животу - животу који не престаје. Када је Пилат пресуђивао Спаситељу, није имао духовне снаге ни умне висине да у Њему препозна Сина Божијег. Али ипак, испред његових очију није могла да умакне лепота људског лика страдалног Спаситеља у његовој судници. „Ево човека!” – објављује Пилат тужитељима (Јн 19, 5). Овим је ипак покушавао да утиче колико-толико на окореле савести Христових убица. Веровао је да ће људски сјај Његове Личности можда неке поколебати.

Молимо Васкрслог Господа да и у нама васкрсне људски лик првобитне човекове природе, који је данас тако често извитоперен, маскиран и унакажен бројним манама и пороцима. Да и у нама свако препозна човека, обасјаног Његовим вечним животом, био имућан или сиромашан, на великом или малом положају и месту. Наше доба је тренутно суочено са материјалном кризом, али је код нас још присутнија криза морала и карактера. Радоваћемо се ако свако, угледавши било кога од нас, може да каже: Ево човека! – да би свако, и пријатељ и непријатељ, и судија и тужилац, у свакоме од нас увек доживео истинског и правог човека.

Сачувајмо, браћо и сестре, људско достојанство, које је толико уздигао Својим

Васкрсењем Син Божији. Сачувајмо веру у Васкрслог Господа, љубав према ближњима, истини и правди; према свему добру које људи ипак желе, али које без помоћи Васкрслог Господа и Његовог Јеванђеља не могу постићи. Помолимо се Васкрсом Господу и замолимо Га као двојица ученика, путника за Емаус, да остане са нама. Да му се радујемо, да из Њега црпимо снагу, да се духовно уздигемо, да нас не захвате и не однесу мутне воде нашег времена.

Упућујући ову поруку свој нашој браћи и сестрама, данас се посебно сећамо верника на Косову и Метохији, као и наших верника широм света, на свима континентима где православни Срби и сви православни хришћани данас прослављају Васкрсење Христово, ваш Патријарх и сви Архијереји Српске Цркве поздрављају вас поздравом радости и новог живота.

ХРИСТОС ВАСКРСЕ! ВАИСТИНУ ВАСКРСЕ!

Дано у Патријаршији српској, у Београду, о Васкрсу 2009. године

Ваши молитвеници пред Васкрслим Господом:

Архиепископ пећки,

Митрополит београдско-карловачки и

Патријарх српски ПАВЛЕ

Еписко америчко-канадски митрополије новогрчаничке ЛОНГИН

Са свим српским архијерејима





“Христос васкрсе из мртвих, смрћу смрт уништи, и онима који су у гробовима живот дарова”

Драга браћо и сестре,

Ево нам још једног Васкрса, још једне радости вечне, још једног разлога да прослављамо Прослављеног и Васкрслог Господа. И, заиста, нема веће радости, под капом небеском, од радости Васкрсења Спаситељевог. Због тога ми у ове дане, када се молитвено сећамо тог славног Догађаја, пуних срдаца певамо тропар Васкрсења: “Христос васкресе из мртвих, смртију смрт поправ, и сушчим во гробјех живот даровав”. У овој песми открива нам се свет наде и вере у живот који траје, у вечно постојање.

Осветљени светлошћу Васкрсења Христовог, крст који свако од нас, следејући Христа, појединачно носи - крст свакодневних страдања, слабости, брига и проблема, крст служења нашим ближњима, постаје лакше носити. Није ли и наш славни владика Његош рекао: “Крст носити нама је суђено, тежак венац али воће слатко”. Нека, зато, прослава овог Васкрса, поврати наду обезнађенима, утеши тужне, оздрави болне, - нека све стави у перспективу вечности и живљења у Васкрслом Богу Христу!

Са овим жељама поздрављамо све вас, с молитвом Васкрслом Господу да вас благослови!

Христос Васкрсе! Ваистину Васкрсе


Епископ америко-канадски
Митрополије новогрчаничке

“Christ is risen from the dead, trampling down death by death, and to all those in the tombs giving life”

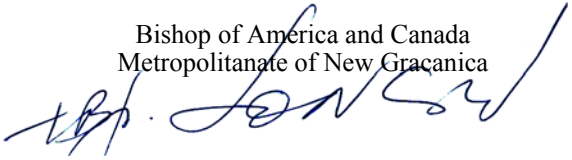
Dear brothers and sisters

Here is one more Pascha, one more eternal joy, one more reason to celebrate the Glorified and Resurrected Lord. Indeed, there is no greater joy under the sun than the joy of the Savior's Resurrection. That is why these days, as we prayerfully remember that glorious Event, we sing the Troparion of the resurrection from the fullness of our hearts, “Christ is risen from the dead, trampling down death by death, and to all those in the tombs giving life.” In this song, the world of hope and faith in the everlasting life and eternity, is revealed to us.

As we are illumined by the light of Christ's Resurrection, it becomes easier for us to carry the cross which each one of us has to carry in following Christ – the cross of daily suffering, weaknesses, worries and problems, the cross of serving our neighbour. Did not our glorious Vladika Njegosh say, “It is our fate to carry the cross – a heavy yoke but sweet fruit.” So let the celebration of this Pascha bring back hope to the hopeless, comfort the grieving, heal the sick – may it put everything into perspective of eternity and life in the Resurrected Christ God!

With these wishes, we greet all of you, with an entreaty to the Resurrected Lord to bestow His blessings upon you!

Christ is Risen! Indeed He is risen!


Bishop of America and Canada
Metropolitanate of New Gracanica



**Анђео запеваше благодатној,
Радуј се Пречиста Дјеве, и
опет кажем Радуј се! Твој
Син Васкрсе тридневно из
гроба, и мртве подиже,
Људи веселите се!**

Црквени песник овим речима изражава свеопшту радост због чудесног догађаја—Васкрсења Христовог. Од стварања света, ништа се важније није догодило у Космосу од овог

светог чина. Свети Николај Жички и Охридски каже: *Христово Васкрсење донело је човечанству темељну промену, равну стварању света.* Познавши и осетивши ово апостол Павле узвикује: *Старо прође, све ново постаде!* (2. Кор. 5,17)

Због тога нас, драга браћо и сестре, Света Црква позива да се кроз пост, покајање, исповест и причешће припремимо да прославимо Васкрсење Господње као крај свега *старог* у нама и наш улазак у *ново*. Размислимо о себи и свом односу према Богу. Његово Васкрсење је наша нада, наше спасење и одговор на живот и страдање. Васкрсење Христово је наша утеха и остварење наших надања.

Христос Васкрсе због свих и отвори рај који је припремљен свима нама! Христос Васкрсе због свих и за све! Славимо Његово славно Васкрсење и запевајмо са Православном Васељеном: ***Васкрсење Твоје Христе Спасе, Анђели певају на небесима, и нас на земљи удостоји да Те славио чистом Срцем!***

Свима вама драги парохијани честитамо најрадоснији празник са традиционалним поздравом:

***ХРИСТОС ВАСКРСЕ!
ВАИСТИНУ ВАСКРСЕ!***

Ваш молитвеник пред Васкрслим Господом,

Протојереј Бурица Гордић

Са Управом Саборног Храма

"The angel cried to the Lady full of grace: Rejoice, O pure Virgin. Again I say: Rejoice. Your Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, all people."

The Church hymnographer with these words

expresses the universal joy because of the miraculous event - the Resurrection of Christ. Since the creation of the world, nothing more important than this event took place in the Cosmos. St. Nicolai of Zicha and Ohrid says for the greatest feast: *"Christ's Resurrection brought to humankind a fundamental change, equal to the creation of the world.* Knowing and feeling this, the Apostle Paul, the repentant persecutor of Christians, exclaims: *"All things have passed away; behold all things have become new."* (II Cor. 5:17)

Therefore, dear brothers and sisters, the Holy Church invites us through fasting, repentance, confession and Communion to prepare to celebrate the Resurrection as the end of everything "old" in us and our entrance into the "new". Let us think about ourselves and our relationship with God. His Resurrection is our hope, our salvation, and the response to our living and suffering. Christ's Resurrection is our comfort as well as the comfort of all suffering and God-desiring souls. May this be the message which, during this Resurrection Feast, we will adapt and place into our hearts.

Christ is risen because of all and opened Paradise which is prepared for all of us. Christ is risen because of all and for all! Let's glorify His glorious Resurrection and sing with the Orthodox universe: ***"Your Resurrection, O Christ our Savior, the Angels in heaven sing. Enable us on earth to glorify You in purity of heart."***

All of you, dear parishioners, we greet with on this Glorious Feast with the traditional greeting:

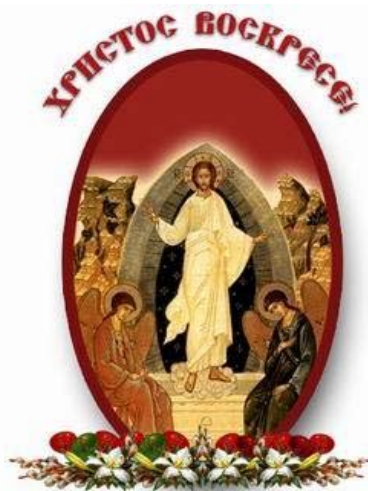
**CHRIST IS RISEN!
INDEED HE IS RISEN!**

In humble prayer, yours in the resurrected Lord

Protopresbyter Djurica

Gordic

With Cathedral Parish Board





PRESIDENT'S MESSAGE

AS we celebrate the greatest Christian Holiday, The Resurrection of Christ, we should ask ourselves if we are real followers of Christ. Are we following the great sacrifice done for the mankind and are we sacrificing ourselves to help others and to keeping our faith strong? We are all tempted sometimes to act like selfish people, but we do not want to be around other selfish people. The expression "No pain-no gain" or "No cross-no crown" does not means to become a martyr but to help other less fortunate, even if that means that we sacrifices ourselves for the love of others.

This is extremely important now when a bad economic situation in our country has affected some of our parishioners, friends and neighbors. In early times Christian people gathered together in churches (*ecclesia*), supporting each other and interpreting the messages from Christ and the Apostles . They were a families with the same goal and bound with a great gift of God's love, respect and support for each other . They spread the word of God and established the greatest religion in the world-Christianity.

Today, we are gathering with the same purpose, with the guidance of our well prepared and educated Clergy help us to better understand the scriptures and guide us on how to serve our community. In our parish we have religious and dedicated people, within the opstina, sisterhood, Choir and other groups or individuals who contribute by thei voluntary work and financial support. However, we need to help our Priest by regularly attending church services and bringing more people to help us to support our Church, to preserve it for the future generations as our ancestors did it before for us!

Let's this great holiday bless us and support the prosperity and the future of our parish!

CHRIST IS RISEN ! HRISTOS VOSKRESE !

Milorad V. Golubovich

GET READY TO PARTICIPATE ON OUR IMPROVEMENTS TO CELEBRATE 55 YEARS OF BUILDING ST. JOHN'S CATHEDRAL

The years go fast. In 2004 we celebrated our 50-th anniversary at our Baker Street facilities. At that time we established some goals of improving and maintaining our facilities. It is clearly a result of God's blessing upon us and the commitment of our parishioners. The Opstina Board had developed a multi-year plan of needed major repairs and facilities improvements. According to our plan we are on schedule by repairing the Deck Roof, Brick Patio, Parish-priest home gate and entrance along with several other repairs.

We are in process of repairing the Parking lot asphalt, fence and rod-iron security fence, and the beautification of the ground in front of the church. However, there are still some major projects ahead: Painting of the Church and parish home, the Rod iron security gate near the small hall, the Deck adjoining to the Small Hall, Upgrade of the Kitchen, Restoring the Church floor and other regular maintenance projects.



When we started the efforts we were beyond the forecasted budget and still are but thanks to the efforts of our parishioners we accomplished what was planned so far. We are seeking parishioners pledges of labor, material and funds to help us to complete the planned necessary work. We proved in the past that we can do it and with the efforts by individuals we can successfully continue to maintain and be proud of our **Parish of St. John the Baptist and to Celebrate our 55th Anniversary in October 2009.**

Christmas and Theophany Celebration

By Milutin Janjic

The Feast of the Nativity of our Lord began with an evening service on Christmas Eve. As in previous years, our Church was crowded with parishioners and numerous guests who came together to celebrate this great feast. Father Djurica celebrated, and according to our Serbian tradition, the people receive a blessed *badnjak* to bring to their homes. After the service, parishioners continued their celebration with a lovely dinner that was organized by Protinica Marija who organized potluck and decorated the hall.



The following day, our parish celebrated the Nativity of our Lord Jesus Christ. On this day, our Church was filled with many generations of our parishioners, from infants to our beloved elders. Everyone came together to participate in this holiday. During the service, Fr. Djurica read the Patriarchal Proclamation for Nativity as well as the Christmas greetings from our *Vladika*, His Grace, Bishop Longin. After Liturgy, we gathered in our parish hall for a nice lunch where everyone enjoyed the atmosphere of brotherly love. Our Protas and his family donated the meat for our traditional Christmas meal.

On our next great feast, the Theophany, our Parish was honored to be visited by His Eminence, Metropolitan of the Dardanelles and the Director of The Patriarch Athenagoras Orthodox Institute, Nikitas. He, together with Fr. Djurica and according to the tradition of the Orthodox Church, blessed the holy water. We were so blessed to have our dear guest for this great holy day. After the Service, His Eminence blessed the parishioners as they came to receive the *Nafora*.



SERBIAN NEW YEARS CELEBRATION

With enthusiastic support by our hard working parishioners and volunteers we are proud to announce that our New Years party attracted over 300 people.

We hope that everyone who attended had a great time.



Special thanks to Stan Grgich, event chairman, Danilo and Nevenka Maksimovic, Dobrila Josipovic, Ranko and Jasna Gajic, Jovica and Danica Maksimovic and all who helped preparing this successful event!



CELEBRATION OF THE DAY OF ST. SAVA

By Miko Golubovic

On Sunday, January 25 the Serbian Orthodox Churches from San Francisco and Oakland jointly celebrated traditional day of St.Sava, the first archbishop, statesman, church builder, great educator and founder of the Serbian Orthodox Church.



For the last several years Oakland and San Francisco alternate who as host of the event and together prepare the banquet and children's program.

The celebration started with the cutting Slavski Kolac by V. Rev. Gordic along with participation of V,Rev Bunevic, V.Rev Andjelic, parish presidents and children.

Since St.Sava is considered as schools patron saint we had many youngsters from Sunday school very joyfully awaiting their turns to show their talent by reciting, singing in Serbian or playing instrument.

On the other side the glowing faces of the proud parents and grandparents were listening as the children performed beautifully.



Special thanks goes to our Sunday school teachers

Protinica Marija Gordic, and Mara Licina, who prepared the program, along with our choir director Ljubo Velickovic and Master of ceremonies V.Rev Djurica Gordic.



St. Sophia's Sisterhood Valentine Luncheon

By Sharon Grgich, Sisterhood President

A festive crowd of St Sophia Sisterhood members and guests came comfortably dressed to attend the annual Valentine Luncheon held in our cathedral social hall on Saturday, February 14.



In accordance with this year's theme "**Have A Heart Big Girls Pajama Party**", the mood was set with the stage decked out for a slumber party and a snuggly teddy bear dressed in cozy robe enjoying a spa treatment serving as the table decor.

In addition to a satisfying lunch served by teens from our own Mladost folklore dance group, festivities included our traditional and very popular raffle, a brisk, enthusiastic, and record-breaking live auction for a Protinica Bunjevic torta, and a lively pajama fashion show to round out the afternoon

Sharon Grgich, event chair, acted as mistress of ceremonies. Past Presidents Zlata Postich (unable to attend) and Pro-



tinica Bunjevic were honored for their service to the St. Sophia Sisterhood and future events were announced.

Sub-committee chairpersons were Angelica Lucich – food, Protinica Bunjevic – raffle.

We thank all the ladies for their time, attendance and generosity. It was wonderful to see representatives from our sister kolos throughout the Bay Area in attendance. We value the support as we met our goal to celebrate girlfriends and the comfort we enjoy just by being together.



Sunday School Field Trip

By Mara Licina

On Saturday, March 21st our Sunday school class took its first ever field trip to the new *Academy of Arts and Sciences* in Golden Gate Park.

Our students had a wonderful time going to all of the exhibits and seeing the in-



teresting things that the museum had to offer.



They especially liked watching the penguin feeding and the animal dissections, while the parents had fun watching their children try new things.

Before leaving, the entire group enjoyed a film in the new planetarium before grudgingly entering the gift shop.



We would like to thank all of the parents who helped chaperone and we look forward to our next adventure.



STEWARDSHIP IN 2009

By Don Kosovac



A warm and appreciative thanks to all that responded to Father Djurica's Stewardship appeal that was mailed out to every parishioner. From the twenty-nine who made a financial commitment, \$16,543 was pledged; but we were so thankful for the parishioners who made a commitment of their Time and Talent. No better example of how something significant can be accomplished stands right outside the Social Hall patio in the form of a new railing that replaced the original, fifty-five year old variety that had grown unsightly and unsafe. Instead, we have an attractive alternative that was fabricated together from the recycled, wrought iron pieces left over from the old patio railing. Thanks to the welding skill of Sreten Mijatovic and his first helper, Ranko Gajich, we have a real work of art.

And for all the others who were out most of that Saturday wire brushing the bad spots of the parking lot, removing roots, cleaning its surface, and straightening the chain link fence, we thank you as well. With our wish list of projects identified, and some willing hands, we can do something to improve our church almost weekly and certainly monthly.

Here's to our Stewards, Zivjeli!!

If you haven't renewed or pledged this year, come join the ones below:

**Marisa and Brett Atha
Aleksandar Babic
Bunjevic Family
Steve Davidovich
Stephanie Davidovich
Jerome Davidovich
Philip Davidovich
Alex Davidovich
Bill and Alicia Davidovich
Mira and Svetislav Djurich
Micaelee Ellswythe
Peter and Judy Gielniak
Miko and Teresa Golubovich
Susana Gurovich
Melody and Jay Key
Don and Bitsy Kosovac**

**John Lambright
Christine Milutinovich
Milivoy Mikovich
T. And M. Novakov
Tamara and David Parr
Brigita and William Perazich
Maria Perchevitch
Alex Petrovich
Barbara Peyrovich
Mita and Zlata Postich
Sister Seraphima
Valentina Stankovich
Ljubomir Velickovic
Brian and Diane McCone
Jovica and Danica Maksimovic**

Let us remember these things:

1. Life comes from God and should be given back to God.
2. Our time, talents and finances must come under "new management" - God's management.

As we give ourselves to God, the result will be similar to what happens in the Eucharist. We offer bread and wine and the Lord consecrates and blesses these gifts. The same will happen in our lives. As we offer ourselves, the Lord will bless and consecrate our lives.

SPRING CLEANING



We thank all volunteers who helped in Spring cleaning of our facilities!
God Bless you and grant you Many Years!

CLERGY MEETING AND CONFESSION HELD AT NEW GRACANICA MONASTERY

New Gracanica Monastery March 24, 2009 - At the New Gracanica Monastery, the usual annual clergy meeting was held. Most of the priests and deacons of the diocese were able to attend.

The meeting began with the Lenten matins on Tuesday morning. Following the service, the meeting continued in the monastery hall where two quality lectures were held. The first lecture was done by Fr. Velibor Dzomic of the Metropolia of Montenegro and the Littoral on the subject of *"Persecution of the Church in Montenegro through the 20th century"*. The second talk was done by Fr. Milos Vesin on the subject of *"Pastoral approach to death and dying"*.



On Tuesday evening, clergy confessions were conducted. On Wednesday morning, matins, hours and the Liturgy of the Presanctified Gifts were served. After lunch, the meeting was concluded.

Celebration of Lazarus Saturday at the MMA in Belgrade



His Eminence Archbishop Amfilohije of Cetinje and Metropolitan of Montenegro and the Littoral has served today on the holiday of Lazarus Saturday Holy Hierarchal Liturgy at a new-established side chapel at the MMA in Belgrade which is dedicated to St. Luke Archbishop of Simferopol and Crimea, the saint, surgeon, painter and hierarch of the Russian Orthodox Church of the 20th century. His Holiness Patriarch Pavle of Serbia also took part in the liturgy, who celebrated by praying his family patron saint.

The liturgy was attended also by Bishop Vasilije of Zvornik and Tuzla, minister of faith in the Government of Serbia Bogoljub Shijakovic, consultant of the President of the Republic of Serbia for Kosovo and Metohia Mladen Djordjevic, deputy minister of Foreign Affairs Damjan Krnjetic, member of the Crown Council Dragoljub Acovic, Proto-Master of the St.Sava's Cathedral professor Vojislav Mihajlovic, as well as a great number of doctors and patients of the Military Medical Academy led by Major-general Prof. Dr Miodrag Jevtic, the head of this institution. Archbishop served the liturgy with the concel-
elevation of protopresbyter-staurophor Savo Jovic, protopresbyter-staurophor Vladimir Vukashinovic, hieromonk Metodije (Ostojic), presbyter Nebojsa Topolic, head of the side chapel, as well as protodeacon Stevan Rapajic and hierodeacon Jovan (Panic). Archimandrites Jovan (Radosavljevic) and Danilo (Ljubotina), spiritual father of the side chapel protopresbyter-staurophor Ratko Savic, abbess Anastazija of the church of the Entry of the Most Holy Theotokos into the Temple with convent sisterhood and many faithful people were present as well.



After the Sacrament of communion,

Metropolitan Amfilohije cut the slava cake to His Holiness Patriarch Pavle of Serbia congratulating him his Patron saint day and wished him a long and healthy life and all good from the Lord. After that there was a presentation of the Order of St. Sava of the Second Degree to the head of this institution Major-general Prof. Dr Miodrag Jevtic.



Десетогодишњица НАТО бомбардовања

Десетогодишњица НАТО агресије на Савезну Републику Југославију и српски народ обележена је националном академијом "Србијо, памти" у београдском Центру Сава. На академији су говорили изасланик Патријарха српског Г. Павла, Његово Високопреосвештенство Митрополит црногорско - приморски Г. Амфилохије, др Војислав Коштуница, академик Матија Бећковић, начелник Центра за радиологију Клиничког центра Србије др Радомир Ковачевић и Бранимир Нешић.

Митрополит црногорско-приморски Г. Амфилохије рекао је да је бомбардовање било унапред програмирано да би се одузео витални део Србије и као последица прогласила лажна држава. - Српски народ мора да памти тај злочин и да се свим бићем одупре последицама тог злочина, истакао је Митрополит Амфилохије које је овом приликом предложио да се у Београду отвори комеморативни центар где би била уписана имена пострадалих у НАТО бомбардовању.



Бивши српски премијер др Војислав Коштуница истакао је да Србија памти и не заборавља да је НАТО право име независног Косова и да се на делу територије Србије, прво физичким, а затим и правним насиљем, отимачином и крађом, покушава да успостави прва НАТО држава и да за Србију никад неће постојати та лажна држава. Наша је највећа обавеза, рекао је Коштуница, да сведочимо истину да је Косово Србија, да је било, да јесте и да ће остати наше. Косово је већ једном и заувек уграђено у темеље државе Србије, рекао је Коштуница.

На Националној академији посвећеној бројној публици обратио се и академик Матија Бећковић који је подржао је иницијативу да Србија подигне меморијални центар жртвама бомбардовања и да бригу о томе преузме СПЦ. То чине сви народи света, рекао је славни српски песник.

На академији је прочитано писмо Патријарха московског и целе Русије Г. Кирила поглавару Српске Православне Цркве Патријарху српском Г. Павлу у којем каже да је бол браће у Србији бол целокупне Православне Цркве. - И надаље Руска Црква ће користити све могућности и прилике да диже свој глас у заштиту правде Божије, у заштиту наше православне браће и сестара косовско-метохијског краја Србије, како оних који су тамо, тако и оних прогнаних, у заштиту свих жртава насиља и у заштиту грубо нарушене правичности, каже се у писму руског Патријарха Кирила.

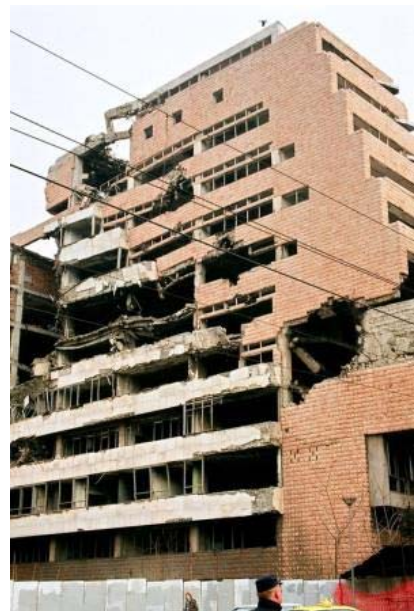


Окупљенима се обратио и руски редитељ Никита Михалков. Присутни су синоћ у холу Сава Центра могли посетити и изложбу фотографија снимљених током бомбардовања.

Serbia mourns victims of NATO bombing 10 years ago

BELGRADE, March 24 -- Serbia on Tuesday mourned thousands of victims of NATO bombing as the country marked the 10th anniversary of the start of the 78-day NATO bombing campaign against its predecessor the Federal Republic of Yugoslavia

At midday, air raid sirens sounded throughout the western Balkan country in a mark of remembrance for the victims. All the activities in offices, schools, institutions and public places were stopped and the people paid tribute to all the victims of the NATO air raids launched on March 24, 1999, by observing a minute of silence



NATO strikes killed more than 1,000 soldiers and 2,500 civilians, including 89 children, while 12,500 people were wounded and at least \$30 billion in damage caused.

"A decade of the crime against Serbia," the daily *Press* said, while *Politika* wrote of the "Bombing that was never declared a war."

Under the headline "Days of death and destruction," *Vecernje Novosti* recounted half a dozen personal stories, including those of families who lost children and of a military pilot who was shot down by NATO.

Health concerns also remain about the danger to civilians from weapons NATO used during the campaign.

Thousands risk life and limb from cluster bomblets still scattered across Serbia as well as from depleted uranium, according to European non-governmental groups.





Свети Јован Златоусти ВАСКРШЊЕ СЛОВО

Ако је ко побожан и богољубив, нека се наслађује овим дивним и светлим слављем. Ако је ко благоразуман слуга, нека радујући се уђе у радост Господа свога. Ако се ко намучио постећи се, нека сада прими плату. Ако је ко од првог часа радио, нека данас прими праведни дуг. Ако је ко дошао после трећега часа, нека празнује са захвалношћу. Ако је ко стигао после шестог часа, нека

нимало не сумња, јер ничим неће бити оштећен. Ако је ко пропустио и девети час, нека приступи не колебајући се нимало. Ако је ко стигао тек у једанаести час, нека се не плаши закашњења: јер овај дивни Господар прима последњег као и првог, одмара онога који је дошао у једанаести час, као и онога који је радио од првога часа. И последњег милује и првога двори; и ономе даје, и овоме дарује; и дела прима, и намеру целива; и делање цени, и принос хвали. Стога дакле, уђите сви у радост Господа свога; и први и други, плату примите; богати и убоги, једни с другима ликујте; уздржљивци и лењивци, дан поштујте; ви који сте постили и ви који нисте постили, веселите се данас! Трпеза је препуна, наслађујте се богато сви! Тело је угојено; нека нико не изиђе гладан; сви уживајте у богатству доброте! Нека нико не оплакује сиромаштину, јер се јави опште Царство. Нека нико не тугује због грехова, јер опроштај засија из гроба. Нека се нико не боји смрти, јер нас ослободи Спаситељева смрт: угаси је Онај кога је она држала, заплени ад Онај који сиђе у ад, угорча се ад окусивши тело Његово. И предвиђајући то, Исаија закликта: ад се угорча сусревши Те доле! Угорча се, јер опусти; угорча се, јер би исмејан; угорча се, јер се умртви; угорча се, јер би срушен; угорча се, јер би окован; прими тело Христово, а наиђе на Бога; прими земљу, а сrete небо; прими оно што виде, а паде у оно што не виде. Смрти, где ти је жалац? Аде, где ти је победа

Васкрсе Христос, и ад се стропошта! Васкрсе Христос, и падоше демони.

Васкрсе Христос, и радују се анђели. Васкрсе Христос, и живот живује.

Васкрсе Христос, и ниједног мртвог у гробу

Јер Христос, уставши из мртвих, постаде првина преминулих. Њему слава и власт кроза све векове. Амин!

ХРИСТОС ВАСКРСЕ! ВАИСТИНУ ВАСКРСЕ!

Христос васкрсе из мртвих, смрћу смрт уништи, и свима који су у гробовима живот дарова!

Васкршња јаја имају вишеструку симболику. Црвена боја симболише Христову невино проливену Крв, што нас подсећа на то да Васкршње радости, као ни ма које земаљске радости, нема без крста и страдања. Јаје је символ рађања новог живота, као што нам је и Господ, Својом Крсном смрћу подарио нови живот у Богу и обновио тиме читаву творевину. Васкрс увек бива у пролеће, које такође симболише рађање новог животног и природног циклуса. Шарена јаја су и символ дечије радости, а у детињој чистоти срца и празничној радости је почетак Царства Небеског. Јаја се фарбају црвеном бојом и у спомен на догађај када је Марија Магдалина објавила цару Тиберију Христово Васкрснуће, он јој се наругао речима да ће Христос васкрснути када јаја буду постала црвена, а она му пружила црвено јаје на дар.



У рано васкршње јутро, три пута обилазимо око цркве и заустављамо се пред њеним затвореним вратима: то су последњи тренуци ћутања пре блеска васкршње радости, и у тим тренуцима се у нашим срцима, свесно или несвесно, јавља питање које се – како каже Јеванђеље – јавило и у срцима жена мироносица које су у рано јутро трећег дана по распећу, „док још беше мрак“, дошле на Христов гроб. То питање гласи: „*Ко ће нам одвалити камен од врата гроба?*“. Хоће ли се још једном догодити то чудо? Хоће ли још једном ноћ постати светлија од свакога дана? Хоће ли се још једном преиспунити срца наша том необјаснивом радошћу која није од овога света, радошћу која ће сву ову ноћ и још толико идућих дана одјекивати у том сверадосном васкршњем поздраву:

Христос васкрсе! Ваистину васкрсе!

Pascha (Greek: Πάσχα), also called Easter, is the feast of the Resurrection of the Lord. Pascha is a transliteration of the Greek word, which is itself a transliteration of the Hebrew pesach, both words meaning Passover. (A minority of English-speaking Orthodox prefer the English word 'Pasch'.)

Pascha normally falls either one or five weeks later than the feast as observed by Christians who follow the Gregorian calendar. However, occasionally the two observances coincide, and some years they can be two, four, or six weeks apart (but never three). The reason for the difference is that the older Julian Calendar uses a different paschalion, the formula for calculating the date of Pascha. This formula was determined by the First Ecumenical Council.

The resurrection of Jesus Christ from the dead is the center of the Orthodox Christian faith. Twelve weeks of preparation precede it. This is made up of pre-lenten Sundays, Great Lent, and Holy Week. The faithful try to make this long journey with repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study. When the feast finally arrives, it is celebrated with a collection of services combined as one.

In the Slavic practice, the priest goes to the tomb and removes the epitaphios and carries it through the Holy Doors and places it on the altar table where it remains for forty days until the day of Ascension. In the Byzantine practice, the epitaphios has already been removed (during the Lamentations Orthros on Holy Friday evening).

Paschal matins begins with a procession that starts around midnight. The people leave the dark church building singing, carrying banners, icons, candles, and the Gospel. The procession circles the outside of the church and returns to the closed front doors. In Greek practice, the Gospel which tells of the empty tomb is now read. In Syrian practice, following the Gospel reading, the priest beats on the door and takes part in a dialogue with an interlocutor inside the church doors, crying out with the words of Psalm 23 (24): "Lift up your heads, O gates! And be exalted, you everlasting doors, that the king of glory may enter in!" In Slavic practice, neither of these rites is preserved. Next, the Paschal troparion is sung for the first time, together with the verses of Psalm 67 (68) which will begin all of the Church services during the Paschal season.

Let God arise, let his enemies be scattered; let those who hate him flee from before his face!
As smoke vanishes, so let them vanish; as wax melts before the fire,
So the sinners will perish before the face of God; but let the righteous be glad.
This is the day which the Lord has made, let us rejoice and be glad in it!
Christ is risen from the dead, trampling down death by death,
and on those in the grave bestowing life.

The doors are opened and the faithful re-enter. The church is brightly lit and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb. The celebrants change to white vestments, the bright robes of the resurrection. The Easter icon stands in the center of the church, where the grave just was. It shows Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. There constant proclamation of the celebrant: Christ is risen! The faithful continually respond: Indeed he is risen! and censing of the icons and the people.

Following the entrance into the church, the Paschal canon ascribed to St. John of Damascus is chanted with the Paschal troparion as the constantly recurring refrain.

Matins ends with the Paschal stichera: O day of resurrection! Let us beam with God's own pride! Let everyone embrace in joy! Let us warmly greet those we meet and treat them all like brothers, even those who hate us! Let all the earth resound with this song: Christ is risen from the dead, conquering death by death, and on those in the grave bestowing life!

Hours

Next, in some traditions, the Paschal Hours are also sung. At the conclusion, the celebrant solemnly proclaims the famous Paschal Sermon of St. John Chrysostom. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ.

Divine Liturgy

Next, the Paschal Divine Liturgy begins with the singing once more of the festal troparion with the verses of Psalm 67 (68). The antiphons of the liturgy are special psalm verses that praise and glorify the salvation of God. Again, the troparion is repeated over and over. And the baptismal verse from Galatians: As many as have been baptized into Christ have put on Christ (Galatians 3:27) replaces the Thrice-Holy Hymn.

The readings take the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, his Son Jesus Christ. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of John. It is customary on this day to read the Gospel in several languages.

The Liturgy of St John Chrysostom continues as usual. Holy communion has, again and again, the troparion of the Resurrection. It is sung while the faithful partake. To Orthodox Christians, receiving communion on Easter Sunday is very important. Many parishes take the Paschal Sermon of St. John Chrysostom literally and commune all Orthodox Christians who are in attendance.

Day without evening

To the Orthodox, the celebration of Pascha reveals the mystery of the eighth day. It is not merely an historical reenactment of the event of Christ's Resurrection. It is a way to experience the new creation of the world a taste of the new and unending day of the Kingdom of God.

This new day is conveyed to the faithful in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day.

Hymns Troparion (Special Melody)

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

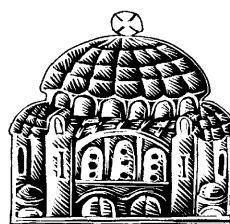
Hypakoe

Before the dawn, Mary and the women came and found the stone rolled away from the tomb.

They heard the angelic voice: "Why do you seek among the dead as a man the One who is everlasting light? Behold the clothes in the grave! Go and proclaim to the world: The Lord is risen! He has slain death, as He is the Son of God, saving the race of men."

Kontakion (Tone 8)

Thou didst descend into the tomb, O Immortal,
Thou didst destroy the power of death! In victory
didst Thou arise, O Christ God, proclaiming
"Rejoice" to the myrrhbearing women, granting
peace to Thy apostles, and bestowing resurrection
to the fallen. Paschal hymn to the Theotokos: The
angel cried to the Lady Full of Grace: Rejoice, O
Pure Virgin! Again I say: Rejoice! Your Son is risen
from His three days in the tomb! With Himself
He has raised all the dead! Rejoice, all you people!
Shine! Shine! O New Jerusalem! The Glory of the
Lord has shone on you! Exalt now and be glad, O
Zion! Be radiant, O Pure Theotokos, in the Resur-
rection of your Son!



HOW CAN WE KEEP GREAT LENT?

It is obviously impossible for us to go to Church every day. And since we cannot keep the Lent liturgically, the question arises: what is our participation in Lent, how can we spiritually profit by it? The Church calls us to deepen our religious conscience, to increase and strengthen the spiritual contents of our life, to follow her in her pilgrimage towards renewal and rededication to God.

Fasting. The first universal precept is that of fasting. The Orthodox teaching concerning fasting is different from the Roman Catholic doctrine and it is essential to understand it. Roman Catholics identify fasting with a "good deed" see in it a sacrifice which earns a "merit". "What shall I give up for Lent?" this question is very typical of such an attitude toward fasting. Fasting thus is a formal obligation, an act of obedience to the Church, and its value comes precisely from obedience. The Orthodox idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, and the "natural" to the "supernatural". Limitation in food are instrumental, they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wider spiritual effort. Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, and internal disposition of mind, an

attempt to be charitable, kind and – in one word – spiritual. "Brethren, while fasting bodily, let us also fast spiritually...

"And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum". Every one must find his maximum, weigh his conscience and find in it is "pattern of fasting." But the pattern must necessarily include the spiritual as well as the "bodily" elements. The Typicon and the canons of the Church give the description of an ideal fast: no dairy products, total abstinence on certain days. "He that is able to receive it let him receive it" (Matt. 19:12). But, whatever is our measure—our fasting must be a total effort of our total being... According to the rules of the Church the fast cannot be broken for the entire Lenten period of forty days: Saturdays and Sundays are no exception.

Prayer. We must always pray. But Lent is the time of an increase of prayer and also of its penning. The simplest way is, first, to add the Lenten prayer of St. Ephrem the Syrian to our private morning and evening prayers. Then, it is good and profitable to set certain hours of the day for a short prayer: this can be done "internally"- at the office, in the car, everywhere. The important thing here is to remember constantly that we are in Lent, to be spiritually "referred" to its final goal: renewal, penitence, closer in contact with God.

Spiritual Reading. We cannot be in church daily, but it is still possible for us to follow the Church's progress in Lent by reading those lessons and books, which the Church reads in her worship. A chapter of the Book of Genesis, some passage from Proverbs and Isaiah do not take much time, and yet they help us in understanding the spirit of the Lent and its various dimensions. It is also good to read a few Psalms –in connection with prayer or separately. Nowhere else can we find such concentration of true repentance, of thirst for communion with God, of desire to permeate the whole of life with religion... Finally, a religious book: Lives of the Saints, History of the Church, Orthodox Spirituality etc. is "must" while we are in Lent. It takes us from our daily life to a higher level of interests; it feeds us with ideas and facts, which are usually absent from our "practical" and "efficient" world.

Change of Life. And, last but not least: there must be an effort and decision to slow down our life, to put in as much quiet, silence, contemplation, meditation. Radio, TV, newspapers, social gatherings- all these things, however excellent and profitable in themselves, must be cut down to a real minimum. Not because they are bad, but because we have something more important to do, and it is impossible to do without a change of life, without some degree of concentration and discipline. Lent is the time when we re-evaluate our life in the light of our faith, and this requires a very real effort and discipline. Christ says that a narrow path leads to the kingdom of God and we must

make our life as narrow as possible. At first the natural and selfish man in us revolts against these limitations. He wants his usual "ease life" with all its pleasures and relaxations. But once we have tasted of such spiritual effort, once we have made by it one step, that cannot be compared to any other joy. We discover the reality of the spiritual world in us. We begin to understand what St. Paul meant by "the joy and peace in the Holy Spirit." God Himself enters our soul: and it is this wonderful coming that constitutes the ultimate end of Lent: "If a man love me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him.

(John 14:23)



Parish news—Парохијске новости



Baptisms—Крштења 2008/2009

New members of our Holy Orthodox Church are the following who have received the Holy Sacrament of Baptism:

Jack Schwampe
Ann-Marie Almasi
Lazar Twig
Milena Henson
Alksandar Epps
Derk Pippin
Cole-Daniel McCulloch
Luka Wilkinson
Lazar Vujkovic
Sofija Garza
Vikram Chawla
Anrija Ciric
Sandra Zivkovic
Petar Zivkovic
Sofia Golubovski

Marriages—Венчања 2008/2009

Congratulations and best wishes to
newly married:

Tanya and Matthew Caspari
Derk and Carolyn Pipin
Ann-Marie and Luka Bodrozich
Ana and Andreas Schwerte
Desanka and Michael Ruybal
Susan and Javier Andrino
Marikit and Zachary Antovich
Pauna and Vikram Chawla

Wedding Crowns, Early 19th Century





UPCOMING EVENTS

LA ORQUESTA EL VUCKO

AN EVENING OF SWING-LATIN JAZZ DANCING-LISTENING WITH THE LARRY VUCKOVICH SEXTET

Featuring vocalist–dancer Valeriana Quevedo

Serbian–Balkan ethnic foods will be served, including kebob (cevapcici), dolmas (sarma), cheese pita and slivovitz. Full bar service.



Larry Vuckovich, piano
Valeriana Quevedo, vocals–dance
Noel Jewkes, reeds
Buca Necak, bass
Hector Lugo, Latin percussion
Akira Tana, drums



SATURDAY, MAY 16, 2009
8:00 pm – midnight
ST. JOHN THE BAPTIST
SERBIAN ORTHODOX CATHEDRAL
900 Baker St. @ Turk St.
San Francisco
\$20. admission plus
optional \$10 dinner ticket
415.567.5869 for reservations
www.sjsoc.org



SAVE THOSE DATES!

Saturday, April 25, 2009

Vespers 5:00 PM

“Mladost” Folklore Group Kolo Party—Dinner and Dance 6:00PM

Sunday, April 26, 2009

Hierarchical Divine Liturgy served by His Grace Bishop Longin and visiting clergy 10:30 AM

Followed by Luncheon

Sunday, May 3, 2009

St. George Parish in Oakland celebrates Church Slava
Divine Liturgy 10:30 AM (Our Church will be closed)

Saturday, May 16, 2009

Larry Vuckovich Concert 8:00 PM

Sunday, June 7, 2009

Pentecost—Holy Trinity Parish in Moraga Church Slava
Divine Liturgy 10:00 AM (Our Church will be closed)

Sunday, June 28, 2009

Vidovdan Celebration Divine Liturgy 10:30 AM
Followed by Banquet hosted by Serbian National Defense

Sunday July 7, 2009

July Fourth Celebration in Jackson (Our Church will be closed)

Saturday, August 29, 2009

First Serbian Benevolent Society Slava at Colma 11:00 AM

Sunday, September 6, 2009

Diocesan Days in Jackson (Our Church will be closed)

Saturday, September 12, 2009

Parish Picnic in Flood Park, Menlo Park begins at 12:00PM

Sunday, September 13, 2009

Divine Liturgy 10:30 AM followed by Champagne Brunch

Saturday, September 19, 2009

Divine Liturgy in Angels Camp 10:00 AM
Followed by lunch hosted by First Serbian Benevolent Society

Sunday, October 4, 2009

Hierarchical Divine Liturgy 10:30 AM
Our Parish Slava and 55th Anniversary

November 22, 2009

Holy Archangel Michael in Saratoga Parish Slava
Divine Liturgy 10:00 AM (Our Church will be closed)



РЕПУБЛИКА СРБИЈА
Министарство за дијаспору

Браћо и сестре, драги пријатељи,

Министарство за дијаспору има обавезу да обнавља и учвршћује везе између расејања и матице, да подстиче повратак оних који то желе и да подржава очување идентитета наших људи у читавом свету. Тешко је замислити благороднију и милосрднију улогу у извршној власти, посебно у овим суровим и неспокојним временима.

Верујем да у овом времену искушења треба да очувамо наше темељне вредности и да будемо сложнији више него икада.

Нека уз васкрслог Христа васкрсну сва ваша надања, љубави и молитве у срцима свих нас, ма где живели.

Уз најискреније жеље да Ускршње празнике проведете у добром здрављу, духовном миру и радости, поздрављам вас најрадоснијим хришћанским поздравом.

Христос васкрсе!

м и н и с т а р

мр Срђан Срећковић

Васе Чарапића 20, 11000 Београд,
тел: +381 11 3202 900, 3202 901, факс: +381 11 2636 815
www.mzd.gov.rs info@mzd.gov.rs

2009 Year of Serbian Scientist Milutin Milankovic



An exhibition dedicated to Milankovic has been staged in the Academy Gallery and an international symposium will be held under UNESCO auspices from 22 to 25 September.

Milutin Milanković ranks among those great scientists of the world who have marked the 20th century, in recognition of which a crater on the Moon, another on Mars and a planetoid were named after him. He was born on 16 May 1879 in Dalj near Osijek and died on 12 December 1958 in Belgrade. He is buried in his hometown of Dalj.

He received his elementary education at home in Dalj and completed the grammar school in Osijek in 1896. He was awarded a bachelor's degree in civil engineering in Vienna in 1902 and was the first Serb to be awarded doctorate at the Vienna Grand School of Engineering in 1904. From 1905 to 1910, he worked in Vienna as design engineer a pioneer in the design of reinforced concrete buildings. At the same time, he was engaged in designing the sewerage system in Belgrade, a task set by his Viennese employers. At the recommendation of Mihailo Petrović and Jovan Cvijić, he was elected as associate professor of applied mathematics at the Faculty of Philosophy in Belgrade in 1909. He took part in the First Balkan War (1912) and for the duration of the First World War (1914-1918), he was confined to a camp near Budapest in Hungary.

He became a full professor in 1919, first corresponding and then full member of the Serbian Royal Academy in 1919 and 1920 respectively, and was elected member of the Yugoslav Academy of Sciences and Arts in 1920. In 1927, he became an honorary member of the *Matica srpska*, prestigious Serbian literary and cultural society. At the Serbian Academy of Sciences and Arts, he was elected vice-president in 1948, 1951 and 1954. He headed the Astronomical Observatory of Belgrade from 1951 onwards and was elected fellow of the Academy of Natural Sciences of Halle in 1955.

In Belgrade, Milanković's theoretical work could rely only on his remarkable powers of observation and great multidisciplinary knowledge of mathematics and natural sciences, since the funds available to the University were limited. The chief idea underlying his longstanding work was that climatic variations on the Earth result from regular changes in celestial mechanics which in turn cause cyclic changes in the intensity of insolation. In addition to designing reinforced concrete structures in Austria-Hungary, Milanković also designed a large number of civilian and military facilities in Yugoslavia, including almost all airports, many fortifications, bank buildings, the Mint and some churches. He set the theory of virtual movement of the poles (1933), he worked out the temperature on Mars (-17°C) in 1913, which was proven right only recently by direct measurement. Milanković produced the most accurate calendar so far (he reconciled the Julian and Gregorian ones).

Since 1976, Milanković's works have been increasingly recognized by the world scientific community: many scientific conferences on the elaboration and supplementation of his mathematical theory of climate have been held and his scientific citation index is increasing by hundreds of times a year. In 1993, the European Geophysical Society instituted the Milutin Milanković Medal, which like the Nobel Prize, is awarded to scientists from all parts of the world for their accomplishments in the field of climatology. The selected works of Milutin Milanković were published in eight volumes in Belgrade (1997) as a belated acknowledgement. The new edition of *Canon* in English was also published in Belgrade in 1998. In contrast to other great Serbian scientist, Milanković's scientific work is characterized by the fact that he received his education abroad and that the crucial point for his theoretical work was his patriotic arrival in Belgrade, from where he won international fame.

VISIT SERBIA THIS SUMMER (cities, ethno villages, mountain resorts, spas...)

"In a Serb home, the best room, the largest slice of bread and the kindest word have always been reserved for the guest or weary traveler. That 's the way we were brought up. "

NOVI SAD



The people of Novi Sad are intensely proud of their city, and with good reason. Often compared to Belgrade, it has a similar charm, culture, and night-life to the capital, but on a smaller, more personal scale.

For those who appreciate art, music, food and fun, but prefer a laid back city that is less frenetic than Belgrade (which has been called the city that sleeps less than New York!) Novi Sad is a perfect combination of urban sophistication and bohemian relaxation. Novi Sad draws visitors from all over the world to the

[EXIT](#) music festival. Arguably the hippest of Eastern European summer music festivals, each year in July, Novi Sad becomes a playground for free spirits and anyone who loves music.

MOKRA GORA



On the northern slopes of Mount Zlatibor, you can find the village of Mokra Gora, literally 'wet mountain'. Located here is the Sargan-8 narrow gauge railroad, which climbs 300 meters up the mountainside in a figure-8 pattern. Also near Mokra Gora is the ethno village of Drvengrad, a fully constructed new wooden village that was the creation of world-famous Serbian film director Emir Kusturica. While shooting one of his movies in the area, Kusturica noticed that although rain in the area lasted for days on end, one hilltop in the distance was nearly always in sunshine.

He decided to build a village there that typified 19th century life on the mountains of Zlatibor and Tara. The village has several original and reconstructed cottages, a cinema, library, art gallery and shops.

DRINA RAFTING



Rafting down the Drina is a marvelous experience, with magnificent nature views of Mountain Tara. The Drina River Grand Regatta" has been held since 1990, every year in July, along the 25km Perucac - Rogacica route. It includes both a competition and a recreational "regatta." The Drina Downfall, log-rafting along the "Drina Route" is organised in summer. It can be held daily from Perucac to Bajina Basta, to Rogacica or even Ljubovija. A trip down the crystal clear waters that can last for two or four hours, or a whole day.

GAMZIGRAD



In an area south of the Danube, near the present-day city of Zajecar, lies the ancient Roman settlement of Felix Romuliana, where Emperor Gaius Valerius Galerius built a vast palace called Gamzigrad between 297 and 311 A.D.

Several remains have been uncovered here, including sections of the public space - baths, temples, city gates and squares - as well as portions of Galerius' magnificent palace with a small temple and altar, and a luxurious residence with four big halls decorated with frescoes and floor mosaics.

Romuliana was neglected in the 4th century, and following incursions by Goths and Huns it was briefly a small Byzantine settlement. It was last settled in the 11th century when Slavs had a fortified town there.

BANJA KOVILJACA



The Banja Koviljaca spa sits at the foot of Mount Gucevo (779 meters) on the banks of the Drina River. The spa was given to the people of the Drina district by declaration of King Aleksander I Obrenovic on August 1, 1898. The spa has warm and cool springs of sulphureous (19-28 degrees Celsius) and ferrous (14-15 degrees Celsius) waters. Owing to a combination of natural factors (salubrious thermal water, peloid and favorable climate) and the most sophisticated medical methods and highly-trained staff, the

"Banja Koviljača" specialized hospital for rehabilitation affords excellent results in the prevention, treatment and rehabilitation of children and adults

STUDENICA



The Studenica Monastery was the most prominent and revered monastery of medieval Serbia, having served as the residence of Stefan Nemanja, the founder of the Nemanjic Dynasty, and his son Sava, the first Serbian archbishop. This well-preserved 13th century monastery sits at the end of a 12-kilometer road, which begins in the small town of Usce and winds through the Ibar River gorge. The monastery is beautifully set on the wooded slopes of Mount Radocelo. Visitors can see the Church of the Virgin, Church of St. Nicholas, and the King's Church. Stu-

denica is 39 kilometers southwest of Kraljevo in Central Serbia.



ДОПУНИ РЕЧИ СЛОВИМА КОЈА НЕДОСТАЈУ

Х _ И Ш _ _ Н _ Н - ОНАЈ КОЈИ ВЕРУЈЕ У ХРИСТА

_ Р _ В О С _ _ _ Љ Е - НАША ВЕРА

_ К _ Н А - ЦРКВЕНА СЛИКА

С _ _ Т О П _ И Ч _ Ш Б Е - ТЕЛО И КРВ ГОСПОДЊА

В _ Р _ - ПОВЕРЕЊЕ

Н А _ _ Р А - ХЛЕБ КОЈИ СЕ ДЕЛИ ПОСЛЕ СЛУЖБЕ

_ Р О _ Л _ В Љ _ Т _ - СЛАВИТИ

К _ Ш _ _ Њ Е - РОБЕЊЕ У ХРИСТУ

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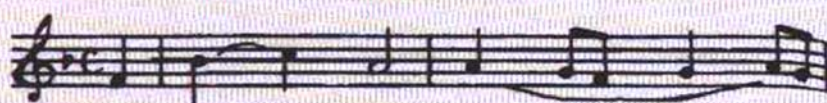
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ПРАЗНИЧНЕ ПЕСМЕ

ХРИСТОС ВАСКРСЕ ИЗ МРТВИХ,
СМРТ СМРБУ УНИШТИ,
И СВИМА У ГРОБОВИМА
ЖИВОТ ДАРОВА.



ХРН - СТОС ВО - СКРЕ - - - - -



СЕ ИЗ МЕРТ - - - - - ВНХ СМЕР - ТИ - ЈУ



СМЕРТ ПО - - - - - ПРАВ, - - - - - И СУ -



ШЧИМ - - - - - ВО ГРО - БЕХ ЖИ - ВОТ ДА -



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