



Gracanica Herald

Гласник Грачаница

Pascha—Васкрс 2015

Христос Васкрсе! Christ is Risen!
Ваистину Васкрсе! Indeed He is Risen!



Гласник Грачаница *Gracanica Herald*

**Saint John the Baptist Serbian Orthodox Cathedral
Pascha - Васкрс 2015**

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Српска Православна Црква
својој духовној деци о
ВАСКРСУ 2015. године

ИРИНЕЈ

по милости Божјој

православни Архиепископ
пећки, Митрополит
београдско-карловачки и
Патријарх српски, са свим
Архијерејима Српске
Православне Цркве –
свештенству, монаштву и
свим синовима и кћерима
наше свете Цркве: благодат,
милост и мир од Бога Оца, и
Господа нашега Исуса
Христа, и Духа Светога, уз
радосни ВАСКРСЊИ
поздрав:

ХРИСТОС ВАСКРСЕ!

*Ако си и у гроб сишао,
Бесмртни,
но разорио си силу пакла
и васкрсао си као
победитељ, Христe Боже,
женама мироносицама
говорећи: Радујте се!
и Својим апостолима мир
дарујући,
Ти који палим смртницима
дајеш Васкрсење!*

Ову песму бесмртности,
драга наша децо духовна,
певамо неућутно у ове дане у
којима прослављамо
Христово Васкрсење, које се
догодило, како сведоче
древни тајновидци Божји, у
исти онај дан у који је Бог у
почетку, ни из чега, створио
небо и земљу.

У исти тај дан, сагласно
истим тајнозналцима,
избавио је Господ Свој
изабрани народ из
египатског ропства; зато се
он и зове *Пасха* – то јест
прелаз из ропства у слободу
у Господу кроз Црвено море.

Пуноћа Божјег присуства у
Његовој творевини открива
се управо у тајни Христовог
Васкрсења, овога светог
дана у који Му појемо: *У
гробу телесно, у аду с
душом као Бог, у рају с
разбојником, и на Престолу
био си, Христe, са Оцем и
Духом, све испуњавајући,
Неограничени.*

Очевидно је, да се Васкрсење
Христово јавља и показује не
само као победа над смрћу и
пролазношћу, него и као

откривење пуноће
Божанског промисла о свету
и човеку.

Најдубља чежња човекова
јесте чежња и вапај за
слободом и бесмртним
животом. Но, истинска
слобода човекова је само она
слобода која га ослобађа од
тираније пролазности и
смрти – свака друга и
другачија слобода
представља чежњу за њом
или просто привид слободе.

Сила, пак, Христовог
Васкрсења јесте управо
квасац једине истинске
слободе, као квасац и залог
бесмртности и вечног
живота. Том силом и
божанском светлошћу се
обједињује Бог и човек,
обасјава небо и земља,
анђели и људи, време и
вечност. Светлошћу
Васкрслог Христа и Љубављу
Божјом, прожети и
загрљени, постају једно у
Христу Васкрслеме преци и
потомци, сва људска
покољења, и сва творевина
сабрана у Цркви као
Његовом Богочовечанском
телу.

Ми Хришћани смо по томе
Хришћани што смо сведоци
и носиоци тог вечног и
непролазног људског
достојанства, поставши, по
благодати, „синови
Светлости и Дана“.

Отуда је празновање
Христовог Васкрсења –
празновање Живота вечног и

непролазног. Земаљски живот је само семе за тај вечни живот. То семе се зачиње у материној утроби, силом и дејством једног за свагда делотворног Божанског благослова: Рађајте се и множите се, и напуните земљу. (в. 1. Мој 1,28).

У светлости Христовог Васкрсења – свако зачеће, рођење, и свако људско биће има вечни смисао, представља рађање за вечност, као и нашу вечну људску одговорност за њега.

Васкрсли Христос, „Који је смрћу смрт уништио и онима у гробовима живот вечни даровао,“ основа је човекове пробуђености за одговорност за свако људско биће, не само у времену него и пред вечношћу. Исповедајући Васкрсење Христово и верујући у опште Васкрсење мртвих, ми исповедамо и постајемо свесни своје непролазне одговорности за светињу сваког људског бића и сваког створења, и празнујемо неуништивост вере и људске наде у вечни смисао живота, у Христу, Богу љубави, Жртвованом „за живот света“.

Данас, као и одувек, самољубље и саможивост прете да униште значај ове и овакве несебичне саможртвене Христове љубави, на чијем пламену се греју сва бића и сва створења. Само вера у

човекову бесмртност и вечну одговорност за свој живот и дела саживе својим пламеном саможивост као лажно начело живота, откривајући, да је у саможртвеној љубави према Богу и ближњем, нашем вечном брату и сабрату, излаз и спас из свих човекових заблуда, мрака и безизлаза. Само душе обасјане и обновљене светлошћу Васкрсења Христовог и надом у опште Васкрсење мртвих ослобађају се себичности и непоштења, страха и грамзивости; задобијајући стид и доброту, налазе праву меру свега што је пролазно и равнотежу између светиње општег и заједничког добра и личних потреба; уче се братском дељењу добара и срдаца у тајни ломљења хлеба живота, то јест, у Тајни Причешћа Телом и Крвљу Христовом.

Славећи Васкрсење Христово, „у Коме живимо, крећемо се и јесмо“ (Дап 17,28), руковођени пастирском бригом, позивамо вас, браћо и сестре, да исповедате и чувате своју веру православну, и то, не речима, већ животом – делатно и истрајно. Чувајмо се свих оних који „долазе у оделу овчијем, а изнутра су вуци грабљиви“ (Мт 7,15). У миру и љубави похађајмо своје храмове и своје светиње, учествујући у богослужењу и причешћујући се Божанским

Тајнама Христовим.

Знамо добро шта значи држати се здравог учења о побожности, а шта, пак, значи и куда води залудно препирање, „од чега настаје завист, свађа, хуљења, лукава подозрења, празна надмудривања људи изопаченог ума и лишених истине, који мисле да је побожност извор добитка“ (1. Тим 6,4-5). Зато, у заједничкој молитви, „сами себе, једни друге и сав живот свој Христу Богу предајмо!“ Једним устима и једним срцем пева се молитва јединства вере и заједништва Духа Светога, на славу Свете Тројице и очување православне црквено-народне саборности.

Помолимо се Господу Васкрслеме да се мир врати свуда одакле је протеран, на првом месту у наша срца и у наше домове. Чувајмо светињу хришћанскога брака, јер је она основ узвишене, здраве и честите хришћанске породице.

Велики руски старац, Свети Серафим Саровски, све своје посетиоце је увек поздрављао речима: „Христос васкрсе, радости моја,!“ показујући тиме да Црква Христова и њени светитељи живе у реалности Васкрсења. Дај Боже да и ми будемо сведоци те истине, и да у нашим душама и на нашим лицима непрестано блиста радост Васкрсења.

Поздрављајући вас, браћо и сестре, најрадоснијим Васкршњим поздравом, позивамо вас да живите у љубави према Богу и ближњима, ходећи тако путем који води у вечни живот, јер ћемо само тако постати и бити синови и кћери Васкрсења. Стога, чувајте у љубави тајну живота коју је установио и осветио Сâм Бог. Ово ради благостања и угледа нашега, ради наше деце – највећег блага, због којих живимо и радимо. Искрена верност и узајамно праштање да не изостане.

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 чувајмо се да Господа не увредимо својим гресима. Кад нас непријатељ нападне, завапимо попут Апостола Петра: „Господе, спаси ме!“ (Мт 14,30).

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

На овај Празник над празницима, обрадовани радошћу Васкрсења Христовог, поздрављамо све: мајку која чува чедо под срцем и нагнуту над колевком свога болесног детета; поздрављамо оне који страдају и пате, прогнане правде Божје ради; поздрављамо све презрене и понижене, и сужње у тамници; поздрављамо трудбенике и раднике, путнике по сухом, мору и ваздуху; поздрављамо учене и неуче и све оне који трагају за вечним смислом и тајном живота; поздрављамо све болесне и напаћене; поздрављамо све људе поздравом вечне победе: Христос васкрсе – веру, наду, љубав и вечни живот донесе, тугу и смрт однесе!

Овим поздравом, обрадујмо нашу браћу и сестре на Косову и Метохији који данас са нама славе победу Добра над злом, Живота над смрћу, Христа Васкрслога над силама таме.

Обраћамо се свим нашим синовима и кћерима, духовној деци наше Цркве која живе на свим континентима, али са којима смо у молитви сједињени, да се са нама радују Васкрсењу Христовом, које нас позива да чувамо јединство Свете Цркве Христове, да у љубави и слози једни са другима чувамо „јединство Духа свезом мира“ (Еф 4,3), и да никада своје земаљске интересе не стављамо изнад интереса Цркве и свеопштег добра нашег народа.

Нека мука и тескоба наших дана узмакне пред светлошћу и радошћу Васкрсења Христовог! И никада не заборавимо да Васкрс значи почетак, сигурни залог и темељ нашега Васкрсења.

У радости Васкрсења Христовог загрлимо једни друге и сва створења, и запевајмо свету песму вечног живота и Светлости:

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

Христос Васкрсе! Ваистину Васкрсе!

Дано у Патријаршији српској у Београду, Васкрсу 2015. године.

Ваши молитвеници пред Васкрслим Христом:

Архиепископ пећки, Митрополит београдско-карловачки и Патријарх српски **ИРИНЕЈ**

Епископ западноамерички **МАКСИМ**

са свим архијерејима Српске православне цркве



The Serbian Orthodox Church to her spiritual children at Pascha, 2015

+IRINEJ

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

Christ is Risen!

*“Though Thou didst descend into the
grave, O Immortal One, yet didst
Thou destroy the power of Hades,
and didst arise as victor, O Christ
God, calling to the myrrh-bearing
women, rejoice, and giving peace
unto Thine Apostles, O Thou Who
dost grant resurrection to the
fallen.”*
(Paschal Kontakion)

This song of immortality, our
dear spiritual children, we sing
ceaselessly during these days of our
celebration of Christ's Resurrection,
which occurred, as the ancient seers
of God's mysteries witnessed, on the
same day of the week on which God
created in the beginning - out of
nothing - heaven and earth.

On that same day, according to
those same mystery-perceivers, the

Lord delivered His chosen people
from Egyptian slavery; hence, we
call it Pascha – that is, the passing-
over from slavery into freedom in
the Lord through the Red Sea.

The fullness of God's presence in
His creation is particularly revealed
in the mystery of Christ's Resurrec-
tion, this holy day in which we sing
to Him the song: *In the tomb with
the body, in hell with the soul as
God, in paradise with the thief and
on the throne with the Father and
the Spirit, wast Thou, O boundless
Christ, filling all things.*

Clearly, the Resurrection of
Christ appears and presents itself not
only as victory over death and mor-
tality, but also as the revelation of
the fullness of God's providence in
the world and with man.

Man's deepest yearning is the
yearning and cry for freedom and
eternal life. However, man's true
freedom is only that freedom which
frees him from the tyranny of mor-
tality and death – everything else or
anything different represents a only
an unfulfilled yearning for freedom,
or simply an illusion of freedom.

The power of Christ's Resurrec-
tion is precisely the yeast of the one,
true freedom, as the yeast and pledge
of immortality and eternal life. God
and man are united with that power
and divine light, and heaven and
earth, angels and men, and time and
eternity are enlightened by it. Filled
and embraced by the Light and by
the Divine Love of the Resurrected
Christ, ancestors and descendants, all
the generations of mankind, and all
creation become one in the Resur-
rected Christ, gathered together in
the Church as His Divine-human
Body.

We Christians are Christians be-
cause we are witnesses and bearers
of that eternal and unending dignity
of mankind, having become, by
grace, “sons of the Light and of the
Day.”

Thus, the celebration of Christ's
Resurrection is the celebration of
Life eternal and unending. Earthly
life is only the seed of that eternal
life. That seed is conceived in the
maternal womb, through the effect-

al power of God's once for always-
creative blessing: “Be fruitful and
multiply; fill the earth and subdue
it.” (Genesis 1:28)

In the light of Christ's Resurrec-
tion, every conception, every birth,
and every human being has eternal
significance, representing a birth for
eternity, as well as our eternal hu-
man responsibility for it.

The Resurrected Christ, “Who
trampled down death by death and
on those in the tombs bestowed life,”
is the foundation of man's awaken-
ing to responsibility for every human
being, not only in time but also be-
fore eternity. Confessing the Resur-
rection of Christ and believing in the
general Resurrection of the dead, we
confess and become aware of our
own unending responsibility for the
sanctity of every human being and
every creature, and we celebrate the
indestructibility of faith and human
hope in the eternal meaning of life in
Christ, the God of love, sacrificed
“for the life of the world.”

Today, as always, self-love and
selfishness threatens to destroy the
meaning of this selfless self-
sacrificing love of Christ, the love by
whose radiating flame all beings and
all creation is warmed. Only faith in
man's immortality and in eternal
responsibility for one's life and ac-
tions can - by its flame – abolish
selfishness as a false principle of
life, revealing that self-sacrificial
love for God and our neighbor, our
eternal brother and co-worker, is the
only way out of and our only salva-
tion from all of man's delusions,
darkness and hopelessness. Only
souls filled with and renewed by the
light of the Resurrected Christ and
by hope in the general Resurrection
of the dead are freed from selfish-
ness and injustice, fear and greed;
receiving shyness and kindness, they
find the true measure of all transitory
things and a balance between the
sanctity of the general and commu-
nal good and of personal needs; they
learn the brotherly sharing of goods
and hearts in the mystery of the
breaking of the Bread of Life, that is,
in the Mystery of Communion in the
Body and Blood of Christ.

Celebrating the Resurrection of Christ, “for in Him we live and move and have our being” (Acts 17:28), guided by pastoral concern, we call upon you, brothers and sisters, to confess and safeguard your Orthodox Faith, not only with words, but with your life – with actions and endurance. Let us safeguard ourselves from all those who “come in sheep’s clothing, but inwardly are ravenous wolves” (Matt. 7:15). In peace and love let us go to our churches and our holy shrines, participating in the services and partaking of the Divine Mysteries of Christ.

We are well aware what it means to hold to sound teachings of piety, and what it means and where foolish squabbling leads, “from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain” (I Tim. 6:4-5). Therefore, in a common prayer, “let us commit ourselves and each other and our whole life to Christ our God!” With one mouth and with one heart the prayer of the unity of faith and communion of the Holy Spirit is being sung to the glory of the Most Holy Trinity and the safeguarding of the Orthodox concord of the Church and the people.

Let us pray to the Resurrected Lord that peace may return to all places from where it has been expelled, firstly to our hearts and our homes. Let us preserve the sanctity of Christian marriage, for it is the foundation of an exalted, healthy and honorable Christian family.

The great Russian elder, Saint Seraphim of Sarov, would always greet his visitors with the words: “Christ is risen, my joy!” thus showing that the Church of Christ and her saints live in the reality of the Resurrection. May God grant that we become witnesses of that truth, and that in our souls and in our faces the joy of the Resurrection may shine unceasingly.

Greeting you, dear brothers and

sisters, with most joyous Paschal greetings, we call upon you to live in love for God and neighbor, thus walking on the path that leads to eternal life, for only in such a way will we become and be sons and daughters of the Resurrection. Therefore, preserve in love the mystery of life, which was established and sanctified by God Himself. This we should do for our welfare and reputation, for the sake of our children-our greatest treasure, for whom we live and work. Of course, true faithfulness and mutual forgiveness should not be overlooked, either.

When we know that the Lord is with us and in us, we then should turn to Him and confess our sadness and sorrows. He will comfort, strengthen and lead us through this earthly life. Let us safeguard this gift of God within us, and let us also be watchful so that we do not offend the Lord by our sins. When the enemy attacks us, let us cry like the Apostle Peter: “Lord, save me!” (Matt. 14:30)

In life we will have many tribulations, injustices and sadness, but let us be mindful that the Lord, inasmuch as we are with Him, turns the greatest sadness into joy, and that He said to His disciples and through them to us: “In the world you will have tribulation; but be of good cheer, I have overcome the world.” (St. John 16:33)

On this Feast of feasts, elated with the joy of the Resurrection of Christ, we greet you all: the mother who watches over her infant under her heart and leaning over the crib of her sick child; all those who suffer and struggle, those expelled for the sake of God’s justice; we greet all those despised and humiliated; all captives in prison cells; we greet all those who labor for good and those that work, and travelers and sailors; we greet all, learned and uneducated and all those who seek the eternal meaning and mystery of life; we greet all the sick and sufferers; we greet all people with the greeting of eternal victory: Christ is risen – bring-

ing faith, hope, love and eternal life, taking away sadness and death!

With this greeting, let us bring joy to our brothers and sisters in Kosovo and Metohija who with us today celebrate the victory of Good over evil, Life over death, Christ the Resurrected over the powers of darkness.

We address all our sons and daughters, our spiritual children of our Church living on all continents, but with whom we are united in prayer, to rejoice together with us in the Resurrection of Christ, which calls us to preserve the unity of the Holy Church of Christ, to safeguard “the unity of the Spirit in the bond of peace,” (Ephesians 4:3), and never to put earthly interests above the interest of the Church and the common well-being of our people.

May the trials and anxieties of our days vanish before the light and joy of Christ’s Resurrection! And may we never forget that the Resurrection means the beginning, the sure pledge and foundation of our resurrection.

In the joy of the Resurrection of Christ, let us embrace each other and all beings, and let us sing the holy song of eternal life and Light:

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

Christ is Risen! Indeed He is Risen!

Given at the Serbian Patriarchate in Belgrade at Pascha, 2015.

Your intercessors before the Resurrected Christ:

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



Western American
Diocese of the Serbian
Orthodox Church in
North and South America

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**Благодаћу Божијом, Православни Епископ Западноамерички
Благодат, мир и милост од Васкрслога Спаса Христа!**

Најдражи у Господу,

Срдечно вам упућујем честитке за сверадосне Празнике Васкрсења Господа Бога и Спаса нашега Исуса Христа, уз жељу да Вам цео живот протекне у знаку васкрсне победе и благодарности и да на нашим лицима свагда сија благољепије Будућег 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.

У радости Пасхе разумемо речи пророка да *ће који чекају Господа обновити снају своју и изићи на јору као на крилима орла* (Ис.40,31). Васкрс нас позива да и ми, људи 21. века, изађемо из свога гроба, то јест из љштуре 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.

Поздрављам вас сверадосним ускликом:

**ХРИСТОС ВАСКРСЕ!
ВАИСТИНУ ВАСКРСЕ!**

О Светој Пасхи Господњој, 2015. године

Јеф Максим
Ваш молитвеник пред Васкрслим Христом

**By the Grace of God Orthodox Bishop of Western America
Grace, Peace and Mercy of the Resurrected Savior Christ!**

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 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.

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). 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:

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

At the Holy Pascha of our Lord, 2015

Јеф Максим
Your Intercessor before the Resurrected Christ

Драга браћо и сестре у Господу Васкрсломе,

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

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

**Христос Васкрсе!
Ваистину Васкрсе!**

**ქრისტე აღსდგა!
ჭეშმარიტად აღსდგა!**

**Христос възкресе!
Наистина възкресе!**

**Le Christ est ressuscité!
Vraiment Il est
ressuscité!**

**Христос воскрес!
Воистину воскрес!**

**ハリストス復活！
実に復活！**

**Χριστός Ανέστη!
Αληθώς Ανέστη!**

Црквени песник овим речима изражава свеопшту радост због чудесног догађаја— Васкрсења Христовог. Од стварања света, ништа се важније није догодило у Космосу од овог светог чина. Свети Николај Жички и Охридски каже: *Христово Васкрсење донело је човечанству темељну промену, равну стварању света*. Познавши и осетивши ово апостол Павле узвикује: *Старо прође, све ново постаде!* (2. Кор. 5,17)

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

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

Свима вама драги парохијани честитамо најрадоснији празник са традиционалним поздравом:

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



Dear Brothers and Sisters in Resurrected Lord,

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



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

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

Christ is risen because of all and opened Paradise which is prepared for all of us. Christ is risen because of all and for all! Let's glorify His glorious Resurrection and sing with the Orthodox universe:

"Your Resurrection, O Christ our Savior, the Angels in heaven sing. Enable us on earth to glorify You in purity of heart."

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

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

In humble prayer, yours in the resurrected Lord

Protopresbyter Djurica Gordic
With Cathedral Parish Board



Dear Brothers and Sisters,

Easter is the heart and center of our Orthodox faith. As St. Paul reminds us in his First Letter to the Corinthians, if there had been no resurrection, we would have no church. What we do as a church on this Easter feast is to celebrate life: the life of the Risen Christ and the renewal of life that has taken place.

It's hard to believe it's been a year since we talked about the practical aspects of renewing, refreshing and preserving this sanctuary. We were pleased to accomplish most of our wish list in time to celebrate the 60th anniversary of our parish with bishops and past priests, Father Marko, who traveled from Chicago to join us, and Father Dusan, on the cusp of his 50th anniversary as a priest.

Thank you all for your support and generosity during this great undertaking. With a focus on life and renewal, we also have a new found focus on hope for our future. Renewal means new beginnings. As a church we have entered a new season of vision for maintaining our circle of faith. Many of our faithful are experiencing new beginnings in their lives that represent a shift in our church life as we say goodbye to some while others have decided to find life balance by stepping back to give more attention to other responsibilities. Our choir will be the first to feel the loss. We have a huge need to find voices for the responses that define our Orthodox experience during the liturgy.

Our needs don't end there, however. Of course we always need and appreciate financial support but this year more than most, we need your interest, energy and time. Our church life is filled with events and weekly activities that require the help of many hands. The good news is that most of our parish activities do not require any special skills, experience, or knowledge. Believe me; we understand that many of us are over-scheduled and over-committed. We accept it and can work with it for those willing to step up to build something special for the generations to come.

Martin Luther King Jr. said it best, *"Everybody can be great. Because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and your verb agree to serve...you don't have to know the second theory of thermodynamics in physics to serve. You only need a heart full of grace. A soul generated by love."*

There is always a lot to do at St. John's and we want YOU to be a part of it. Whether you attend an event or volunteer, please jump in with both feet! Finally, our profound and heartfelt thanks to those of you whose help and service we've enjoyed over these years. May we all experience the peace of the risen Christ during this holy season and as we look forward to our own new beginnings.

Blessings to each of you and your families during this holy season,

Stan Grgich

Message from the St. Sophia Sisterhood Board:

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

During this most Holy time we send sincere wishes to you all for a joyous Easter Celebration. As we have prepared ourselves during Lent in order to celebrate the Resurrection of our Lord, Jesus Christ, we would like to share the history behind the patron Saint of our Sisterhood, along with her daughters, and their journey into Martyrdom.

“The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love: They were born in Italy. Their mother was a pious Christian widow who named her daughters for the three Christian virtues. Faith was twelve, Hope was ten, and Love was nine. St Sophia raised them in the love of the Lord Jesus Christ. St Sophia and her daughters did not hide their faith in Christ, but openly confessed it before everyone. An official named Antiochus denounced them to the emperor Hadrian (117-138), who ordered that they be brought to Rome. Realizing that they would be taken before the emperor, the holy virgins prayed fervently to the Lord Jesus Christ, asking that He give them the strength not to fear torture and death. When the holy virgins and their mother came before the emperor, everyone present was amazed at their composure. They looked as though they had been brought to some happy festival, rather than to torture. Summoning each of the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis. The young girls remained unyielding. Then the emperor ordered them to be tortured.



Hand painted icon given to Fr. Dusan for his 50th Ordination Anniversary

They subjected St Sophia to another grievous torture: the mother was forced to watch the suffering of her daughters. She displayed adamant courage, and urged her daughters to endure their torments for the sake of the Heavenly Bridegroom. All three maidens were beheaded, and joyfully bent their necks beneath the sword. In order to intensify St Sophia's inner suffering, the emperor permitted her to take the bodies of her daughters. She placed their remains in coffins and loaded them on a wagon. She drove beyond the city limits and reverently buried them on a high hill. St Sophia sat there by the graves of her daughters for three days, and finally she gave up her soul to the Lord. Even though she did not suffer for Christ in the flesh, she was not deprived of a martyr's crown. Instead, she suffered in her heart. Believers buried her body there beside her daughters. The relics of the holy martyrs have rested at El'zasa, in the church of Esho since the year 777. “

May we all possess Faith, Hope and Love!

With Sisterly Love, Yours in Christ,
Liliana Perazich, KSS President
Protinica Marija Gordic, KSS Vice-President
Melody Key, KSS Secretary
Tina Milinovich, KSS Treasurer
Blage Zelalich, KSS Financial Secretary

Board Members: Protinica Ljiljana Bunjevic, Danica Medan, Cil Grgich, Slavka Thomson,
Marie Derr, Mira Blendstrup, Bitsy Kosovac, Ann Tepovich along with honorary board member
Angelica Lucich.



The Treasurer's Corner

Dear Brothers and Sisters in Christ,

Once again I have an opportunity to update the parish at large on the financial status of the church and selfishly share what is on my mind.

I recently reflected on what has been accomplished in the past two years and it has been significant. Many major structural repairs occurred such as replacing the side doors of the church, repairing stained glass windows, the installation of the parking lot fence, just to name a few and all paid for by the generosity of the members of the parish. The church is an aging structure but is increasing in beauty due to the love and care invested by its members.

I was thinking (a dangerous activity) about another aspect of St. John the Baptist Serbian Orthodox Cathedral's parish life and that subject is mission. We have a wonderful place to worship, to marry, and to say goodbye to our loved ones who fell asleep and went home to God. By definition mission means purpose. An organization has a mission statement which defines the purpose of the business, school, social group, and so on by listing the goals and population being served. The goals can be pretty lofty such as saving people from world hunger to providing an Orthodox education.

But there are little more personal missions such as providing rides to those who want to attend church, or being a friendly face and greeting people as they arrive or depart church, a book review group, hospital and nursing home visits, occasional dining out with someone who is alone, children's choir/orchestra/theater group, and the list goes on. I believe much of this exists in our church and I just don't know about it.

I am always asking what is my mission in life? Each time it changes a little and that is okay. So I ask you what is your mission in life? Is church part of that? Does it have to be serious? Absolutely not! A mission can be something fun. Think outside of the box...community work, soccer parents united, teen movie night, Bible Study group, and the list can go on forever. Whatever it is live dangerously and act on that mission.

Below is a brief summary of finances. If you are interested in greater detail please see me. I am happy to show the detail in our books.

	2014 Forecast	2014 Actual	2015 Forecast- balanced
Parish Income	\$176,417	\$200,375	\$155,438
Parish Expenses	-\$193,796	-\$219,324	-\$155,438
Profit/Loss	-\$17,379	-\$18,949	\$0

The projected loss due to completing special improvements to the church property.
Flood Relief Donations Sent to Serbia \$21,000

God bless each and everyone.
Micaelee Ellswythe, Treasurer



Saint John the Baptist Serbian Orthodox Cathedral Саборни Храм Светог Јована Крститеља

Parish Report for Year 2014
To the Diocesan Annual Assembly – August 30, 2014

Our congregation has approximately 150 parishioners from around the San Francisco Bay Area. Our Cathedral is located near the center of the city of San Francisco and we continue to cultivate our strong relationships with the other three Serbian Orthodox Churches in the Bay Area.

Among our parishioners, for year of 2014 there are 47 members and 26 families are stewards (most members are stewards). Parish council do not routinely solicit their membership/stewardship dues, but continue to encourage their active role in attending church services, participate in sacraments and support of our parish activities. The results of serving this community can be reflected in the following services: 90 Divine Liturgies, 7 baptisms, 3 wedding, 4 funerals, 26 home blessings, and 28 family slava services. The average Sunday attendance is 40-60 parishioners.

At the beginning of the year the newly elected Board reviewed the current state of our sanctuary and associated facilities. The Board discovered that our parish Cathedral was in need of significant renovations and structural improvements. With our 60th anniversary occurring on October 4-5, 2014, the Board prioritized and completed following projects 1) repair of the sanctuary stained glass, 2) painting the exterior of the church, 3) replacement of the three sanctuary exit double doors, 4) cleaning and repair of the front brick wall, 5) landscape maintenance of the grounds and accompanying hedges, and 6) replacement/repair of several windows on the rectory, 7) repaving church parking lot and replacing fence around church property. These projects were estimated to cost a total of \$60,000 and we were able to collect more than half of that amount through a special appeal for donation, since these expenses are outside of our routine operating costs and the church budget. We have to underline that replacing entire fence with solid galvanized iron fence was completely donated from Kosovac family, and cost was about \$25,000. Saint Sophia sisterhood is sponsoring renovations of church hall, and it will include painting, window treatment, replacing stairs carpet and getting new dishwasher for kitchen, estimated cost is \$ 30,000.

Our congregation collected \$21,000 and money was wired to *Patriarch Pavle fund* for Flood victims in Serbia and Republika Srpska. There is a strong working relationship and collaboration between the Priest and the Board in guiding and coordinating our auxiliary organizations, such as the St. Sophia Circle of Serbian Sisters (KSS), St. John's Choir. Sunday School is held every other Sunday, in order to have better participation, since many children have sport activities at their schools. Children are divided in two groups, preschool and middle school age. For Vrbica celebration we had more than 30 children participating. Altar boys (about 15) assist and help in services regularly. In conclusion, although we are not a large or financially wealthy Parish, we are blessed by being a united community that prays together and preserves our Serbian Orthodox Faith in a culturally rich and diverse city.

Respectfully Yours in Christ,
Fr. Djurica Gordic, Parish Priest
Stan Grgich, Parish Board President



Iz Kutka Nedeljne Skole Svetog Jovana Krstitelja u San Francisku

Dobro dosli u nedeljnu Skolu Svetog Jovana Krstitelja! Na ideju i uz blagoslov naseg Protojereja Djurice Gordica i veliku podrsku Protinice Marije Gordic, Nedeljna Skola nastavlja svoj rad punom parom, zahvaljujuci vrednim roditeljima koji svoju decu iz raznih krajeva dovode da se zajedno molimo, radujemo, druzimo i ucimo.

Na nasim casovima deca imaju priliku da se upoznaju, zavole, da uce o vaznosti zajednickog, timskog rada. Svaki cas zapocinjemo molitvom, pesmama i citanjem prica iz Jevandjelja za Decu, prateci praznike i na taj nacin saznavajuci i otkrivajuci cuda Gospodnja i nebrojene vrline kojima valja stremiti.

Takodje isticemo vaznost ucenja maternjeg jezika, tako da se deca susrecu sa srpskim cirilicnim pismom, jer na svakom casu biramo slovo dana koje je uvek vezano za Praznik o kome smo ranije na casu govorili. Potom svako dete ima priliku i da se kreativno izrazi crtajuci, slikajuci i istrazujuci razne boje, oblike i paterne. U ovim nedeljama Velikog Posta ukrasili smo andjele, ljude, ptice, pcele, zvezde, jaja I mnoge druge karaktere radosne vaskrsnje pesme "Hristos Voskrese", sto nam je pomoglo da naucimo ovu divnu pesmu. Pred Lazarevu subotu ili Vrbicu, istrazivali smo grancicu vrbe i ucili simboliku koja se krije iza nje, pa smo svi bili spremni da masemo vrbinim grancicama i radosno docekamo Hristov ulazak u Jerusalim.

Dodjite da se zajedno radujemo u Nedeljnoj Skoli Svetog Jovana Krstitelja u San Francisku.

Nasa razdragana grupa od 3 do 5 godina vas sve ljubazno poziva. **Deca su buducnost nase Crkve, s toga im pruhamo dobrodoslicu, ljubav I puno paznje!!!**

U Hristu,
Uciteljica Katarina Vujetic!



Welcome to St. John the Baptist Serbian Orthodox Sunday School!

With the idea and blessing of our Very Reverend Djurica Gordic, as well as big support of our Protinica Marija Gordic, Sunday School resumes its work with much love and in full force. This is primarily thanks to our wonderful and caring parents who bring their children from near and far to pray, rejoice and spend meaningful time with us at School.

During our classes, children have the opportunity to get to know each other and to learn the importance of community, team work, togetherness... We start each class with the prayer which is followed by various songs sang in Serbian language, such as "Good Morning"/"Dobro Jutro", "What's the Weather?"/"Kakvo je vreme" etc. We continue by reading a different story, each time, from the Children's Gospel, following our Holidays and discovering countless of Miracles of our Lord Jesus Christ and learning about Orthodox Christian values and morality.

To stress the importance of learning and keeping our Serbian language, children are introduced to Cyrillic alphabet through games and songs and our famous "Letter of the day", which is always related to the Gospel Story we read before.

After exploring a particular Serbian Cyrillic letter, all children are given the opportunity to creatively express themselves by drawing, painting, sculpting, building and discovering different colors, textures, shapes and patterns. In these weeks of the Great Lent, we've decorated Angels, people, birds, bees, stars, Easter eggs and other characters from the joyous song "Hristos Voskrese"/"Christ is risen". This activity has helped us to learn this beautiful song. The week before Lazarus Saturday, we explored the willow branch, learning the symbolism behind it, so when we gathered in a Church on this great Holiday, we were ready to wave the willow branches and joyfully welcome Jesus's Triumphal entry into Jerusalem.

Our 3 to 5 year old group is inviting you to join us and rejoice with us, every other Sunday, in St. John the Baptist Serbian Orthodox School. The children are the future of our Church! Therefore, we welcome them with much love, attention and deep appreciation!

Yours in Christ,

Teacher Katarina Vujetic!



Celebrating Proto Dusan Bunjevic's 50th Anniversary in the Priesthood

By Veljko Davidovich

Gray skies and a downpour of rain could not stop over 300 people from coming to St. Archangel Michael church in Saratoga to honor and celebrate the 50th anniversary of being in the priesthood for our beloved Father Dusan Bunjevic. On Sunday, February 8th, 2015, a special service was held in the new (and unfinished) church in Saratoga. All the local parish priests, Father Djurica Gordic from San Francisco, Father Slobodan Jovic from Saratoga, Father Vasilije Cvijanovic from Moraga and Father Zoran Savic from Oakland, joined His Grace, Bishop Maksim, who flew up from Southern California especially for this event, in conducting the Holy Liturgy. Also joining in the service was Proto Lazar Vasiljevic, Bishop Maksim's father, who was visiting from Serbia. In the packed church, at the end of the service, His Grace, Bishop Maksim bestowed upon Father Dusan the Order of St. Sava, the highest honor that can be given by the Serbian Orthodox Church. This medal was given to Father Dusan and Protinica Ljiljana for their dedicated service to the Serbian people, the parishioners of the local churches and their work at St. Sava Camp in Jackson.



Once the service was over, the parishioners and guests, many who came from the surrounding churches and as far away as Jackson and Sacramento, went into the main hall to continue with the festivities, enjoying the delicious appetizers and lunch that was coordinated by the Women's Auxiliary and Board of St. Archangel Michael. The hall was packed and beautifully decorated for this event! A special table was set up for Proto and Protinicas sons and their families.

His Grace Bishop Maksim provided the blessing before the lunch, which was immediately followed by the Sunday school children singing the hymn to St. Sava. After the delicious meal, Master of Ceremonies, Bill Davidovich, welcomed everyone and provided a brief history of Father Dusan's life and his accomplishments over the past 50 years in the priesthood. This was followed by Father Slobodan Jovic, Chris Milosovich and Dragana Siljak from Saratoga, presenting Father Dusan with a gift of an icon of St. Sava on behalf of the parishioners of St. Archangel Michael church. Immediately following, Father Djurica Gordic and Stan Grgich from San Francisco presented Father Dusan with a gift of an icon of St. Georgije on behalf of the parishioners of St. John the Baptist church. Liliana Perazich, President of the St. Sophia Sisterhood in San Francisco then presented Father Dusan with a gift of the icon of St. Sophia on behalf of all the sisters in San Francisco. The final gift was a beautiful plaque presented by Milorad Golubovich, Vice President of the Serbian National Defense for the dedicated work Father Dusan has done on behalf of all Serbian people.



His Grace, Bishop Maksim then spoke eloquently about the huge, positive impact and contributions Father Dusan has made, specifically mentioning his years as the local parish priest in San Francisco, along with his work as the Vicar General for the Western American Diocese and his ceaseless leadership of the St. Sava children's camp where he still goes every summer. His Grace then welcomed Father Dusan to the podium to say a few words.

Father Dusan received a standing ovation and thunderous applause as the hall erupted into singing "Mnogaja Ljeta". It was very touching to hear Father Dusan reminisce about the past 50 years. He recalled his first church assignment at St. Sava church in Gary, Indiana. He also touched upon all the parishioners who welcomed him to the Bay Area and who, sadly, are no longer with us. He mentioned how, of all the Opstina members who voted to bring him to San Francisco as the new parish priest of St. John the Baptist church, there were only three remaining alive today, of which two were at the event that day. He also touched upon all the friends he and his family encountered over the past 50 years. He spoke of the numerous families that the Bunjevic family had become kumovi with over the years. As he mentioned the names, he asked for those kumovi to rise. Father Dusan ended his speech with another standing ovation and many of those present remained afterward to congratulate and take pictures with Father Dusan and his family, as well as reminisce about events during his 50 year career. There was a "book of memories" that the people who attended were invited to write in, which was later given to Father Dusan as a gift.

Father Dusan has accomplished so much in his 50 years in the priesthood and his over 35 years as our parish priest in San Francisco. There is no way that we can truly convey the thanks, the love, the appreciation and the respect we all have for him and for all that he has done for us, for the parishioners of all the Bay Area churches and for the Serbian people both here in the United States and back in our homeland. He has set the example to all of us of hope, love and charity. He has touched our lives in such a positive way that everyone, whether it's a small child at camp, or an elderly parishioner, gets a huge smile on their face when they see him or talk about him. We are all thankful that he has been such an important part of our lives and will continue to be for many more years to come. Ziveli and Mnogaja Ljeta!



Circle of Serbian Sisters “18th Annual Women’s Lenten Retreat”

This year we had the honor of hosting the KSS Western Diocese Annual Lenten retreat. The retreat was organized by Laura Burge, our Diocese KSS President, with 25 other women in attendance representing churches from California, Nevada and Texas. The two day event was a memorable time shared amongst our sisters and distinguished clergy, V. Rev. Djurica Gordic and Guest speaker V. Rev. Prof. Archimandrite Irenei – Archimandrite of the Russian Orthodox Church outside Russia, unfortunately His Grace Bishop Maxim was under the weather and unable to join us.

V. Rev. Prof. Archimandrite Irenei (Steenberg)



Father Irenei is a scholar of patristics and the early Church, and an Archimandrite of the Russian Orthodox Church. Formerly a don in patristics and early Church history at the University of Oxford and sometime Chair of Theology at Leeds Trinity University in the United Kingdom, he is an active author, speaker and lecturer around the world on Orthodox theology and practice, and has also been heavily involved in bringing patristic study into wider access through the internet. He is the Dean of Monastics of the Western Diocese of the ROCOR (The Russian Orthodox Church Outside of Russia) Archimandrite Irenei spoke to us on the topic of *“Contemporary Women in an Uncontemporary Church: A Mother, A Life and a Mission”*

He opened up his remarks with humor as to how his Superior questioned what does a Monk have to say to a group of women? He engaged us by wrapping his talk around the life of the Virgin Mary, the Mother of Jesus Christ, the first missionary as she followed her son everywhere he went to spread the word of God and her life devoted to her son and God. He touched the hearts and souls of all of us present. Truly we were present, with ourselves, through his words, with God.

Here is a quote from his view on Mission “We are often driven by the desire to do something, to do anything, and this is often impetus behind missionary work, which then becomes based on too strongly on a vision purely of action: to do mission is to do something. And yet as Orthodox Christians all of our actions are to be grounded in the Truth, and that Truth is not a concept, but is Christ Himself. And without a knowledge of this Truth all of our actions are shallow and the fruit they bear is at best scant and small. So if we are to seek practical guidance on Orthodox mission, if we are to seek a genuinely Orthodox manner to this question we must start by recognizing that it not authentic to the practicality of Orthodoxy simply to “go out and do something” for the sake of the Gospel.



An Orthodox approach begins with a heart turning to God, seeking understanding. They tell us something quite clear and powerful, the mission and aim of the Christian life is the salvation of our souls and bodies, and the attainment of the kingdom of God. This is first and foremost and is above every other consideration. It is for this that the Father sent His only begotten Son, our Lord and God and Saviour Jesus Christ. It is for this that this Lord offered Himself into the world, that He sent the life creating Spirit, that we who are fallen and broken, suffering and crippled by sin and by death, might rise up by His power and attain the life that He has fashioned for us, abiding eternally with Him in His heavenly kingdom.



We must not forget this, yet one of the things I feel is very important to stress when talking about mission is that the work of Christian mission precisely does forget just this. And we and you as Orthodox Christians must stalwartly resist this tendency to forget what is the true purpose of our every Christian activity, especially our missionary work. Our aim is not to help the people around us find a more fulfilling life, it is not to help them discover a better form of worship, it is not to help them locate and to become part of a more satisfying religious community. Our mission is to help them find and attain the Kingdom of God, to overcome sin by His power, to be transformed into the Light of His Blessedness. This is our mission as Orthodox Christians and for this reason it is neither a popular nor easy one in the world today. And it is important that we recognize this.

Another highlight of our retreat was our field trip out to the Russian Orthodox Cathedral on Geary to adorn the relics of St. John -the Miracle-worker of Shanghai and *San Francisco*. For those who joined me in this most enlightening retreat I thank you and ask your forgiveness on this very brief synapses of a two day experience that truly words I do not have words to describe. I do know that this experience redirected me towards the path of attainment of the kingdom of God.

-Liliana Perazich, KSS President



Why do we receive Holy Communion?

The **Holy Eucharist** is called the “sacrament of sacraments” in the Orthodox tradition. It is also called the “sacrament of the Church.” The Eucharist is the center of the Church’s life. Everything in the Church leads to the Eucharist, and all things flow from it. It is the completion of all of the Church’s sacraments—the source and the goal of all of the Church’s doctrines and institutions.

The Christian eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of his life Christ, the Jewish Messiah, ate the **Passover meal** with his disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of him: of his life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.

At the supper Christ took the bread and the wine and ordered his disciples to eat and drink it as his own Body and Blood. This action thus became the center of the Christian life, the experience of the presence of the Risen Christ in the midst of his People (see Mt 26; Mk 14; Lk 22; Jn 6 and 13; Acts 2:41-47; 1 Cor 10-11).

As a word, the term **eucharist** means **thanksgiving**. This name is given to the sacred meal not only to the elements of bread and wine, but to the whole act of gathering, praying, reading the Holy Scriptures and proclaiming God’s Word, remembering Christ and eating and drinking his Body and Blood in communion with him and with God the Father, by the Holy Spirit. The word eucharist is used because the all-embracing meaning of the Lord’s Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that he has done in making, saving and glorifying the world.

The sacrament of the eucharist is also called **holy communion** since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. The eucharistic

liturgy is celebrated in the Church every Sunday, the Day of the Lord, as well as on feast days. The eucharist is given to all members of the Church, including infants who are baptized and confirmed. It is always given in both forms—bread and wine. It is strictly understood as being the real presence of Christ, his true Body and Blood mystically present in the bread and wine which are offered to the Father in his name and consecrated by the divine Spirit of God.

The Orthodox Church denies the doctrine that the Body and the Blood of the eucharist are merely intellectual or psychological symbols of Christ’s Body and Blood. If this doctrine were true, when the liturgy is celebrated and holy communion is given, the people would be called merely to think about Jesus and to commune with him “in their hearts.” In this way, the Eucharist would be reduced to a simple memorial meal of the Lord’s last supper, and the union with God through its reception would come only on the level of thought or psychological recollection.

On the other hand, however, the Orthodox tradition does use the term “symbols” for the eucharistic gifts. It calls the service a “mystery” and the sacrifice of the liturgy a “spiritual and bloodless sacrifice.” These terms are used by the holy fathers and the liturgy itself.

The Orthodox Church uses such expressions because in Orthodoxy what is real is *not* opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality—the world and man himself—is **real** to the extent that it is **symbolical** and **mystical**, to the extent that reality itself must reveal and manifest God to us. Thus, the Eucharist in the Orthodox Church is understood to be the **genuine** Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God’s true and genuine presence and manifestation to us in Christ. Thus, by eating and drinking the bread and wine which are mystically consecrated by the Holy Spirit, we have **genuine communion** with God through Christ who is himself “the bread of life” (Jn 6:34, 41).

I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh (Jn 6:51).

Thus, the bread of the Eucharist is Christ’s flesh, and Christ’s flesh is the eucharistic bread. The two are brought together into one. The word “symbolical” in Orthodox terminology means exactly this: “to bring together into one.”

Thus we read the words of the Apostle Paul:

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is broken for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as you drink it, in remembrance of me.” For as often as you eat this bread and drink this cup, you proclaim the Lord’s death, until he comes. Whoever, therefore, eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord (1 Cor 11:23-26).

The mystery of the holy Eucharist defies analysis and explanation in purely rational and logical terms. For the Eucharist—and Christ himself—is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is “not of this world.” The Eucharist—because it belongs to God’s Kingdom—is truly free from the earth-born “logic” of fallen humanity.

How should an Orthodox Christian prepare for Communion: 1) examine oneself, as St Paul commands, before receiving—look at your sins before God, your neighbor, the Church and yourself. 2) Keep a total fast from midnight (as well as the weekly Wed/Fri abstaining from dairy and meat and the fasting seasons). 3) Confess your sins before the Priest, in the Holy Mystery of Confession 4) Forgive everyone, ask forgiveness of those whom we may have or have offended 5) Always always remember that Holy Communion is a Gift to us from God, the most precious Gift upon the earth.

Saint Sava Celebration
Прослава Светог Саве



25. јануара 2015. године наш Саборни храм је свечано прославио дан првог српског архиепископа, просветитеља и учитеља, Светог Саве. Свети Сава је највећи српски светитељ, утемељивач хришћанства, просвете, културе и свега што вековима краси српско национално биће. Од њега знамо ко смо, како се зовемо и коме припадамо.

После свете литургије деца наше недељне школе су приредила диван програм, у коме су сви приступни уживали. Славски ручак је припремила Жељка Максимовић, заједно са Добрилом Јосиповић и Босом Милошевић, и овом приликом им се посебно захваљујемо на несебичном труду и раду. Славски колач је припремила учитељица недељне школе, Каратина Вујетић, а славско жито председница нашег Кола сестара Љиљана Перaziћ. Захваљујемо се и Јасни Гајић и Невенки Максимовић на дивним тортама у којима су и деца и одрасли уживали. На програму су наступили:

Lazar Vujetić – Mala pesma o Svetom Savi (by Dragan Lukic)

Jack Mireles – Where is everything in Order?

Anya Perazić – Piano

- 1) Old MacDonald had to rock
- 2) Rocking on the soccer field
- 3) O come all ye faithful

Luka Perazić – Piano

- 1) Finale (from Carnival of the animals)
- 2) Deck the hall

Lazar Vujković – Na Svetoga Savu

Marija i Marko Stojanović – Violin Duo –

Tamo daleko
Ne vredi plakati

Teodora Šutilović – Violoncello-

Dance of the Tumblers - from "Snow Maiden" by Rimsky Korsakov

Anya, Natalia & Sofia Chawla – Kisa pada trava raste

Nikola Kovačević - Slovo o Svetome Savi (*Borivoje Vukomanović*)

Nikola i Marija Jakovljević – Plavi kit by Arsen Diklic

Nemanja Kovačević – Sveti Sava (*Svetolik R. Milosavljević*)

Irina Milić – Mali konjanik (*J. J. Zmaj*)

Kristina Maksimović - Radujte se deco (*by Milos Stefanovic*)

Piano - Forest Drums & 500 Years Old Melody (*by Nancy & Randall Faber*)

Emilija Ličina – Flute “Sur le Pont D'Avignon" a French folksong

Simona Ličina – Guitar "Blackbird" by the Beatles

Simona i Emilija Ličina - "Au Claire de la Lune"

Ivona Šutilović - Sveti Sava

St. Sava Celebration 2015 Светосавска прослава





Our Church Canons – A Guide to the Wise or a Rule to the Fool

By Stevan Davidovich

The title of this essay is intended to catch your attention. It was inspired by a conversation I had some 25 years ago while I was still serving in the military. The conversation was with a peer of mine, Major Dave Watson. We were debating some aspects of a new military regulation. I was taking a strict interpretation of the regulation and he was challenging my view. In the course of the debate he stopped and looked at me. Calmly, he said, “A regulation is a guide to wise or a rule to the fool. Which are you?” His comment stopped me in my tracks. I absorbed the insight he was sharing with me. We are surrounded by laws and rules and regulations that affect our lives continuously. I think it is fair to say that we have encountered both wisdom and foolishness among the people who assume the role of enforcing these laws, rules or regulations. So how does this apply to our faith?

Well our Canons represent the body of law that governs how we run our churches. Yet our canons were written over a 464 year period between 325 and 787 AD. A time when many of the basic tenants of our church were being argued. As Orthodox Christians we know that our salvation is explained in the New Testament, but we also have a wealth of history and tradition to draw from to enrich and strengthen our faith. One source are the Church Canons. It was only about 10 years ago that I was drawn to ask questions about the Canons. What are they and how do they affect our spiritual journey? Throughout my youth, and most of my adulthood, I remember the clergy responding to a question from the laity – “you can’t do that because it is not canonical.” Without any further explanation on the topic, the conversation would shift to another point. We know that every member of the clergy studies the Canons in seminary, but when it comes to the laity there is not much awareness. So what are these Canons?

There are 299 cannons divided into eight collections. Some Canons clarify or supersede previous Canons. The first 85 cannons are called the “Apostolic Canons.” These Canons are found as the last chapter (chapter 47) of the 8th book of the Apostolic Constitutions. The author is unknown, but the work is dated between 375 and 380 AD. This work followed the 1st Ecumenical Council at Nicaea between 20 May and 19 June, 325 AD. The Apostolic Constitution is believed to have originated in Syria, probably Antioch. Today Antioch is in Turkey, 10 miles from the Syrian border and protected from the war with the Islamic State. If we consider the Apostolic Constitution as the legal framework of the Church, similar to the US Constitution as the legal framework for the US government, then I suggest that the Apostolic Canons can be viewed as the Bills of Rights to the Church. We teach our youth the Bill of Rights and all of the other Amendments to the American Constitutional. Accordingly, it seems to me, that the study of Canons is a worthwhile endeavor for any Christian, especially an Orthodox Christian.

What is important to note is that the 85 Apostolic Canons were written some 50 years after the 1st Ecumenical council, which approved the first 20 canons of the church. While the Apostolic Canons were being written, distributed and debated for some 368 years, five more Ecumenical Councils kept adding Canons to address the problems and challenges of the day. The table below is a summary of the canons approved at each Council. The number of canons approved are in parenthesis.

#	Location	Canons	Year
1	Nicaea, Bithynia	86-105 (20)	325
2	Constantinople	106-112 (7)	381
3	Ephesus	113-121 (9)	431
4	Chalcedon	122-150 (29)	451
5	Constantinople	151-159 (9)	553
6	Constantinople	160-277 (118)	680
7	Nicaea	278-299 (12)	787

As one reads the Canons from Council to Council you can note differences in writing style, but more importantly you can get an insight into the debates of the time. Canons were written to address problems facing the Church. Every Canon had to be debated and approved by the attending Bishops.

The 85 Apostolic Canons were approved by the Quinisext Council, also called the Council in Trullo. This church council was held in 692 AD at Constantinople under Justinian II. It is called the “Council in Trullo” because it was held in a domed hall (called a trullo) in the Imperial Palace, as was the 6th Ecumenical Council in 680 AD.

Both the 5th and the 6th Ecumenical Councils had failed to draw up disciplinary canons which the Apostolic Canons addressed. It took the name of Quinisext that combines the Latin prefix for 5 (Quinque) and 6 (Sexa). It was attended by 215 bishops all from the Eastern Roman Empire. Basil of Gortyna in Crete belonged to the Roman patriarchate and claimed to be a legitimate papal representative of Rome, though no evidence is available of his right to that authority.

The 85 Apostolic Canons were approved and accepted by the Eastern Churches but rejected by Pope Constantine. The Western Church only circulated the first 50 of the 85 canons. I would like to highlight the fact that Canon 85 records the decision from the 1st Ecumenical Council at Nicaea that defined the books of the Old and New Testaments. This could explain why there are some small differences between the Roman Catholic and Orthodox versions of the Old Testament.

As we return to the 85 Apostolic Canons, what I found was that the Canons were not so much a pronouncement of faith or spiritual insight, but rather a code-of-conduct primarily for the clergy. I found that of the 85 Canons, 62 apply only to the clergy. These are the clergy regulations. For example, Canon 1 says "Let a bishop be ordained by two or three bishops."

Next I counted the number of Canons that apply to both the clergy and lay. They define the consequences for bad behavior. As an example, Canon 57 says "If any of the clergy mock the lame, or the deaf, or the blind, or he who is infirm in his legs, let him be excommunicated. In a like manner this applies to the laity." The Canons are not about forgiveness. They are about maintaining a Code-of-Conduct to protect the institution of the Church.

Next I counted the number of Canons that only applied to the Lay. There are only four and are:

9/10	<i>All the faithful who come in and hear the Scriptures, but do not stay for the prayers and the Holy Communion, are to be excommunicated, as having caused disorder in the Church</i>
24	<i>If a layman mutilates himself, let him be excommunicated for three years, as practicing against his own life.</i>
43	<i>If a sub-deacon, reader, singer, or layman is addicted to gambling or drinking, let him either give it up, or be excommunicated.</i>
48	<i>If any layman puts away his wife and marries another, or one who has been divorced by</i>

At first I could not make sense of many of the Canons. As I read them more, especially as I was reading the Canons added by the 7 councils, I realized that they were attempting to deal with the problems of the day. What that means is that some of the problems of the early church don't apply today. Therefore those Canons would not make sense. Accordingly we need to understand how to correctly apply the Canons today. Willful disregard is not the answer, nor blind obedience. I realize that the Canons must be read in the context of the times when written. We in the Serbian Church are blessed to have a two great sources to draw from.

At the end of the 19th century, the Serbian Bishop Nikodim Milas of Dalmatia wrote a detailed two volume commentary on the 85 Apostolic Canons. He was Russian trained and his work became the primary source for clergy study of the Canons. It was used in seminaries across the Orthodox world for most of the 20th century. His views were not always welcome. He promoted the voice of the laity in the affairs of the Church. In fact he petitioned the Serbian Sabor to remove him from his Bishop assignment since he claimed that the Sabor did not follow the Canons of the Church when they assigned him as Bishop of Dalmatia.

Serbian scholarly work in the Canons continues to this day. At the end of the 20th century, the Serbian Bishop Atanasije prepared a new version of commentary based upon his Greek training. This new commentary includes Christian early church interpretations found in North Africa that were not available to Bishop Milas. Bishop Atanasije's role for Serbs living in America is very important. It was his scholarly work, assigned by Patriarch Pavle that set the stage for ending the schism among the Serbian Churches in America. He provided a canonical analysis of the history and basis of the schism in America and then outlined a canonical path to resolve the schism. We are in union today because of his work and his application of the Canons as a "guide to the wise."

I have both sets of commentary, but neither is in English. So while I wait to have them translated, I will continue my cataloging and studying the Canons as they exist to learn about the problems of the early Church.

So why study the Canons? Well there are many reasons for me. It helps me understand the burdens that the clergy must endure in the conduct of their duties. It helps me understand my duties in the affairs of the church, be it at a Parish level, the Diocese or the Central Council. It helps me challenge abuses, through ignorance or malice, by those who try to interfere with a parishioner's search for faith and peace with our God. It helps me understand the pain of the early church in trying to deal with heresies that it faced. It arms me with the intellectual tools to defend our faith at a time when the world is seeing a loss of mysticism in a secular world. It helps me understand that our church structure promotes active involvement by both clergy and laity though not always understood.

A year from now, in the spring of 2016, there are plans underway for all Orthodox Patriarchs and Bishops to meet in Istanbul, the former Constantinople. This will be the first such gathering since 787 AD. While it might not be declared the 8th Ecumenical Council, it will allow for debate of the very Canons that are the topic of this essay. I can only pray that that our clergy will see that our canons are to be viewed as a guide to the wise and not a rule to the fool.

Orthodox Christian Stewardship by Father Harry Pappas

When most of us hear or read the word “Stewardship,” we instinctively think of it spelled as “\$tewardship,” a code word for giving money to church. It may be politely asked for. It may be clothed in pious language. It may be linked to giving of time and talents. But, in the end, stewardship still means, for most of us: “I must give some of my money so that we can operate the church.” However, we may have not yet learned to spell this key word as “S+ewardship.” The Bible from beginning to end identifies what we now call stewardship as a way of life centered on God. And for Christians, this means discipleship centered on Jesus Christ as Crucified and Risen Lord. The cross thus dramatically signifies both our identity as disciples of Christ and our calling to a life of sacrificial giving directed toward God, others, and all creation.

Many people know how to raise money. There are professional experts who work full-time. There are more opinions and ideas than parishes know what to do with. And, in fact, raising funds has become a favorite American pastime for public and private schools, political parties, charitable organizations, and legions of athletic and recreational activities. Who needs another fund-raising campaign when we are already inundated with them!

But while there are legions of experts, opinions, and efforts, how many of us are genuinely committed to Christ and the Church and have learned a sound teaching about stewardship based upon Holy Scripture?

In the Old Testament, our Hebrew ancestors based their very existence upon what God had first done for them: through the promises given to the patriarch Abraham, the sacred covenant at Sinai given through Moses, and messianic kingship through David. Since God was their Creator, Savior, and King, ancient Israel worshiped him regularly and on special feast days. They considered the very land upon which they lived as a precious gift from God, and not the result of their own hard work or of their pious virtue. This meant that all products of their livelihood ultimately belonged to God. The biblical tithe (10%) meant that the first and best portion of these material assets were to be returned to God for support of the sanctuary or temple, the ordained ministers, and various human needs (including charity). The rest (90%) was not to be used as each person decided, but rather according to the will of God through each person’s family, home, and vocation. Further, as emphasized by the prophets like Amos and Isaiah, the people of God were to seek justice and righteousness in all their relationships – through business, commerce, legal courts, government, and society. In particular, ancient Israel was to protect, support, and advocate for the poor, oppressed, and weakest members of society.

In the New Testament, Jesus Christ affirmed this Old Testament stewardship as a way of life based upon God’s gracious salvation and his natural gifts through creation. He clearly approved of worship, of tithing, of seeking justice and righteousness in all human relationships, and of service especially to the poor, oppressed, and needy. However, Jesus went way beyond these in offering himself as the perfect steward of God’s gracious gifts by his voluntary suffering and death on a cross. In this event, he exemplified that true sacrifice for the sake of others has absolutely no limits. The one who truly loves God and passionately seeks the truth is called to die to self, take up the cross of unjust suffering, and be prepared to live and even die for others, especially those who are hardened in sin and blinded by ingratitude.

In the Church, everyone is called to be a disciple of Christ. This involves conversion – and inward turning of mind and heart toward Christ – and a conscious and deliberate commitment to follow the Lord, no matter what the cost. And true Christian stewardship springs very naturally from such faith and obedience, since it recognizes God as the origin of life, the

giver of salvation, and the source of all blessings, visible and invisible. The deeper the conversion and commitment to Christ, the deeper the thanksgiving for these spiritual and material gifts that we have received, and the greater the readiness to use them to show our love for God and those around us.

Jesus Christ sets the true standard of Christian stewardship by which we can measure ourselves. Our stewardship of the good news of salvation should be shown in the following ways:

- Creation – joyful appreciation for the wonder and beauty of nature; protection and preservation of the environment; bringing the gifts of creation to the Church for blessing (altar bread, wine, fruits, oil, incense, etc.); development of the material world through holy work (physical labor, professions, arts and sciences); respect for and protection of the sanctity of human life from conception to death.
- Vocation – fulfillment of our God-given calling in life as married or single people, adult or child, working or retired, clergy or laity, to extend the love and truth of God in Christ to those around us.
- Church – becoming active participants in working out our salvation as members of the Orthodox Church through the Christian nurture of children, regular worship and fellowship; spiritual formation through on-going education; service to one another and to the poor, sick, and needy; cooperating to make our parish a vibrant source of faith and work; and supporting Metropolitan, Archdiocesan, and international ministries that link us to the worldwide Church.

In a culture that frequently encourages us to focus on ourselves, Jesus Christ challenges us to re-orient our priorities according to the Kingdom of God breaking into this world. The antidote to greed and selfishness, even when it is masked by religious piety, is genuine repentance and conversion toward Christian stewardship as a new way of living. And what joy there is now for those who turn toward God, learning and living as stewards of the manifold grace that has been offered to us through Christ in the Church!

Fr. Harry Pappas serves as Pastor of Archangels Greek Orthodox Church in Stamford, CT

Who calls us to be Stewards?

- God is the Creator of all things "visible and invisible" as we profess in The Creed.
- He gives us Life in all its fullness and with all its blessings, asking that we be His "co-workers," good stewards, or "managers" of all that He gives to us. God calls us to Stewardship.



• **STEWARDSHIP 2014**

Cris and Todd Adair
Antovich Family
Anne Marie and Luka Bodrozic
Jovanka Ciric
Alex Davidovich
Jerome Davidovich\
Liana Davidovich
Philip Davidovich
Stepanie Davidovich
Stevan Davidovich
Aleksandar and Olivera Djordjevic
Svetislav and Mira Djurich
Micalee Ellswythe
Don and Bitsy Kosovac
Zoran and Sanja Kovacevic
John Lambright
Bob Lazich
Jovica and Danica Maksimovic
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Danica Medan
Michelle Milic
Brigita and William Perazich
Milan and Bonnie Radojevich
Sister Seraphima
Ivana Stojanovic
Ann Tepovich
Bogdan and Agnes Zelalich

Total 27 Stewards as of December 31, 2014

Total Pledge: \$11,147
Please join our
Stewardship program!
For more information contact
Fr. Djurica Gordic faher.gordic@gmail.com
415-567-5869

60th Anniversary of our Cathedral

The San Francisco Serbian Orthodox Parish community celebrated its 60th year of worship and fellowship at our 900 Turk Street location. It was in 1954 that the consecration of the Serbian Orthodox Church of St. John the Baptist was performed. It fulfilled a spiritual and patriarchal mission of its parishioners who wanted to serve God and His people in the center of the San Francisco Bay Area.

The celebration of this notable jubilee was started on Sunday, October 5, 2014 with a Hierarchical Divine Liturgy. Of special note, during the Divine Liturgy, His Grace Bishop Maxim tonsured Darko Vujetic into the rank of Reader. Darko has been a dedicated assistant to Fr. Djurica and other priests for many years.

Included in the celebration were more than 200 guests. Visiting clergy consisted of His Grace, Bishop Maxim, our Diocesan Bishop; His Grace Bishop Longin, our previous Diocesan Bishop; Very Reverend Dusan Bunjevic, our former Parish Priest; Fr. Marko Matic, also our former Parish Priest; and our Bay area clergy consisting of Fr. Slobodan Jovic from Saratoga, Fr. Vasilije Cvijanovic from Moraga, Fr. Zoran Savic from Oakland, Protodeacon Tom Paul from Jackson, and Fr. Djurica Gordic. His Excellency consul general of Greece Ambassador Dimitrios Xenitellis along with his wife Snezena attended Liturgy and the banquet. Our elegantly-attired guests enjoyed an afternoon of good food, pleasant greetings from our Bishops, priests and parish board president Stan Grgich, as well as songs from varied parts of Serbia and Montenegro, sung by Srma Orchestra. Chairman for 60th Anniversary was Paul Bunjevic.

His Grace Bishop Maxim distributed Episcopal Gramatas to our dedicated parishioners for their outstanding contributions and commitments. Of special note were:

Don and Bitsy Kosovac - for their dedication,
generosity & service on church board;
Dushan Medan - for dedication, maintenance of
the church and church property;
Jovan Maksimovic - for maintenance
and tireless work on improvements;
Dan Grgich - maintenance and electrical work;
Robert Fowler - directing choir and singing for many years;
Micaelee Ellswhyte - singing in choir and
serving on church board for many years.

Their distinctive accomplishments in practicing our Orthodox faith and embracing the true message of Sloga, as conveyed to us by our St. Sava, reflect great credit upon themselves, our Cathedral and our Serbian Orthodox Church in total. We are especially thankful to Sandy Popovic for putting together our 60th Anniversary Commemorative book!

60TH ANNIVERSARY OF OUR CATHEDRAL





THE CHRISTIAN HERITAGE OF KOSOVO AND METOHIIJA



A presentation of the English monograph *"The Christian Heritage of Kosovo and Metohija: the Historical and Spiritual Heartland of the Serbian People"* (an extended version of the *Heritage of Kosovo*) was delivered to our parishioners on Clean Thursday, February 26, 2015. This book is a publication of Sebastian Press, the publishing house of the Western American Diocese, the Institute for Balkan Studies SANE and the Orthodox Theological Faculty of the University of Belgrade.

Following the Great Compline with Canon of St. Andrew of Crete, and Lenten Dinner, Fr. Djurica Gordic greeted all guests and opened the gathering. Speaking of the significance of this event, presenting such a book, he noted that our parish is honored to have such a rare artistic and historical book.

Speaking about the book were His Grace Bishop Dr. Atanasije of Hercegovina, His Grace Bishop Dr. Maxim of Western America. There were about sixty people in attendance. Bishop Atanasije stated that the spiritual, cultural and artistic treasures of Kosovo and Metohija fall among the greatest achievements of Christian civilization (he mentioned a total of 1,400 churches and monasteries and especially dozens of major holy sites dating from the 12th and 14th centuries). Unfortunately, instead of being recognized as the wealth of world heritage, these Orthodox and Serbian monuments (with a small exception) are exposed to demolition, even devastation. For this reason is the Serbian Church deeply concerned for the fate of our people in Kosovo and its holy sites (150 demolished shrines and another 35 in the pogrom of 2004). Citing specific examples of suffering from the recent Kosovo drama, Bishop Atanasije called for the protection of basic human rights, religious rights and freedom. He particularly emphasized the incomprehensible prevention of the return of Serbian refugees and the visit to remaining shrines and cemeteries, even those destroyed. He reminded everyone of the necessity for the survival and protection of the remaining Serbs, as well as complete freedom of movement and the right to work, property, etc.

Bishop Maxim briefly presented the book's multifaceted content, pointing out that this book is a lively testimony to the persistent efforts of the Serbian Orthodox Church to create an exceptional spiritual and material culture, preserve their centuries old monuments and Christian heritage of Kosovo and Metohija. He mentioned that this book is the fruit of the work of dozens of authors, especially historian professor Dusan Batakovic, Director of the Institute for Balkan Studies of SASA. This monumental monograph in the terms of scientific, cultural, artistic and historic viewpoint meets the highest standards and in the best manner, with plenty

of irrefutable historical facts and rich illustrative material, documents the historical and spiritual-Christian identity of the Serbian people in Kosovo and Metohija. This book is not political but a document monument to Kosovo and Metohija in its nearly thousand-year history.

The 1,008 page book is hardbound, in full color, illustrated, with over 900 valuable color reproductions of all the major historical figures, cities, monasteries, churches, frescoes, icons and valuable artifacts, and especially presented is the Serbian heritage under the protection of UNESCO. Additionally, the monograph contains texts of our famous historians, theologians, writers, artists, and more importantly: translations of historical documents and charters, as well as various statements and past and present reports of our recent tragic fate of Kosovo. (The entire *Memorandum of the Serbian Orthodox Church of Kosovo and Metohija* is contained in this book). Besides its significance on a national level, this monograph is also of great importance to Christians worldwide who know either very little or nothing about the Serbian and Christian characteristics of our Holy Land.

This amazing book is available at our parish bookstore!



This is just an update on the work that we did or was performed by outside contractors the past couple of years. The exterior of the church was painted, the brick on the lower part of church was sand blasted due to staining.

Our **Sisterhood** sponsored restoration of the large hall. We had the large hall painted, and it looks great! Big thanks to **Melody Key** for organizing and overseeing all the work! Along with shutters covering the windows the carpet going up to the church was redone, along with a new commercial dishwasher for the kitchen. In the bar our ice machine took a extended vacation, so we got a new one. On a business aspect we are renting out our parking lot, we decided to repave the lot, that turned out great.

Don and Bitsy Kosovac saw how bad our fence was and took it upon themselves to contract and pay for a new fence! May God bless them!

The hillside around the parking lot had a retaining wall built, and landscaped. And finally two new exit doors for the church were installed. I think our facility is in terrific shape thanks to the generosity and hard work of our parishioners.

Flood relief

In response to the disastrous record flooding and terrible suffering of thousands of families in Serbia, Republika Srpska, Bosnia and Herzegovina, and the whole Balkan region, and the communiqué of our diocesan bishop, His Grace, Bishop Maxim, Saint John's Serbian Orthodox Cathedral in San Francisco, California wired **\$21,000 USD** to the "*Patriarch Pavle Fund*" special account for the rehabilitation of the effects of these natural disasters as established by the Holy Assembly of Bishops of the Serbian Orthodox Church.

\$11,000 was collected through the direct appeal, and \$10,000 was collected at joint event held at our Cathedral together with St. George Serbian Orthodox Church in Oakland. Special thanks to all donors! Unity and prayerful support was shown during yet another difficult time of suffering and tragedy for our people. As an expression love and unity, this immediate action was the first step in Saint John's Cathedral parish efforts to provide assistance to our brothers and sisters in time of great need.



Painting of the church hall



Don Kosovac with Tulio's Iron Workers

Slavyanka Sings

It has been more than twenty-five years, three directors, an expanding repertoire, and diversification of singers that St. John began its association with the Slavyanka Russian Men's Chorus. At the time, the Chorus was without a place to rehearse. St. John, with its ample social hall, grand piano, abundant parking spaces, and of course, Cathedral chancery, were an ideal venue for both rehearsals and concerts. St. John saw it as an outreach opportunity to provide a service for a nominal rental fee and to invite the community into our midst to listen to our liturgical music at concerts performed during the Christmas and Easter holidays.



The result was an intangible gift to St. John as concert goers were in awe of the interior of our church and the splendor of its frescoes. The bonus to the beautiful choral music, of course, was a chance to feature soloists from time to time, which we did for the 60th Anniversary Concert, as Bojan Knezevich, made time in his schedule to perform two numbers for our listening pleasure: Ninje Otpushchajeshi and the popular selection, The Twelve Robbers.

Each concert also provided St. John with an opportunity to showcase typical Serbian hospitality hosting a reception in our social hall afterward where we served vruca rakija, bakalar dip, pickled peppers, olives, and a traditional dessert. All in all, the entire evening was a memorable cultural event for the unsuspecting concert goers that attended.



Thanks to the people that for the span of twenty-five years made these events possible: Micaelee Ellswythe, Suanna Gurovich, Bogdan Zelalich, Vaso and Karen Novakovich, Protinica Marija Gordic, Predrag Milovac, Katarina Vujetic, Danica Medan, Protinica Bunjevich, Mira Djurich, Bitsy Kosovac. And a special thanks to Bojan Knezevich for sharing his magnificent voice with us.

Don Kosovac

THE SERBIAN SLAVA – UNIQUE ON THE PLANET

V. Rev. Stavrophor Dr. Dragomir Sando; Pravoslavlje, No. 1146, December 15, 2014

The Serbian Orthodox Church welcomes the decision of placing the Serbian Slava under the emblem of UNESCO. Especially since everything which has enriched world culture by articulation of Serbian heritage would become incomparably more alive. First of all, I think of the architecture of the medieval Serbian churches and monasteries, their artwork and iconography, all the way to the oldest church service books and utensils (holy items) in our holy sites and among our people.

Serbian Slavass are a sort of phenomena since they represent the legitimization and recognisability of only one nation on the planet, traditions unique among Christians, and more expressed among the Orthodox people and churches. There are various interpretations of its appearance and the development of the cult of the slava. One of the most reliable explanations would be that the Serbian people, as a Slavic nation, were devoted to their pre-Christian beliefs (at that time pagan). In accepting Christianity their relationship towards their faith wasn't fully specified, so that in accepting faith in the Holy Trinity, they verified it through individuals from the Christian life (lives of the Saints) who were closer to them in relation to the transcendence of the heavenly dispensation.

It is known that in the Orthodox Church there are the Menaion – monthly, service books where services to the Saints are found and used on a daily basis in the church services. It was exactly in this manner that the Serbian people transferred those Saints from the church to their homes as the basic initiators of everything blessed, grounding them in their family units. Just as it is believed that everyone baptized in the Church receives their own guardian angel, so then the Saint that is celebrated by a certain family, became the most immediate protector of that tribe.

The fact that Slavass have no roots or existence in paganism is proven by the fact that in its essence – and if you will, through folklore – it is completely a liturgical rite. The reason for this claim is obvious. The bread (the Slava Kolach), specially decorated like the liturgical prosphora, and the wine are liturgical gifts that are transformed into the Body and Blood of Christ during the most holiest part of the service. The Slava wheat, as heavenly fruit, in its blessing mentions the name of the Lord, the Theotokos and the Saint being celebrated. Then, the words of thanksgiving for those who have beautifully prepared it, all the way to the deceased mentioned during these most solemn moments as eternally being alive in the community of the general resurrection which will come in the future. There is also the smoke from the censor, the well pleasing scent which follows the holy content of prayer. Where, for various reasons, there were no priests those from the household, with the help of their guests, would in folk fashion fill that space, adding in addition to the prayers zdravice or greetings and slavarice which were completely equated with the priest's prayers.

The basic message of the Serbian Slava points to the community, fellowship as in the foundation of the Church's ecclesiastical and eucharistic gathering. Just as there is no Church without community, there is no true Serbian and household Slava without the gathering of the family, extended family members, and also friends, well intentioned neighbors and other guests. In some parts it is not practiced to invite anyone to Slava, but each passerby is welcomed to the celebrant's home.

As a liturgical, a thanksgiving event, the Slava can be compared to the Old Testament feasts where sacrifices were offered. The sacrifice offered at the Krsna Slava implies the special festal atmosphere in which the day of the celebration of the host's Protector surpasses all other calendar days. Very often would the faithful tell me: „We spend all year preparing for our Krsna Slava.“ That is why the Slava sacrifices offered in the home can be fully identified and measures with the Old Testament sacrificial gifts: calves, rams, doves or the offering of plants. If we add to this the Savior's all-sacrifice, then the Serbian Slava would be christologically founded.

It is understood that in its century old continuity and with ideological influences among our people, the Krsna Slava has veered and returned to its original meaning. No one was deprived of using the offered gifts regardless of their Orthodoxy. Something which remains commonly accepted is that never in such solemn moments were there any characteristics of a religious competition between the host and guests, for all were welcome alike. Everything was like at the Paschal Matins and in the words of St. John Chrysostom: regardless of who and when they came, there was always room at the spiritual (the host's) table for everyone.

With its many meaningful messages, therefore, the Serbian slava rightfully deserves its place in the cultural heritage of humanity.





Споменик књазу
Милошу у Такову

U ovoj, 2015. godini, Srbija će obeležiti jubileje koji su uz mnogo patnje i stradanja, ali i značajnih pobeda, u mnogome uticali na istorijski tok, pa kao takvi simbolizuju noviju srpsku istoriju. Obeležićemo dvestotu godišnjicu Drugog srpskog ustanka, podsetićemo se na 1915. kada smo pali pod neprijateljsku okupaciju koja je predstavljala početak srpske golgote, slavićemo sedamdeset godina od pobede nad fašizmom, a ovo je i godina u kojoj se navršava 20 godina od potpisivanja Dejtonskog mirovnog sporazuma

Dvesta godina od Drugog srpskog ustanka

Za Drugi srpski ustanak se može reći da je bio jedan od retkih ratova u istoriji srpskog naroda koji je praćen superiornom diplomatijom vođen planski, i koji je postavio temelje za sticanje samostalnosti, proširenje države i kasniju nezavisnost.

Nakon neuspeha Prvog srpskog ustanka i ponovnog porobljavanja Srba, pod vođstvom Miloša Obrenovića je došlo do druge faze revolucije protiv Osmanskog carstva. Na Cveti, 24. aprila 1815. nakon završene službe u crkvi u Takovu, pozivajući na novi ustanak Miloš se obratio narodu:



„Slušajte braćo. Čujte svekoliki Srbi. Čuj veliko i malo, muško i žensko, koji ste god došli evo ovde danas, a tko nije danas ovde svakako od vas da čuje i počuje, i da svak dobro razumije i upamti ovo što ću svima sada za vazda prozboriti. Ako ste u meni s vama i pred vama od sada za svagda imali u opštem poslu i rukovodioca za narod i zavičaj i ako ste za to da svi naši trudi budu napredni, a vi sad svi iz jednog ovdi grla pred ovim božijim domom to izrecite i pred svetim oltarom zavjet učinite, da vi na vaše duše primete sve ono što bi od ovog preduzetog posla

moglo izaći nesreće i postradanja, pak i to da meni sad ovdi odmah date punu vlast i slobodnu volju da ja mogu zapovijedati i da mogu kazniti svakog koji me god ne bi što hteo poslušati ili koji bi što ukvario.“

Zvanično je završen bez pobednika, trajao je najkraće, ali je doveo do srpske autonomije u okviru Osmanskog carstva i uspostavljanja Kneževine Srbije koja je imala svoju skupštinu, ustav i vladarsku dinastiju.

Stogodišnjica srpske golgote

Godina 1915. je jedna od najtežih godina u istoriji srpskog naroda. Počela je epidemijom tifusa od koga je umrlo oko 100.000 ljudi, a potom je doživela napad udruženih snaga Nemačke i Austougarske vojske. Procenjuje se da je oko 1.2 miliona vojnika napalo Srbiju koja je tada imala oko 400.000 boraca. Da bi se stvorila odstupnica Srpskoj vojsci koja se povlačila, došlo je do herojske odbrane Beograda pod vodstvom majora Dragutina Dimitrijevića, koji je između ostalog ostao zapamćen po govoru kojim se pred poslednji juriš obratio svojim vojnicima:

„Vojnici, junaci!

Tačno u 3 časa neprijatelj se ima razbiti vašim silnim jurišem, razneti vašim bombama i bajonetima. Obraz Beograda, naše prestonice, ima da bude svetao.

Vojnici! Junaci!

Vrhovna komanda izbrisala je naš puk iz svog brojnog stanja. On je žrtvovan za čast Otadžbine i Beograda. Nemate razloga više da brinete za svoje živote, jer oni više ne postoje. Zato napred u slavu! Za kralja i Otadžbinu! Živeo kralj! Živeo Beograd!”

Zahvaljujući hrabrosti ovog puka, Srpska vojska se povukla preko crnogorskih i albanskih planina na Krf, odakle je oporavljena prebačena do Solunskog fronta gde je 1916. i 1917. odnela ključne pobeде, a potom i probila Solunski front.

U novembru 1915. Srbija je podeljena: 60 posto teritorije (cela Makedonija, veći deo Kosova i krajevi istočno od reke Morave) pripalo je Bugarskoj, zapadna Srbija i Beograd Austougarskoj, a strateški važni krajevi (rudnici i železare) Nemačkoj. Do koje mere je ovo bila godina strašnog srpskog stradanja govori podatak po kome se od mobilisanih 700.000 vojnika u zemlju vratilo oko 150.000.



Насловна страна француских новина са илустрацијом тројне инвазије на Србију.



Правци повлачења српске војске

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

\$6,080.00

Christmas 2014

Michael & Lana Bakisian	Miro & Danica Medan
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\$9,880.00

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Olga Krnich	Daniel Visnich
John Lambright	Millie Zakula
Robert Lazich	Blage Zelalich
Barbara Leach	Bogdan & Agnes Zelalich

Prepared by Parish Treasurer

\$64,970.78

Church Beautification

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FIRST SERBIAN BENEVOLENT SOCIETY

Serbian - Montenegrin Literary and Benevolent Society

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135th ANNIVERSARY CELEBRATION

Saturday, May 2, 2015 at 12 p.m.

1880

Serbian Cultural Center

2015

1801 Hillside Blvd, Colma, CA

Honoring founders and all members of the FSBS, the oldest Serbian organization in the USA, who have kept and preserved our religion, tradition, culture and heritage throughout the centuries.

**Banquet following the monument dedication ceremony.
All invited to be our guest.**



St. Sava Mission Foundation
is proud to sponsor
the first annual

CULTURE CAMP

July 5 – 11, 2015
St. Sava Mission, Jackson CA

Youth ages 6-18 will experience a week of fun and friendship and be exposed to their heritage and traditions through kolo dancing, singing, history and cooking, as well as field trips, sports, swimming and arts & crafts.

Camp registration is now open:
stsavamissionfoundation.org

For questions:
culturecamp@stsavamissionfoundation.org

**PLAN TO JOIN US BEFORE CAMP FOR THE ANNUAL
4th of JULY CELEBRATION!**



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***

СВ. ЈОВАН

КРСТИТЕЉ



GRACHANITZA HERALD

OF THE

ST. JOHN SERBIAN
EASTERN ORTHODOX
CHURCH
SAN FRANCISCO, CALIF.

COME TO CHURCH SUNDAY



ПАРОХИСКИ ГЛАСНИК

СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ
СВ. ЈОВАН КРСТИТЕЉА
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ST. JOHN THE BAPTIST
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