



Gracanica Herald
**Гласник
Грачаница**
Pascha—Васкрс 2012

**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 2012**

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СРПСКА ПРАВОСЛАВНА ЦРКВА
СВОЈОЈ ДУХОВНОЈ ДЕЦИ
О ВАСКРСУ 2012. ГОДИНЕ

ИРИНЕЈ



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

ХРИСТОС ВАСКРСЕ!

*Ово је дан који створи Господ,
обрадујмо се и узвеселимо се у њему!*
(Пс 117,24)

Васкрсење Христа и Спаситеља нашег је, браћо и сестре и сва наша духовна децо широм васељене, „Празник над празницима, и Славље над слављима“ – Чудо над свим чудима и Дар над свим даровима, који је Свемогући Бог, у Својој неизмерној милости и љубави, даровао роду људском. У овом Дару се налазе сви дарови; у овом Благослову сви благослови – како овде на земљи, тако и на небесима (ср. Еф 1,3).

Васељена је озарена лучом светлости Божје истине, а човечанство је испуњено великом радошћу, као највећим благом коју нам са неба шаље Божје Провиђење.

Оно што су древни пророци и Богом надахнути људи пре много хиљада година пророковали, и изабраном народу Божјем саопштили, догодило се јавно, величанствено и славно пред лицем многобројних сведока и очевидаца (ср. 1. Кор 15,4–8).

„Васкрсни, Господе, суди земљи!“ (Пс 82,8) – записао је Пророк Божји; а ми, ево после толико векова, певамо ту исту песму, знајући да се она управо односи на Христово Васкрсење.

Васкрсење потврђује да је човек створен за вечност, за бесмртност, а не за пролазност.

Свети Апостоли, видевши Његов празан гроб, посведочили су својим животом оно што су чули, видели и рукама својим опипали (ср. 1. Јн 1,1), радосно и неустрашиво објављујући Христово Васкрсење људима Јерусалима и Палестине (ср. Дап 4,20). И они су, са Женама Мироносицама, били први весници да је Спаситељ света, Својом голготском жртвом и Својим славним васкрсењем, отворио роду људском врата Царства Божјег „у којем се милост и истина среташе, а правда и мир пољубише“ (Пс 85,11).

Васкрсење Христово није радост дата од овога света. Извор те радости је у доброти и љубави Божјој; и она носи печат вечности. Њено постојање и њено трајање не зависи од воље и власти људи, већ од свемогуће воље и силе Божје. Стога је Спаситељ и рекао ученицима Својим да ову радост нико неће узети од њих (ср. Јн 16,22).

Својим славним васкрсењем Спаситељ нам је даровао живот вечни (ср. Рим 6,23) и радост вечнога живота, јер је „Христос устао из мртвих, те постаде првенац оних који су умрли“ (1. Кор 15,20) – радост, јер је жртва за наше спасење принета на Крсту, и ми смо на слободу позвани (ср. Гал 5,13); радост, јер смо Пречистом Крвљу Спаситеља нашег очишћени од прародитељског греха (ср. 1. Јн 1,7); радост, јер кроз Васкрслог Христа улазимо, руковођени Духом Светим, „у радост Господара својега“ (Мт 25,21).

Васкрсењем Христовим извршила се тајна искупљења рода људског од греха и смрти. Ова нова Пасха Господња открива нам истину да смо прешли из смрти у живот (ср. Јн 5,24); и да Христос остаје са нама у све дане до свршетка века (ср. Мт 28,20).

Кад знамо да је Господ са нама и у нама, треба Њему и да се обратимо, Њему своју тугу и муку да исповедимо. Он ће нас утешити, ојачати и кроз овоземаљски живот водити. Чувајмо тај Божји дар у себи и пазимо, децо наша духовна, да Господа не увредимо каквим грехом.

Из љубави према Њему, не допустимо да нас упрљају наши греси. Кад нас непријатељ нападне, попут Апостола Петра, завапимо: „Господе, спаси ме!“ (Мт 14,30).

Разуме се, у животу ћемо доживети многе невоље, неправде и жалости. Али знајмо да Господ – уколико смо са Њим – и највећу жалост претвара у радост, јер је рекао Својим ученицима и Апостолима: „У свету ћете имати жалост; али не бојте се, Ја сам победио свет“ (Јн 16,33).

Богочовек је и сâм за живота доживео много жалости, патњи и страдања. На Велики петак десио се највећи и најстрашнији обрачун у свеопштој историјској борби између добра и зла, између истине и неистине, између живота и смрти.

Најтајанственије питање које поставља сваки човек, а које је још пре неколико хиљада година поставио Праведни Јов, гласи: „Кад умре човек, хоће ли оживети?“ (Јов 14,14). Пред овим вечним питањем и највећи умови света сагињу главе и ћуте. А ми Хришћани знамо смисао нашег живота, и имамо нашу наду – а наша нада је у Васкрслом Господу. „Ја сам васкрсење и живот; који верује у Мене ако и умре живеће“ – рекао је Спаситељ света (Јн 11,25).

Негде је записано да човек почиње да умире истог дана када се и роди. Али почиње да истог дана васкрсава за живот вечни када прима Христа као свога Спаситеља и Господа, то јест, када почне живети животом по Христу.

Да бисмо јеванђелски живели, драга браћо и сестре, потребно је да се наоружамо свеоружјем Божјим, да се обучемо у оклоп правде (ср. Еф 6,13–14); а поврх свега тога, да се обучемо у љубав, која је свеза савршенства (ср. Кол 3,14).

„Ово вам заповедам“ – каже Благи Христос – „да љубите једни друге“ (Јн 15,17); „По томе ће сви познати да сте Моји ученици ако будете имали љубав међу собом“ (Јн 13,35); „Од ове љубави нико нема веће, да ко живот свој положи за пријатеље своје“ (Јн. 15,13); „Као што Отац љуби Мене, и Ја љубим вас; останите у љубави Мојој“ (Јн. 15,9).

Ето какву нам је заповест оставио Христос. Ни један законодавац, ни један мудрац овога света, није могао измислити савршенији и благотворнији закон: јасан, једноставан, користан и свуда применљив. Овај закон је основ живота, тамо где нема љубави влада мржња, зло, порок, грех, хаос, завист, злоба, освета, уништење живота.

Овај Христов закон је свакоме достижан: ученом и неученом, богатом и сиромашном, здравом и болесном, силном и немоћном, генију и неписменом, старом и младом.

Својим славним Васкрсењем Спаситељ је, у исто време, открио и непоклебивост и животворност Своје Свете Цркве на земљи, у којој живи и дела Дух Свети. Она је живи организам Бога и Спаса нашега, Који се лично пројављује у Светој Литургији кроз Свету тајну Причешћа, јер Црквом управља и руководи Дух Свети, а не дух овога света.

Сви ми крштени и просвећени Духом Истине постали смо чланови Цркве Христове.

Зато, сваки од нас силом вере дане нам од Бога, може да каже: „Све могу у Христу, Који ми моћ даје“ (Фил. 4,13), непрестано питајући: какав сам ја члан Цркве Христове? Да ли сам послушан својој Цркви која ме учи добру, честитости, светости и племенитости; учи и мене и децу моју?

Својим Васкрсењем Христос сједињује с нама наше миле и драге, живе и преминуле у Православној вери. Њиме знамо и осећамо да су они са нама и ми са њима спојени нераскидивим везама у вечној љубави Божјој.

Овај велики дан, свети дан, дан Васкрсења Господа нашега Исуса Христа, својим значењем, својом поруком и поуком обавезује све нас да своју веру православну чувамо и правилно је исповедамо. Обавезује нас да изнад свега – у сваком човеку, и у себи самима – чувамо људско достојанство. Јер је Син Божји узео на Себе грехе свега света, пострадао и васкрсао, да би све људе учинио синовима Божјим (ср. Еф 1,5).

Овај Празник нам налаже да свој живот проводимо у пуном осећању одговорности. Дужности које

обављамо – било да смо у дому, у пољу, у фабрици за машином, као учитељи и васпитачи, као свештенослужитељи и проповедници Истине, као државници и челници овога народа, да их обављамо ваљано и одговорно. Увек у име Бога Који нас је задужио да љубављу и жртвом искупљујемо време свога живота, при том чувајући се да нико због нас не заплаче и не буде жалостан. Благодарећи Васкрслем Господу, свака невино проливена суза човечја сачувана је у недрима Богочовека.

Стога, децо наша духовна, чувајте у љубави тајну живота коју је установио и осветио Сâм Бог. Ово ради благостања и угледа нашега, ради наше деце – највећега блага, због којих живите и радите. Искрена верност и узајамно праштање да не изостане.

Поштујте и чувајте светињу хришћанскога брака, јер је она основ узвишене, здраве и честите породице. Чедоморство, највећи злочин овога века, као куга се шири у нашем народу. Страшно је и помислити да пола милиона нерођене деце сваке године бива лишено живота, не угледавши светлост света. Супружници, имајте на уму речи Господње: „Не убиј; јер ко убије, биће крив суду“ (Мт 5,21).

Поздрављамо наше мајке, које љубављу даноноћно бдију над колевкама своје деце, на овај велики дан радости и живота. Поздрављамо болесне, презрене, понижене и утамничене; поздрављамо све трудољубиве и раднике, путнике и намернике; учитеље и оне који се уче; поздрављамо ктиторе и приложнике, неимаре и задужбинаре. За прогнане и изгнане са својих огњишта са вером и надом молимо се, да Бог обрише сваку сузу са лица њихових (ср. Отк 7,17). Непрестано се молимо Васкрслем Христу за нашу браћу и сестре на Косову и Метохији. Молимо их да никада не клону духом и да остану верни својој Православној вери на свом и нашем прадедовском огњишту.

Износећи пред вас, драга браћо и сестре, значај Светог Васкрсења Христовог за васцело човечанство, у очинској љубави, молимо вас да здраво и трезвено пазите на догађаје и време у коме живимо. Разликујмо добро од зла, привремено од вечног, непропадљиво од пропадљивог.

Молимо се Васкрслем Господу да Његово Васкрсење доживимо као своје сопствено васкрсење и избављење од духовних и моралних болести и искушења сваке врсте!

Нека све вас у Отаџбини, вас у расејању као и све људе добре воље, обасјају светли зраци Христовог Васкрсења.

„Не бојте се, Ја сам победио свет. Ја сам васкрсење и живот, и сваки који вјерује у Мене, ако и умре, живиће“, сведочи нама за наук Васкрсли Господ.

ХРИСТОС ВАСКРСЕ! ВАИСТИНУ ВАСКРСЕ!

Дано у Патријаршији српској у Београду, о Васкрсу 2012.

Ваши молитвеници пред Васкрслим Господом:

**АРХИЕПИСКОП ПЕЋКИ, МИТРОПОЛИТ БЕОГРАДСКО-КАРЛОВАЧКИ И ПАТРИЈАРХ СРПСКИ ИРИНЕЈ
СА СВИМ МИТРОПОЛИТИМА, АРХИЕПИСКОПИМА И ЕПИСКОПИМА СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ**

The Serbian Orthodox Church to her spiritual
children at Pascha, 2012

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 Pas-
chal greeting:

CHRIST IS RISEN!

*"This is the day which the Lord made;
Let us rejoice, and be glad in it"!*

The Resurrection of Christ our Savior is,
dear brothers and sisters and all our spiritual chil-
dren throughout the inhabited world, "The Feast
of Feasts, the celebration above all celebrations"
– the Miracle above all miracles and the Gift
above all gifts, which All-Mighty God, in His im-
measurable mercy and love, has given to man-
kind. In this Gift are found all gifts; in this Bless-
ing are found all blessings – as here on earth, so
also in heaven (cf. Ephesians 1:3).

The world has been enlightened with the
light of God's truth, and mankind has been filled
with great joy as the greatest treasure sent to us
from above by God's Providence.

That which the prophets of old and Godly
inspired people prophesied thousands of years
ago and communicated to the chosen people of
God has taken place openly, magnificently and
gloriously in the presence of a multitude of eye-
witnesses (cf. I Cor. 15:4-8).

"Arise, O Lord, judge the earth!" (Psalm
82:8) – the prophet of God has written; and we,
so many centuries later, sing that very same song
knowing that it really has to do with Christ's Res-
urrection.

The Resurrection affirms that man is
created for eternity, for immortality, and not for
ephemeral life.

The Holy Apostles, having seen His emp-
ty tomb, witnessed with their lives to that which
they had heard, seen and touched with their hands

(cf. I John 1:1), joyously and courageously pro-
claiming Christ's Resurrection to the people in
Jerusalem and Palestine (cf. Acts 4:20). They,
with the Myrrhbearing Women, were the first her-
alds of the news that the Savior of the world, by
His sacrifice on Golgotha and His glorious resur-
rection, has opened the door of God's Kingdom
to mankind "in which mercy and truth have met
together; righteousness and peace have kissed
each other" (Psalm 85:11).

Christ's Resurrection is not a joy given of
this world. The source of that joy is God's good-
ness and love; and it carries the seal of eternity.
That joy's existence and endurance is not depend-
ent upon on the will and power of people, but ra-
ther on the almighty will and power of God. That
is why the Savior has told His disciples that no
one can take it away from them (cf. John 16:22).

By His glorious resurrection the Savior
has given us life eternal (cf. Rom. 6:23), and the
joy of eternal life, because "Christ is risen from
the dead, and has become the first fruits of those
who have fallen asleep" (I Cor. 15:20) – joy, be-
cause the sacrifice for our salvation has been of-
fered on the Cross, and we are called to freedom
(cf. Gal. 5:13); joy, because we have been
cleansed from the ancestral curse by the Most
Pure Blood of the Savior (cf. I John 1:7); joy, be-
cause through the Resurrected Christ, guided by
the Holy Spirit, we enter "into the joy of our Mas-
ter" (Matthew 25:21).

With Christ's Resurrection the saving
mystery of mankind's redemption from sin and
death has been accomplished. This new Pascha of
the Lord reveals the truth that we have passed
from death to life (cf. John 5:24); and that Christ
remains with us in all the days until the end of the
world (cf. Matthew 28:20).

When we know that the Lord is with us
and in us, we must turn to Him, confess to Him
our sorrow and trials. He will comfort us,
strengthen us and lead us through this earthly life.
Let us safeguard this gift of God within us and
ever be watchful, dear spiritual children, so as not
to offend our Lord with any sins.

Out of love for Him, let us not allow sins
to blemish us. When attacked by the enemy, like
the Apostle Peter let us cry out: "Lord, save
me!" (Matthew 14:30).

Understandably, in life we will experience
many trials, injustices and sadness. But know that

the Lord, so long as we are with Him, turns the greatest sadness into joy, because He said to His disciples and Apostles: "In the world you will have tribulation; but be of good cheer, I have overcome the world." (John 16:33)

The God-Man Himself has experienced much sadness, tribulation and suffering. On Great and Holy Friday the greatest and the most fearsome dual in the entire historical struggle between good and evil took place, the battle between truth and untruth, between life and death.

The most mysterious question asked by every man, which a few thousand years earlier was asked by the Righteous Job, is: "If a man dies, shall he live again"? (Job 14:14) Before this eternal question the greatest minds of the world bow their heads in silence. But we Christians know the meaning of our life, and have our hope – and our hope is in the Resurrected Lord. "I am the resurrection and the life; whoever believes in Me, even if he dies, yet shall he live." – said the Savior of the world (John 11:25)

It is written somewhere that man begins to die the very day that he is born. But he also begins to resurrect to eternal life when he receives Christ as his Savior and Lord, that is, when he begins to live life according to Christ.

So that we may live according to the Gospel, dear brothers and sisters, it is necessary to arm ourselves with the whole armor of God, to put on the breastplate of righteousness (cf. Ephesians 6:13-14); but above all things to put on love, which is the bond of perfection (cf. Colossians 3:14).

"This I command to you" – said the sweet Christ – "that you love one another" (John 15:17); "By this all will know that you are My disciples, if you have love for one another", (John 13:35); "Greater love has no one than this, that he lay down his life for his friends" (John 15:13); "As the Father loved Me, I also have loved you; abide in My love" (John 15:9).

This is the kind of commandment Christ has given us. No other law-giver, no other worldly wise man, could have brought more perfect and more salutary law: clear, simple, beneficial and all useful. This law is the basis for life, for where there is no love, hate, evil, vice, chaos, jealousy, malice, revenge, and the

annihilation of life rule.

This law of Christ is attainable by all: learned and unlearned, rich and poor, healthy and sick, powerful and weak, genius and uneducated, old and young.

By His glorious Resurrection the Savior at the same time has revealed the steadfastness and life-creating nature of His Holy Church on earth, in which the Holy Spirit lives and works. She is a living organism of God and our Savior, Who personally manifests Himself in the Holy Liturgy through the sacred Mystery of Holy Communion, because the Holy Spirit guides and leads the Church, and not the spirit of this world.

All of us who are baptized and enlightened by the Spirit of Truth have become the members of Christ's Church. Therefore, all of us through the power of the faith given to us by God can say: "I can do all things through Christ who strengthens me" (Philippians 4:13), always asking: what kind of member of Christ's Church am I? Am I obedient to my Church which teaches me and my children towards goodness, chastity, holiness and nobleness?

By His resurrection Christ unites our loved ones, both living and those departed in the Orthodox faith, with us. With Him we know and feel that they are with us and we are with them connected with the unbreakable bonds of God's eternal love.

This great day, this holy day, this the day of the Resurrection of our Lord and Savior Jesus Christ, through its meaning, its message and its teaching obligates all of us to safeguard and rightfully confess our Orthodox faith. Above all, it obligates us to safeguard human dignity, in everyone, and in ourselves. For the Son of God took upon Himself the sins of the entire world, suffered and resurrected, to make all people children of God (cf. Ephesians 1:5).

This Feast Day requires that we live our life in full awareness of our responsibility. The duties that we are to accomplish – whether in the home, or field, or in a factory in front of a machine, as educators and teachers, as clergy and preachers of Truth, as statesmen and leaders of this nation, must be done properly and responsibly. Always in the name of God Who has indebted us to redeem the time of our life with love and sacrifice, while being watchful

that no one is brought to tears or becomes sorrowful because of us. Thanks to the Resurrected Lord, every innocently shed tear of man is saved in the bosom of the God-Man.

Therefore, dear spiritual children, lovingly safeguard the mystery of life established and sanctified by God Himself. Do this for our tranquility and the reputation of our nation, for our children – our biggest treasure, for whom you live and work. Of course, do this without leaving out true faithfulness and mutual forgiveness.

Respect and safeguard the sanctity of Christian marriage, because it is the foundation of an uplifted, healthy and upright family. Abortion, the greatest crime of this age, is spreading throughout our nation as a plaque. It is awful to even imagine that half of million unborn babies every year are deprived of life, and thus have never seen the light of the world. Husbands, have in mind the words of the Lord: “You shall not murder, and whoever murders will be in danger of the judgment”. (Matthew 5:21)

On this great day of joy and life we greet our mothers, who with their love, day and night watchfully guard the cribs of their children. We greet the sick, despised, humiliated and imprisoned; we greet all the laborers and workers, travelers and those who intend well; teachers and students; we greet founders and donors, builders and benefactors. We pray with faith and hope for all those persecuted and driven from their homesteads, that the Lord may wipe away their every tear (cf. Revelation 7:17). We offer our unceasing prayers to our Resurrected Christ for our brothers and sisters in Kosovo and Metohija. We ask them to never give up in spirit and to remain faithful to their Orthodox faith on their and our ancestral homestead. Presenting to you, dear brothers and sisters, the meaning of the Holy Resurrection of Christ for all mankind, in fraternal love, we ask you to carefully and soberly discern the events and times in which we live. Let us discern good from evil, the temporary from the eternal, the permanent from the transient.

We pray to our Resurrected Lord that we may experience His Resurrection as our own resurrection and as deliverance from every kind of spiritual and moral illness and temptation!

May the luminous rays of Christ’s Resurrection illumine all of you in our Homeland, those of you living abroad and all people of good will.

“Do not be afraid, for I have overcome the world. I am the resurrection and the life, everyone who believes in Me, even if he dies, shall live”, the Resurrected Lord tells us so that we may know.

Christ is Risen! Indeed He Is Risen!

Given at the Serbian Patriarchate in Belgrade at Pascha 2012. Your prayerful intercessors before the Risen Lord:

Archbishop of Pec,
Metropolitan of Belgrade-Karlovci and Serbian Patriarch
IRINEJ

Bishop of Western America MAXIM

And Holy Assembly of Serbian Orthodox Bishops



БЛАГОДАЋУ БОЖИЈОМ ПРАВОСЛАВНИ ЕПИСКОП ЗАПАДНОАМЕРИЧКИ БЛАГОДАТ, МИР И МИЛОСТ ОД ВАСКРСЛОГА СПАСА ХРИСТА

Царује али не вечније *ад* (ѧакао) над родом смрћиним (људским). Јер Ти, Моћни, у гроб ѧоложен, живоначалном руком раскину окове смрћи и од века сјавајућима ѧамо, ѧјави истинско издављење. С ѧ а с и ѧ ѧ е ѧ у, ѧосѧао си Прворођени међу мрћивима! (Канон Велике Субоѧе, ѧесма 6)

Најдражи у Господу,

Срдечно вам упућујем честитке за сверадосне Празнике Васкрсења Господа Бога и Спаса нашега Исуса Христа, уз жељу да их прославите у истинском пасхалном расположењу. Да вам цео живот протиче у знаку васкрсне победе и благодарности и да на нашим лицима свагда сија благољепије Будућега века.

Са Празником над празницима ушли смо у нову стварност, другачију логику и силу јер „смрт је побеђена смрћу“. Христос је сишао у дубине Ада и, савладавши смрт, изишао носећи знамења победе, дарујући свима нови живот у Њему. На нама је да овај дар опитујемо смелошћу вере, која је суштинска за наше постојање колико и ваздух за живот.

У радости Пасхе разумемо речи пророка да ће „који чекају Господа обновити снагу своју и изићи на гору као на крилима орла“ (Ис. 40,31). Нова снага нас прожима и са Васкрслим Христом искушења се претварају у благослов а физичке болести и страдања бивају прилика за стицање још јаче духовне моћи. Јер, Васкрс нас позива да и ми, ѧуди 21. века, изађемо из свога гроба, то јест из ѧуштуре себичног живљења, и да престанемо да тражимо само „своје“, имајући наду у Онога који нас је превео из смрти у живот.

Васкрсење оправдава и садашњи живот и оприсутњује Будући век, који нам је већ дарован у Литургији Цркве. Нека нас никада не напусти жудња за Васкрслим и да свагда имамо у себи ону најмању радост која је кадра да надвлада и саму смрт.

Поздрављам вас сверадосним поздравом који је хришћански израз основне јеванђелске истине да је Господ победио смрт и даровао нам Живот Вечни:

ХРИСТОС ВАСКРСЕ! ВАИСТИНУ ВАСКРСЕ!

+ еп Максим

О Светој Пасхи Господњој, 2012. године

Ваш молитвеник пред Васкрслим Христом



BY THE GRACE OF GOD ORTHODOX BISHOP OF WESTERN AMERICA GRACE, PEACE AND MERCY OF THE RESURRECTED SAVIOR CHRIST

Hades ruled over the human race, but its kingdom was not eternal; when they placed You in the tomb, O Almighty God, with Your life-giving hand You broke the chains of death; You announce the only redemption to those who were asleep from all ages; and You, O our S a v i o r, are the firstborn from the dead! (Canon of the Great and Holy Saturday, ode 6)

The Most Dear Ones in the Lord,

I wholeheartedly greet you on the most and all-joyous Feast of the Resurrection of our Lord God and Savior Jesus Christ, with a wish that you may celebrate it with a true Paschal spirit. I pray that your entire lives may be a sign of resurrectional victory and gratitude, and that on our faces the goodness of Eternal life may always shine.

In the Feast above all Feasts we have entered into a new reality, a different reasoning and power, because “death has been destroyed by death.” Christ has descended into the lower regions of Hades, and having overcome death, He has abolished it, bearing all signs of victory, and gifting us with New life in Him. It is up to us to permeate this gift with audacious faith, which is just as essential for our existence as is air for our life.

In the joy of Pascha we understand the Prophet’s words that “those who wait on God shall renew their strength; they shall mount up with wings like eagles.” (Isaiah 40:31) A new strength permeates our being, and with the Resurrected Christ temptations become a blessing and physical illness and suffering become an opportunity for gaining an even stronger spiritual nature. For the Resurrection calls us also, people of the 21st century, to come out of our tombs, that is, out of the shell of selfish living, and that we stop looking only for “ours,” and rather have hope in Him who has brought us from death to life.

He justifies this life and makes present the Future Life, “of the world to come,” which is already given to us in the Liturgy of the Church.

I greet you with the most joyous salutation, which is the Christian expression of the basic Gospel truth that the Lord has conquered death and has granted to us Life Eternal:

CHRIST IS RISEN! INDEED HE IS RISEN!

+ еп Максим

At the Holy Pascha of our Lord, 2012

Your Intercessor before the Resurrected Christ

Браћо и сестре у Господу Распетоме и
Васкрсломе,



*Анђео запева благодатној, чиста
Дјево радуј се, и опет рече радуј се,
твој Син васкрсе
трећи дан из гроба!*

Овим речима се Анђео Божји обратио Благодатној Марији, Богородици, тешећи је и позивајући је на радост. Ове речи утехе, ми православни хришћани, певамо у ове дане опште радости, јер знамо да су оне упућене и нама, следбеницима Васкрслога Господа.

Радујмо се још једном празнику Васкрсења, заједно са Пресветом Дјевом Маријом и свим светима неба и земље, јер ради нас грешника Господ наш и Спаситељ васкрсе.

Помолимо се Васкрсом Господу да у нама васкрсне свако добро и рецимо:
ХРИСТОС ВАСКРСЕ имајмо наду у боље сутра!

ХРИСТОС ВАСКРСЕ утешимо се!

ХРИСТОС ВАСКРСЕ радујмо се и веселимо се!

ХРИСТОС ВАСКРСЕ свима вама драга браћо и сестре који волите и помажете нашој светој Цркви да наставља своју спасавајућу мисију у овом свету!

Молећи се пред Васкрслим Господом за добро свих нас у овој парохији и целом православљу, све вас поздрављам са најрадоснијим поздравом

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

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

Brothers and sisters in the Crucified and
Resurrected Lord,

*"The Angel cried out to the One filled with
grace: O pure Virgin, rejoice, and again said,
rejoice, for your Son has risen on the third day
from the grave!"*

With these words, God's Angel addresses the Grace-filled Birthgiver of God Mary, comforting her and calling her to rejoice. We Orthodox Christians sing these words of comfort during these days of this omnipresent joy, because we know that they are also directed at us, the heirs of the Resurrected Lord.

We rejoice both because of this, and also because of the Resurrection; we rejoice along with the Most-Holy Virgin Mary and all the saints of Heaven and Earth, because the Creator, the One Who Resurrects, has risen for our sake!

O Resurrected Lord, grant us Your help so that all goodness may be resurrected within us.

CHRIST IS RISEN! - let us all have hope for a better tomorrow!

CHRIST IS RISEN! - let us be comforted!

CHRIST IS RISEN! - let us be glad!

CHRIST IS RISEN! - may the all Orthodox people rejoice!

CHRIST IS RISEN - unto all of you, brothers and sisters, who love and help your Holy Church to continue its sacred mission in the world!

In prayer before the Resurrected Lord for the well-being of all of you, the faithful of this parish and of our Holy Church, I greet you with the ancient joyous greeting:

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

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

+++ Easter Greetings +++

Христос Воскресе! Christ has Risen - Indeed!

On behalf of the elected officers and board members of the Congregation of St. John the Baptist Cathedral, we wish you a happy and joyous 2012 Easter – Christ has risen – indeed! In this Easter 2012 edition of the Gracanica, we continue our Parish tradition of recording the efforts of our parish life and sharing it with all, for generations to come. When I come across an old copy of the Gracanica, I can't help but stop and flip through it, seeing friends, recalling memories, and when I find a really old version, I find myself thankful for a Parish community that has worked hard for decades to give us what we have today.

While our church building has existed since 1945, our Parish community started long before that. In February of 1919, coming out of World War 1, the seeds of our Parish were planted with the arrival of Father Kodjic and the start of his hard missionary work. It was in a small house on Castro Street, in May of 1937, that our first Easter Divine Liturgy was served. Seventy five years later, our Parish continues to celebrate the most important holiday of our faith. It occurred to me that, in 25 years, on Easter of 2037, our spiritual and cultural community will have celebrated Easter with our Serbian traditions in San Francisco for 100 years. Still a bit early to start planning a special banquet, but a date that our children will witness.

As Orthodox Christians who express our faith in Serbian traditions, we gain much from our history. My study of our history only deepens my faith in ways that are not understood by secularists in America. While every parishioner in our church has different experiences, needs and hopes, what we have in common is a desire to be part of a spiritual and cultural community that traces its roots back to the life of St. Sava. This common desire, binds our Parish together, both young and old. This common desire does not come easy. As a child of immigrant parents, I witnessed both the tragedy of the Serbian Church split in the 60's and the hope of its parishioners who sought truth, justice and reconciliation. I bring this up this Easter season as a reminder to us all, that the harmony and peace we seek is still a work in progress and requires continued effort and prayer. It can be lost within a generation and there are still scars out in the broader American community. We here in San Francisco have been blessed with a fellowship, a harmony and a Parish Priest that only makes our Parish stronger. I continue to pray for these blessings and hope you do to.

It is this harmony and peace that is the mission of your elected officers and board members who will strive to provide you, your family and your friends over the coming year. The role of our Parish life is very different today then it was in my youth, or for that matter from the generation before me. Just the same, our Parish is a refuge from the demands of the world. An escape from the demands of a material world. While life is hard and the distractions are real, your Church is there for you. I see new faces and am glad when visitors introduce themselves as they buy candles. If you have ideas on how to make our Parish better or simply want to help, tell us and let us work together and make it happen.

Your Elected Officials

Stevan Davidovich: President

Stan Grgich & Robert Lazich: Vice Presidents

Micaelee Ellswythe: Treasurer

Milutin Janic: Recording Secretary

Bitsy Kosovac: Financial Secretary

Your Board of Directors

Paul Bunjevic/Bob Medan

Don Kosovac/Ranko Gajic

Milorad Golubovich/Mita Postich

Sveta Djurich/Jovica Maksimovic

Your Auditing Board

John Lambright

Dusan Medan

Dan Grgich



St. Sophia's Sisterhood

+++

President's Message

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

Our Circle of Serbian Sisters (Kolo Srpskih Sestara)

The work of the Circle of Serbian Sisters flows much like the unending shape of a circle. Whether in the old country, the United States, or anywhere else in the world, the chapters of the women's association work tirelessly in service to their parish communities.

Our local Circle of Serbian Sisters is one of the pillars of our church community. Through fund-raising efforts we help support and preserve our beautiful church and grounds. The shining examples of volunteering and devotion to the church help preserve our traditions and encourage us all to do what we can to be better Serbian Orthodox Christians.

Our Kolo has been dedicated to our church with the foundation presented to us by our pioneer sisters. We hope to continue this dedication for many, many more generations.

This last year we gave last respects and honor to three of our past presidents, Vera Davidovich, Mildred "Mimi" Runjavac and Zlata

Postich. These women truly are outstanding examples of the work and dedication of charter members of the KSS. Without their devotion and hard work our church and KSS would not exist today. Our appreciation and gratitude for their commitment will be everlasting.

For more information or to join the St. Sophia Kolo Sisters please email us at sfkss@yahoo.com or contact one of our officers. If you are not a Kolo member please consider joining us. Thank you.

Presently our Circle of Serbian Sisters Officers:

President Liliana Perazich
Vice President Mira Blendstrup
Treasurer Tina Milinovich
Secretary Marie Derr
Sunshine Melody Key
Board of Directors

Angelica Lucich, Protinica Marija Gordic, Beba Djordjevic, Protinica Ljiljana Bunjevic, Slavka Thomson

**Wishing you and your families
blessedness, health and happiness
at this time of celebration!
With sisterly love,
Liliana Perazich, President KSS**



FROM THE CHOIR

Starting in April 2012, the Saint John Serbian Choir resumed singing in the upstairs choir loft. We have been singing downstairs in front of the congregation since Apr 2010, primarily for the benefit of choir members with newborn and young children. Eight choir members became first-time parents in recent years, and singing upstairs was often a hardship for them.

Most of the active "choir parents" now want to return upstairs. Singing upstairs is better for the choir for several reasons. But, more importantly, it is also better for the congregation, as it keeps more of their attention on the liturgy, and less attention (visually) on the choir.

Our choir members come from different musical backgrounds. Some are trained musicians, while others read printed music with difficulty. Many learned the liturgy in Serbia as children, while others learned the liturgy in America as older adults. Some prefer the ancient chants, while others want more newer music. Some are very young - some are very old.

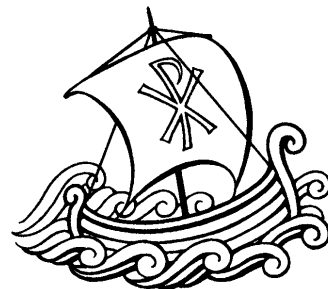
The music we use also has diverse origins. It is composed by Serbs, Russians, Americans, Bulgarians, and others. We sing and chant words in Church Slavonic, Serbian, English, and Greek, and have sung responses with clergy who served the liturgy in these languages (and sometimes in Georgian during the summer). Despite the heterogeneity of our singers (and music and languages), the choir members share one common prayer: to actively worship with the clergy and cantors in the liturgy, and make a

sound that lifts the spirits of the congregation. Despite our small size, the choir has a good reputation in the Serbian Orthodox community, probably due in no small part to this common prayer.

The choir is always open to new members. We currently rehearse at 9:00 am each Sunday, before the 10:30 liturgy. If you have thought about singing with the choir, but do not feel experienced enough, the rehearsals are a good place to get "caught up".

The choir has a large library of Serbian liturgical and folk music. If you want a copy of something you heard us sing, just ask. If you are looking for something that you heard elsewhere, we are likely to have it.

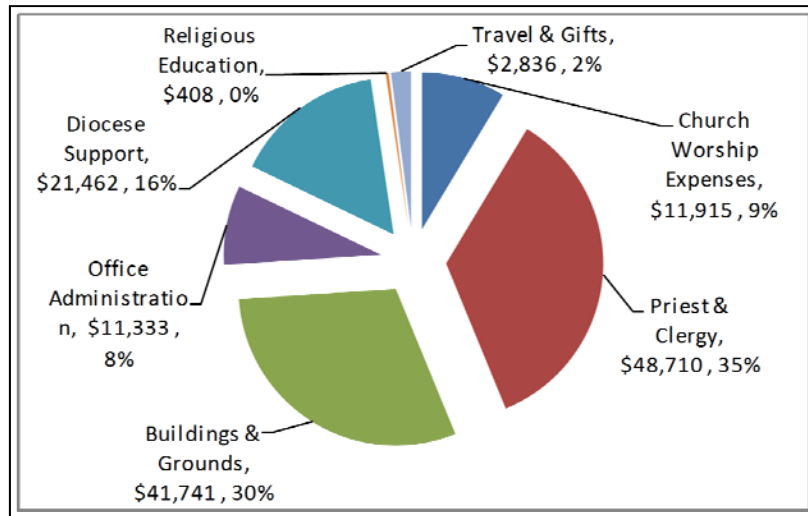
Bob Fowler, Choir Director



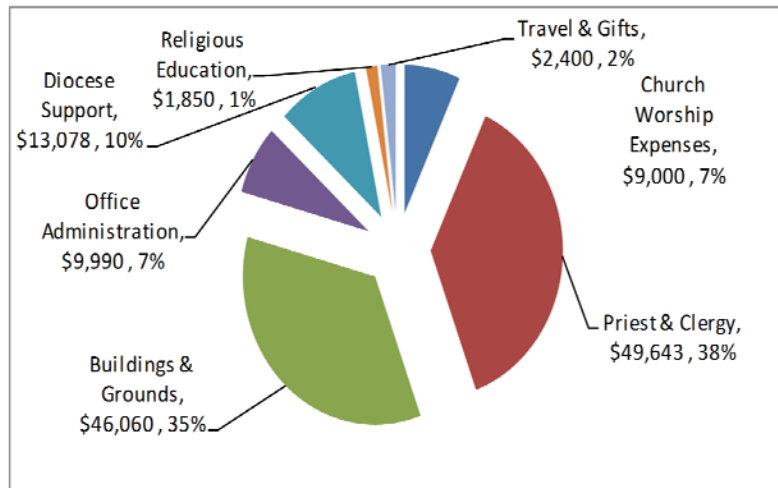
What does it cost to operate our Parish?

If you want to know what it costs to operate the Parish, this article is for you. In the late 90's our total annual expenses were just under \$120,000 a year and our ability to meet our expenses were the result of memorial donations. We needed an average of about \$10,000 a month of income to cover our expenses. In 2011 our operating expenses totaled \$138,404.

The pie chart to the right depicts a summary of how these operating expenses are distributed. As can be seen 65% of our costs are related to our buildings, grounds, clergy salary and payroll taxes. In addition our Diocese Support costs have increased to be 16% of our costs since our incorporation into the Western American Diocese since they the smallest of the American Dioceses.



As we move forward into 2012, we have established an operating budget of \$132,021. While the overall proposed budget does represent a 4.6% decrease since in today's economy we realize that our Parishioners are dealing with financial limitations. Just the same, we have increased projected expenses for religious education and building maintenance. Our clergy expense is only projected to increase by 1.9%. The bulk of the decrease is in our Diocese Support since we will not be hosting the annual assembly like we did last year and we are negotiating



reductions in our monthly assessments. So now we ask the question, do we project enough income to execute the budget. While we have enough reserves to execute the budget, we are prudent to not run a deficit. Our projected income of \$125,000 (see below) does fall short by \$6,520.

Church Worship	\$ 21,000
Holiday Donations	\$ 25,000
Stewardship/ Congregation	\$ 32,000
Fund Raising Events	\$ 7,000
Hall Rentals	\$ 4,500
Property Rentals	\$ 36,000
	\$ 125,500

So what's the plan you ask? We have added two more fund raisers to our calendar of events that should net \$1,500. In addition if we can get 20 new stewards who would pledge \$250 for the year, the budget cap is closed. So there are the facts. If you want more information or have any ideas for the benefit of the Parish, please be free to talk to our Priest or the elected officers and directors.



Bishop Nikodim Milaš of Dalmatia-Istria by Stevan (Bobo) Davidovich

Some 20 years ago, while on a flight from LA to Washington DC, a young woman next to me identified herself as Jewish and raised in New York. I identified myself as a Serbian Orthodox Christian raised in San Francisco. She jumped in excitement proclaiming that she knew Serbians and applauded our ability to throw great parties. While we can take pride in the fact that we know how to dance, drink and let loose, I was taken a back by the fact that our social traits are more known then our history or contributions to society. When we get together, we don't spend time talking about the traits of great Serbian figures. Maybe this is an example of our reserved nature and humility, or maybe it is not.

I recently came across an important Serbian figure, well known to clergy, but not among the laity. His name is Bishop Nikodim Milaš. He lived from 1845 to 1915 and was Bishop of Dalmatia from 1890 to 1912.

What makes him worthy of our study is the impact he had, and still has, upon all of Christian Orthodoxy. He was a prolific writer and fluent in at least seven languages (German, Italian, Latin, Russian, Greek, Serbo-Croatian and Old Slavonic). Furthermore, his written works have been translated into Russian, German, Greek, Romanian and Bulgarian. Sadly, I found out that none have been translated into English.

It has been argued that Bishop Milaš is one of the greatest Eastern Orthodox canonists of the times. He continues to influence Orthodox canonists today. So you say *"why do I care about understanding canons - is that not for the clergy?"*

Well, I say no! We live in a pluralistic society and are routinely challenged to defend our views. One Orthodox view we are confronted with is on cremation. A summary of Bishop Milaš reasoning against cremation was clear, convincing and something that I can use to discuss with others. His skill in explaining complex canonical laws displayed an extensive knowledge of the canons. As a result, his work is worthy of our study.

I found 15 references of his written works. He was very interested in the churches of North Africa during the Roman period, which made sense to me if you are trying to understand the context of the debates that took place during the formation of our church. His translation of the *"Syntagma"* (Constitution of the Divine and Sacred Canons by Rallis and Potlis) was a major academic accomplishment. His commentaries, in the context of previous Biblical works, are studied by many theological students around the world even today. He devoted his life to questions of the relations between the church and the state as well as the relations within the church its clergy and its laity. So you say again, *"why should I care?"*

Well, do you have Greek Orthodox, Russian Orthodox or other Orthodox friends? All Orthodox Christians living in the diaspora (America, Canada, Australia, New Zealand, South America) are dealing with overlapping territorial issues that are still not canonically resolved. If we are to understand and help our church, our clergy, our fellow parishioners, we need to understand these complex issues as well. I see a study of Bishop Milaš works as a good place to start. Also, if we want to explain these issues to our non-orthodox

friends, Bishop Milaš provides us with key ideas and reasoning.

Bishop Nikodim Milas's was born April 4th, 1845 in the historic town of Šibenik in Croatia, located in central Dalmatia where the Krka River empties into the Adriatic Sea and was part of the Austro-Hungarian Empire. His Serbian father was Trifun Milaš and his Italian mother was named Maria. He was baptized Nikola and received a Jesuit education in Zadar, Croatia. He went on to graduate from the Serbian Orthodox Theological School at Sremsi Karlovci, which is a small town and municipality in Serbia, in the province of Vojvodina. The town is 5 miles from Novi Sad.

At this point his destiny is emerging. He is accepted at the Kiev Theological Academy & Seminary, considered the oldest college of the Russian Orthodox Church and at the time was part of Imperial Russia. In 1871 he completed his Master's degree in Cannon Law and Church History. His remarkable dissertation on the *Nomocanon* (a collection of ecclesiastical law, the elements of which are borrowed from secular and canon law) of Patriarch Photius earned him the golden cross of the Russian Orthodox Church. When he returned to his home in Dalmatia, the Serbian Bishop of Dalmatia, Stefan Knežević, assigned him to teach canon law at Zada's Theological Orthodox Institute.

In 1872, Nikola created controversy when he published an opinion that pointed out Austro-Hungarian government interference in the life of the Serbian Orthodox Church and its believers. This is 84 years after the United States of America ratified its constitution and Bill of Rights protecting religious freedoms in America. We can use his ideas to point out government restrictions on religious freedoms in America today.

Within a year he was tonsured a monk, given the monastic name of Nikodim and ordained a deacon. Two years later he became a presbyter (priest). Five years after that he received the rank of archimandrite in 1880. During his tenure at Zadar Theological Institute, it became one of the best Orthodox schools in the world.

While at the Institute, he debated and exchanged ideas with the greatest Eastern Orthodox and Roman Catholic canonists of the time. Alexis Stepanovich Pavloff, Alexander Theodorovich Lavroff, Vasili Vasilievich Bolotoff, Pietro Gasparri, Emil Albert Friedberg, Joseph Putzer, Friedrich Heinrich Vering were considered academic giants of the time. His ideas in matters of jurisdiction were not welcome, but important then as they are now.

He was forced to leave his position at the Zadar institute in 1885 after he published a criticism of Austro-Hungarian authorities, "*Principles of Jurisdiction in the Eastern Orthodox Church*." He fled to Belgrade for protection and was rector at the Belgrade Bogoslovija (Seminary) till 1887 when he returned to Zadar. In 1888 he completed his two major works: "*Roman Catholic Propaganda: its foundation and rules today*" and his six volume treatise on "*Orthodox Church and Canon Law*" used by many Serbian theological students today.

He liked Zadar and the local people wanted him to stay, but when offered a post as Professor of Canon Law and Church History (his graduate work in Russia) at Belgrade's Velika Skola (Grande École) the choice was very clear – move to Belgrade and teach. While in Belgrad, just two years after he started teaching, his supporter Bishop Stefan Knezević of Dalmatia died. Nikodim was elected as Bishop of Dalmatia on the 10th of July 1890 and consecrated on September 16th. For reasons that I do not know, Nikodim claimed that he was not elected according to canon law and this created tensions within the Serbian Orthodox Church.

As Bishop, he was also under constant pressure from the anti-Serb Orthodox authorities. He endured very aggressive Roman Catholic attempts to convert people away from Orthodoxy. Yet, Bishop Milaš displayed political savvy. He collaborated with Sava Bjelanović. Sava, a well known Serbian writer and politician from Dalmatia, represented Eastern Orthodox & Roman Catholic Serbs. As leader of the coastal Serb Party he represented a classical reaction against decadent romanticism in literature and an anticlerical rationalism in general thought. Bishop Milaš used Sava to get Serbs to question both sides, and then, using his knowledge of Orthodox Church laws, provide his flock with strength to resist. He wrote of a very difficult tenure as Bishop:

"The bishop's job in Dalmatia is not an easy one and with a so-called Orthodox intelligentia (many of whom were Roman Catholic, though declared themselves as Serbs). Those and like folk have caused Dalmatian bishops such as Josif Rajačić, Pantelejmon Živković and Jerotije Mutibarić to flee Dalmatia and seek refuge ... But what is really difficult for a bishop is to deal with State officials, if he wants to be a true Orthodox bishop and de-

fender of his faith and church. In Austria there is a rule since 1868 that Orthodoxy has the same position as all other confessions in the State. But the truth of the matter is that the Church (Orthodox) is just tolerated."

In 1901 Bishop Nikodim published "*Orthodoxy in Dalmatia*" a reasoned response to Pope Leo XIII written appeal for union. His book was criticized by the Greek-Catholic Bishop of the Križevci Diocese. Rather than respond to Bishop Milaš reasoned arguments, he countered with accusations: "*Nobody hates Union as much as Orthodox Dalmatians*" (meaning Serbs).

Bishop Nikodim held true to his beliefs in the Church. He refused elevation to the Holy Synod (the Serbian Orthodox Church executive body) of Belgrade and later of Sarajevo because he considered his election as Bishop not to be according to canon law. Under constant pressure from civil authorities and other enemies, Bishop Nikodim was forced to retire on December 21 1911. His retirement was accepted on January 19, 1912 and he moved to Dubrovnik. He was succeeded by Bishop Dimitrije Branković.

The Kiev Orthodox Theological Academy awarded Bishop Nikodim an Honorary Doctorate of Divinity and also proclaimed him its own honorary member. Bishop Nikodim died in Dubrovnik on either April 2nd or April 12th of 1915.

A summary of his known written works are:

1. *Historical-Canonical view on establishment of Serbo-Romanian Metropolis of Bukovina & Dalmatia* (1873);
2. *Clerical dignities in the Orthodox Church* (1879);
3. *Codex canonum ecclesiae africanae* (1881);
4. *St. Sava's Kormchya Book* (1884);
5. *Das Synodal-Statut der orth. Oriental Metropole der Bukowina i Dalmatien mit Erläuterungen* (1885);
6. *Question of Eastern Church and task of Austria in it* (1889; 1890 translated in Romanian and German)
7. *Orthodox Church and Canon Law* in six volumes (first edition 1890; second revised edition 1890, translated in Russian 1897, in German 1897, in Bulgarian 1903);
8. *Rules of Orthodox Church /comments (I-1895, II-1896)*
9. *Roman Catholic Propaganda, its foundation and rules today* (1889; in Russian 1889, & Bulgarian 1890)
10. *Documenta spectantia Historiam orthodoxae dioeceseos Dalmatiae et Istriae a XV usque ad XIX saeculum (I-1899)*
11. *Orthodoxy in Dalmatia, historical perspective* (1901);
12. *Principles of jurisdiction in Orthodox Church*
13. *Orthodox Monasticism* (Mostar 1902)
14. *Slavic Apostles Ss. Cyril and Methodius*
15. *The Church and the State in the Austro-Hungarian Empire – only copy is lost/disappeared*

CELEBRATION OF THE DAY OF ST. SAVA

On Sunday, January 29, 2012 the our parish celebrated traditional day of St.Sava, the first archbishop, statesman, church builder, great educator and founder of the Serbian Orthodox church.

The celebration started with the cutting Slavski Kolac by Fr. Djurica, parish and sisterhood presidents and children. Since St.Sava is considered as schools patron saint we had many youngsters from Sunday school very joyfully awaiting their turns to show their talent by reciting, singing in Serbian or playing instrument. On the other side the glowing faces of the proud parents and grandparents were listening as the children performed beautifully.



Special thanks goes to our Sunday school teachers pro-tinica Marija Gordic and Zeljka Sutilovic who prepared the program.





Из представе *Свети Сава и нерадна жена*
Улоге Теодора Шутиловић, Јован Гордић и Петар Годић

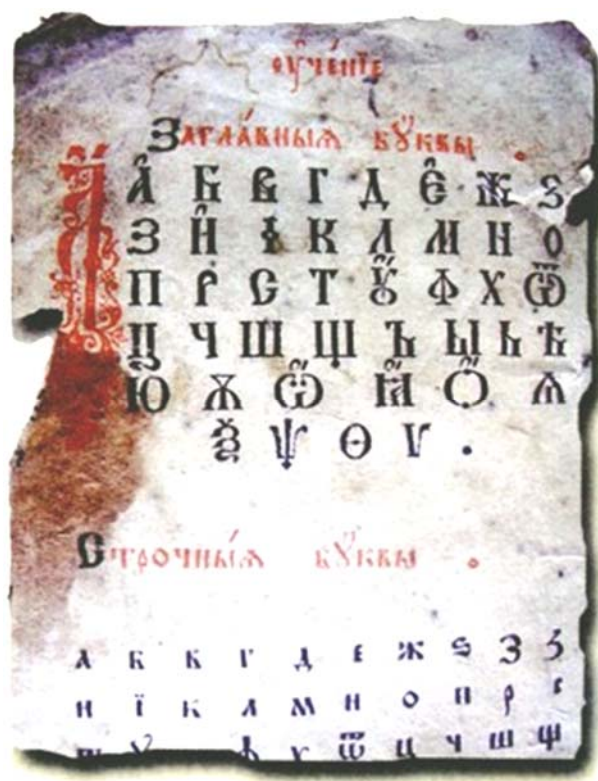


Учесници Светосавске академије 2012 године: Славко Гајић, Немања Ковачевић, Стефан Максимовић, Јован Гордић, Страхиња Ковачевић, Никола Ковачевић, Виктор Рајковић, Петар Гордић, Теодора Шутиловић, Симона Личина, Ивона Шутиловић, Марија Јаковљевић, Кристина Максимовић, Емилија Лишина, Лазар Вујковић, Џек Швампи, Давид Рајковић и Филип Рајковић

"Knjige, knjige, braco moja, a ne zvona i praporci!" Dositej Obradovic

U toku 2011-2012 skolske godine nedeljna skola pri hramu Sv. Jovana Krstitelja u San Franciscu nastavila je sa uspesnim radom. Ponosni smo da kazemo da broj dece koja pohađa nastavu srpske istorije, veronauke i srpskog jezika raste i da je interesovanje dece sve vece.

Najveca nagrada za nas, ucitelje, je da su deca ove godine samoinicijativno pokrenula mnoge aktivnosti u vezi sa nastavom kao i sa svetosavskom proslavom. Podstaknuti proslagodisnjim uspehom predstave Sveti Sava i Golubica, decija ambicija je i ove godine bila usmerena u pravcu glume i rezije i njihov trud je pretvoren u kratki pozorisni komad – Sveti Sava i Neradna zena. Mladja deca ohrabrena su da recituju i pevaju i cela proslava je bila ogroman uspeh za malisane i ponos za roditelje, bake i dede.



Rad nedeljne skole i dalje je usmeren ka razvijanju slobodnog decijeg duha. Interaktivni sadržaji u vidu igara, prezentacija prikladnog video materijala i diskusija obogacuju i oplemenjuju nase djake. Velika paznja je posvecena najvisim vrednostima – ocuvanju zajedništva i prijateljstva i u vezi sa tim organizovano je nekoliko izleta ove skolske godine. Jedan od najuzbudljivijih za decu je bio odlazak u San Francisco Academy of Sciences.

Ucitelji nedeljne skole su ponosni na svoje djake i pravi je ugodjaj gledati ih kako rastu u plemenite ljude.

Zeljka Sekis-Sutilovic

Sunday School 2011-2012

Sunday School Sunday School Field Trip



On Saturday, November 19, 2011 our Sunday school class took its field trip to the *California Academy of Sciences* in Golden Gate Park. Our students had a wonderful time going to all of the exhibits and seeing the interesting things that the museum had to offer. They especially liked watching the penguin feeding and the animal dissections, while the parents had fun watching their children try new things.

Before leaving, the entire group enjoyed a film in the new planetarium before grudgingly entering the gift shop. We would like to thank all of the parents who helped chaperone and we look forward to our next adventure.





Selected Quotes of the Fathers on the Resurrection of Christ

"O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep."

St. John Chrysostom - Paschal Sermon

"Yesterday I was crucified with Him; today I am glorified with Him; yesterday I died with Him; today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer to Him Who suffered and rose again for us — you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. Let us offer ourselves, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honour our Archetype; let us know the power of the Mystery, and for what Christ died."

St. Gregory the Theologian - Homily on Pascha

"...Now since you are celebrating the holy Pascha, you should know, brethren, what the Pascha is. Pascha means the crossing-over, and so the Festival is called by this name. For it was on this day that the Children of Israel crossed over out of Egypt, and the Son of God crossed over from this world to His Father. What gain is it to celebrate unless you imitate Him Whom you worship; that is, unless you cross over from Egypt, that is, from the darkness of evil-doing to the light of virtue, from the love of this world to the love of your heavenly home?"

St. Ambrose of Milan - "The Sunday of the Resurrection"

"Now all things have been filled with light, both heaven and earth and those beneath the earth; so let all creation sing Christ's rising, by which it is established."

St. John of Damascus - Paschal Canon

"...Their poor ointments, with which they meant to preserve from corruption Him who Himself keeps the heavens from decay, and with which they desired to anoint Him from whom the heavens take their fragrance! O most fragrant Lord, the only fragrance of the human being and human history; how wondrously didst Thou reward these devoted and faithful souls who did not forget Thee dead in Thy tomb! Thou didst make the Myrrh-Bearing Women the bearers of the tidings of Thy Resurrection and Thy glory! They did not anoint Thy dead body, but Thou didst anoint their living souls with the oil of gladness. The mourners of the dead became the swallows of a new spring."

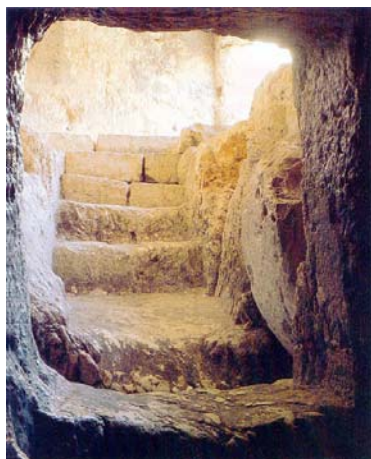
St. Nikolai Velimirovic - "Homily on the Sunday of the Myrrh-Bearing Women"

"By His Resurrection, Christ conquered sin and death, destroyed Satan's dark kingdom, freed the enslaved human race and broke the seal on the greatest mysteries of God and man."

St. Nikolai Velimirovic

"Those to whom Christ has given light as He has risen, to them He has appeared spiritually, He has been shown to their spiritual eyes. When this happens to us through the Spirit He raises us up from the dead and gives us life. He grants us to see Him, who is immortal and indestructible. More than that, He grants clearly to know Him who raises us up (Eph. 2:6) and glorifies us (Rom. 8:17) with Himself, as all the divine Scripture testifies. These, then, are the divine mysteries of Christians. This is the hidden power of our faith, which unbelievers, or those who believe with difficulty, or rather believe in part, do not see nor are able at all to see."

St. Symeon the New Theologian - "A Clear Vision of Christ's Resurrection"



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

Truly the Lord is risen!

About Stewardship in the Orthodox Church



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.

Orthodox Christian Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith

2011 STEWARDS

Zach and Kit Antovich
Aleksandar Babic
Marisa and Brett Atha
Anne Marie and Luka Bodorozic
Bunjevic Family
Alicia and Bill Davidovich
Alexander Davidovich
Jerome Davidovich
Philip Davidovich
Stephanie Davidovich
Stevan 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

VALENTINE'S LUNCHEON

Tina Milinovich

This year's Valentine's Luncheon was once again well attended and continues to be a delightful afternoon for all involved! Luncheon guests were honored to receive His Grace, Bishop Maxim at this year's event and grateful for his taking the time to share his knowledge of Saint Valentine with us. We often forget that Hallmark has nothing at all to do with the reason for remembering February 14th and appreciate the thoughtful words His Grace afforded us. The Sisterhood looks forward to more visits by His Grace, and was indeed honored to have him join this signature Sisterhood event.

Following a lively social hour showcasing "Becari of San Francisco" all joined in a delicious meal kindly prepared by Stephanie Davidovich and Sisterhood President Liliana Perazich. Offering both their time and talent in the kitchen allowed other Sisterhood members to focus their efforts on decorating, seating and orchestrating the raffle (Blage Carabarin, Marie Derr and Melody Key). A heartfelt "Thank You" is extended to Marina Medan for volunteering to create mini-cupcake desserts for all the guests. Marina baked, decorated and beautifully displayed the confections as her gift to the Sisterhood – Hvala!

If a mountain of cupcakes were not enough, Angelica Lucich once again managed the Bake Sale with the ease of a seasoned bakery owner; the homemade goodies were scooped up nearly as quickly as they were placed on the tables. As always – thank you to the brave men who either attend or offer their efforts for the event. Stan and Dan Grgich, Sam Miraglia and Pete Lucich are congratulated for managing with ease the bar and ticket sales.



The luncheon frames volunteerism at its brightest. Generous and unsolicited offerings such as the beautiful table top topiaries Vera Hill donated provide the means for raffle and resale The Sisterhood would not otherwise have. The Sisterhood truly appreciates the selfless contributions that flow in for this event; both large and small – all make for a terrific afternoon with friendly faces, good food and fond memories.

The Valentine Luncheon is a long standing tradition at St. John's and a means to keep the Sisterhood in a position to contribute without hesitation to many initiatives on Baker Street! We thank all for their contributions and look forward with enthusiasm to next year's event!

Pascha on Mt. Athos

A description by Constantine Leontiev, a 19th century Russian intellectual and philosopher who was awakened spiritually by his exposure to the thousand-year-old monastic life on Mount Athos



The strict ascetical practices in most of the monasteries on Athos before the Paschal Festival reach such a point that it is frightening to think about it. Church services fill all day and all night. The taking of food is limited in the extreme. On certain days only the singers in the choir receive a piece of bread once or twice. During this time every-one on Athos must struggle with his body and spirit. When the Greeks greet one another at the commencement of the fast, they say: "I wish you success in swimming across the Lenten sea." Indeed, the sea of hunger and sadness, of fatigue and forced prayer may not be foregone either by virtue of one's own conscience or

by the monastic regulations, except in cases of extreme exhaustion. In Passion Week the spiritual exertions of men for the glory of Christ and the honor of God become even more intense, the services longer, the food still more limited, the time for sleep and rest still shorter, and the examination of one's conscience yet more merciless.

The last evening comes. Everywhere there is silence. The cells of the monks are closed; the corridors are quiet and the churches empty. The woods, the mountains, the sea--nowhere can human beings be seen. Then, exactly at midnight resound strong hammer strokes against a board. Suddenly the bells begin to ring powerfully and solemnly. Life springs into being. Doors bang and voices can be heard. Lights flicker everywhere. Illumined by hundreds of candles, the open churches glow. Everyone wakes up happy and full of joy. Even those who were most exhausted experience an inexplicable feeling of excitement. The swimming across the great sea of bodily privation and the sometimes almost unbearable struggles of the soul have ended. We have landed on a joyous, flowering shore. Christ is risen from the dead. He has conquered death through death. The Paschal Liturgy on Athos lasts from midnight till dawn. Then all the monks go for a time to their cells but come back for an early service.

Vespers is celebrated together with the Greeks in the largest church of the Russian Monastery of St. Panteleimon. This church is high, majestic, stern, dark and at the same time blinding with gold. The iconostasis is very, very high. The church is completely filled with light. Besides a massive chandelier there is a giant silver ring with a row of candles that draw a garland of light around the pyramid-shaped lights of the chandelier.

Between the lights of the chandelier and the ring hang countless oil lamps and candles. On great feast days the chandelier and the ring rotate. All this blaze of candles and lamps, of gold and silver--blinds, gleams, sparkles and rotates as though silently rejoicing with the people in an unbroken, festal dance.

Then, the exclamation of the deacon:

That we may be worthy, to hear the Holy Gospel, let us pray to the Lord. The reading from the

Gospel of St. John.

It is the Gospel in Greek. The reading has scarcely ended when suddenly there resounds a deafening ringing of bells Then a moment's silence And in this sudden silence in the church, somewhere in the depths, we hear a strange but pleasant ringing sound as though large drops with musical tone were falling onto metal. The Greeks are striking with their small hammers against metal discs. And again silence.

Then an exclamation in Church Slavonic:

That we may be worthy to hear the Holy Gospel, let us pray to the Lord. The reading from the Gospel of St. John..

The priest reads in Slavonic. Again, the solemn ringing.., and once again the soft beating of the metal discs. Let us attend. The Gospel in Turkish. After renewed ringing

..once more the exclamation; Rome speaks:

Cum ergo sero esset die illo una sabbatorum~et fores essent clausae, ubi erant discipuli (St. John 20:19)

Vespers ends. No more ringing is heard. In the paved court and along the long corridors between the monks' cells again profound silence holds sway. For a long time I sit at the open window and look at sunny, golden, yellow, brown and white shrubs on the mountain side which is usually dark and bare but now seems to share our joy. I hear the soft tinkling of the bells on grazing donkeys. But other sounds overwhelm my soul on this evening: the exclamations and the ringing, the reading of the word of God, the different languages: Peace to you, Eirene humin, Pax vobiscum, Selam size.

The dark church, the stern appearance of the icons, the flashing gold and silver everywhere--the stillness, the ringing, the . singing--and the wonderful reading to which everyone devoted the closest attention, interrupted only now and again by a smile of joy or an expression or mild surprise. And above our heads in the dark space, the silent, joyous, unceasing dance of countless lights. Truly. this is the Festival of Festivals !



Patriarch of Serbia Irinej visited the Western American Diocese



With great joy the faithful of the Western American Diocese, God-loving clergy, venerable monastics and our neighbors welcomed His Holiness Serbian Patriarch Kyr Irinej in Phoenix, Arizona. His Holiness during his visit on the Feast Day of the Entry of the Theotokos Into the Temple on Sunday, December 4th, 2011, served the Divine Hierarchical Liturgy at St. Sava Church. He also visited the Greek Orthodox monastery of St. Anthony the Great (Florence, AZ) and the Serbian monastery of St. Paisius (Safford, AZ).

The Patriarch's visit and presiding over the Divine Eucharistic Gathering have brought a plethora of spiritual blessing. His Holiness flew into Phoenix on Saturday afternoon with a direct flight from Chicago together with His Grace Bishop Longin of New Gracanica with accompaniment of Deacon Nikolaj Kostur. At the airport His Grace Bishop Maxim prepared a special welcome to his First-Presiding Hierarch with over sixty faithful in presence.



Besides the Phoenix faithful many others from Los Angeles, San Marcos, San Francisco, Portland, Salt Lake City, Orange County, Platina, Las Vegas and other places came to welcome the Serbian Patriarch with their presence, attention and love, as it is fitting to do on this important Feast day of all in Western



America. In front of the church more faithful were awaiting their arrival so that by Vespers time, served at 6 o'clock in the evening, the church was full. At the end of Vespers, His Grace Bishop Maxim greeted his most beloved guest greeting him with joyous words giving emphasis on the great meaning of the Patriarch's visit. His Holiness reciprocated saying that this parish in Phoenix he visited in the past and now he notices a big difference in the quality of spiritual life, artistry and church life among parishioners. Among priority goals of the Serbian Orthodox Church His Holiness continuously emphasizes *"unity in our Church, and equally important the unity of the Church in diasporas"*.

The problems which we always and everywhere have, the Church must work out in the best way *"that our every church in diasporas becomes a reflection and image of the Mother Church"*. The Patriarch concluded that every effort should be made *so that our people that live in diasporas become ambassadors, a picture of their new countrymen* so that the world does not create some made up or artificial picture about us, rather a real one as we are.

The following morning, Matins was served at 9 o'clock and the Divine Liturgy at 10 o'clock with His Holiness Patriarch of Serbia, two bishops and around twenty priests. At the beginning of the Liturgy His Holiness blessed the newly painted frescoes done by an iconographer from Belgrade, Aleksandar Zivadinovic. It was a beautiful sight to see, His Holiness giving Holy Communion to the members of the church community. At the end of the Liturgy His Holiness spoke on the meaning of icons in the life of faithful.

During his greeting Bishop Maxim gave an icon of Christ to His Holiness and to the parish priest, Protopresbyter Janko Trbovic, he gave an icon of the Theotokos. Both icons were painted (written) in the iconographic studio of the Western diocese.





Over three hundred and fifty guests attended the banquet. The folklore group of St. Sava parish performed several dances and Protopresbyter Janko Trbovic in his talk highlighted the meaning of His Holiness' visit. The Vice-President Ron Radakovic gave a presentation on "Chilandar Project 100". In conclusion, the local bishop His Grace Maxim called upon His Holiness to greet everyone once again with his inspiring words of wisdom. After the gala banquet the Patriarch with the two bishops and several priests went to the Serbian monastery of St. Paisius Velichkovsky in Safford, AZ, where during the Vespers service he tonsured into monasticism three novices giving the names: Seraphima, Katarina, and Makrina. In his homily the Patriarch accentuated the meaning of monastic vow and following Christ.

Early the following day, His Holiness served the Divine Liturgy during which the sisters of the monastery sang responses in Serbian and Church-Slavonic which touched the Patriarch in a special way. After the Liturgy the meal in a monastery refectory took place during which the children from the monastery school sang a selection of spiritual hymns. After the greeting by the Abbess, Mother Michaila, the Patriarch talked about the meaning of this monastery in witnessing of Orthodox Faith here and afar on the American continent. Next, the Abbess with the sisters showed His Holiness the monastery property, church school, orchards, olive trees and the rest of the property.

From Safford the group with His Holiness headed northwest towards Florence to visit the nearby Greek Orthodox monastery of St. Anthony. The Abbott, Fr. Paisius, with brothers and the elder Ephraim greeted His Holiness at the gate of the monastery and then headed to the main church where they served a doxology. The Abbott welcomed the Serbian Patriarch with inspired and selected words who in turn greeted everyone in the Greek language speaking about the meaning of monastic tradition in the modern world. Afterwards, the guests were served with refreshments and received a guided tour of monastery grounds.

At the end of the visit, His Holiness said: "I would have done a great sin had I not come to visit the Church and monasteries in Arizona".



Upon his leaving, the Patriarch left to God's Church on the Western American Coast an avowal of unity, faith and hope in God's presence and help through the prayers of St. Sava and all Saints. This is the visit that affirms in faith *"the pilgrims of the Dispersion, elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ, for multiplication of the grace and peace...who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for us"*. (I Peter 1:1-4)

6th Annual Humanitarian Banquet

Pavle Bunjevic

On Sunday, November 13, 2011, the Four Circles of Serbian Sisters of the Bay Area of the Western American Diocese of the Serbian Orthodox Church hosted their 6th Annual Humanitarian Banquet at Holy Trinity Serbian Orthodox Church in Moraga. This years event was chaired by the KSS of Holy Trinity with their President Thea Pratte and our 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 success by raising a total of \$23,700. We had approximately 130 people in attendance, who were able to hear from those that directly delivered the monetary support to those that were in need. Those that delivered the monetary support to those in need included Proto Vasilije Cvijanovic, Proto Slobodan Jovic, Proto Milan Krstic from Nis, Proto Jovan Todorovic from Florida, Mr. Slobodan Galeb, Mrs. Mira Ivkovic, Mrs. Jasmina Vujic, Mrs. Dragana Siljak, Ms. Maria Krapcevic, Mr. & Mrs. Milorad Dragovic, and Mrs. Mirjana Mistic-Backovic.

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, Ron Pratte and his family, for making a wonderful lunch that everybody enjoyed.

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.



Sixth, a special thank you to Sofija Nedic and Bob Fowler for the wonderful piano recital. Seventh, a big thank you to our Masters of Ceremony Ron Mucovic. Finally, a big thank you to Will Vujovic for designing and printing our invitation for all these years. We would also like to thank Steve Davidovich for his annual financial report and audit on the accounting of our Humanitarian Fund.

In recognition of the monetary donation given to the Kolo Srpskih Sestara in Prnjavor by our Four Circles of Serbian Sisters of the Bay Area of the Western American Diocese of the Serbian Orthodox Church, Fr. Vasilije Cvijanovic presented a

beautiful zahvalnica (thank you) to each one of our Kolo's.

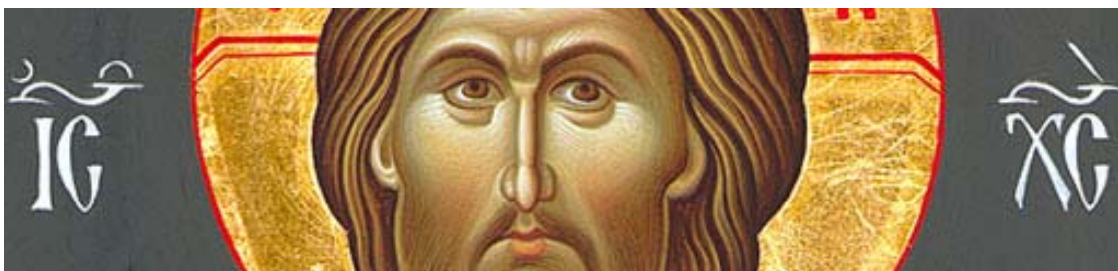
We look forward to another successful event this year that will be hosted by the KSS of St. George and St. John the Baptist on Sunday-December 9, 2012 in San Francisco. Please mark



this date on your calendar and we look forward to having you join us for our 7th Annual Humanitarian Banquet.

Once again, a big thank you to Thea Pratte and all the Sisters of Holy Trinity, along with their parish priest, Fr. Vasilije, for organizing and hosting such a wonderful event. May God always bless you and watch over you.





РАДОСНА ТУГА

Преузето из књиге *Велики Пост* протојереја Александра Шмемана

За многе, а можда и за већину православних хришћана, Пост се састоји у једном ограниченом броју формалних, претежно негативних, правила и прописа: у уздржавању од извесне хране, игранки, и, можда, биоскопа. У таквом је степену наше отуђење од стварног духа Цркве да нам је готово немогуће да разумемо да постоји и „нешто друго“ у посту - нешто без чега сви ови прописи веома много губе од свог смисла. Ово „нешто друго“, може да буде најбоље описано као „атмосфера“, „клима“ у коју човек улази, а то је пре свега, стање ума, душе и духа који седам недеља прожима наш целокупан живот. Још једном да подвучемо да сврха поста није у томе да нас принуди на некакве формалне обавезе, већ да „омекша“ наше срце тако да би се отворило за стварност духа, да бисмо доживели скривену „глад и жеђ“ за заједничарством са Богом. До ове посне „атмосфере“, овог јединственог „стања духа“ долази се првенствено преко богослужења, преко различитих литургијских промена које се за време поста уводе у литургијски живот.

Одвојено посматране, ове промене би могле изгледати као формално накалемљене; али схваћене као целина, оне нам откривају и саопштавају дух Поста, оне чине да видимо, осетимо и доживимо ону *радосну тугу* која представља праву поруку и прави дар поста. Могло би се, без претеривања, рећи да су оци духовности и свети писци, који су састављали стихире *Посног триода*, који су мало по мало организовали општ у ст рукт уру посних служ би, који су украсили Литургију Пређеосвећених дарова са посебном лепотом која јој је својствена, имали јединствено разумевање људске душе. Они су, заиста, познавали вештину покајања, и сваке године за време Поста, њихова је заслуга да је ова вештина приступачна свакоме ко има уши да слуша и очи да гледа.

Рекао сам да је општи утисак она „радосна туга“, и сигуран сам да ће чак и онај који располаже ограниченим познавањем богослужења, а улази у цркву за време посне службе, скоро одмах препознати шта се мислило са овим донекле противречним изразима. С једне стране, некаква тиха туга прожима службу: одежде су тамне, службе су дуже него обично и монотоније, у њима скоро да нема покрета. Читања и пјенија се смењују и изгледа као да се ништа не дешава. У одређеним интервалима свештеник излази из олтара и чита увек исту кратку молитву, а сви верници сваку прозбу молитве пропраћују метанисањем. Тако, дуго времена остајемо у монотонији - у овој тихој тузи.

Затим почињемо да схватамо да је ова дужина и монотонија потребна ако желимо да доживимо да се ова тајанствена и у почетку неприметна „радња“ службе одрази и у нама. Мало по мало почињемо да разумевамо, или боље речено, да осећамо, да је ова туга заиста „радосна“, да ће у нама доћи до тајанственог преображаја. Чини нам се као да стижемо у неко место до кога не допире бука и галама живота улице, онога што нам свакодневно испуњава дане и ноћи, места на које све то не утиче. Све то што нам је изгледало безгранично важно јер је испуњавало наш ум, стање страха, које је постало нашом другом природом, нестаје, и ми почињемо да се осећамо

слободни, радосни и срећни. Није то бучна и површна срећа, која долази и одлази двадесет пута на дан, срећа крхка и пролазна. То је дубока срећа која не потиче од једног јединог и посебног спољашњег разлога, већ из дубине душе. По речима Достојевског то је срећа која додирује „други свет” - и онај кога је она додирнула осећен је светлошћу, миром и радошћу и неизрецивим поуздањем. Онда разумевамо зашто су службе биле тако дугачке и на изглед монотоне. Схватимо да је без претходног „умирања”, без успостављања у себи мере унутарње постојаности, готово немогуће да пређемо из стања духа, сазданог из буке, јурњаве и бриге, у ово ново стање. И баш због тога они који мисле о црквеним службама само у терминима „обавеза”, који се увек распитују о неопходном минимуму („колико пута треба да посећујемо цркву? колико често треба да се молимо?”), никада не могу да разумеју праву природу богослужења, које нас одводи у другачији свет - свет Божије присутности - води нас тамо куда нас наша огреховљена природа не може природно да доведе.

Тако, док доживљавамо ово тајанствено ослобођење, док постајемо „мирни и радосни у срцу”, монотонија и туга службе добијају ново значење, бивају преображени. Некаква унутарња лепота их осветљава као рани зрак сунца, који, док је још увек тамно у долини, почиње да осветљава врхове планине. Ова светлост и тајна радост долази од дугих *Алилуја** од потпуне „складности” посног богослужења. Што је у почетку изгледало као монотонија, сада се открива као мир; што је звучало као туга, сада се доживљава као почетни покрет душе, која поново досеже до изгубљених висина. Ево шта свако јутро објављује први стих носног *Алилуја*: „Моја душа Те тражи ноћу, о Боже, пре зоре, јер је Твој суд светлости на земљи!”

„Тужна радост”: туга мога изгнанства, пропуста и промашаја, које сам учинио у животу; радост Божије присутност и опраштања, весеље поново задобијене жеље за Богом, мир поново пронађеног дома - таква је „атмосфера” посног богослужења. Такав је први и општи утисак који осећа моја душа.

*У нашим литургијским књигама за Велики пост се често употребљава израз *Алилуја*. Док је на Западу, релативно врло рано *Алилуја* било избачено из посних богослужења и резервисано за ускршње празновање. Овај несклад је интересантан зато што ова веома важна литургијска реч, наслеђена у Цркви из јеврејства, има радостан призив, и увек изражава радост. Са чисто формалне тачке гледишта, термин *Алилуја* је постао синоним за Велики пост зато што се на јутрењу, за време Великог поста, пева *Алилуја* уместо „Бог Господ нам се откри...” (Пс. 117). Међутим, овај последњи стих је некад представљао новину. Узет је из јутарњег „катедралног служења” (види мој *Увод у литургијско богословље*, стр 125) и мало по мало ушло у општу употребу (види Ј. Маткос, *Some problems of Byzantine orthros*, прев. на енгл. А. Лујс, II, 2). У почетку осамнаестог века непевање „Бог Господ...” била је одлика монашког служења, као што показује опис бденија на Синају (Ј.Б. Потра, *Liturgy of the Holy Fathers of the Holy Mountain of Sinai*, стр. 220). Ава Нил наводи да се „Бог Господ...” пева као свечани додатак, на почетку канона. Што се тиче 117. псалма из кога је изабрано пет стихова за „Бог Господ...” представљају „халел” - алилуја псалма - у коме се алилуја употребљава као рефрен после сваке строфе (види: S. Mowinkel, *The Psalms in Israel's Worship* енгл. превод - Оксфорд 1962 - стр. 120). Најзад, познато је да је Теодор Студит „организатор Триола”, саставио специјалне „алилујарије” (Скабалнович, стр. 404) - можда од њих и воде порекло наши посни *алилуја*? О судбини *алилуја* на Западу (види Ј. А. Јунгман, *Missarum Solemnia*, III. стр. 92).

Љубав нас уједињује са Богом Патријарх српски Павле



Љубав је највећа врлина, али се до љубави која је највећа и која је "свега савршенства" не може доћи наједанпут, док се прво не стекну и остале врлине, почевши од смирености, од смирења.

И Апостол Павле нас опомиње на то да "сада остаје вера, нада, љубав, али је љубав највећа" (1 Кор. 13, 13). Наиме, кад будемо своје срце очистили, онда ћемо моћи да видимо Бога и овде у овом свету, а видећемо Га и у ономе, ако се удостојимо да гледамо Његово лице, ако не будемо послани због својих греха у таму вечну.

Тада ће вера наша прећи у знање, у гледање. А нада, нада ће прећи у остварење. Наша је нада да ћемо ући у Царство Небеско, бити у броју свију оних светих и гледати лице Божије. Нада ће наша дакле, прећи у остварење. А љубав, она нема у шта више да пређе. Она ће бити и сада и тада веза наша с Богом, љубав која нас уједињује са Богом, уједињује све наше снаге и оне рационалне у нама, уједињује нас са свима људима добре воље и онда имамо мир. Зато је љубав највећа врлина.

Трудити се дакле, да идући Царству Божијем, испуњавајући заповести Божије спремамо се редом свакога дана за достизање те највеће врлине, уласка у Царство Божије и љубави која ће нас ујединити са Богом и свима светима. Бог вас благословио!

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



Часни крст знак Христа

као символ и

Часни крст је најсветији знак и символ наше вере. Све Свете тајне се свршавају призивом Светог Духа и печатом крста: крштење, мирпомазање и божанска евхаристија. Сви свештени благослови су у знаку крста. Свештени храмови, свештени предмети и одежде освећују се часним крстом. Незамислива је било која литургичка радња или скуп без крста. Крст је и највернији друг сваког православног хришћанина, од тренутка кад се родимо до наше смрти. Крстом се означава и гроб сваког хришћанина.

Крстимо се често, стављамо знак крста на груди, у станове, на аутомобиле, на радна места, и као што пева Црква: "Крст је чувар целе васељене, Крст је лепота цркве, Крст је царева моћ, Крст је верних потпора, Крст је слава анђела и демонима рана. Крст је још не само најсветији и најдражи, него и незаменљив хришћански символ. Без њега је незамислива Црква Христа распетог. Зато јеретици или не указују дужно поштовање часном крсту, као протестанти или евангелисти, или га сасвим ниподаштавају као Јеховини сведоци. У Старечнику пише како је св. Јован питао демоне чега се они највише боје код хришћана, и они су му одговорили: "Од три ствари имамо страх: од онога што носите око врата, од онога чиме се шкропите у Цркви, и од онога што једете на литургији." Онда их је он поново упитао: "Чега се од свега тога највише бојите?" И одговорили су му: "Кад бисте добро одржавали оно што једете на литургији нико од нас не би могао наудити ниједном хришћанину." Дакле, оно чега се демони највише боје јесте крст, крштење и божанско причешће.

Nativity Fast

The establishment of the Nativity Fast, as well as other multi-day fasts relates to the ancient times of Christianity. But already from IV century St. Ambrosius of Milan, Philistrius and St. Augustin mention the Nativity Fast in their works. In V century Leo the Great wrote about the Nativity Fast . At first the Nativity Fast lasted seven days for Christians, and for the others - a bit longer. At the Council of 1166 when was held in the time of the Constantinople Patriarch Luke and Byzantine emperor Manuel a forty-day fast was ordered to be observed by all Christians before the great feast of the Nativity of Christ.

The Nativity Fast is the last multi-day fasting period in the year. It starts on November 15/28 and lasts until December 25/ January 7, it lasts forty days as well as the Great Lent. Since the Fast starts on the feast day of St. Apostle Phillip (November 14 acc. to the Julian calendar), it's also called the Phillip's Fast.



For us, the Nativity Fast serves to refresh the last part of the year - mystically renewing our spiritual unity with God and preparing us for the Feast of the Nativity of Christ.

St. Leo the Great wrote: "Four periods [of the year] have been set aside as times of abstinence, so that over the course of the year we might recognize that we are constantly in need of purification, and that amid life's distractions, we should always strive by means of fasting and acts of charity to extirpate sin, sin which is multiplied in our transitory flesh and in our impure desires."

According to Leo the Great, the Nativity Fast is a sacrifice to God in return for the gathered harvest. The Holy Hierarch stated, "Just as the Lord has generously granted us abundance of the fruits of the earth, so should we, during the time of this Fast, be generous to the poor."

According to St. Simeon of Thessalonica, "...the Nativity Forty-day Fast represents the fast undertaken by Moses, who, having fasted for forty days and forty nights, received the Commandments of God, written on stone tablets [of the Law]. And we, fasting for forty days, will reflect upon and receive from the Virgin of the living Word - not written upon stone, but born, incarnate, and we will commune of His Divine Body."

The Nativity Fast was established to allow us through repentance, prayer and fasting to cleanse ourselves before the Nativity of Christ, so that with clean heart, soul, and body, we might reverently meet the Son of God, Who has come into the world and so that in addition to bringing the usual gifts and sacrifices, we might bring Him our clean hearts and a desire to follow His teachings.

Gone But Not Forgotten 2011

"You are the resurrection, the life and the repose of Your servants who have fallen asleep, O Christ our God, and to You we give glory, with Your eternal Father and Your all-holy, good and life-giving Spirit, now and forever and to the ages of ages. Amen."



**Ljubica Medin Kosich
October 16, 1928 – July 8, 2011**

*It is not hard to measure the importance of the
contributions that each of these dear parishioners,
who were lost to us in 2011,
made to our church community.
Each had something special to offer.
And they gave of it freely. The difficulty is in
adequately recognizing and thanking them for their
time and talent.
As with all things in life,
Its never too late to say:
"Hvala!" and Vjecnaja Pamjat!!*



Peter Zakula
Sep 5, 1926 – March 4, 2011



Svetozar Danny Jurisevich
August 22, 1920 – May 10, 2011



Mildred Millie Runjavac
February 16, 1935—May 18, 2011



Nick Grgich
February 8, 1922—July 3, 2011



Zlata Postich
July 4, 1945—September 23, 2011



Vera Davidovich
April 26, 1926-October 8, 2011

St. John the Baptist Serbian Orthodox Cathedral expresses its gratefulness
for your 2012 Christmas Donations, which enables our Church
to successfully continue the mission of spreading the Word of God
unto the salvation of the faithful and parishioners!

The following donors collectively gave \$6,626.00

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Robert & Mira Medan
Robert Lazich
Sandra Popovich
Stan Grgich
Stephen Kardum
Stevan M Davidovich
Stevana Ausban
Steven Zakula
Tatiana Belaeva
Tom & M. Novakov
Valentina Stakovich
Vaso & Karen Novakovich
Vera Boyovich & Family
Vojo & Vera Sredanovich
William & Brigita Perazich
William Boich
Zora Sweeney

PHOTO ALBUM FROM OUR PARISH LIFE



His Grace Bishop Maxim and Fr. Vasileos from Mt. Athos visited our parish in September 2011



His Grace Bishop Longin visited our parish with Bishop Maxim and celebrated Krsna Slava of FSBS



VRBICA 2012—Fr. Djurica and children of our parish—our future



Stan Grgich and Dusan Medan remodeling kitchen in the big hall



Steve Grgich replacing chandelier light bulbs



Christmas Eve Potluck—Бадње вече



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

ВЕЛИКО ХВАЛА СВИМА КОЈИ СУ ПОМАГАЛИ ЗА НОВОГОДИШЊУ И ПРОЛЕЋНУ ЗАБАВУ!

UPCOMING EVENTS:

**3RD ANNUAL
BAY AREA
KOLO FESTIVAL**



Special guest appearance from Toronto!
The Academy of Serbian Folk Dancing Miroslav "Bata" Marcetic



Dance program also featuring groups from
San Francisco, Saratoga and Fair Oaks

Saturday, May 19th, 2012
Dinner and Program 6pm | Dance to Follow
\$15 - Adults (13+) | \$10 - Children (7 to 12) | Free for ages 6 and under
Music by **Orkestar Srma**

St. John the Baptist Serbian Orthodox Cathedral | 900 Baker Street, San Francisco, CA
For more info contact: Nick (nickyveee@gmail.com) or Paul (bunjevic@aol.com)
Hosted by the Mladost Folklore Group

LA ORQUESTA EL VUCKO

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

Featuring vocalist-dancer Valeriana Quevedo

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



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



On **Saturday, June 2nd 2012**
Lazo—Larry Vuckovich brings
his *La Orquesta El Vuko*
to *St. John the Baptist Serbian
Orthodox Church*
in San Francisco

for an evening of Jazz-Latin music and Serbian foods.

This would be a refreshing experience for all hearing music played from the great era of jazz by outstanding musicians who have performed with famous names as Sinatra, Bobby McFerrin, Tony Bennett and others

SAVE THE DATES

- **May 19, 2012 Bay Area Kolo Festival**
- **June 2nd, 2012 Larry Vuckovich concert**
 - **June 3, 2012 Moraga Parish Slava**
 - **July 1, 2012 Vidovdan Celebration**
 - **August 25, 2012 FSBS Slava**
- **September 1-2, 2012 Diocesan Days and Diocesan Annual Assembly in Alhambra**
 - **September 8, 2012 Parish Picnic**
- **October 7, 2012 Cathedral Slava Celebration**
 - **November 17, 2012 Fall Dance**
 - **November 18, 2012 Saratoga Parish Slava**
- **December 9, 2012 Four Kolos Humanitarian Lunch**
 - **January 5, 2013 Slavyanka Concert**

