

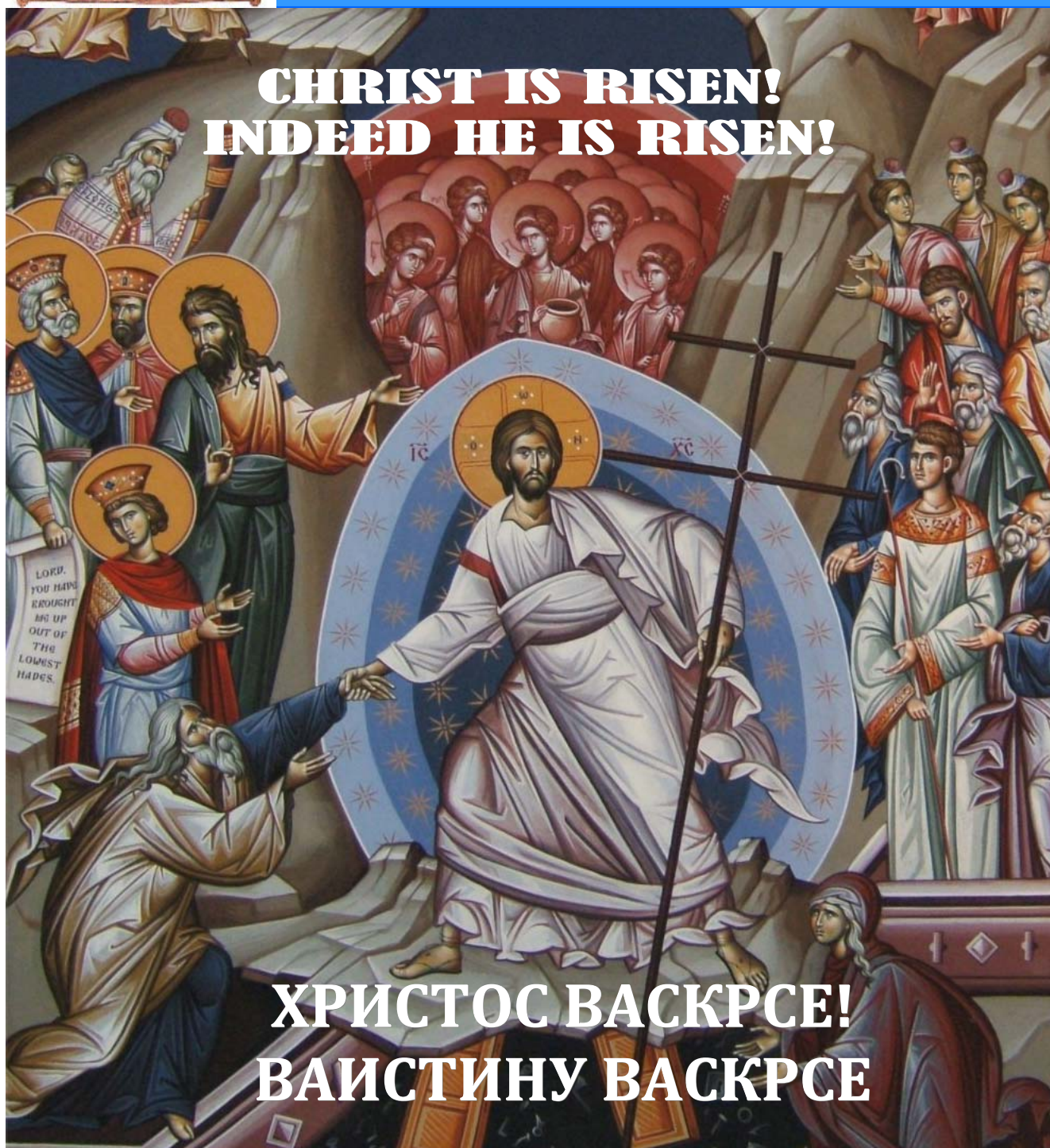


Gracanica Herald

Гласник Грачаница

Pascha—Vaskrs 2011

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



**ХРИСТОС ВАСКРСЕ!
ВАИСТИНУ ВАСКРСЕ**



Protopresbyter Djurica Gordic - Cathedral Dean, Parish Priest

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***

Гласник Грачаница *Gracanica Herald*

**Saint John the Baptist Serbian Orthodox Cathedral
Pascha - Backpc 2011**

Published with the Blessings of His Grace **MAXIM**
Serbian Orthodox Bishop of Western America
by the Serbian Orthodox Congregation
of St. John the Baptist in San Francisco
900 Baker Street
San Francisco, CA 94115
Telephone 415-567-5869, Fax 415-567-5869,

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Table of Contents:

Easter Message from Holy Assembly of Serbian Bishops
Easter Message from His Grace Bishop Maxim
Easter Message from Father Djurica Gordic
Easter Message from Parish Board President Milorad Golubovic
Easter Message from Sisterhood President Liliana Golubovic
The Church and "Our" Desires by His Grace Bishop Maksim
From our Parish History and our Parish Life
Diocesan Annual Assembly
Striving for Excellence by Zeljka Sekis-Sutilovic
Sunday School Activities
Stewardship in 2011
Trusts and Bequests - An Opportunity by Don Kosovac
St. Sophia's Valentine's Luncheon by Tina Milinovic
Letter from our Japanese friend Miho Ochiai
Humanitarian Banquet by Paul Bunjevic
Духовни живот
О светој Тајни Причешћа и потреби причешћивања, Протојереј Милова Миодраговић
Otkuda post i cemu on služi?
Mass baptism in the church of St. Marko in Belgrade- WWW.SPC.RS
2011 Christmas Donations
PHOTO ALBUM FROM OUR PARISH LIFE
Parish News
Children's pages



IRINEJ

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!**

“Christ is risen! He has destroyed death, Bringing eternal life”!

Greeting you, dear brothers and sisters, with these words of eternal joy, in their light and immortal meaning, we, your hierarchs, witness before you and all people the great and holy truth of our Christian faith and our Orthodox Church. Enlightened by the light of Christ’s resurrection, we learn that on earth there are only two kinds of people, two kinds of faithful: those that believe in eternal life and who live by it and for it; and the other kind, those who worship death and nothingness. Every one of us, every day, every moment of our earthly life, should ask himself: to which of these two groups do I belong, to what kind of people do I belong? Do I belong to those who have recognized that they are eternal and immortal beings, or do I belong to those who believe that death and nothingness are their beginning and end, ultimately consuming all beings and all things? Am I in the community of salvation with those who already here on earth live with and for eternal life; or am I in that sad company of those ruled by death? That is why, among other things, such people restlessly hold on to transient life, worshipping – publicly and secretly – death and ephemeral matters...

We Christians are who we are because of our belief in life as the primary value and meaning of mankind’s vocation and because we bow down before eternal life and eternal light. In other words, we believe in Christ the Lord, Who conquered death, and with this we believe in the general resurrection of all and in the eternal life of all beings.

Here, once again we are enlightened by the eternal light from Christ’s life-giving Tomb. Therefore, let us rejoice, brothers and sisters, because we are created and because we exist – not for death and nothingness, but rather for life everlasting and for eternity! Let us rejoice, because the Resurrected Christ has destroyed sin, death and every man-destroying demonic power! Let us rejoice, for He has abolished the darkness of death from human existence and He has abolished the darkness of ignorance from human minds and man’s sight! Let us rejoice, for thanks to His Resurrection, darkness and death no longer reign in the depths of existence and creation, but rather eternal light and eternal life! Let us rejoice and celebrate that the history of the world and of mankind is no longer irreversible dying and disappearance, but rather a reality leavened with the yeast of eternal life!

Perhaps today more than ever before in history, people’s faith and hope in eternal life are shaken. Believing in Christ’s Resurrection, in the general resurrection of the dead and in life eternal, we actually believe that faith and human hope are inextinguishable, and that the meaning of life is undefeatable. With faith we become certain that, “above all this great commotion, the power of the supreme mind again reigns” (Njegos). Believing in the Resurrection of Christ, and confessing the Resurrected Christ as Lord and Savior, we believe in unending resurrection and the renewal of unconquerable human dignity.

Today human morality, shame and goodness are brought low and trampled upon because human conscience has been permeated with death and meaninglessness. Believing in the Resurrected Christ, in Him as

the Way, the Truth and the Life, we believe in the regeneration and resurrection of human morals, shame and goodness. In our days the foundations of human culture are shaken and the goals of human work and creativeness are darkened. Only those who believe in Christ and see with their hearts His Resurrection, the general resurrection of the dead and the eternal meaning of created beings, recognize the unassailable roots of man's work and the unquenchable fountains of human creativeness and culture.

Today, selfishness, spiritual darkness, love of power and vain talk threaten to destroy the flower of unselfish love built into human nature, the love by whose flames all beings and all of creation are warmed; these vices then threaten to destroy the joy of life born from freedom, mutuality and self-sacrifice. Only the Resurrected Christ, Who entered our being and came to us — to serve, not to rule; to give and sacrifice Himself, not to sacrifice others to Himself — renews within us the ember of unselfish love, brotherly mutuality, service and self-sacrifice. Only faith in eternal life, shining from Christ's Tomb, burns up selfishness and self-love as false principles and a false way of life. Only the light from the Tomb reveals the eternal truth that self-sacrificial love towards God and neighbors, towards all created beings, is emancipation from all human deceptions and lies, liberation from false living and carnal philosophy, salvation from all darkness and obscurity!

Selfishness and lack of integrity today – as they did yesterday, as they will tomorrow – are destroying every real communion, common good and possession. Lack of trust, greed, love of power, violence, and stealing afflict personhood and its God-given freedom. That selfishness, greediness and violence are that much greater if a man has not opened up his eyes to see his eternal dignity and the eternal expanse and view of his being – inasmuch as he is attached to earthly and transient treasure. Only souls enlightened by the light of Christ's Resurrection, renewed with hope in the general resurrection of the dead, souls restored with faith in a good that the moth does not eat away and rust does not destroy, are freed of selfishness, feelings of biological inadequacy, fear, greediness, stealing, and aggression. Permeated with eternity, richness and abundance of eternal life, sons and daughters of the Holy Church find a real measure for everything, and a balance between the temporal and the eternal; between that which we should serve and for which we should sacrifice, and that which is not worthy of man and his dignity, living and labor. To sons and daughters of the Church a great truth of Christ about life is clear: "For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul" (Mark 8:36-37)

Truly, with Christ's Resurrection, as with faith in the general resurrection of the dead and life eternal, we learn to conquer – but not to conquer transient and limited earthly regions, but rather the eternal and limitless regions of God's love and goodness. With the Resurrected Christ, those who are lost receive the hope that they will be found; the sick that they will be healed; the unconsolated that they will be comforted; the dying that they will rise again; that mothers left without children will once again fill their arms and eternally hug their children.

In our time, the relationships between nations and individuals are affected by selfishness, mutual repugnance, aggression and hatred. The devastating and apocalyptic earthquake in Japan and similar natural occurrences of our time in the world remind us of human weakness, of the mortality and nothingness of human works. Obviously, spiritual and moral disorders in human society, as before, are accompanied with natural disasters, such as tsunamis. Aren't they new reminders to all mankind that truly there exists mutuality between the spiritual-moral state and natural phenomena? Events in nature remind us that the natural order of things depends on our human way of living. They remind us that man is responsible not only for himself and his people, but also for all people and nations, as he is responsible for all of God's creation.

It is to this responsibility that the light of Christ's Resurrection points, the light that enlightens all and everything, revealing the meaning of all events in time and of life in eternity. The Resurrected Christ, Who with His arms outstretched on the Cross eternally embraces and enlightens with the Light of His Resurrection everything and everybody, with His Divine-Human love calls all people and nations to sacrificial love, mutual peace and brotherly forgiveness. His calling of all to eternal life, to forgiveness of everyone for everything, His forgiveness to all from the Cross and His giving of eternal meaning to everything that exists, to all events and all of history, warms us and resurrects the soul, renews the heart and permeates life with peace and joy.

Christ's Resurrection brings back the God-given order and meaning to all of creation. It brings God back to people and people back to God. It brings people back to each other and it gives them a real way of existence and eternal meaning to living.

Therefore, forgiving each other with the Resurrection of Christ, and being held with an eternal embrace, let us sing with one heart and one mouth, and let us teach all people and nations to sing the song of eternal love and life:

*Christ is Risen from the dead,
Trampling down death by death,
And upon those in the tombs,
Bestowing life.*

Let us sing, indeed, we and all people, this eternal song, and let us greet each other all-joyously, now and ever and unto the ages of ages:

Christ is Risen! Indeed He Is Risen!

Given at the Serbian Patriarchate in Belgrade at Pascha 2011.
Your prayerful intercessors before the Risen Lord:

Archbishop of Pec,
Metropolitan of Belgrade-Karlovci and
Serbian Patriarch IRINEJ
Together with all Bishops of the Serbian Orthodox Church





**СРПСКА ПРАВОСЛАВНА ЦРКВА
СВОЈОЈ ДУХОВНОЈ ДЕЦИ
О ВАСКРСУ 2011. ГОДИНЕ**

И Р И Н Е Ј

МИЛОШЋУ БОЖЈОМ
ПРАВОСЛАВНИ АРХИЕПИСКОП ПЕЋКИ,
МИТРОПОЛИТ БЕОГРАДСКОКАРЛОВАЧКИ И ПАТРИЈАРХ
СРПСКИ,
СА СВИМА АРХИЈЕРЕЈИМА СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ –
СВЕШТЕНСТВУ, МОНАШТВУ И СВИМА СИНОВИМА И
КЋЕРИМА НАШЕ СВЕТЕ ЦРКВЕ: БЛАГОДАТ, МИЛОСТ И МИР
ОД БОГА ОЦА, И ГОСПОДА НАШЕГ ИСУСА ХРИСТА, И ДУХА
СВЕТОГА, УЗ НАЈРАДОСНИЈИ ВАСКРСЊИ ПОЗДРАВ:

Х Р И С Т О С В А С К Р С Е !

Христос воскрес! Смрт однесе! Вечни живот донесе!

Поздрављајући Вас, браћо и сестре, овим поздравом вечне радости, у његовој светлости и бесмртном значењу, ми, ваши епископи, сведочимо пред вама и пред свим људима велику и свету истину наше хришћанске вере и наше Православне Цркве. Обасјани светлошћу Христовог васкрсења, сазнајемо, наиме, да на земљи постоје само две врсте људи, две врсте верника: они који верују у живот вечни, који њиме и за њега живе; и поклоници смрти и ништавила. Свако од нас, свакога дана, свакога тренутка нашег земног живота, треба да се упита: у коју врсту од ове две спадам, којој врсти људи припадам? Припадам ли онима који су познали да су вечна и бесмртна бића; или онима који верују да смрт и ништавило чине њихов почетак и крај, прождирући коначно сва бића и све твари? Јесам ли у спасоносној заједници са онима који већ овде на земљи живе вечним животом и за вечни живот; или сам у жалосном друштву оних којима господари смрт? Зато се, уосталом, такви грчевито и држе само за пролазни живот, клањајући се – јавно или тајно – смрти и пролазности...

Ми хришћани по томе и јесмо хришћани, што верујемо у живот као врховну вредност и смисао људског назначења и што се клањамо непролазном животу и вечној светлости. Другим речима, ми верујемо у Христа Господа, Који је победио смрт. Самим тим, верујемо и у опште васкрсење свих људи и у вечни живот свих створења.

Ево, поново нас обасјава вечна светлост из Христовог живоносног Гроба. Зато, радујмо се, браћо и сестре, што смо створени и што постојимо – не за смрт и ништавило, већ за вечни живот и непролазност! Радујмо се, јер је Васкрсли Христос победио грех, смрт и сваку човекоубилачку демонску силу! Радујмо се, јер је разагнао мрак смрти из људског бића и таму незнања из људског ума и са човекових очију! Радујмо се што, благодарећи Васкрсењу Његовом, у дубинама бића и твари више не царују мрак и смрт, него непролазна светлост и вечни живот! Радујмо се и веселимо што историја света и рода људског више није неповратно умирање и ишчезавање, већ стварност заквашена квасцем вечног живота!

Можда више него икад у историји, данас је код људи поколебана вера и нада у непролазни смисао људског живота. Верујући у Васкрсење Христово, у опште васкрсење мртвих и у живот вечни, ми заправо верујемо у неуништивост вере и људске наде, у непобедивост смисла живота. Вером постајемо сигурни да, ипак, „над свом овом грдном мјешавином, опет умна сила торжествује“ (Његош). Верујући у Васкрсење Христово, и исповедајући Васкрслога Христа као

Господа и Спаситеља, ми верујемо у непрекидно васкрсавање и обнављање неуништивног људског достојанства.

Данас су људски морал, стид и доброта унижени и згажени управо зато што је људска свест опрхвана смрћу и бесмислом. Верујући у Васкрслога Христа – у Њега као Пут, Истину и Живот, ми верујемо у обнављање и васкрсавање људског морала, стида и доброте. У наше дане се љуљају темељи људске културе и помрачују циљеви људског делања и стваралаштва. Само они који верују у Христа и срцем виде Васкрсење Његово, опште васкрсење мртвих, и вечни смисао свих створења; препознају неуништиво корење човековог делања и непресушне изворе људског стваралаштва и културе.

Данас, саможивост, духовна чамотиња, властољубље и празнословље прете да униште цвет несебичне љубави уграђене у људску природу, на чијем пламену се греју сва бића и сва створења; прете да убију радост живота, рађану из слободе, узајамности и делатне саможртвености. Само Васкрсли Христос, Који се уселио у нас и дошао међу нас – да служи, а не да влада; да се дарује и жртвује, а не да жртвује себи друге – обнавља у нама огањ несебичне љубави, братске узајамности, служења и саможртвености. Само вера у бесмртност, засијала из Христовог Гроба, спаљује својим огњем саможивост и самољубље као лажно начело и погрешан начин живљења. Једино нам она открива вечну истину да је у саможртвеној љубави према Богу и ближњима, према свима створењима, излаз из свих људских обмана и лажи, ослобођење од лажног живљења и телесног мудровања, спас од свих тмина и безизлаза!

Себичност и непоштење и данас – као и јуче, као и сутра – уништавају свако право заједништво, заједничко добро и имовину. Неповерење и грамзивост, властољубље, насиље, и отимање туђег, угрожавају личност и њену богодану слободу. Та себичност, грамзивост и насиље утолико су већи уколико човек није прогледао да сагледа своје вечно достојанство, нити је отворио очи за вечна пространства и видике свога бића – уколико је везанији за земаљска и пролазна блага. Само душе обасјане светлошћу Васкрсења Христовог, обновљене надом у опште васкрсење мртвих и прекаљене вером у добра која мољац не нагриза и рђа не квари, ослобађају се себичности, осећања биолошке угрожености, страха, грамзивости, отимања од других, и насиља над њима. Очарани вечношћу, богатством и преизобиљем вечнога живота, синови и кћери свете Цркве налазе праву меру свега, и равнотежу између пролазног и непролазног; између онога чему треба служити и за шта се вреди жртвовати, и онога што је недостојно човека и човековог достојанства, живљења и делања. Њима постаје јасна велика Христова истина о животу: „Каква је корист човеку ако задобије сав свет, а души својој науди? Или какав ће откуп дати човек за душу своју?“ (Мк 8,36–37).

Заиста, Васкрсењем Христовим, као и вером у опште васкрсење мртвих и у живот вечни, учимо се да освајамо – али не да освајамо пролазна и ограничена земаљска пространства, него вечни и бесконачни простор божанске љубави и доброте. Васкрслим Христом – изгубљени задобијају наду да ће се наћи; болесни да ће оздравити; безутешни да ће се утешити; умирући да ће васкрснути; мајке остале без деце да ће своје наручје поново испунити и вечно се загрлити са својом децом!

У ово наше време, односи међу народима и међу појединцима угрожени су себичношћу, међусобним презиром, насиљем и мржњом. Страшни и апокалиптични земљотрес у Јапану, и њему слична природна знамења нашег времена у свету, подсећају нас на људску немоћ, на смртност и ништавило људских дела. Очеvidно, духовни и морални поремећаји у људском друштву, као одвајкада, праћени су и сада природним поремећајима, попут цунамија. Нису ли то нови подсетници свему човечанству да заиста постоји узајамност међу духовно-моралним стањем и природним феноменима? Збивања у природи нас подсећају да од нашег људског начина живљења и понашања зависи природни поредак ствари. Подсећају нас да је човек одговоран не само за себе и свој народ, него и за све људе и све народе, као и за свеукупну Божју творевину.

Управо на ту одговорност указује нам светлост Христовог Васкрсења, која обасјава све и сва, откривајући смисао свих догађања у времену и живота у вечности. Васкрсли Христос, Који је Својим раширеним рукама на Крсту све и сва занавек загрлио и све обасјао светлошћу Свога Васкрсења, позива Својом богочовечанском љубављу све људе и народе на саможртвену љубав, на узајамно мирење и братско праштање. Његов позив свима на вечни живот, на праштање свима за све, Његово опраштање свима са Крста и давање вечног смисла свему постојећем, свим збивањима и читавој историји, греје нам и васкрсава душу, обнавља срце и испуњује живот миром и радошћу. Васкрсење Христово враћа свеукупној творевини њен богодани поредак и смисао. Враћа Бога људима и људе Богу. Враћа људе једне другима, и дарује им прави начин постојања и вечни смисао живљења.

Зато, опростивши све једни другима Васкрсењем Христовим, и загрливши се вечним загрљајем, запевајмо једним срцем и једним устима, и научимо све људе и све народе да певају песму вечне љубави и живота:

Христос васкрсе из мртвих,
смрћу смрт поразивши,
и онима који су у гробовима живот даровавши.

Појмо, о појмо и ми, и сви људи, ову вечну песму, и сверадосно се поздрављајмо, сада и свагда и вавек:

Христос васкрсе!
Ваистину васкрсе!

Дано у Патријаршији српској у Београду, о Васкрсу 2011.

Ваши молитвеници пред Васкрслим Господом:
Архиепископ пећки, Митрополит београдско-карловачки и
Патријарх српски ИРИНЕЈ
Са свим Архијерејима
Српске Православне Цркве



❖ MAXIM ❖

BY THE GRACE OF GOD • BISHOP OF WESTERN AMERICA • GRACE, PEACE AND MERCY • FROM OUR GLORIOUSLY RISEN SAVIOR CHRIST

"Let the heavens rejoice, and the earth be glad, as is meet; and let the whole world, visible and invisible, feast; for Christ hath Risen to everlasting joy."
(Paschal Canon, Ode 1).

Behold, dearly beloved brethren: the Risen Lord, the crown of our Great Feast, and the joy of this most blessed celebration! The sacred Pascha—great and holy—again enlightens and makes us radiant through the comely Bridegroom of the Church, our Firstborn among many Brethren Who makes us partakers of His Resurrection!

Without His Resurrection, our Faith is empty: "If Christ has not Risen, your faith is a vain thing" (1 Cor. 15:16). Indeed, the joyous news of the Resurrection is the nucleus for the genesis of Christianity. "Christ is Risen" is the message to all people and we blissfully answer: "Truly He is Risen!" No one will take our joy from us because the death of each person, more than even our own, has been mightily abolished; for this reason, the Holy Fathers emphasize the Resurrection as the meaning of existence: "He who is sanctified with the ineffable power of the Resurrection has come to the knowledge of the aim for the sake of which God had formerly created everything." It is the Resurrection (and not the Incarnation or the Cross) that has the power to remove the sting of destruction.

Like the Apostles, we in the 21st century recognize Christ as our Savior because of His ultimate resolution to the problem of death, which we behold at Pascha. Having witnessed the Risen Christ, the Apostles were able to "verify" the truth of God, the truth that there exists a God strong enough to conquer death, to judge the world, and, thereby, to save it (John 5:26-27; Acts 17:31).

We base our Christian witness of God on the *resurrectional* experience of Christ, encountered through participation in the Eucharist. Now, having "been buried" with Christ "through Baptism,"—"we are planted with Him," that is, we are partakers of His Resurrection. There is no route to salvation except through the Cross; such is the lived Orthodox experience throughout the centuries. So today, we must encounter the world through our faith in the Resurrection from the dead, from which we derive our answer to the modern quandary to be or not to be: Christ is Risen!

Him do we beseech that He grace you with peace, that He illumine the souls of your beloved ones with truth and righteousness, and that He bestow patience and encouragement on all those who face adversity.

✠ Maxim Maxim

CHRIST IS RISEN! INDEED HE IS RISEN!

Holy Pascha 2011

Your fervent intercessor before the Risen Christ



❖ МАКСИМ ❖

БЛАГОДАЋУ БОЖИЈОМ ПРАВОСЛАВНИ ЕПИСКОП ЗАПАДНОАМЕРИЧКИ, БЛАГОСЛОВ, МИР И МИЛОСТ
ОД НАШЕГ У СЛАВИ ВАСКРСЛОГ СПАСИТЕЉА ХРИСТА

Гле, драга браћо и сестре, Васкрслог Господа – Циља нашег великог Празника и Радости овог благословеног славља! Света Пасха – Велика и Свештена – изнова нас просветљује и озарује Васкрсом Женика Цркве, Прворођеног међу многим Браћом, Који нас чини заједничарима Свога Васкрсења.

"Ако Христос не усташе, узалуд је вера наша" (1 Кор. 15,17). Заиста, радосна вест о Васкрсењу је језгро настанка Хришћанства. "Христос васкрсе!" порука је свим људима, а ми на њу најрадосније одговарамо: "Ваистину васкрсе". Ову радост нико не може отуђити од нас јер је смрт сваког бића, па зато и наша, од тада обеснажена. Упрво због овога, Свети Оци истичу да је Васкрсење смисао свег постојања: "Онај који је посвећен неописивом снагом Васкрсења дошао је до *сазнања циља ради кога је Бог све претходно саздао*". Васкрсење, а не оваплоћење или крст (ако се не завршавају њиме), јесте моћно да уништи жаоку погибљи.

Као и Апостоли у 1. тако и ми у 21. веку препознајемо Христа као нашег Спаситеља зато што је он коначно решио проблем смрти, што ми сагледавамо кроз Пасху. Као сведоци Васкрслог Господа, Апостоли су били кадри да "провере" Истину о Богу, то јест да спознају истину да постоји Бог који је моћан да победи смрт, да суди свету и тако га спасе (Јн 5, 26-27; Дап. 17,31).

Ми наше хришћанско сведочење заснивамо на васкрсном искуству Христа које се опитује у евхаристијском заједништву и причешћу. Сада, будући "погребени са Христом", и то "кроз Крштење", ми смо засађени с Њиме, и тиме смо судеоници Његовог Васкрсења. Нема пута ка спасењу а да не води кроз Крст – такво је живо вековно православно искуство. На исти начин и данас ми ћемо суочавати свет са нашом вером у Васкрсење из мртвих, из којег извире и наш одговор на вечну дилему бити или не бити, а он гласи: вечно бити јер ради нас *Христос васкрсе!*

Њему Васкрсом се молимо да свима вама дарује мир, да просветли душе ваших ближњих истином и праведношћу и да свима који подносе невоље подари истрајност и охрабрење.

✠ Максим Максим

ХРИСТОС ВАСКРСЕ! ВАИСТИНУ ВАСКРСЕ!

О Светој Пасхи
Господњој 2011. год. Ваш усрдни молитвеник пред Васкрслим Христом



Браћо и сестре у Господу Распетоме и
Васкрсломе,

***Васкрсење Христово видевиши,
поклонимо се Светоме Господу Исусу,
Јединоме Безгрешноме,***

Као што су Му се кроз векове
клањали, а и данас Му се клањају, милиони
Његових ученика. По чему се ми хришћани
разликујемо од других људи? Управо по
томе што се Крсту Његовом клањамо и
свето Васкрсење Његово прослављамо.
Преко Крста Његовог и Распећа открива
нам се и дарује неизрецива Тајна божанске
љубави. Јавља нам се Бог као вечна
истинска љубав, као љубав која се жртвује
за друге, за људе и народе, за цео свет.

Зашто се ми Крсту Христовом
клањамо и васкрсење Његово
прослављамо? Зато што Крст и страдање
Његово постају победа над смрћу и лек
бесмртности, извор васкрсења и вечног
живота.

Поклонимо се, дакле, браћо и сестре,
Њему, Господару живота и смрти, Господу
Васкрслом и Васкрситељу свеколике
творевине, Који је „Хлеб живота“ што
„сиђе с неба“ и даје се „за живот
света“ (Јов. 6, 48 – 51)! Запевајмо сви,
једним устима и једним срцем, радосну
песму Пасхе:

*Христос васкрсе из мртвих,
смрћу смрт победивши
и онима у гробовима живот даровавши.*

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

Ваш молитвеник пред
Васкрслим Господом,
Протојереј Ђурица Гордић
Са Управом Саборног Храма

Brothers and sisters in the Crucified and Resur-
rected Lord,
Our dear spiritual children,

***Having beheld the Resurrection of Christ,
let us worship the Holy Lord Jesus,
the only Sinless One,***

Just as millions of His disciples have
worshipped Him through the centuries, and
worship Him today. What makes us Christians
different from other people? Truly it is that we
worship at His Cross and we glorify His
Resurrection. Through His Cross and Crucifixion
the unspeakable Mystery of God's love is
revealed and given to us. Through them God
reveals Himself to us as eternal true Love, as the
Love which sacrifices itself for the other, for
people and nations, and for the whole world.

Why we worship the Cross of Christ, and
why we glorify His Resurrection? Because His
Cross and suffering have become victory over
death and the medicine of immortality, the
fountain of resurrection and eternal life.

And so, brother and sisters, let us
worship Him, the Lord of life and death, the Lord
Who is risen and Who bestows resurrection upon
all creation, Who is the “Bread of Life” Who has
“come down from heaven” and Who is given “for
the life of the world!” (John 6: 48-51). Let us all
sing with one mouth and one heart the joyous
Paschal hymn:

***Christ is risen from the dead,
Trampling down death by death,
And upon those in the tombs bestowing life!***

***Christ is Risen!
Indeed He is Risen!***

In humble prayer,
Yours in the resurrected Lord
Protopresbyter Djurica Gordic
With Cathedral Parish Board



PRESIDENT'S GREETING

CHRIST IS RISEN! HRISTOS VOSKRESE!

On this great Christian Holiday we should be proud to be preserving and following the path of our Saviour, Jesus Christ, who died for our salvation.

We may not be a large or very rich parish but we are blessed by being a united community which prays together and preserves our Serbian Orthodox Faith. Our congregation covers San Francisco, San Mateo and Marin counties and is located in the center of four Serbian Orthodox churches in the Bay Area. We are a continuation of the first Orthodox Christianity in America, which was organized in San Francisco by

Russians, Serbs, Greeks and Syrians in 1860. Archimandrite Sebastian Dabovich, born in San Francisco, laid the foundation of the Serbian Orthodox Church in America.

We are grateful to God for helping our parishioners in this national economic crisis. Our parishioners are active in church services and continue to support our church's activities. This year, we met all our financial obligations and were able to complete some repairs and improvements of the facilities. Most of the work was done by parishioner volunteers and their contributions. Whenever we could we helped those in need.

This year we hosted the Annual Assembly of the Serbian Orthodox Diocese of Western America. We had several visits by His Grace, Bishop Maxim, fundraising for orphans in Kosovo with Bishop Atanasije and visits by other Bishops and guests from the old country, rejuvenating our faith and spiritual life.

We are blessed to have great cooperation between our Priest, V. Rev. Djurica Gordic, and the Board and other parish organizations such as Circle of Serbian Sisters (KSS), St. John's Choir, Sunday school, Folklore and Sport groups, who contribute toward parish unity.

Thank you for your support and let God help you and your family continue to be good Serbian Orthodox Christians and celebrate many more Easters. HRISTOS VOSKRESE!

Your Parish Board President
Milorad V. Golubovich

St. Sophia's Sisterhood

+ + +

President's Message

**Dear Brothers and Sisters
in Christ,
Hristos Voskrese!
Christ is Risen!**



During this most Holy time, I reflect upon my life in and outside the church. I give thanks for my family and friends. I send sincere wishes to you all for a joyous Easter Celebration.

The past, present and future...I feel blessed to be a part of St. John's life since the day I was born. I have walked alongside many great pioneers who, if it were not for their hard work, dedication and spiritual guidance, we would not be here today. The women of St. John's, whether they are part of the KSS, the Sunday school moms, Choir members, Opstina members, parishioners, need to stay united. I am privileged to be part of such a dedicated and wonderful group of women.

Entering my second term as president of our women's auxiliary, the St. Sophia Sisterhood, I focus on our future and goals. The Sisterhood has always supported the church financially, spiritually and physically. The women of our church guide our future, our children.

We are always looking for new ways and ideas to help support our church. Many years back I started the Escript drive, a way that retailers, such as Safeway, can give a percentage of your expenses back to our church. If you are interested in signing up for Escript's program please contact me

through email or a phone call. It can be as easy as providing your Safeway Club card number, name and phone number. Other ideas for fundraising events that have been brought up are cooking classes, bake sales and a Saturday night dinner theme.

This year we had the honor of hosting the KSS annual meeting, which was held during the Western Diocese Annual meeting. The meeting was chaired by Laura Burge, our Diocese KSS President, with 20 other women in attendance representing churches from Oregon, California, Nevada and Arizona. The two day event was a memorable time shared amongst our sisters and distinguished clergy, including His Grace Bishop Maxim.

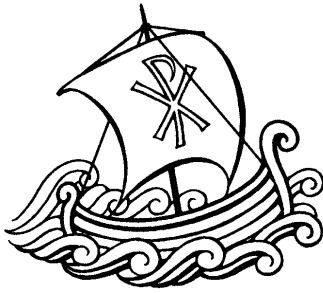
The mission of the Kolo of Sisters has always been to support our children. We are looking for unity amongst our women, to work together for our church, our children, our future. The sisterhood truly needs more members to keep true to our mission. Whether you wish to be an official member of the KSS or a friend of the sisterhood, please contact me for an application at our email: sfkss@yahoo.com or call me at 415-297-0125.

With Sisterly Love, Yours in Christ,

Liliana Perazich

The Church and “Our” Desires

By Rt. Rev. Dr. Bishop Maksim Vasiljevic



[The connection between God's will and man's desire]

We come to know the Church only in the context of love. This is because we enter the Church knowing our brokenness and yearning for newness of life which does not know decay, lie and death. With the deepest insights of our insufficiency we come to know what the ecclesial living is about. And we discover the Church as a place of a outwardly experience of the true life, life beyond any natural need. We do not enter the Church for the reasons of aesthetics, tradition, duty, customs, not even to “to socialize”. If we do so, then we deceitfully miss the point; and we give raise to many disappointments. It might sound strange, but we do not even seek for a distant “God”, as a result of our intrinsic need for “religion”. In the Church we have discovered not “God” but Him, the Loving Person of Christ, Bridegroom. We all thirst for the anwaning life, but we do not always realize that the possibility of life is viable only through a relationship with others in and through the Loving God, the Other. What do we truly need, what our real purpose is? We do not know. It is revealed to us by somebody else. By the Church. Marveling this revelation, then we find out the true meaning of the word “church”. A permanent call to a fullness of life. Ek-klesia (εκ-καλώ), an invitation to a banquet that never ends. There, in the community of the Church, we learn that “God's will” is Love of the Father constituted in freedom. Obedience to this love will not let us stray from the mother Church.

Every experience outside the Church and our ecclesial life is a play with variations of death. And why is that? In this life we just occasionally realize that the truth of the authentic life: *life means stepping back from the demands of your own life for the sake of the Other's life*. It is not and unselfish living when we receive the self-offering of the other without Church's blessing. We eliminate that receiving and offering when our decisions are made outside this ecclesial context. Only there a *new ethos* is being acquired.

The Church becomes not only relevant but *revelational* in Her salvific purpose to us only when in Christ we recognize our Bridegroom. Then everything that is Church's becomes ours. Because we commune with Him as with our Beloved one. Love in the Church is synonym for ecclesial tasting of resurrected life. Then an outburst of joy and delight comes. And we freely and willingly surrender to the Beloved. Everything in the space of the Church ends to be superficial, “learned,” mere customary, movements, and becomes transformed, renewed. Censing becomes “fragrancing” of the bridal chamber; kissing (venerating) an icon a “passing to the prototype”, a “kiss of peace”; hymns—an echoing of heavenly worship; entrances become *approaching* of those who love (“Bless their goings out and their comings in”). “Be exalted like Abraham, o Bridegroom, and you, o Bride, be exalted like Sarah!” “All things acquire being and come into existence, so we—spontaneously—cry aloud: “Let every breath praise the Lord”.

Our task? To reawaken within our Parish a true sense of the Eucharistic *offering* as something authentic, genuine and truthful—a chaste fruit of a community experiencing Resurrection. The only true life you want to lead! Liturgical “dramaturgy” becomes an iconic representation of the Kingdom. In order to achieve this iconic ideal, the members of the Church must be heedful of the truthful understanding of the liturgical “dramaturgy” and aesthetic expressions embellishing our worship: melody—an echoing of the paradisial doxology beyond every sentimental euphoria; iconography—an imaging of the unified landscape of Jerusalem that is above; hymnographic versification—a freedom from rationalistic submission in experiencing Parousia (Second Coming); lighting—an absence of artificial light-effects; reading and chanting—freedom from didactic expediency and enthusiastic exhilaration; sermon—logos deprived of rhetorical excursus into non-ecclesial thematics, etc.



Our liturgical typicon does not aim to captivate the individual with psychological appeals or to emotionally subordinate it, but rather our typicon aims to include man into a liberated choro-chronos where he or she will acquire freedom from all individualistic priorities and become acquainted with the incarnate Logos through communion with the Spirit and in personal freedom and love, beyond the deadly quotidian routine.

When a member of the Church chose the opposite path, without a blessing of the Church, then acquired (or maybe better, experienced) “liberation” becomes slavery to our own ways, separated from God. Needless to say, the Church does not encourage that path. She respects his or her choice and responsibility, their “emotional investments”. But the Church does not endorse the failure, the mundane attitude that rewards “inappropriate behavior”, i.e., sin, seeing it as a virtue. The decisions of the Church may seem harsh and cause the end of initial fascination. The hierarchy becomes remote, altered authority in which we uncover a host of our own mistaken expressions of desire. But God reprimands based on wisdom not whims as a consequence of human actions.

Since we became liberated, this does not allow us to introduce our “concepts” and desires into this relationship, in the Church. Ecclesial worldview becomes ours, Christ’s will, His “commandments”, become for me life guidance. Therefore my weakness will be recognized as such and through repentance not be (mis)interpreted as God's will. Because, in the Church, nothing is external but immediate, and everything we see, hear, touch together is a disclosure of the incarnated Truth (“the life was made manifest, and we saw it...”, “that which we have seen and heard,” “that which we have looked upon and touched with our hands.”)

THIS IS HOW IT STARTED ON EASTER 1937

Fr. George Kodzic bought a small house at 281 Castro St. San Francisco, from where he started his Missionary work and chapel. **First service was on Easter Sunday, May 2, 1937.** This is Fr. Kodzic's greeting to the first parishioners of St. John the Baptist Serbian Orthodox Cathedral:

RAZGOVOR OD SRCA SA SVOJIM NARODOM Srpski Pravoslavni Misionar Arhimandrit Georgije Kodzic

Hriscanska Pravoslavna Zajednica, smem se usuditi da recem: Sa pomocu Bozjom i dobrom voljom jednomislenika satrudnika u radu na njivi Gospodnjoj ovdje je i ostaje medju nama da postoji na dobro i korist i ugled nasega Naroda u ovoj zemlji.

Ravno jednu godinu dana unazad, na dan Sabora Svetoga Jovana Krstitelja, kada mala crkvice pri Pravoslavnom Misionarskom Domu u San Francisku Kalifornija, proslavlja svoju prvu Slavu Hrama u cast toga Svetitelja, udaren bese temelj ovoj zajednici, pozvani behu verni Pravoslavnoj Crkvi da kroz Bratstvo i Sestrinstvo, prime ucesca u toj zajednici, svi i stariji i mlađji, u cijim srcima gori ljubav prema veri svojoj. Glas u javnosti preko ovoga lista, ciji saradnici su vazda voljni i stoje uvek na usluzi narodu svom kadgod se u njemu pokrene sto dobro i valjano, bilo u kom delu toga naroda, i licna saopstavanja od usta do usta, o ovoj Zajednici, prenosila su od naselja do naselja, svuda i u najzabaceni-jim mestima gde ima nastanjenih koji zbore nasim jezikom i ispovedaju Pravoslavnu veru, koje je zanimala da doznaju: u cemu se sastoji taj pokret. Mnogi su se obracali sa upitima za zeljom gotovi dase odazovu i stupe u tu Zajednicu.

Prvi iz mesta, grada San Franciska, koji se odazvao, bio je skromni mladac, sin cestitih roditelja, rodjen u ovoj zemlji, koji je sa svojim trudom i staranjem dosao do viseg obrazovanja na sveuciliste na kojem je kad je završio svoje školovanje, od prve svoje samostalne zarade na dobivenom poslu, zahteo je dobrovoljno da prvi njegov ulog bude unesen u korist one nauke, kojom ga je mati njegova prvi put prosvetila, a koju mu nisu sve nauke u visim skolama nadopuniti-nauk, koji mu samo Crkva moze pružiti i Bog mu je dodelio da on bude: prvi od Osnivaca Bratstva Svete Brace Kirila i Metodija, kao sto je Bog dodelio i jednoj skromnoj udovi materi iz istog grada, koja teskim, ali cistim trudom sebe prehranjuje, da ona bude: prva od osnivaca Sestrinstva Svetih Mucenica Matere Sofije i Tri joj Kceri: Vjere, Nadezde i Ljubavi, dvoje misionarskih udruzenja Hriscanske Pravoslavne Zajednice, pri Crkvi Svetog Jovana Krstitelja u pravoslavnom misionarskom domu u San Francisku.

Tako se zasnivala ova Hriscanska Pravoslavna Zajednica. Danas posle godinu dana ova zajednica nabrāja vec 111, slovima jednu stotinu i jedanaest ujedinjenih hriscanskom ljubavlju clanova i clanica, koji se za sva buduca vremena imaju smatrati u nasem Narodu, kao osnivaci Hriscansko-Pravoslavne Zajednice, sa sedistem pri Pravoslavnom Misionarskom Domu, u gradu San Francisco, drzava Kalifornija, Sjedinjenih Ddzava Severne Amerike.

РАЗГОВОР ОД СРЦА СРЦУ СА СВОЈИМ НАРОДОМ ВОДА

Српски Православни Мислионар Архимандрит Георгије Коџић Хришћанска Православна Заједница, смем се усудити да речем: Са помоћу Божијом, и добром вољом једномисленика сатрудника у раду на ниви Господњој, овде је и остаје међу нама да постоји на добро и корист и угледа нашега Народа у овој земљи. Равно једну годину дана уназад, на дан Сабора Светог Јована Крститеља, када мала црквица при Православном Мислионарском Дому у Сан Франциску Калифорнија, прославља своју прву Славу Храма у част тога Светитеља, ударен беше темељ овој Заједници, позвана беху верни Православни Црквица кроз Братство и Сестринство, приме учешћа у тој Заједници, сви, и старији и млађи, у чијим срцима гори љубав према вери својој. Glas u javnosti preko ovog lista, čiji saradnici su vazda voljni i stoje uvek na usluzi narodu svom kadgod se u njemu pokrene sto dobro i valjano, bilo u kom delu toga naroda, i licna saopstavanja od usta do usta, o ovoj Zajednici, prenosila su od naselja do naselja, svuda, i u najzabaceni-jim mestima gde ima nastanjenih koji zbore nasim jezikom i ispovedaju Pravoslavnu veru koje je zanimalo da doznaju: u cemu se sastoji taj pokret. Mnogi su se obracali sa upitima za razjaskišavanjem, gotovi da se odazovu i stupe u tu Zajednicu. Први из места, града Сан Франциска, који се одазвао, био је скромни млађац, син честитих родитеља, рођен у овој земљи, који је својим трудом и старанјем дошао до вишег образовања на свеучилишту на којем кад је завршио своје школовање, од прве своје самосталне зараде на добијеном послу, захтевао је добровољно да први његов улог буде унесен у корист оне науке, којом га је мати његова први пут просветила, а коју му нису све науке у вишим школама надопунити-наук, који му само Црква може пружити и Бог му је доделио да он буде: први од Осниваца Братства Свете Браће Кирила и Методија, као што је Бог доделио и једној скромној удови матери из истог града, која тешким, али чистим трудом себе прехранује, да она буде: прва од оснивача Сестринства Светих Мученица Матере Софије и Три јој Кћери: Вјере, Надежде и Љубави, двоје мислионарских удружења Хришћанске Православне Заједнице, при Цркви Светог Јована Крститеља у Православном Мислионарском Дому у Сан Франциску.

Тако се засновала ова Хришћанска Православна Заједница. Данас после годину дана, ова заједница набрља већ - 111, словима једну стотину и једанаест уједињених хришћанском љубављу чланова и чланица, који се за сва будућа времена имају сматрати у нашем Народу, као-оснивачи Хришћанске Православне Заједнице, са седиштем при Православном Мислионарском Дому у граду Сан Франциску, Архаве Калифорније Сједињених Архави Северне Америке.

Оснивачи су Расподељени овако:

Оснивачи Братства

- 1 Петар Анђелић
- 2 Илија Атељевић
- 3 Илија Т. Бајић
- 4 Сава Вукић
- 5 Илија Војановић
- 6 Мило Брајковић
- 7 Војислав В. Васиљевић
- 8 Јевто Вуковић
- 9 Мирко Вуковић
- 10 Сава Вуковић - Ваксон
- 11 Стеван Геруновић

Оснивачи Сестринства

- 1 Анђелина Алексич
- 2 Ана П. Анђелић
- 3 Госпава И. Атељевић
- 4 Кристина, уа. Бојовић
- 5 Јелена Вукановић
- 6 Ђосиљка, уа. С. Вукановић
- 7 Ђосиљка С. Вуковић-Ваксон
- 8 Госпава С. Вуковић Ваксон
- 9 Милица Гарина, Купертано
- 10 Поле Ст. Геруновић
- 11 Анђелина Б. Глећ

15

- 16 Мило Иванковић
- 17 Сава Ј. Илић
- 18 Марко Јаблан Пенсилванија
- 19 Спасо Јовановић
- 20 Јован В. Матурић
- 21 Јован Кошић
- 22 Марко Кузачић
- 23 Ђорђе Кузачић
- 24 Милан Лончар
- 25 Петар Ј. Лучић
- 26 Буро Ј. Љубица
- 27 Стеван М. Мандић
- 28 Јован Мартиновић
- 29 Лука Матковић
- 30 Валентин Медин
- 31 Весо Милановић
- 32 Илија Милановић
- 33 Милосав М. Милановић
- 34 Јован Милановић
- 35 Александар Митровић
- 36 Сава Митровић
- 37 Весо Митровић
- 38 Душан Павловић Оакиланд
- 39 Лука Петровић
- 40 Владимир П. Поповић
- 41 Вељко Радојевић
- 42 Илија Радојевић
- 43 Марко В. Радојевић
- 44 Анђелина А. Радојевић
- 45 Александар Радојевић
- 46 Јован Ратковић
- 47 Војин Н. Самарин
- 48 Ристо Сперић
- 49 Милан В. Станић
- 50 Вуко Стјепановић
- 51 Јован - Ђо Стјепановић
- 52 Лазар Симовић
- 53 Максим Ј. Чепрић

- 1 Сава И. Атељевић
- 2 Ђорђе И. Атељевић

ПРИМЕЧА

Ова двојица децека уписани су као Оснивачи заједнице редовно помагачи у цркви

- 15 Ана М. Гудва
- 16 Доротија Ст. Гудва
- 17 Ана А. Дропо
- 18 Петрица М. Замбалић
- 19 Нана Р. Злоковић
- 20 Јелена В. Матић
- 21 Видосава Н. Матурић
- 22 Вукосава Јурић
- 23 Олга А. Косић-Оакиланд
- 24 Миленка Лешетић
- 25 Јеромила Лучић
- 26 Софија, уа. Ј. Лучић
- 27 Драгица А. Љубица
- 28 Кристина Ј. Мартиновић
- 29 Јованка М. Мандић
- 30 Јосе Митровић
- 31 Ана, уа. Милановић
- 32 Драгица С. Милановић
- 33 Драгица Ј. Милановић
- 34 Софија, уа. Митровић
- 35 Вера Митровић
- 36 Софија Т. Поповић
- 37 Анђелина М. Поповић
- 38 Радомира уа. Путица
- 39 Анђелина М. Путица
- 40 Ана А. Радојевић
- 41 Нана, уа. Радојевић
- 42 Милан, уа. Радојевић
- 43 Стане М. Радојевић
- 44 Мила Ратковић
- 45 Јосе Н. Самарин
- 46 Анђелина Сетинић
- 47 Јосе Иаа Стјепановић
- 48 Јулија В. Чучковић
- 49 Софија О. Чучковић
- 50 Јелена М. Шеровић
- 51 Мила Јос. Шеровић
- 52

Распореде помилнице сестринства

- 1 Ромилка А. Анђелић
- 2 Јелисавета И. Бојовић
- 3 Јулија уа. Ст. Гудва
- 4 Јелисавета Вукановић
- 5 Јелисавета В. Вуковић
- 6 Ана М. Станић

From our Parish Life...

Bishop Maksim and Bishop Atanasije visited our Parish on November 7, 2010



On November 6-7, 2010, our parish had the honor of welcoming His Grace Bishop Maksim, His Grace Bishop Atanasije (Retired Bishop of Zahum and Hercegovina), Rev. Dr. Vladan Perisic (Professor of Patrology, former Dean of the Theological Faculty, University of Belgrade, Serbia), Protinica Gordana Perisic, and Hieromonk Dimitrije of Tvrđos Monastery, Hercegovina.

The visit of Bishops Maxim and Atanasije, together with the other guests from Serbia, brought much joy and inspiration to the brothers and sisters of our parish. Since Bishop Atanasije has built close ties with Orthodox Christians throughout the world, he carries with him a sense of the true ecumenicity of the Orthodox Church, which St. Justin of Celije spoke about.

Because of Bishop Atanasije's spiritual upbringing under St. Justin, he carries with him a powerful sense that Orthodoxy is not a static formalism, but true life and movement—a life lived in the light of the God-man, and a constant procession toward His Heavenly Kingdom.

Following the Divine Liturgy, our parish hosted a humanitarian banquet at which His Grace Bishop Atanasije made a presentation and lead a discussion regarding the situation in Kosovo, enlightening us all on how Serbs survive every day life in Kosovo. All donations collected at the banquet were directed to Serbian children in Kosovo and Metohija.

We thank all of you who attended and helped this charitable event!

Diocesan Annual Assembly

On Friday, February 18th, 2009 His Grace Bishop Maxim together with the Clergy and Delegates from each Parish in the Western American Diocese gathered for the Annual Diocesan Assembly at the St. John the Baptist Serbian Orthodox Cathedral in San Francisco, California. The day began at 9:00 am with the Invocation of the Holy Spirit. A continental breakfast prepared by Don and Bitsy Kosovac was served while Clergy and Delegates registered. This year the Keynote address was given by the *Fr Archimandrite Meletios Weber*. Fr. Meletios spoke to our Clergy and guests on the topic, "***Therapy and Eucharist—The Church as a Place of Freedom and Love***".

Following the lecture, Fr. Paul answered questions from the audience. A delicious luncheon was served following the Keynote Address after which the Assembly reconvened.

Special thanks to Liliana Perazic, Don and Bitsy Kosovac, Zeljka's Catering and all of you who helped during Diocesan Annual Assembly!





‘Striving for excellence’ is the slogan of Sunday School at St. John the Baptist Serbian Orthodox Church in San Francisco. This slogan applies to both its students and teachers.

Upon arriving to the United States a year ago I was inspired to give contribution to the Serbian community and the Serbian Church in San Francisco. Having been a Humanities Teacher for the last eleven years at the British International School in Belgrade, I found my purpose in continuing my professional effort teaching at the Sunday School. I am proud to say that in joint effort with Protinica Marija Gordic the school became a thriving educational center where our children can learn about Orthodox religion, Serbian history, Serbian culture, and Serbian language. Following these four curricula, the major concern is put to students’ needs, and what is more important – their interests. Education over the next ten years will become more individualized, leaving the grade-based learning in the past. Students will form peer groups by interest. This is why the approach toward teaching fashion is already fundamentally altered at the St. John the Baptist Serbian Orthodox Church Sunday School. There are no strict rules, age groups, students are given freedom to choose between topics they are offered and the concepts of flow, teamwork, and enthusiasm help children experience authentic 21st century learning.

Serbian History and Serbian Culture classes are aimed for students to understand the flow of our past from the 6th century when Slavs moved to the Balkans and started forming its first state. Critical thinking is encouraged by examining Serbian past in a broader perspective; Serbia is viewed in the concept of European history flow. The youngest students are taught to speak, read and write in Serbian. Apart from teaching Orthodox Religion, Protinica Marija Gordic organized and coordinated the overall performance for St. Sava Day. Sunday School was honored to have Mr. Branislav Jakovljevic, Professor at Stanford University, as a director of the play ‘St. Sava and a Dove’. He led children to the magic world of art and the play became a great success!

Over the past year, Mrs. Marija Gordic and I are confident to say, Sunday School at St. John the Baptist Serbian Orthodox Church in San Francisco became the place where our children can learn not only about Serbian tradition, but they can learn how to become confident and responsible young people.

Zeljka Sekis-Sutilovic





Sunday School 2010-2011

It's been a year filled with adventure and drama at the St. John the Baptist Cathedral Sunday School. The children have been very busy with all of their lessons in religion, Serbian language, Serbian history, and Serbian folk dancing. Not only have they learned a lot, they've had a lot of fun too.

One major accomplishment was the successful St. Sava's Day program. There was a wide variety of arts and music on display. Many children worked very hard on their poems, which they recited in front of everyone. Several of our students preformed in the play "Sveti Sava i Golubica" which was a dramatic interpretation of the life of St. Sava. The program was closed by a lively performance of kolo dancing lead by our artistic director, Luka Bodrozic.

Our Sunday School also has had several fun field trips to many places around the Bay Area. We have gone to the movies, the Exploratorium, and the Hiller Aviation Museum. We still have one more exciting field trip planned at the end of the year!

Anyone is welcome to attend Sunday School as we have students ranging in ages from pre-school to middle school. There is always space available. We encourage parents of making a habit of bringing their children to church. Here, at St. John the Baptist, children can learn things that can support them throughout their lifetimes.





Our Fieldtrip to the Hiller Aviation Museum

By Simona Licina

Chapter 1

One day, my sister, mom and I went to the Hiller Aviation Museum. All of my friends were there. First, we went to study old planes from the past. Then we went outside to an old plane called a 737. We went to the driver's seat and pretended to drive. Then, we took the elevator to a room where you could fly a plane. When I was flying, I landed in the ocean. But when my friend Kristina did it, she made it to the airport, and I was like, "That's pretty impressive for a five year old". After that, we took the elevator down to the gift shop. My friends went in to buy something, but I didn't buy anything.

Chapter 2

After we went to the museum, everyone walked to Burger King. When we got there, there was a fake helicopter. All of the boys ran to it while the grown-ups took pictures of them. Then we went inside to take our order. I ordered a kid's cheeseburger and a 7up. After we ate the boys took their drinks and went in a room in Burger King and started acting crazy. Then all of the boys went to the helicopter. When the boys got off, the girls went on and I sat in the driver's seat. Then a boy said, "You guys probably wont want to sit on the seats because...." (My mom wont type the rest of the conversation)

We had a great time on our Sunday School field trip.



SPECIAL THANKS TO STEVAN DAVIDOVICH, OUR TOUR GUIDE AT THE MUSEUM!!!!!!HVALA!!!!!!



About Stewardship in the Orthodox Church

Placed in a garden, commended to one another, and given everything in the world for their enjoyment, Adam and Eve began human history as good stewards. Only one thing was asked of them – to return back to God in thanksgiving what they had been given. This offering to God brought forth even greater joy – human freedom. We know the sad result. Adam and Eve chose to grasp the world for themselves and forgot to offer it back to God.

It is possible to interpret the entire history of the people of Israel as the failure to be good stewards. Only in the Virgin Mary do we see good stewardship return. "*Let it be to me according to your word.*" She offered herself and her life to God in humility and thanksgiving. In her Son, the Lord Jesus Christ we encounter the Good Steward. In His perfect offering to His Father of all joy, all obedience, all love, all acceptance and all life, the sacrament of stewardship is restored. It is in His good stewardship that we now share: "*Thine own of Thine own, we offer onto Thee, on behalf of all and for all.*" This is the fundamental teaching of the Church on stewardship. Good stewardship therefore is the wise management of the resources given to us by God and the sanctifying offering of these resources to God the Father in His Son Jesus Christ by the Holy Spirit.

On a more practical note concerning corporate stewardship management, most Orthodox parishes struggle to fund bare bones operating budgets. Parish budgets rarely include such essential line items as mission, evangelization, charitable giving, humanitarian relief, or theological education. The same parishes have little or no understanding of how to fund the construction of a new church or a major renovation project. Parish endowment efforts are poorly planned and improperly executed. Bingo, raffles, parish "dues" and minimalist stewardship practices plague Orthodox Church life and seriously constrain the growth of Orthodoxy in North America. In some parishes the annual ethnic festival rivals the importance of Holy Week in terms of parish member participation. A hefty percentage of the parish operating fund may be underwritten by this all-consuming event. In other parishes an unending sequence of fundraising projects becomes the *raison d'être* of parish life. Consequently, non-Orthodox visitors may perceive Orthodox parishes as wholly self-serving – and they may be correct! One is not surprised therefore, to find a Church that is under funded, preoccupied with its own self-sustenance, jealously guarding its own resources and in many places shrinking in membership.

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2011 STEWARDS

Zach and Kit Antovich
Aleksandar Babic
Marisa and Brett Atha
Anne Marie and Luka Bodorozic
Bunjevic Family
Alicia and Bill Davidovich
Alex Davidovich
Jerome Davidovich
Philip Davidovich
Stephanie Davidovich
Stefan Davidovich
Sasha and Olivera Djordjevic
Mira and Svetislav Djurich
Micaelee Ellswythe

Milorad and Teresa Golubovich
Melody and Jay Key
Don and Bitsy Kosovac
Dragan and Alexandra Illic
Bob Lazich
John Lightbright
Diane and Brian McKone
Gigi and Dusan Medan
Tihomir and Mima Novakov
Brigita and William Perazich
Maria Perchevitch
Dimitrije and Zlata Postich
Sister Seraphima
Ann Tepovich
Miodrag and Jovanka Vujkovic

*“Тако да нас људи сматрају као слуге
Христове
и управитеље тајни Божијих.
А од управитеља се, дакле, тражи да сваки
буде веран.”
1 Кор. 4:1-2*

Наша црквена заједница са Црквеним одбором и свештеником редовно сусреће са потешкоћама да пронађе људе који би учествовали и добровољно радили при цркви, како би се осигурао основни живот па и сам опстанак парохије. Било да је реч о помагању једном годишње о Божићу или Васкрсу, или пак седмично или месечно, увек се нађемо зачуђени реалношћу да немамо довољно `добровољаца` да помогну у свим неопходним радовима и обавезама.

Анализирање овог парохијског проблема је показало да се једна од грешака налази у самом фокусирању и у непотпуном разумевању служења Богу и Његовој Цркви. Јасније речено, ми увек тражимо добровољце који хоће да помогну, уместо да тражимо **старатеље** Цркве Божије и дарова Његових.

Речју **старатељ** речник је дефинисао особу која управља имањем другог, особу која се брине о имовини и финансијама господара, тиме што брижљиво купује храну и стара се о свему ономе што је неопходно за једно домаћинство. Из овога можемо да видимо да као старатељи ми не само да слободно и добровољно радимо на одређеним пословима при нашој Цркви и Храму Божијем, него што је још важније и значајније, ми се старамо за оно што нам је дато од Господа.

Ми живимо у Божијем свету; старамо се о Божијој Цркви, Божијем имању, и ми смо Његова деца, зато се и редовно молимо

молитвом Господњом и речима: "Оче наш, који си на небесима..." Све што поседујемо на овом свету, остварили смо благословом Божијим да би се старали о томе по речима из Светог Писма **“Господња је земља и шта је год у њој, васељена и све што живи на њој”** (Псалам 24:1).

Као верни старатељи Божије Цркве, сви заједно имамо свету дужност и одговорност, не само да добровољно радимо када за то имамо времена, него да са скромним срцем и радошћу дајемо и употребљавамо од Бога нам дато време, таленте и новчана средства. Позвани смо да све те дарове мудро употребљавамо на нашу корист, и да део дарова прилажемо назад Господу Богу и Цркви као захвалност Њему једином великодушном Добротвору.

Драги парохијани, старатељи и служителји Цркве Божије, молим Вас да од данас па надаље сви ми будемо верни старатељи и деца Божија при храму Св. Јована Крститеља.

Будимо верни нашем хришћанском позиву, свако по својој могућности, као што се каже у Св. Писму Новог Завета: *“Гледај службу коју си примио у Господу, да је испуњаваш”* (Колошанима 4:17).

Молитвено размислите и донесите одлуку на који начин и колико можете помоћи нашој светој Цркви православној и храму Светог Јована Крститеља, на чему вам се унапред искрено захваљујемо.

Као и увек, ми смо спремни да вам служимо и одговоримо на ваша питања.

У Христу Спаситељу нашем,
О. Ђурица Гордић, парох
Милорад Голубовић, председник Управе

What is Stewardship?

It is a means of 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 Stewardship Commitment Program of Church is believing in our Church and wanting to support and perpetuate its mission. It is the one way that views the support of our Church as a matter of personal commitment and conscience.

Stewardship is not a financial issue, it is a spiritual issue ultimately related to our commitment to Christ; time, talent, and treasure all to be used for His glory.

Stewardship is the Biblical thing to do, the Orthodox thing to do, and the Right thing to do.

Trusts and Bequests - An Opportunity

Over the past twenty years, or possibly more, a few of St. John's parishioners quietly named the church in their last will and testament, leaving funds to be used by the Church where the dollars were most needed.

First among these thoughtful parishioners was John Kisich who established the Kisich Fund which was diligently managed over the years by Father Dushan.

Another person to remember her church in a small way was Rory Schuman, a sisterhood member, who wasn't even Serbian but was always an active participant in the church and its activities.

Finally, in just the last year, John Sullivan, our former Opstina Treasurer, and longtime parishioner whom we regretfully lost when he moved to Sacramento, left our church a sizeable stipend.

None of these three people, to my knowledge, were formally asked to make a bequest to the church, they just did it on their own out of their thoughtfulness and the feeling they had for their church. We can't thank them enough for their generosity and for showing us that there is an opportunity to give as well as to receive.

Don Kosovac



The Widow's Offering

As Jesus looked up, he saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. "Truly I tell you," he said, "this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on." (Luke 20, 1-5)

(Fresco from St. John the Baptist Cathedral in San Francisco)

“Погледавши пак горе виде богате где међу прилоге своје у хазну Божију; А виде и једну сиромашну удовицу која меташе онде две лепте; И рече: Заиста вам кажем: ова сиромашна удовица метну више од свију: Јер сви ови метнуше у прилог Богу од сувишка свог, а она од сиротиње своје метну сву храну своју што имаше” (Лк. 21,1-5)

VALANTINE'S LUNCHEON

February 12th brought more than 120 enthusiastic attendees to the St. Sophia Sisterhood's annual Valentine Luncheon. This longstanding fundraiser showcased the organizers love for their "City by the Bay" with support from local merchants and an accent on all things "San Francisco". Mark Blagojevich and family prepared a mouth watering three course meal for attendees, accenting his beautifully plated ham lunch with homemade gibanica and a vegetable medley. Fundraising proceeds soared this year with the return of Angelica Lucich's bake sale, generous donations from Marina Gomez' Lia Sophia Jewelry sale and Vera Hill's command of the raffle table. Chairwoman Tina Milinovich wishes to thank all who selflessly donated time, services and items for raffling. The event proceeds will fund numerous efforts the Sisterhood provides throughout the year.

A heartfelt thank you to, Angelica Lucich, Protonica Bunjevic, Slavka Thompson, Millie Popovich, Liliana Perazich and Blage Carabarin for the delicious side dishes, appetizers and effortless management to dozens of details. Thank you to Stan Grigich, Sam Miraglia and Petar Lucich for managing the bar and ticket sales. Francesca Milinovich dazzled as a resource for table arrangements and invitation coordination while Alicia Davidovich orchestrated backstage operations with perfection, ensuring Mladost Dance Group served each table with quick service and a smile! A very special thank you to Zoran Situlovic and his family for the personal time they afforded in decorating the tables and the hall.

Do you have ideas for future luncheons or wish to donate time, goods or services to next year's event? Contact any Sisterhood member or email the Sisterhood at SFKSS@yahoo.com The success of this event rests solely with the personal donations from parishioners. The Sisterhood seeks your creative input as a means to increase their continual support of St. John's.

Tina Milinovich

Letter from our Japanese friend Miho Ochiai

My recent trip to Japan

My name is Miho Ochiai Ealy. I was born in an Orthodox family and was raised as an Orthodox Christian, so some people in the Orthodox Church call me Pelagia. Currently, I live in Chicago with my husband, but I am originally from Japan. My parents still live in my ometown, which is called Hakodate and is located on the southern most point of Japan's northern island, Hokkaido. Hakodate is significant to the Orthodox Church in Japan since it was here that St. Nikolai established the first Orthodox community in the late nineteenth century. Hakodate is about 340 to 350 miles away from the epicenter of the recent earthquake and tsunami. Hakodate is a maritime city, so a tsunami warning was issued as soon as the earthquake hit. Those who live close to the coast were urged to evacuate from their home. The earthquake occurred in the afternoon, so my parents were working at one of their client's place. Of course, by that time, I was asleep in Chicago, so I had no idea what happened there. That day I woke up earlier than usual and found out about the earthquake. Immediately, I called my parents' home. The phone line was down. I tried to call my mother's mobile and my father's mobile. All the phone lines were down. Nothing was working. Not being able to contact my parents in the midst of this terrible news worried me quite a bit. I couldn't get a hold of them for more than half a day. Finally, I got through in the evening and, to much of my relief, found out they were safe. My mother told me that some areas close to the water were flooded in Hakodate. But, it wasn't nearly as bad as the other most affected areas.



Even before the earthquake and tsunami struck Japan I had already planned to visit my family, so I flew back on March 28th. During my stay in Japan, everything that I saw and did – the television programs on TV, the places that I visited, and all the people that I talked with – was about the earthquake and its impact on our lives. Basically, my day started with the news about the victims of the earthquake and tsunami and its aftermath. I could not help crying each time. Many people, I believe, are still sheltered in evacuation centers set up by the government and charity organizations. Many people still have no gas in their home. Many people are still trying to find their missing family and friends. There's a shortage of gasoline in the affected areas and that's a big obstacle for rescue workers to go and help victims. I bet what we have lost in this catastrophe is immeasurable. It feels like this tragedy is endless. It's been a month since the earthquake happened. How much progress has there been in relief work? I don't know. Aid workers and volunteers are doing their best, but there's a limit. The devastation is beyond our comprehension. It's catastrophic and makes us feel so powerless. The entire country is mourning for this tragedy. Of course, people are trying to recover from this disaster and working really hard, however there's a limit to what we humans can do.



Holy Annunciation Chapel in Yamada before (left) and after tsunami (right). Tsunami swept off the church building. Nothing remained but the concrete wall.



Ishinomaki. The old church-museum, destroyed by the tsunami.



Yamada, church vessels and utensils found amidst the ashes

My biggest concern is that people outside of Japan are going to refrain from participating in business activities with Japan. At the moment Japan is suffering and we need a lot of help from everyone. But we want others to trust us to recover from this catastrophe. I would like to ask all of you to learn the geography of Japan and gather reliable information on our country. Find a reputed charity organization that is doing relief work in Japan and support them. Japan needs financial aid to recover from this disaster. I want anyone who donates to be responsible for their actions; meaning if you donate money, please be persistent to get the information where the money goes to. It's a great help if you can learn a little about Japan and purchase products from Japan, too. Again, economic activity to support Japan helps Japanese companies to survive in this time of distress.

Finally, I'd like to ask all of you to keep all the people in Japan in your prayers. I do know that Japan has a good relationship with Serbia. My Serbian friends were the first people to contact me when the earthquake happened. I really appreciate our friendship. I hope we continue our prayers to the peace and salvation of us all.

5th Annual Humanitarian Banquet

On Sunday, December 5, 2010, the Four Circles of Serbian Sisters of the Bay Area of the Western American Diocese of the Serbian Orthodox Church hosted their 5th Annual Humanitarian Banquet at St. Archangel Michael Serbian Orthodox Church. This years event was chaired by the KSS of St. Archangel Michael of Saratoga with their President Dragan Siljak and Protinica Ljiljana Bunjevic as Honorary Chair. With the present economic situation that we are all facing, the wonderful members and friends of our Serbian community from around the entire Bay Area were able to make this event a great suc-

cess by raising a total of \$28,740. We had approximately 200 people in attendance, who were able to hear from those that directly delivered the monetary support to those that were in need.



There are many people to thank and without their support and hard work, we would not have been able to raise such a large amount of money. First, a big thank you to our wonderful sisters of St. George, St. John the Baptist, Holy Trinity, and St. Archangel Michael. Without their dedication, hard work, and love for their church and this great cause, we would not have been able to provide the monetary support over the years to those that are less fortunate. Second, many thanks to our clergy for their spiritual support in providing us the strength to organize this special event.

Third, a special thank you to our world class chef, Milorad Dragovic and his family, for making a wonderful lunch that everybody enjoyed. In addition, the Dragovic Family donated all the food for this event. Fourth, we cannot go without saying thank you to Jasenka Narancic Rakas for preparing the video production. Fifth, a special thank you to Danka Petrovic Poore for donating all the wine. Finally, to all the children that sang with their beautiful voices.

We look forward to another successful event this year that will be hosted by the KSS of Holy Trinity of Moraga.





О светој Тајни Причешћа и потреби причешћивања

Протојереј Милован Миодраговић

Света Тајна Причешћа је највећа и најсветија Тајна Цркве; то је уствари централна Тајна Цркве у којој се обједињују и врхуне све Тајне и молитвословља и сав живот Цркве, а посебно њене Литургије или Евхаристије као Тајне Христа и Његове Цркве.



Свету Тајну Причешћа установио је Господ наш Исус Христос на Тајној вечери: „узевши хлеб у своје свете и пречисте и непорочне руке, заблагодари, благослови, освети, преломи и дадесвојим светим Ученицима и Апостолима, рекавши: Узмите, једите, ово је Тело моје, које се за вас ломи на отпуштење грехова. А тако и чашу по вечери, говорећи: Пијте

из ње сви: ово је Крв моја Новог Завета, која се за вас и за многе излива на отпуштење грехова", и предао је својим светим ученицима, апостолима, односно, својој Цркви, рекавши: „ово чините у мој спомен".

Од времена силаска Духа Светога на Апостоле, па кроза све векове до данас, централна делатност и функција Цркве јесте служење свете Литургије на којој се принесени дарови сабраног народа Божјег - хлеб и вино, призивом и дејством Светога Духа, освећују и претварају у Тело и Крв Христа Господа којим се онда верни причешћују и тако сједињују са Самим Господом.

Храна је увек дар Божји и она је увек у суштини светотајинска јер хранећи се њоме ми је у себи претварамо у наше тело и крв и њоме продужавамо наш биолошки живот. У светој Тајни Литургије, међутим, она достиже своје испуњење, своје ново и последње значење; даром љубави Божје она постаје Храна и Пиће вечног живота.

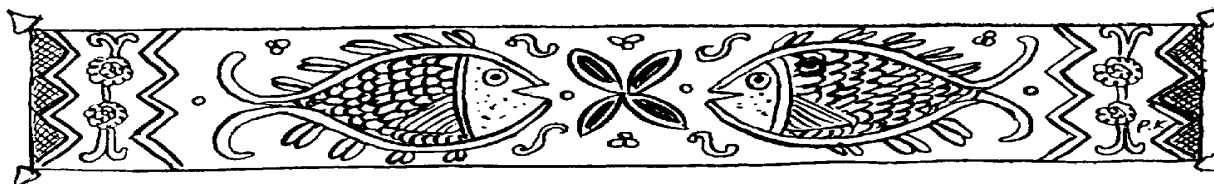
Светој Тајни Причешћа могу приступити само чланови свете Цркве, дакле, само они који су кроз свету Тајну крштења постали чланови Цркве и заједничари Тела Богочовека; и то не сви међу њима, него само они који су се молитвом и постом (у дане када је Црквом одређено време поста) припремили за причешће Телом и Крвљу Христа Господа; јер по речи Светога Писма: „Који недостојно једе и пије, суд себи јед и пије" (1Кор. 12, 25).

Нема живота без хране и нема Новог живота без Нове хране, без Хлеба насишног; јер је реч Господња: „Ја сам хлеб живота" (Јн. 6, 48) и „Који једе тело моје и пије крв моју има живот у себи" (Јн. 6, 53).

Потребно је, дакле, и неопходно да верници приступају светој Чаши, али је, пре тога и као претпоставка тога, потребно враћати се истинском и делатном врлинском животу у Цркви.

Ко се, дакле, крштењем обукао у Христа Господа и постао члан Његове свете Цркве и уложио труд и напор, жртву и молитву, што је, на основу вековног благодатног искуства, Црква одредила као молитвено правило пред свето Причешће, нека са страхом и побожношћу, са вером и љубављу приступи Светињама.

Те лепоте и радости сједињења са Господом, које овде и сада предокушамо у Тајни Литургије Цркве, надамо се и молитвено иштемо да будемо још присније удостојени у незалазни дан Царства Божјег.



Otkuda post i cemu on služi?

Hriscanski post vodi poreklo od Gospoda Isusa Hrista. Gospod je i sam postio cetdeset dana, pre nego a to je poceo da propoveda svoju nauku, kao a to je postio pre njega i Prorok Mojsej i drugi Proroci. Postili su i Apostoli i svi pravoslavni hriacani kroz vekove. "Post je sve Svete rukovodio u zivotu po Bogu", kaze Sv. Vasilije Veliki. Prva zapovest Bozija u Raju bila je zapovest o postu, tj.o uzdrzanju.Otuda je i prvi covekov greh bio greh protiv posta. Kao ato u grehu ucestvuje i dusa i telo, potrebno je da i u vrlini i oslobodenju od greha ucestvuju oboje. Cilj posta je ocsienje tela, jacanje volje, uzdizanje dusa.Posteci, hriscani se secaju neprestano Hristovih stradanja za njihovo spasenje. Pravi post ima dve strane, telesnu i duhovnu. Sastoji se u uzdrzavanju od mrsne hrane i preizobilnih jela, ali prvenstveno u uzdrzavanju od rdjavih misli, zelja i dela. Post umnozava ljubav i molitvu i spremnost na vraenjesvih evandjelskih vrlina. Dusa ima dva krila kojima leti nebu: post i molitvu. On je lek za dusevne i telesne bolesti i zastita od svakog demonskog dejstva o cemu je sam Spasitelj je rekao: "Ovaj rod (tj. demoni) se izgoni samo postom i molitvom". Njime se dusa i telo pripremaju da postanu hram Duha Svetoga. Istinski duhovni zivot je nezamisliv bez posta Postoje visednevni postovi (Uskrnji, Petrovski, Gospojinski - uoci Velike Gospojine i Bozicni) i jednodnevni (svake srede i petka sem razreseih sedmica, Krstovdan uoci Bogojavljenja, Usekovanje glave sv. Jovana Pretece, Vozdvizdenije Casnoga krsta 14. septembra).

PRAVILA POSTA

Crkva uci da je post vazno sredstvo za duhovni i telesni zivot i zdravlje. Telesni post ne koristi ako nije vezan sa duhovnim postom kaze sveti Jovan Zlatousti: „Ne govori mi: Toliko dana sam postio nisam jeo ovo ili ono, nisam pio vina, isao sam u gruboj haljini;nego kazi nam da li si od gnevnog coveka postao tih, od zestokog - blag. Ako si iznutra pun zlobe, zasto si telo mucio? Ako je u tebi zavist i ljubav prema sticanju, da li je

od koristi sto si pio samo vodu? Ako je dusa, koja je gospodarica tela, zabludela, zasto kaznjava slugu njezinog - svoje telo? Ne hvali se telesnim postom, jer on sam ne uzdize na nebo bez molitve i milostinje Na pitanje: koja je mera posta? Sv.Vasilije Veliki odgovara: U duhovnom postu mera je jedna i vazna za sve - potpuno udaljenje od svega sto vodi grehu. A sto se tice u zdrzavanja od hrane, tu su mera i nacin upotrebe razliciti: zavise kod svakoga od njegovog uzrasta, zanimanja i stanja tela. Zato je nemoguće podvesti pod jedno pravilo sve koji se nalaze u skoli pobožnosti. No, odredivši meru uzdrzanja za zdrave podviznike, mi prepustamo razboritosti nastojatelja da u tome vrši pametne izmene. Hranu pak bolesniku, ili umornome od teskih radova, ili onome koji ide na tezak rad, na put ili na kakav bilo tezak posao, nastojatelji su dužni udesavati prema potrebi. Jer nije pametno, uzimajući hranu za održavanje tela i smetati mu u vrsenju zapovesti. U svakoj vrsti hrane treba pretpostavljati onu koja se lakše nabavlja, da se ne bismo, pod izgovorom posta, pastili oko spremanja omiljenih i skupih jela.

Sveta Crkva je ustanovila postove:

- 1) Opste postove obavezne za sve hriscane. To su: Uskrnji post, Apostolski, Bogorodicni i Bozicni post, zatim sreda i petak preko cele godine, Vozdvizenje Casnog Krsta, Usekovanje i navecerje Bogojavljenja (Krstovdan).
- 2) Mesni post ustanovljen na pojedinim mes-tima povodom kakve nesrece, pop-lave, bolesti i slicno.
- 3) Poseban post po narocitom obicaju ili po nalogu duhovnika.





Када су се наше баке и бакине баке припремале за Васкрс, то је трајало целе године. Чувала се луковина за мркоцрвену боју, брала коприва, дуња и дуд за жуту, гулила се кора са шљива за црвенкасту, за зелену—кора патлиџана, за плаву— дивљи зубмбул, а за тамне боје цађ и цер. Јаја се данима нису јела и сакупљала су се за Велики Дан, брижљиво прегледала, прала и чистила, јер бака или бакина бака није желела да јаје пукне, пролије се, или да се због мрље не ухвати боја. Цртало се воском, пером угрејаним на свећи, писало је ХВ-ВВ или име онога коме се даривало или лепила детелина. У воду се додавала Света вода уз молитву. Обојено јаје премазивало

се сланином да сија, изледа лепше. Оно прво, црвено, чувало се поред иконе, до следећег Ускрса и звало Чуваркућа. Чувало се ово силно јаје наше куће, а и наше душе, док му на смену не дође ново, Васкрсло, јер су наша вера и наши обичаји, у ствари, чувари наших огњишта.

ХРИСТОС ВАСКРСЕ—ВАИСТИНУ ВАСКРСЕ!

In the days of old, when our grandmothers and our great-grandmothers made preparation for Easter, they did so throughout the year. Instead of artificial dyes they used onion leaves for crimson, nettles, quince and mulberry leaves for yellow, plum-tree bark for reddish, eggplant root for green, wild hyacinth for blue, and cer-ris and soot for dark colors. Eggs were being put aside for days and saved for Big Day, carefully examined, washed and cleaned because our grandmothers did not want any egg to crack and spill, or dye not to stick because of the dirt. Ornaments were made with wax, with a quill heated over a candle, the name of Christ or the person who would be given the egg was inscribed, and clover leaves were attached. Holy water was added to the boiling water and the prayer was said. To make them shine, dyed eggs were polished with bacon.



The first dyed egg, the red one, was kept next to the icon until next Easter, and it was called the House Guardian. This mighty egg guarded our homes as well as our souls until it was relieved by another one Resurrected Egg, because our faith and customs are the real guardians of our hearth and home!

CHRIST IS RISEN! INDEED HE IS RISEN!

*“Запиши нас у књигу народа на овом свету
да се заувек зна да смо били, да јесно и да ће нас бити”
Завештање, књиге и писма-Стефан Немања*

*“Write us down in the book of peoples of this world so that forever may be known that we were,
we are, and that we shall be”
Testament book and letters by Stefan Nemanja*

Mass baptism in the church of St. Marko in Belgrade

On the plateau of Belgrade's church of St. Marko on Palm Sunday, April 17 2011, a mass baptism of about 550 pupils of Belgrade's primary and secondary schools was performed.

This is the most massive baptism that was done in Belgrade. Along with pupils also few pre-school children and adults were baptized as well. Mostly they were close relatives of the newly-baptized pupils. The baptism was organized by the Committee for religious education of the Archbishopric of Belgrade-Karlovac, and it was performed by many Belgrade's priests led by His Grace Vicar Bishop Atanasije of Hvosno, who is also the chairman of the Committee for religious education.

Long before eight o'clock lots of pupils gathered in front of the church of St. Marko along with their religious teachers. Some of these newly-baptized pupils do not attend religious education, but they were encouraged to go to the baptism by their friends. They were accompanied by their godfathers and parents.

The group baptism commenced at 9.30 am. In front of the church of St. Marko three tables were set up with the consecrated water.

The newly-baptized pupils ascended the stairs and entered the church, in which His Grace Bishop Atanasije of Hvosno, with the concelebration of a few priests and deacons and the chanting of the Choir of the St. Marko's church, served the Divine Liturgy.

Since that morning on Palm Sunday, this year's Belgrade Marathon was started, Bishop Atanasije, addressing the newly-baptized pupils reminded that they also with this act of baptism were starting a sort of spiritual marathon - the marathon of life in Christ.

J. Bajic, contributor of *Radio Slovo Ljubve*





MANY CONFESS, BUT FEW REPENT

Monk Moses of the Holy Mountain,
excerpt from the book
Repentance and Confession

Confession is a God-given commandment, and it is one of the Sacraments of our Church. Confession is not a formal, habitual ("to be on the safe side", or, "in view of upcoming feast-days"), forced and unprepared act, springing from an isolated duty or obligation and for psychological relief only. Confession should always be combined with repentance. A Holy Mountain Elder used to say: "Many confess, but few repent!" (Elder Aemilianos of the Simonopetra Monastery, Mt. Athos)

Repentance is a freely-willed, internally cultivated process of contrition and sorrow for having distanced ourselves from God through sin. True repentance has nothing to do with intolerable pain, excessive sorrow and relentless guilty feelings. That would not be sincere repentance, but a secret egotism, a feeling of our "ego" being trampled on; an anger that is directed at our self, which then wreaks revenge because it is exposing itself and is put to shame – a thing that it cannot tolerate.

Repentance means a change in our thoughts, our mentality; it is an about-face; it is a grafting of morality and an abhorrence of sin. Repentance also means a love of virtue, benevolence, and a desire, a willingness and a strong disposition to be re-joined to Christ through the Grace of the almighty Holy Spirit.

Repentance begins in the depths of the heart, but it culminates necessarily in the sacrament of divine and sacred Confession. During confession, one confesses sincerely and humbly before the confessor, as though in the presence of Christ. No scientist, psychologist, psychoanalyst, psychiatrist, sociologist, philosopher or theologian can replace the confessor.

No icon – not even the most miracle-working one – can provide what the confessor's stole can: the absolution of sins. The confessor takes the person under his care; he adopts him and ensures he is reborn spiritually, which is why he is called a "spiritual father".

Normally, spiritual paternity is lifelong, sacred and powerful – even more powerful than a family bond. Spiritual birth is a painful process. The confessor must keep track of the confessing soul, with a fear of God (as one who is "accountable to God"), with understanding, humility and love, and guide him with discretion in the ever-upward course of his in-Christ life.

The confessor-priest has been given a special blessing by his bishop for the undertaking of his confessional opus. However, the gift of "binding and un-binding" sins is initially acquired through his ordination as presbyter, when he is rendered a successor to the Apostles. Thus, validity and canonicity in Apostolic succession, through bishops, is of central and great importance. Like all the other holy sacraments of our Church, the sacrament of Confession is performed (and it bestows Grace on the faithful), not in conjunction with the skill, the scientism, the literacy, the eloquence, the energy and the artfulness of the priest – not even with his virtue and holiness – but through the canonicity (validity) of his priesthood and through the "Master of Ceremonies" – the Holy Spirit.

The possible sins of the priest do not obstruct divine Grace during the Sacraments. Woe betide, if we were to doubt (on account of the unworthiness of the priest) that the bread and the wine actually become the Body and the Blood of Christ during the Divine Liturgy! This of course does not mean that the priest should not have to constantly concern himself with his own "cleanliness".

Thus, there is no such thing as "good" or "bad" confessors. Each and every confessor provides the exact same absolution. However, we do have the right to choose our confessor; and of course we have the right to turn to the one who truly makes us feel at ease with him, spiritually. To constantly change our confessor however, is not a very sober decision; this kind of tendency does not reveal spiritual maturity. But confessors should, respectively, not fret excessively -or even create problems- when a spiritual child of theirs happens to depart from them.

This may mean that they were morbidly attached to each other (sentimentally, to the person. and not to Christ, nor to the Church). They may also regard that departure as an insult; one that is demeaning to them and makes them think there is no-one bet-

ter than them, or, it may give them a feeling that the other “belongs” to them exclusively and they can therefore dominate them and in fact even behave forcibly towards them, as if they are repressed and confined subordinates.

We did mention that the confessor is a spiritual father, and that spiritual fatherhood and spiritual childbirth entails labor.

Thus, it is only natural for the confessor to feel sorrow upon the departure of his spiritual child. However, it is preferable for him to pray for his child's spiritual progress and its union to the Church, even despite its disengagement from him. He must wish for, and not against that child.

The confessor's opus is not just the superficial hearing of a person's sins and the reciting of the prayer of absolution afterwards. Nor is it restricted to the hour of confession. Like a good father, the confessor continuously cares for his child; he listens to it and observes it carefully, he counsels it appropriately, he guides it along the lines of the Gospel, he highlights its talents, he does not place unnecessary burdens on it, he imposes canons with leniency only when he must, he consoles it when it is disheartened, weighed down, resentful, exhausted, and he heals it accordingly, without ever discouraging it, but constantly pursuing the struggle for the eradication of its passions and the harvesting of virtues; constantly shaping its eternal soul to be Christ-like.

This ever-developing paternal and filial relationship between confessor and spiritual child eventually culminates in a feeling of comfort, trust, respect, sanctity and elation. When confessing, one opens his heart to the confessor and discloses the innermost, the basest and most unclean – in fact, all of his – secrets, his most intimate actions and detrimental desires, even those that he would not want to confess to himself, nor tell his next-of-kin or his closest friend. For this reason, the confessor must have an absolute respect for the unlimited trust that is being shown to him by the person confessing.

This trust most assuredly builds up with time, but also by the fact that the confessor is strictly bound (in fact to the death) by the divine and Sacred Can-

ons of the Church, to the confidentiality that confession entails.

In Orthodox confession there are of course no general instructions, because the spiritual guidance that each unique soul requires is entirely personalized. Each person is unprecedented, with a particular psychosynthesis, a different character, differing potentials and abilities, limitations, tendencies, tolerances, knowledge, needs and dispositions. With the Grace of God and with divine enlightenment, the confessor must discern all these characteristics, in order to decide what he can utilize best, so that the person confessing will be helped in the best possible manner. At times, leniency will be required, while at other times, austerity.



The same thing does not apply to each and every person. Nor should the confessor ALWAYS be strict, just for the sake of being called strict and respected as such; and he should likewise not ALWAYS be excessively lenient, in order to become the preferred choice and be regarded as a “spiritual father of many”. What is required of him is a fear of God, discernment, honesty, humility, deliberation, understanding and prayer.

Dear brothers and sisters, the confessor's stole can be a miraculous scalpel for the removal of malignant tumors; it can raise the dead, renew and transform

the indecorous world, and bring joy to earth and heaven. Our Church has entrusted this grand ministry, this sacred service, to our priests and not to the angels, so that we might be able to approach them with ease and without fear, as fellow-sufferers and corporeal counterparts.

All the above have been deposited with sincerity and not at all pretentiously, by a co-sinner, who did not aspire to play the teacher, but a co-struggling, co-student, together with you. It was merely his desire to remind you with simple and inartistic words the Tradition of our holy mother, the Church, on the ever-opportune matter of divinely-spun and divinely-blessed Repentance and the divinely-delivered and God-favored, blessed sacrament of Confession.

St. John the Baptist Serbian Orthodox Cathedral Board would like to express gratefulness for your donations, which enable our Church to successfully continue the mission of spreading the Word of God unto the salvation of the faithful and parishioners!

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Blage	Zelalich	\$75.00	Edith	Novchich	\$15.00
			Kathleen	Djordjevich	\$10.00

PHOTO ALBUM FROM OUR PARISH LIFE



Christmas Day—Bozic



New Years Dance - GREAT SUCCESS! THANKS TO ALL VOLUNTEERS!



ВЕЛИКО ХВАЛА СВИМА КОЈИ СУ РАДИЛИ ЗА НОВОГОДИШЊУ ЗАБАВУ! ЗАБАВА ЈЕ БИЛА
НАЈУСПЕШНИЈА У ПОСЛЕДЊИХ НЕКОЛИКО ГОДИНА!

PHOTO ALBUM FROM OUR PARISH LIFE



Altar Boys at St. Basil Church in Angels Camp



FSBS sponsored Altar Boys trip to snow! THANKS!



Cathedral Slava—Fr. Slobodan cutting Slava bread



Serbian Minister of Faith Dr. Bogoljub Sijakovic visited FSBS Serbian Cultural Center and Cemetery at Colma together with Bishop Maksim

PARISH NEWS—ПАРОХИЈСКЕ НОВОСТИ



Marriages—Венчања 2009/2011

Congratulations and best wishes to newly married:

Bojan and Bojana Milosevic
Sergio and Blage Carabarin
Javor and Natalia Alexandrov



Baptisms—Крштења 2009/2011

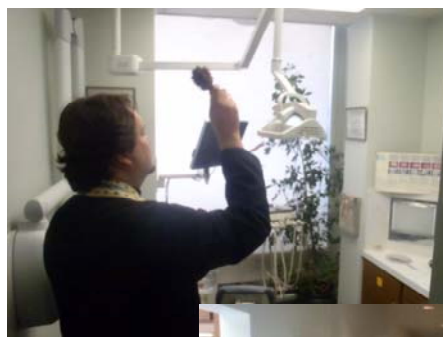
New members of our Holy Orthodox Church are the following who have received the Holy Sacrament of Baptism and Chrismation:

Rhys Williams
Natalia Postich
Mina Popovic
Jasckson Gelniak
Nastasija Nastic
Sofija Chawla
Mila Shashko-Caspari
Nicole Kambur
Emily Atha
Pavle Vockic
Luka Rosic

Svetlana Kabic
Lazar Vujetic
Irena Ilic
Stefan Daily
Sascha Stanisic-Chou
Tatiana Antovic
Marco Rios
Danica Ella Schwerte
Branislav Perkovic
Aanya Chawla
Sofie Urosevic
+++
CHRISMATIONS:
Robert Fowler
Mariana Rios
Marina Rios

**Blessing of the fist Serbian Dental Office
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Зедан од најстаријих хришћанских обичаја је фарбање и украшавање васкршњих јаја. Зашто се на Васкрс фарбају јаја?

Сви знамо да се из јајета рађа нови живот, а Васкрсење Христово нам дарује вечни живот. Поред ове сличности по предању становници Јерусалима ругали су се хришћанима говорећи да Христос није васкрсао, јер је то немогуће, као што није могуће да кокошке снесу црвена јаја. Следће године на дан Васкрса све кокошке у Јерусалиму снеле су црвена јаја.

Јаја треба фарбати у црвеној боји јер је то боја Христове крви, која је опрала грехе свих људи. Прво јаје које се офарба освећује се у цркви и оставља у кући као чуваркућа.

Ако вам неко каже да за Велики Петак, када се фарбају јаја, ваља појести једно јаје, греши. Грех је јести мрсну храну пред Васкрс. Као душа, и тело треба да се припреми за тај најрадоснији празник - празник над празницима. Празник победе живота над смрћу.



ПИТАЊА:



Људи ликујте

Људи ликујте, народи чујте
Христос воскресе
радост донесе

Звезде играјте, горе певајте
Христос воскресе
радост донесе

Шуме шумите, ветри брујите
Христос воскресе
радост донесе

Мора гудите, звери ричите
Христос воскресе
радост донесе

Пчеле се ројте, а птице појте
Христос воскресе
радост донесе

Анђели појте, песму утројте
Христос воскресе
радост донесе

Небо се снизи, земљу узвиси
Христос воскресе
радост донесе

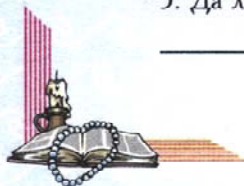
1. Који се обичај обавља на Васкрс?

2. Чеге је јаје символ?

3. Наведи неке од разлога, зашто се фарбају јаја пред Васкрс?

4. У који дан се фарбају јаја за Васкрс и коју боју је најправилније користити?

5. Да ли треба јести јаја на Велики петак?



ОСМОСМЕРКА

ПРАЗНИЦИ

Аранђеловдан, Бадњи дан, Блага Марија, Благовести, Божић, Васкрс, Ваведње, Велика Госпојина, Видовдан, Врачеви, Врбица, Детинци, Духови, Ђурђевдан, Ђурђиц, Илиндан, Јовањдан, Крстовдан, Мала Госпојина, Макавеји, Марковдан, Материце, Младенци, Митровдан, Михољдан, Никољдан, Огњена Марија, Оци, Петковица, Петровдан, Света Три Јерарха, Спасовдан, Срећење, Томиндан, Туциндан, Цвети

И	В	Е	Л	И	К	А	Г	О	С	П	О	Ј	И	Н	А	М
Ц	М	А	Л	А	Г	О	С	П	О	Ј	И	Н	А	Е	Ј	А
Н	В	Б	И	Т	С	Е	В	О	Г	А	Л	Б	Р	Л	И	Р
Е	П	Р	О	Т	Ј	О	В	А	Њ	Д	А	Н	А	А	Р	К
Д	Е	Н	Б	Ж	Е	Њ	Е	Д	Е	В	А	В	Н	Г	А	О
А	Т	А	Е	И	И	В	Р	А	Ч	Е	В	И	Ћ	А	М	В
Л	К	Д	Њ	Л	Ц	Ћ	Ц	И	Ћ	Р	У	Ћ	Е	М	А	Д
М	О	И	Е	И	М	А	К	А	В	Е	Ј	И	Л	А	Н	А
Н	В	Њ	Т	Н	А	Д	В	О	С	А	П	С	О	Р	Е	Н
А	И	Д	Е	Д	М	А	Т	Е	Р	И	Ц	Е	В	И	Њ	А
Д	Ц	А	Р	А	Н	А	Д	Љ	О	К	И	Н	Д	Ј	Г	Д
В	А	Б	С	Н	В	И	Д	О	В	Д	А	Н	А	О	В	
Е	М	И	Х	О	Љ	Д	А	Н	Д	Е	Т	И	Н	Ц	И	О
Ћ	Т	У	Ц	И	Н	Д	А	Н	А	Д	Н	И	М	О	Т	Р
Р	М	И	Т	Р	О	В	Д	А	Н	И	В	О	Х	У	Д	Т
У	К	Р	С	Т	О	В	Д	А	Н	В	А	С	К	Р	С	Е
Ћ	А	Х	Р	А	Р	Е	Ј	И	Р	Т	А	Т	Е	В	С	П

Vrbica 2011



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