SHEPHERD

Monthly newsletter of the Serbian Orthodox Church of the Assumption Fair Oaks, California

INDEPENDENCE DAY

PASTIR

God be with you

JULY 2012

SHEPHERD

A monthly publication of the Serbian Orthodox Church Assumption of the Blessed Virgin Mary

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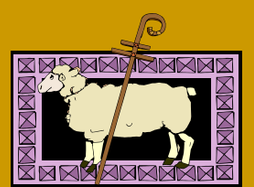

Written contributions are welcome; Editorial discretion reserved. Please Submit articles and ideas to:

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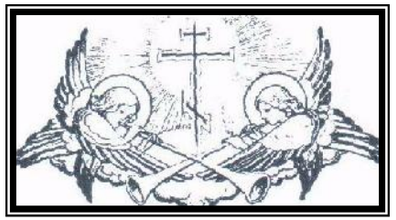


DEAR PARISHIONERS,

I am looking for an individual or individuals to write a "What's Happening" Column about the happenings within our parish such as baptism's, kolo dances, event's, funeral's, weddings, etc, for our monthly Shepherd/ Pastir. If you would be interested, or if you know of someone who would be able to perform this much needed service, please contact me either via email (father_dane@yahoo.com) or telephone 916-606-8808.

SUBSCRIPTIONS FOR SHEPHERD
YEAR $ 20:00
Monthly $ 2:00
Many Thanks.

Gossip is the Sin....

Of the Ten Commandments, the one we probably break more often is the ninth. One reason for this is that we talk so much about people.

'Thou shalt not bear false witness against thy neighbor" (Exodus 20:16)

It has been said that those with great minds discuss ideals, people of mediocre mentality discuss events, and those of small minds discuss other people. It would seem that most of us have never made much mental development

Another major reason that we break this ninth commandment so often is because it ministers to our pride. It surely takes some of the sting out of our own failures, if we can rub off the glitter from someone else's crown. It is a sure sign of an inferiority complex when a per-son tells of the faults of others.

An Underlying Attitude

Behind much of gossip is jealously. However, hardly anyone feels guilty of violat-ing this law. None of us will admit to gossip-ing; we just say: "I don't mean to talk about so- and-so, but..." and off we go.

Sometimes our gossip takes the form of false sympathy: “Isn't it too bad how Mr.___ beats his wife? I feel so sorry for her." Or perhaps, we just ask a question, "Is it true about Mr. and Mrs. — getting a divorce?"

It is really an insult to you Cor some-one to tell you of the vices oΓ another person, because in so doing, he is passing judgement, not only on the subject of his gossip, but also on you. It someone tells you a dirty joke, his very action is saying that he thinks of you as one interested in dirty jokes. For one to tell yon of another's sins means that the gossiper's opinion of you is that yon would he glad to know such things. It is an insult to you!

A Harmless Pastime?

Usually we do not mean to hurt others whom we talk about. We think of tale bearing as a bit of harmless pastime. But let us remember the words of the Lord, that we read in Matthew 7:1-2: "Judge not that you be not judged. For with what judgment yon judge, you shall be judged; and with what measure you mete, it shall me measured against you." That statement scares me...I want God to be kinder to me than I have been to others. Don't ***you?*** "So live," advised Will Rogers, "that you would not be ashamed to sell the family parrot to the town gossip." That is good advise, but not many of us have lived up to it.

Maybe this old saying will help us all: "Then is so much good in the worst of us, and so much bad in the best of us."

The Lord gave us this very same message when he cautioned, "How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you your self do not see the log that is in your own eye?" (Luke 6:42)

A Touching Story

Whenever X think about the ninth commandment, there is a story in the book, ***The Days of Four Years***, written by Pierre Van Paassen, which comes to my mind Briefly it goes like this... There was a hunchback w ho became sick. He had never known his father, and his mother was a drunken outcast, lie had a beautiful sister, and she loved her brother very much. She knew that the only way her brother would be able to have medicine, because they were very poor, was for her to sell her body. So she did.

The townspeople talked so harshly about her that her brother drowned himself, and she shot herself. Yet for the funeral, the little church was crowded. The minister mounted the pulpit and began his sermon: ***"Christians!"*** The word was like a whiplash! ***"Christians!*** When the Lord of Life and Death asks me on the Pinal Judgment Day, ' Where are your sheep?' I will not answer Him. When He asks me a second time, 'Where are your sheep? I will not answer Him. But when He asks me the third time, ' Where am your sheep?' Γ11 hang my head in shame, but I ш7/answer Him, 'They were not sheep, Lord, they were a pack of wolves f

That is one of the most beautiful stories I have ever heard. It is so true, when we look at our lives and what we do to others... or what they may put ш through. And it of-ten is time, too, that the person w ho talks about one who sins is worse than the person who commits the sin in question!

It Isn't Easy

No one ever said that Christian char -ity (the Bible word for ‘love’) would be easy to accomplish. In fact, it isn't. Christian charity is a heavy task for most people. It presupposes humbleness. It depends upon the Grace of God to accomplish the wonders of mankind. It is easier for a Christian to dedicate himself as a servant of God than it is to be a servant of man in demonstrating Christian charity in God's name.

We all have our own defects and short-comings, and each of us expects others to bear with them. How, then, can we reasonably refuse to bear the defects and shortcomings of others? lie whose life is one of charity is he who gives all things and needs nothing, for he inhabits eternity.

Christian charity is one of the three theological virtues and is the greatest of them. Charity is the outflow of salvation from the heart. Faith finds the Savio ur, hope delights in Him, and love desires to he like Him and exhib-its Him. to others for conversion.

An Effective Method

There is no other method so effective for w inning and maintaining the good will of our fel low men than by love. The man of eminence, intelligence or wealth is envied, if not hated, by those less fortunate; but a loving man unites all classes to himself, and even conquers enemies and compels their love in return.

There is no vi rtue that so gladdens the heart and enriches the life than love. Charity is to the heart what summer is to the year, matur-ing all the noblest and grandest fruits.

The man in whose heart the spirit of love abides can go through the day and life with -out exhaustion.

In Christ's service, ***Protopresbiter Dane Popovic***

GREH JE OGOVARATI!

"Ne svedoci lažno na bližn– jega svoga"

Od svih deset božijih zapoveti, jedna od najvećih a koju često prekr šimo je deveta. Razlog ovome je da mnogo pričamo o ljudima.

Kaže se da veliki umovi disku– tuju ideale, srednji diskutuju dogadaje, a oni sa malim umom diskutuju o drugim ljudima. Po ovome mnogi od nas nisu dostigli mentalni razvoj.

Drugi razlog što kršimo ovu zapovest je to što ovo ide u prilog našem ponosu. Zasigurno ovo pokriva naše sopstvene mane naročito ako uspemo da skinemo sjaj sa nečije krune. Sigurno je da osoba koja priča o Manama drugih ima sopstvenih.

ŠTA JE ISPOD OVOG PONASANJA!

Često iza ogovaranja je ljubo– mora i zavist. Žalosno je da skoro niko ne oseća krivicu kršenja ovog zakona. Niko od nas neće priznati ogovaranja; mi samo kažemo: *"ja ne želim da pri– čam o njemu ili njoj ali .... "* I počin– jemo priču. Nekada ogovaranje liči na saosećanje koje je lažno: *"žalosno je kako gospodin.,, tuče svoju ženu, mnogo mi je žao nje."* Ili samo posta– vimo pitanje *"dali je istina da gospo– din...i gospoda ... su u procesu raz– voda?"*

Zaista je poniženje za nas same kada nam neko govori o problemima drugih ljudi, čineći to ne samo da sudi ljudima o kojima govori već donosi sud i o nama. Ako nam neko govori bezo– braznu šalu njegovo je misljenje da mi volimo bezobrazne sale. Ako nam neko govori tuđe grehe misli da i mi želimo to da znamo. Pa zar ovo nije ponižavajuće za nas!

OGOVARANJE DA NAM PRODE VREME

Obično mi nemamo nameru da povredimo one o kojima pričamo. Mis– limo da malo ogovaranje je samo da nam prode vreme. Ali pod– setimo se reči Gospodnjih kada čitamo *"Mt. 7:1– 2). Ne sudite da vam se ne sudi.* Jer onako kako vi sudite i vama će biti suđeno; kako merite bližnjega tako merite sami sebe. Ova činjenica je zastrašujuć a... mi želimo da Gospod bude bolji prema nama nego što smo mi prema drugima.

"Zivite" Poručuje Will Rogers zivite onako da se ne postidite ako pro– date papagaja u gradu: Ovo je do bar savet ali mnogi od nas ga se ne pridržavaju.

Moždaće nam ova stara izreka pomoći: "Ima mnogo dobrog čak I u na– jgorem od nas I mnogo lošeg I u najbol– jem od nas. Sam Gospod nam je dao istu poruku kad nas je upozorio "Kako možete reći bratu svome, brate daj da ti izvadim trun iz oka a nevidite brvno u oku svomc (Lk..6:42).

DIRLJIVA PRIČA

Kad god mislim o devetoj zapovesti setim se price iz knjige (Dam u četiri godine) koju je napisao Pierre Van Paassen. Ukratko priča ide ovako... Beše jedan grbavi covek koji se jako razboleo. On nažalost nikada nije upoznao svoga oca a majka mu beše pijanica. Covek je imao I prelepu sestru koja ga je jako volela. Da bi bratu omogućila lekova kako su bili jako siromašni mogla je jed– ino da proda svoje telo što je i učinila. Ljudi iz grada su tako lose govorili o njoj da je njen brat učinio samoubistvo utopivsi se a ona se takode ubila. Za njihovu sahranu crkviea je bila prepuna i svestenik poče propoved: "Hrišć anil" Svet je kao bič! "Hńšćani!" Kada me gospodar zivota bute zapitao na zadnjem sudu: Gdesu ti ovceP Ja mu neću odgo– voriti. Kada me bude pitao po drugi put "Gde su ti ovceP J a mu neću odgovoriti. Ali kada me bude upitao po treći put "Gde su ti ovce" ja ću pognuti svoju glavu pos– ramljen i odgovoriti "Oni nisu bili ovee Go– spode oni behu čopor vukova!"

Ovo je jedna od najlepših priča koju sam čuo. Ovo je istina kada uporedimo sebe šta mi činimo drugima.... Ili šta drugi čine nama. Obično je da osoba koja priča o tudim gresima ima vise svojih.

NIJE LAKO

Niko nikada nije rekao da je bibliska hrišanska ljubav laka i da ju je lako ostvariti. Hrišćanska ljubav je jedna od najtežih svtari mnogima. Zahteva poniznost iz zavisi od blagodati Gospodnje da se ispuni. Lakše je hrišćan– inu da se posveti službi Bogu nego službi ljudima pokazujući hrišćansku ljubav u Božije ime. Svi mi imamo svojih mana kao i trepera– ment i svako od nas oče– kuje od drugih da nas razumeju i da nas prihvate, pa kako onad mi ne podnosimo mane I tepera– mente drugih. Onaj koji zivi u hrišćanskoj ljubavi je onaj koji sve daje i netraži ništa "On će naslediti večni zivot". Hrišćanska ljuba je jedna od tri HRIŠANSKE vrline i jedna od najvecih. Hrišćanska ljubav je spasenje koje izlazi iz srca. Vera nalazi spasitelja, Nada uziva u Njemu a Ljubav želi da bude kao On i prikazuje Njega drugima.

USPEŠNA METODA

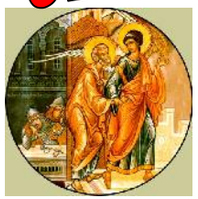
Ne postoji bolja metoda za dobi– janje i odrza– vanje dobre volje medu lju-dima nego što je ljubav. Covek od po– stovanja, inetligen– cije i bogastva je covek kome zavide i koga mrze. Covek ispunjen hrišćanskom ljubavlju zbližava sve klase sebi i po– beduje svoje neprijatelje ljubav– lju.

Ne postoji vrlina koja vise raduje srce u zivotu nego što je ljubav. Hrišć an– ska ljubav je kao leto kada sazrevaju na– jlepši plodovi.

Covek u čijem srcu živi duh ljubavi prolazi kroz dan i život bez teškoća i umora.

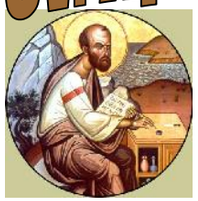
Sa ljubavlju Hnstovom,
Profojerej–stavrofor Dane Popovic

Sv. Apostol Petar



Sin Jonin, brat Andreje prvozvanog, iz plemena Simeonova, iz grada Viut–saide. Bio je ribar, I najpre se zvao Simonom, no Go–spod je blagoizvoleo nazvati ga Kifom, ili Petrom (Jov. 1:42). On je prvi od učenika jasno izrazio veru u Gospoda Isusa rekavši: Ti si Hristos, Sin Boga živoga (Mat. 16:16). Njegova ljubav prema Gospodu bila je velika, a njegova vera u Gospoda postepeno se utvrđivala. Kada je Gospod izveden na sud. Peter Ga se tri puta odrekao, no samo jedan pogled u lice Go–spoda—I duša Petrova bila je ispunjena stidom I pokajanjem. Posle silaska Svetoga Duha Petar se javlja neustrašivim I silnim propovednikom Jevanđelja. Posle njegove jedne beside u Jerusalimu obratilo se u veru oko 3000 duša. Propovedao je Jevandjelje po Palestini I Maloj Aziji, po Iliriku I Italiji. Činio je moćna čudesa: lečio je bole–sne, vaskrsavao mrtve; čak I od senke nje–gove isceljivali su se bolesnici. Imao je ve–liku borbu sa Simonom Vlohom, koji se izdavao za boga, a u stvari bio je sluga satanin. Najzad ga je posramio I pobedio. Po zapovesti opakoga cara Nerona, Si–monovog prijatelja. Petar bi osuđen na smrt. PostavišI Lina za episkopa u Rimu I posavetovavšI I utešivšI stado Hristovo, Pe–tar pođe radosno na smrt. VidećI krst pred sobom on umoli svoje dzelate, da ga raspnu naopako, pošto smatraše sebe nedostojnim da umre kao i Gospod njegov. I tako upokoji se veliki sluga velikog Gospoda, i primi venac slave večne.

Sv. Apostol Pavle



Rodom iz Tarsa, a od plemena Venijami–novog. Najpre se zvao Savle, učio se kog Ga–malila, bio farisej I go–nitelj hrišćanstva. Čudesno obraćen u veru hrišćansku samim Gospodom, koji mu se javio na putu za damask. Kršten od ap. Ananija, prozvat Pavlom I uvršćen u službu velikih apostola. Sa plamenom revnošću propovedao jevanđelje svuda od granice Arabije do Španije, među Jevrejima I među neznabošcima. Dobio naziv apostol neznabožaca. Koliko su strahovita bila njegova stradanja toliko je bilo njegovo nadčovečansko strpljenje. Kroz sve godine njegove propovedanja on je iz dana u dan visio kao o jednom slabom končiću između života I smrti. Pošto je ispunio sve dane I nocI trudom I stradanjem za Hrista, pošto je or–ganizovao crkvu po mnogobrojnim mestima, I pošto je dostigao tu meru savršenstva, da je mogao reći: new živim ja nego Hristos živi u meni, tada je bio posečen u Rimu, u vreme cara Netrona kad I apostol Petar.

Stewardship through love

Epistle :1 Corinth.12:27-13:8;

There are many ways in which we as followers of Jesus Christ can express ourselves through the act of giving* This month has been desig-nated as "Stewardship Month" within our Parish Community. It is a month in which we will present messages, information and education that will, hopefully, inspire you toward a clearer understanding of what Stew-ardship is and how we can live as faithful Stewards of Christ. Among the topics I will present during these next four weeks will be positive and healthy attitudes of giving through love, education, charitable good works, finances and through receiv-ing. Yes, giving through receiving! Today, we shall talk about love, be-cause St. Paul's First Epistle to the Corinthians talks about love. Part of this Epistle is known as the Epistle of love - Chapter 13 in Paul's First Letter to the Corinthians.

In relating to the Corinthians and extolling them in the virtues of being within the body of Christ, Paul stated through teaching, healing and prophesizing that we should desire the higher gift of love. For the greatest single virtue we pos-sess that does not fail, that never ends is love.

When we talk about love, we talk about a feeling, an attitude of untiring warmth, affection and ap-preciation that we have for some-thing or someone. When we ex-press our love, we outrightly give that love without thinking of get-ting anything in return. This, by far, is the greatest feeling of love.
If we love with an attitude that we must be loved back, we can often be disappointed in not receiving as much as we give. This is selfish love. Christ taught us to love with-out expecting any-thing in return because it feels good to love. When you feel good about love, then you want to go out and show your love. Through means of Christian Stew-ardship, in being a person who shows responsibility and exercises an attitude of caring toward another person, by giving of himself (for whatever it is worth or whatever it

takes) we can show how much we love our Lord.

The act of giving through love is the only way a person should give and can give! If a person gives to His Lord, His Church begrudgingly, with an attitude that reflects the feelings - "I have to pay my dues to the Church or I won't be considered a member" or "I cannot baptize my child or get married or be a Koumbaro," that, dear friends, is not giving through love. If people - not the Church, but people, look at our Sacraments with a price tag - "What do I have to pay to be a member" then they could never afford them! What price do we put on a Baptism, a Wedding, a Funeral, Holy Communion? What price do we put on love? The Church does not put these price tags on our Sacraments, people do!

DIOCESAN DAYS 2012

AUGUST 31- SEPTEMBER 2, 2012

Saint Steven's Serbian Orthodox Cathedral

ALHAMBRA, CA

Clergy Symposium
Annual Diocesan Assembly Annual KSS Assembly
Question & Answer Session with His Grace, Bishop Ignatije and His Grace, Bishop Grigorije Heirarchical Divine Liturgy
Saturday, September 1st
& Sunday, September 2nd
Keynote Address by His Grace, Bishop Ignatije Barbeque Picnic Lunch with Children's Carnival Youth Presentation by His Grace, Bishop Grigorje Folk Fest Program

THE SIGNIFICANCE OF THE LORD'S PRAYER

The ***Lords Prayer*** in Serbian is called ***Molitva Gospodnja.*** Serbs frequently call it also by its opening words ***Oce Nas.*** The text of the Lord's Prayer is contained in the Gospel of St. Matthew (Mt. 6:9-13). It is the prayer Jesus Christ taught His Disciples. The primary purpose of Jesus Christ was to furnish an example of true prayer, an ideal prayer, which would serve as a model for all Christian prayers. The Lord's Prayer represents a summary of all the elements of which a true Christian prayer should consist.

If we examine the Lord's Prayer, we shall find in it the following features;

(a) It is simple. There are no big theological words in it which would be hard to understand. It is almost childlike in simplicity.

(B) It is śrief. There are no superfluous words in it. Everything is to the point. Consequently, it is easy to learn by heart and use it regularly.

(c) It is comprehensive, which means all-inclu-ding. It covers all the essential spiritual and material needs and aspirations of every human being.

(d) It is universal It can be used by everybody without regard of race, nationality, sex, age, and

(E) It is everlasting. It was used 1900 years ago; it is used today; and it will be used forever. There has never been a need to change it, and there never will be. It is because the Lord's Prayer contains eternal truths about God and the essential human needs which never change in time.

The Lord's Prayer consists of an invocation and seven petitions. The invocation and the seven petitions are centered in God, while the last four petitions are centered in our needs:

Invocation:

1. Our Father Who art in Heaven,
2. hallowed be Thy name
3. Thy Kingdom come

Thy will be done on earth as it is in heaven

4. give us this day our daily bread
5. and forgive us our trespasses as we forgive those who trespass against us
6. and lead us not into temptation
7. but deliver us from the evil one.

As it is evident, the invocation and the first three petitions concern God's Nature, God's Kingdom, and God's Will. The last four petitions concern man's needs - need of forgiveness of sins, need of protection from temptations, and need of our deliverance from evil.

ЗНАЧЕЊЕ МОЛИТВЕ ГОСПОДЊЕ

Молитва Господња је код Срба позната под именом „Оче Наш". Текст ове молитве се налази у јеванђељу по Матеју, глава 6, 9-13 стиха. То је молитва којом је Христос научио своје агтостоле. Када је дао ову молитву, Христос је имао за главни циљ да она буде пример праве и идеалне молитве која ће служити као модел свих хришћанских молитава. Молитва Господња претставља скуп свих елемената праве хришћанске молитве.

Ако прегледамо Молитву Господњу, у њој ћемо наћи следеће:

1. Она је разумљива. У њој нема великих теолошких речи које је тешко разумети и деци су разумљиве јер су просте.

2. Она је кратка. У њој нема сувише речи. Све је сажето. Зато је лако научити је и читати редовно.

3. Она је свеобухватна. Покрива све најпотребније духовне и физичке потребе и тежње сваког верујућег људског бића.

4. Она је општа. Може да је употребљава свако ко верује без обзира на расу, нацију, пол и године,

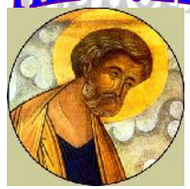
5. Она је вечита. Употребљавана је 1900 година, употребљава се данас, и употребљаваће се за увек. Никада није било нити ће бити потребно мењатије. Молитва Господња еадржи вечне истине о Богу и најнужније људске потребе које се не мењају у времену. Молитва Госцодња се састоји из призивања и седам молби. Призивање и три молбе усредсређене су у Богу, док остале четири молбе су усмерене за наше потребе.

Призивање: Оче наш, који си на небесима

1. да се свети име твоје,
2. да дође царство твоје,
3. да буде воља твоје на земљи као и на небу
4. хлеб наш потребни дај нам данас
5. и опрости нам дугове наше као што и ми опраштамо дужницима својим
6. и не уведи нас у искушење
7. но избави нас од зла.

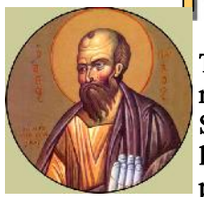
Као што се види, призивање и прве три молбе односе се на Божју природу, на царство Божје, на вољу Божју. Остале четири молбе односе се на људске потребе као штосу опроштај грехова, заштита од искушења и потребе избављења од зла.

THE HOLY APOSTLE PETER



Peter was the son of Jonah and the brother of Andrew, the First-called. He was of the Tribe of Simeon from the town of Bethsaida. He was a fisherman and, at first, was called Simon but the Lord was pleased to call him Cephas or Peter: "And he brought him to Jesus. And when Jesus beheld him, He said, You are Simon the son of Jonah: you shall be called Cephas, which is by interpretation, a rock" (St. John 1:42). He was the first of the disciples to clearly express faith in the Lord Jesus saying: "Thou art the Christ, the Son of the living God" (St. Matthew 16:16). His love for the Lord was great and his faith in the Lord gradually strengthened. When the Lord was brought to trial, Peter denied Him three times but after only one glance into the face of the Lord, Peter's soul was filled with shame and repentance. After the descent of the Holy Spirit, Peter appears as a fearless and powerful preacher of the Gospel. Following one of his sermons in Jerusalem, three-thousand souls converted to the Faith. He preached the Gospel throughout Palestine and Asia Minor, throughout Illyria and Italy. Peter worked many powerful miracles; he healed the sick, resurrected the dead; the sick were healed even from his shadow. He had a great struggle with Simon the Magician who proclaimed himself as god but in reality Simon was a servant of Satan. Finally, Peter shamed and defeated him. By order of the evil Emperor Nero, Simon's friend, Peter was condemned to death. Installing Linus as Bishop of Rome, counseling and comforting the flock of Christ, Peter proceeded joyfully to his death. Seeing the cross before him, he begged his executioners to crucify him upside down for he considered himself unworthy to die as did his Lord. Thus the great servant of the Great Lord reposed and received the wreath of eternal glory.

The Apostle Paul



Paul was born in Tarsus of the tribe of Benjamin. At first, he was called Saul, studied under Gamaliel, was a Pharisee and a persecutor of Christianity. He was miraculously converted to the Christian Faith by the Lord Himself Who appeared to him on the road to Damascus. He was baptized by the Apostle Ananias, was called Paul and numbered in the service of the great apostles. With a fiery zeal, Paul preached the Gospel everywhere from the borders of Arabia to Spain, among the Jews and among the Gentiles. He received the title "Apostle to the Gentiles." As horrible as his sufferings were, so much more was his super human patience. Throughout all the years of his preaching Paul, from day to day, hung as one on a weak thread between life and death. Since he fulfilled all days and nights with labor and suffering for Christ, since he organized the Church in many places and since he attained such a degree of perfection he was able to say: "It is now no longer I that live, but Christ lives in me" (Galatians 2:20). Paul was beheaded in Rome during the reign of Emperor Nero at the same time as the Apostle Peter.

INVITATION TO THE ANNUAL
DRAŽIN DAN COMEMORATION

DIVINE LITURGY 10:00 a.m.
PARASTOS 11:30 a.m.

SUNDAY, JULY 15,2012

12:30 noon LUNCH

EVERYBODY IS WELCOME

POZIVATE SE NA GODIŠNJI DRAŽIN PARASTOS

NEDELJA JULY 15, 2012

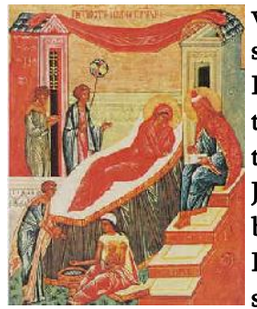
12:30 P.M. RUČAK
SVI STE DOBRODOŠLI

Serbian and English language lessons
Часови српског и енглеског језика

916 317 4226

THE NATIVITY OF SAINT JOHN
THE FORERUNNER AND BAPTIZER OF THE LORD

Six months before his appearance in Nazareth to the All-holy Virgin Mary, the great archangel of God, Gabriel appeared to Zacharias the high priest in the Temple at Jerusalem. Before he announced the miraculous conception to the unwed virgin [Mary], the archangel announced the miraculous conception to the childless old woman [Elizabeth].



Zacharias did not immediately believe the words of the herald of God and this is why his tongue was tied with dumbness and remained as such until eight days after the birth of John. On that day, the relatives of Zacharias and Elizabeth gathered for the young child's circumcision and for the sake of giving him a name. When they asked the father what name he wishes to give to his son and being dumb, he wrote on a tablet: "John." At that moment his tongue became loosed and he began to speak. The home of Zacharias was on the heights between Bethlehem and Hebron. The news of the appearance of the angel of God to Zacharias was spread throughout all of Israel, as well as of his dumbness and the loosening of his tongue at thee moment when he wrote the name "John." The news concerning this even reached Herod. Therefore, when Herod sent soldiers to slay the children throughout Bethlehem, he directed men to the hilly dwelling place of the family of Zacharias to kill John also. However, Elizabeth promptly hid the child. Enraged, at this King Herod sent his executioners to Zacharias in the Temple to slay him (for it happened that it was Zacharias' turn again to serve in the Temple of Jerusalem). Zacharias was slain between the court and the temple and his blood coagulated and petrified on the stone pavers and remained a perpetual witness against Herod. Elizabeth hid with the child in a cave where she died soon after. The young child John remained in the wilderness alone under the care of God and God's angels.

ПОМОЗИТЕ ВАШУ ЦРКВУ

Forgiveness and Understanding
The Art of Getting Along

In many activities of our daily lives we may encounter difficulties with others. These difficulties may occur anywhere, i.e., in families, in the workplace, in organizational work, and even in church communities. Unfortunately, it results in the most important of passions - anger - which hurts the one who is possessed by it more than the one against whom it is directed. When such incidents do occur, it takes a good Christian person to forgive the person(s) who may have committed the perceived wrong. Never does the human soul appear so strong and noble as when it forgoes revenge and dares to forgive an injury.

The following anonymous article entitled "The Art Of Getting along" can apply to most of us who are disenchanted with the difficulties confronting us. It re-emphasizes that progress in all facets of life can only occur when there is a cooperative effort exerted by all parties (Editor)

Sooner or later man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take.

He learns that it doesn't pay to be a sensitive soul - that he should let some things go over his head life water off a duck's back.

He learns that all men have burnt toast for breakfast and that he shouldn't take the other fellow's grouch too seriously.

He learns that carrying a chip on his shoulder is the easiest way to get into a fight.

He learns that the quickest way to become unpopular is to carry tales and gossip about others.

He learns that most people are human and that it doesn't do any harm to smile and say "good morning" even if it is raining.

He learns that most of the other fellows are as ambitious as he is, that they have brains that are good or better, and that hard work, and not cleverness, is the secret to success.

He learns that it doesn't matter so much who gets the credit so long as the business shows a profit.

He comes to realize that the business could run along perfectly without him.

He learns to sympathize with the youngsters coming into the business, because he remembers how bewildered he was when he first started out.

He learns not to worry when he does not make a hit EVERY time, because experience has shown if he always gives his best, his average will break pretty well

He learns that no man ever got to first base alone and that it is only through cooperative effort that we move on to better things.

He learns that the fellows are not any harder to get along with in one place than another, and that "getting along" depends about 98 per cent on himself.

Anonymous-From Lansing Bulletin

Pravoslavlje i Protestantizam

Nastavak .....

4.Они признају само две Свете Тајне, Крштење и Свето Причешће, коју они зову „Господња Вечера". Али, чак у њиховој Тајни Причести, они не верују да је то право Тело и Крв Христова у облику вина и хлеба. Они узимају хлеб и пију вино само као успомену на Тајну Вечеру. Неке Протестантске групе, за своје причешће употребљавају сок од грожђа уместо вино, Православнима је забрањено да примају свету Тајну Причешћа од Протестаната.

5.)У Односу на Тајну Крштења, неки крштавају своју децу као што то и Православна Црква практикује, али Бапитсти и Назарени, крштавају само одрасле, које је веома неправилно, зато што Сам Исус Христос је позивао да деца дођу к Њему, а они долазе Христу кроз Свету Тајну Крштења.

6.)Они одбацују других пет Светих Тајни.

7.)Они немају Свету Литургију или ма шта слично Православној Литургији. Сва мистика и симболизам Свете Литургије је пренебрегнута. У Литургији Православне Дркве најважнији део је Бескрвна Жртва Христова ради опроштаја грехова целог света. У Протестантским службама главни делови су молитве, проповед и певање. Многи протестантски свештеници и епископи не припремају се нити се од њих захтева да себе припремају уздржавањем од хране и пића пре учествовања у Светој Тајни Причешћа као што се то захтева у Православној Цркви.

8.) Они немају установљених постова, нити се постом припремају пре примања Свете Причести, као што то чине Православни Хришћани.

9.)Протестанти одбијају поштовање Пресвете Богородице, Светитеља, Анђела, Светих Икона, Светих Моштију, чак и Свети Крст. Њихове цркве немају ни једну свету Икону, а многе немају ни кретова, нити мећу знак часног Крста на своју личност (нити се крсте).

10.)Протенстатизам учи да се човек спаеава само Божијом милошћу кроз веру у Христа. Човек треба само да верује. Ово је потпуно нетачно, пошто човек може бити спаеен кроз његову веру и његова добра дела, што значи благодаћу Божијом уз кооперативну акцију слободне воље чинећи добра дела.

11.)Многе протестантске деноминације одбацују јерархију, али имају свештеника и проповеднике који се понекад називају презвитери.

12.) Неке од ПротесТантских деноминације светкују суботу као дан одмора уместо недеље, као што су Адветисти и други.

Пошто су Протестантсјка учења погрешна и јеретичка, Православним Хришћанима је забрањено да их присвајају.

ORTHODOXY AND PROTESTANTISM

CONTINUE..

4. They accept only two Sacraments, Baptism and Holy Communion, which they call "the Lord's Supper". But even in their Holy Communion, they do not believe that it is the True Body and Blood of Christ in the form of wine and bread. They partake of the bread and drink of the wine only in ***memory of the Last Supper***. Some Protestant groups use grape juice in their communion instead of wine. It is forbidden for an Orthodox Christian to receive the Sacrament of Holy Communion from the Protestants.

5.Relative to the Sacrament of Baptism, some of them baptize their children as the Orthodox Church practices it, but the Baptists and Nazarenes baptize only adults, which is very wrong, since Christ Himself called the children to come to Him, and they come to Christ through the Holy Sacrament of Baptism.

6.They reject the other five Holy Sacraments.

7.They do not have the Holy Liturgy or anything even similar to the Orthodox Liturgy. All mysticism and symbolism from the Holy Liturgy are disregarded. In the Liturgy of the Orthodox Church, the focal point of the worship is the Supreme Sacrifice of Christ for the remission of sins for the whole world. In the Protestant service the points of the service consist of prayers, preaching, and chanting. Many of the protestant ministers and bishops do not prepare and are not required to prepare themselves by abstinence from food and drink before partaking of the Sacrament of Holy Communion as is required by the Orthodox Church.

8.They do not have any instituted fasts, and they do not prepare themselves by fasting before receiving the Holy Communion as do the Orthodox Christians.

9. Protestants refuse to adore the Most-Holy Mother of God, Saints, Angels, Holy Icons, Holy Relics and even the Holy Cross, Their churches do not have any Holy Icons and many of them do not possess any crosses nor do they make the sign of the Holy Cross on their person.

10. Protestantism teaches that man is saved only by the grace of God through faith in Christ. Man has only to believe. This is completely erroneous, since man can be saved by his faith and his good works, which means by the Grace of God and by the cooperation of man's free will and activity to do good works.

11.Most Protestant denominations reject the Hierarchy but have ministers and preachers sometimes called presbyters.

12. Some of the Protestant denominations commemorate Saturday as a day of rest instead of Sunday as the Adventists and others.

Since the teachings of Protestantism are erroneous and heretical, Orthodox Christians are forbidden to adopt them.

KOLO SRPSKIH SESTARA

U ime kola sestara, zelimo sa se zahvalimo svima koji su doneli kolace I farbana jaja za Vaskrs, Circle of Serbian sisters are thankful to all those ladies who brought cookies and colored eggs for Easter: **Branka Cubrilo, Zorka tica, Paula Kordic, Ana Bradaric, Mileva Radmanovic, Zorka Theodorovic, Tanja Susa, Velika Pejakovic, Rada Drca, Nevenka Kordic, Ivanka Stefanovic, Milica Stefanovic, Vesna Mojsic, Michael Vidovich, Elenita Dmitrovic, Trina Jovovich, Vera Malkovic,**

U isto vreme zahvaljujemo se onima koji su pripremili rucak za Majcin Dan (Mother's Day) Maja 13,012;

In same time we are thankful to all those who prepare lunch for Mother's Day:

Milos Radmanovich, Jovan Kordich, Zlatko Theodorovic. Stenly Mojsic I Mileva Radmanovic.

Clanice Kola sestara.

To All Parishioners

Sunday School is in need of a dedicated and qualified teachers who will volunteer time to teach our children the Orthodox Faith and Serbian traditions. If you are considering being a Sunday school teacher, please notify Father Dane as soon as passable

Thank you Fr. Dane

STEWARDSHIP PROGRAM 2012

Stewardship is our financial response to God and His Church. Through our financial commitment our Parish will be able to carry on its programs for all its members. Please fill your stewardship card and mail it to the Church office. " God has given us everything we have. He expects from us a generous portion of our blessings for the needs of His Church."

Starateljstvo je neš finansiski odgovor prema Bogu i Njegovoj crkvi. Kroz na ša novčano obavezivanje naša parohija biće u mogućnosti di ispuni sve njene pro–grame prema svim parohijanima. Molimo vas popunite KARTU STARATELJSTVA i pošaljite je u crkvenu kancelariju. "Bog nam je dao sve što imamo. On i očekuje od nas dobar deo od blagoslova nam dati za potrebe Njegove crkve".

We are grateful to the following Stewards of our parish family for their pledge of support to the Church and her ministries for 2012

THE FOLLOWING PARISHIONERS HAVE RETURNED THEIR 2012 Pledge Cards

Radomir Antovich
Ilija & Anna Bradaric
Don and Carmen Bowen
Maria Buric
Paul & Irine Butenko
Margaret Churnay
Anna Cippa
Ljubinko & Nevenka Churchin
Patricia Culjak
Dragoljub & Andja Cvjetkovic
Pavo & Bosiljka Cvjetkovic
Biserka Delic
Pava Djordjevic
Daisy Freeman
Kim Glazzard
Leontiy & Aleksandra Glebov
John & Mary Gojkovich
Robert & Zorka Gojkovich
Horia Groza
Mark Hackard
Danica Halverson
Chris & Yuliya Johnson
Danica Johns

Angelia Jovanovic
Lori Ajax Jovovich
Michael & Trina Jovovich
Dimitri & Luba Karnaookh
Igor & Ariadna Kapor
Eve Katich
Gladys Katsikis
Ilija Kentera
Silvia Kentera
Paula Kordic
Steve & Gail Kosach
Marcia Lloyd-Kovac
Milos Kovac
Anna Lisnich
Barbara Lobodovsky
Lila Lukic
Milena Maksimovic
Mirjana Markovic
Ilinka Meglemere
Mihaela Badea-Mic
Robert Miller
George & Mary Mileusnic
Savka Mileusnic

Desa Mojsic
Betty Moomey
Elsie Mrvos
Hierodeacon Pantaleimon
Velika Pejovich
Aleksandar & Zorana Petrovic
Draginja Petrovich
Mirko Petrovic
Proto & Protinica Popovic
Milanka Radosavljevic
Todor & Milena Rajak
Danica Gojkovic Ryder
Dave Sokitch
Ivanka Stefanovic
Petar Stojadinovich
Zlatko & Kim Theodorovic
Slavko & Milica Turjacanin
Steve & Kathy Vickers
Dragan & Michelle Vidovich
Cristina & Cristian Vidu
Helen Vukasovich
Proto & Protinica Weir
Milan & Betty Tica
Connie Ziacan

How to calculate my financial commitment

Amount Pledged	Monthly	Weekly	Daily
$1200	100	23.07	3.28
$1000	83.33	19.23	2.73
$800	66.66	15.38	2.19
$600	50	11.53	1.64
$500	41.66	9.61	1.36
$300	25	5.76	0.82

Suport your Church

JULY 2012

Sunday Nedelja	Monday Ponedeljak	Tuesday Utorak	Wednesday Sreda	Th
1 4th Sunday after Pentecost Divine Liturgy 10:00 a.m. 4та Недєль по Духовима Gospel. Matt. 8:5-15; Epistle: Rom. 6:18-23;	2 KSS MEETING	3	4 St. Peter & Paul Fest from June 1	
8 5th Sunday after Pentecost Divine Liturgy 10:00 a.m. 5-та Недєля по Духовима Gospel. Matt. 8:28-34;9:1; Epistle: Rom. 10:1-10;	9	10	11 AKATIST at 6:00 p.m. Bible Study 6:20 p.m.	
15 6-th Sunday after Pentecost Divine Liturgy 10:00 a.m. 6-та Недєль по Духовима Gospel. Matt. 9:1-8; Epistle: Rom. 12:6-14;	16 Drazin Day commemoration	17	18 AKATIST at 6:00pm Bible Study at 6:20pm	
22 7th Sunday after Pentecost Divine Liturgy 10:00 a.m. 7-ма Недєль по Духовима Gospel. Matt. 9:27-35; Epistle: Rom. 15:1-7;	23	24	25 AKATIST at 6:00 p.m. Bible Study 6:20 p.m.	
29 8th Sunday after Pentecost Divine Liturgy 10:00 a.m. 8ма Недєль по Духовима Gospel. Matt. 14:14-22; Jn.17:1-13; Epistle: I. Cor.1:10-18; Heb. 13:7-16;	30	31		

Akatist and Bible study will start in September

Ј У Л И

Thursday Četvrtak	Friday Petak	Saturday Subota
5 1-July 12	6	7 Nativity of St. John the Baptist Liturgy at 9:00am
12 St. Peter & Paul PETROVDAN Liturgy at 9:00am	13	14 Vespers- Večernje 6:00 p.m. Confession—Ispovest
19	20	21 Vespers- Večernje 6:00 p.m. Confession—Ispovest-
26	27	28 Vespers- Večernje 6:00 p.m. Confession—Ispovest-

CHANGING YOUR ADDRESS? - MENJATE ADRESU

If you're planning to move, please let us know before changing your address. Ako želite da se preselite na drugu adresu obavestite nas pre nego se preselite.

Write to –Pišite nam na
Assumption of the Blessed Virgin Mary
7777 Sunset Ave. Fair Oaks, Ca. 95628

ALL ALTAR BOYS ARE ASKED TO SERVE WHEN ATTENDING CHURCH

Reader Schedule

Message to all readers:
Please make note of the days you are to read and make plans to come to church before 10:00 a.m.

July — Јули 1
Reader: Kristina Mojsich
Gospel. Matt. 8:5-15;
Epistle: Rom. 6:18-23;

July — Јули 8
Reader: Daniela Vidovich
Gospel. Matt. 8:28-34;9:1;
Epistle: Rom. 10:1-10;

July — Јули 15
Reader: Rade Radulovich
Gospel. Matt. 9:1-8;
Epistle: Rom. 12:6-14;

July — Јули 22
Reader: Brankica Mojsich
Gospel. Matt. 9:27-35;
Epistle: Rom. 15:1-7;

July — Јули 29
Reader: Dimitri Karnaookh
Gospel. Matt. 14:14-22; Jn.17:1-13;
Epistle: 1. Cor.1:10-18; Heb. 13:7-16;

INFORMATION FOR AUGUST SHEPHERD

If anyone has anything they would like to add to the Shepherd, the last day to send information is ***JULY15th.***

INFORMACIJE ZA AVGUSTOVSKI

Ako imate nešto da bi želeli da date za mesečni Pastir, zadnji dan za to je *15 JULI.* Nazovite Protu Dana ili pošaljite poštom.

Sharing Faith With Our Children

The home is where the heart is," goes a popular old saying. The home — and family — are also where faith, hope and love are — or at least ought to be. However, in the face of "outside" competi-tion for time, interests and loyalty it be-comes harder for either parents or children to believe these truisms.

Parents especially find it hard to be either the role models that custom traditionally expects of them or the "prime educators... in basic values" that both society and the Church have called them to be. For whatever reason or necessity, even the more traditional-minded father and mother find themselves pursuing a double income, multiple-track way of life. This reality lessens their time at home and militates against the former generations' expectation that at least one parent — usually the mother — would be readily available to: mold the children in the pre-school years, give support to them in school and extracurricular activities, oversee their academic progress as well as social development, soothe them in times of childhood crisis and teenage adjustment, and, in general, just , "be there."

In the view of many who have observed what's happening in our family and social structures this new imperative can in a way, become "a blessing in disguise." It could mean that, as the Scripture instructs us, we must come to recognize that with parenting and family life "it takes two to tango." De-veloping boys and girls need strong role models, male as well as female; where that can be realized basically in the home, all the better. The absent, work-driven hus-band/father of western culture was no more a viable state of being for healthy marriage, family, child and social development than the pattern (at the other extreme that we frequently see today) of "substitute parent-ing" — in the form of day-care centers, unabated school and extracurricular activities, etc.

So, given all these realities, how does the harassed but conscientious Christian parent carry out these ideals and responsibilities? There are a number of important, basic yet very practical principles which can help us in the task.

1.Parents represent the day-to-day im -age and reality of God in children's lives. This, at first, may seem intimidating, if not downright frightening to many. But what it boils down to is that just by trying — by being a conscientious parent — the father and/or mother are conveying God to their children: who, what and how God is. On the positive side (even if far from perfect) if a parent is fair, caring and forgiving, yet even-handed in discipline and expectations, then the child will perceive God as just, lov-ing, and trustworthy. From the negative, if mom and dad are severe, uncompromising, erratic — lax at one juncture but harsh on other occasions — then the child can only see a deity who is expressed as "God will get you every time" and as an untrustwor-thy, "sometime" presence that conveys lit-tle assurance as to what life holds for him.

2. Parents can teach important truths to children. Parents often feel helpless or, at best, incompetent in comparison with either the schools' professional educators or the church pastor and other religious authori-ties. But parents are, after all, the child's first educators. They can and should be, throughout

the youthful formative years, an abiding source of learning.

3. Think about what the child can absorb, given his/her age, maturity level, demonstrated interests, and circumstances. Sometimes, in trying to convey values to our children, we parents also tend to forget what is absorbable and what is appropriate for the occasion, and the opportunity is either diminished or lost altogether.

4.Church and home offer the parent im -portant resources. Often, we think we are all alone. "No one else can help us with these kids," some parents may say, or, "I don't have the time or experience to locate and review materials to teach the kids myself." in the church community, we are not isolat-ed — and we have a right to call upon the wider church family's resources. Many par-ents miss the opportunity — when their chil-dren are younger and therefore more eager and open to learn — to complement and fol-low up on the children's experiences in church, what he or she is learning in the church school and in the Divine Services, and to talk it over with them. Today, all soils of basic and supplementary materials are also available, which was not the case for former generations of parents, teachers and children in the Church Read, sing and pray together.

The parish priest is a pastor — that is, a shepherd of Christ's people. He is a resource often neglected by families when questions arise or even in family crises. Other couples and families in the community have experienced, or are experiencing child-rearing and are conscientious in home, family and church. They can become "friends-in- need," and "mutual support" network groups can develop, if we only look beyond our own horizons.

5. Be open to your child's own observa-tions and experiences! Allowing the child to share what he or she is seeing or feeling, out of their own eyes, can in fact open our often- tired adult eyes. We may, as a result, find ourselves seeing the wonders of God's cre-ation, learn again to "smell the flowers in life," in ways that we, as preoccupied and sometimes cynical adults, would or could never do.

As Christ tried to tell his world-weary disciples, we can learn and experience faith, hope and love — and wonder, above all — if we'll only just listen to the children around us.

6.Finally, keep in mind six simple facts of life:

Be present to your child, rather than be-ing a source of presents.

Children love rhythms — use the natur-al rhythms and cycles of the Church's litur-gical year, feastdays, seasons, heroes and stories, as well as of your own family life, birth, death, and renewal experiences.

Stress and show love — cultivate a sense of love for others, self-worth.

Faith development is a lifelong process, just as education is — we don't have to ac-complish everything yesterday/today, no matter what the world says to the contrary. Help children to think for themselves ... and to see the forest rather than just individual trees.

Don't give up!

Fr. G. Wingenbach

Serbian Orthodox Church of the Assumption

ONE-THREE-NINE-FORTY

The question is: "Why do we pray for others on the day of, or shortly before their death and afterwards?"

There is a prayer called the "Prayer for the parting of the soul from the body." It is to be prayed at a person's time of death or even in those last moments when the soul is departing. The prayer may be said by a Priest or anyone who is related to or knows the deceased. It is best said in proximity to the body. This is the first day prayer, "ONE".

It is our custom as Orthodox Christians to pray a Memorial Service or "Parastos" ("Panahida", in Russian) on the 3rd, 9th and 40th days after a person's death. St. Macarius of Alexandria is said to have written an apocryphal homily on the reasons for celebrating memorial services on these particular dates.

According to Holy Tradition, St. Macarius asked an angel who accompanied him to explain the reason for services on these particular days and later on the anniversaries of the name-day and date of death of a person. Holy Tradition tells us that the following paragraphs summarize what the angel told him.

On the third day when the body is brought to the Church, the deceased receives from his Guardian Angel relief from whatever grief the person's soul may have suffered at parting from the body. This is received because of the prayers of oblation and praise which are offered on the person's behalf. This creates a blessed hope. During the two days preceeding the third day the person's soul was allowed to wander over the earth with angels accompanying it. Since the soul loved its body, it would occasionally hover around the place where it parted from the body. Other times it would be around the coffin where the body had been placed. This is not unlike a bird seeking its nesting place. Some souls wander through those places where the person did deeds of righteousness and good. It is also Holy Tradition that the bur

ial take place on the third day. Too often we keep bodies and delay burial for convenience of days off from work or to accommodate travelers, thereby ignoring what is prescribed by Holy Tradition.

Our Lord, Jesus Christ, who rose from the dead, commanded that on the third day after death, every soul shall be brought to Heaven, in imitation of Jesus' own Resurrection so that it may offer reverence to God. This is why we celebrate oblation and prayers on the third day.

Once the soul has offered reverence to God, it is shown the places where the Saints lived and the beauty of Paradise. The soul sees these during the 3rd through the 9th days and it glorifies God, the creator of all. After the soul has seen all of these things, it changes and it forgets all the sorrows which it felt in the body. But, if it is guilty of sin, it begins to wail and reproach itself for passing its time on earth in a careless way and not obeying God's commandments so that it could have these same glories and graces. After seeing the joys of the righteous for six days, the Angels lead the soul to God again. This is why we do well to celebrate a service and prayers (Oblations) for the soul on the 9th day.

After this second reverence to God, He commands that the soul be taken to hell and shown the places of torment, the different divisions of hell and the various torments of the ungodly which causes the souls of sinners to groan continually. Various places of torment are visited for this period of thirty days and the soul trembles, fearing that it will be forever condemned to

reside there for eternity.

On the fortieth day, the soul is again taken todo reverence to God and, at this time, the Judge of all determines the appropriate place for the soul according to its deeds. This is the reason why the Church and the faithful are acting properly in mentioning the baptized deceased in a memorial service on the 40th day. In many places it has been the practice to have the memorial on the Sunday nearest to the 40th day. There is no prescription as to whether the Sunday before or after is correct because the Church prescribes the 40th day as the appropriate time. Sundays are a celebration of the Resurrection of Jesus Christ and memorial services should not be held on Sundays but is what is called "economia" or the economy/convenience to make concessions.

The reasons for memorial commemorations on the 3rd, 9th and 40th days are readily apparent because the soul is brought before God on these days. The service on the 40th day is especially significant because the soul is brought for judgment at that time where it remains until the final judgment at the Second Coming of Christ.

Thereafter we remember the departed on their name-day and the annual anniversary of their departure from the earthly life. This is our tradition for remembering the Saints and is likewise appropriate that we remember others this same way. This is a bit murky since we remember Saints on the days of their glorification more than the day of their death. Even if you do not have a prayerful remembrance in Church for your departed loved ones and family it remains important to at least celebrate the abbreviated service which we call the "Pomen" on the actual anniversary. This takes no more than a few minutes and it is important for our souls as well as the souls of the departed.

The foregoing article was adapted and expanded from on previously published in the Orthodox Herald.

Fr. William Weir

Calling all -------- 2012 Graduates

If you would like your name listed in the August Shepherd issue, please notify Protinica Mary Anne BEFORE July 8th.
Parents, Kumovi, Aunts and Uncles – please help out with submitting information on any graduates.

Name;____ Institution graduating from;____ Degree if one gotten;

Any special recognition or scholarships received?
Many Thanks – 488 – 0827 or email: maryannepw@yahoo.com.

Serbian Orthodox Church of the Assumption

Учење цркве о митарствима

Претходне напомене

NASTAVAK..... Uzeto od Svetosavlja—

"Удостој ме, Богородице, да одлазећи са земље несметано прођем поред ваздушног владара, насилника и мучитеља, који стоји на страшним путевима и изненадно истражује сваку реч" (песма 4, тропар 4).

"Удостој ме света Богородице, да избегнем пукове бестелесних варвара, и ваздушне бездане прелетим, и на небеса узиђем" (песма8, тропар 2). "Отерај далеко од мене светодршца-управитеља горких митарстава" (песма 8, тропар 3).

У "**Келејном правилу**", у молитвама после катизама, Црква даје следеће: "Господе мој, Господе! Даруј ми сузе умилења да Те њима умолим да ме очистиш пре смрти од свих грехова; јер страшно и ужасно место морам проћи од тела се разлучивши, и мноштво мрачних и сурових демона ће ме срести" (по 4. катизми).

"Усаврши ме Својим савршенством и тако ме изведи из овог живота, да би, несметано прошавши начала и власти таме, Твојом благодаћу угледао и ја неприступне Твоје славе доброту неизрециву" (по 17. катизми).

У молитви која се говори пре кондака и икоса "Акатиста Богородици" чита се следеће:

"О, Мајко Цара небеса и земље! Измоли опроштење свих мојих сагрешења, подај ми живота исправљење и да на крају мирно прођем ваздушне непријатеље".

"Мртви тобом (Богомајко) оживљују. Јер си живот ипостасни родила: неми дотад постају благоглаголљиви, кужни се очишћују, болести нестају, а ваздушних духова мноштва се побеђују" (4. тропар 8. песме).

У "**Осмогласнику**" се Богородици упућују следеће молитве:

"У час смрти моје, Дјево, из ђаволих руку ме отми, и од суда, распри и страшних мука и митарстава горких, кнеза љутог, и вечне осуде" (петак, глас 4, песма канона 8).

"Избави ме, Пречиста, у смртном часу од мучења ђаволих" (четвртак, глас 4, песма 6).

"У часу, Дјево, смрти моје од руке ђаволе и осуде, одговора и страшних мучења, митарстава горких и кнеза љутог, од огња вечног избави ме" (уторак, глас 4, песма 8).

"Владичице и Мајко Избавитеља, изађи преда ме у часу исхода мог када ме ваздушни духови буду мучили јер помишљу сагреших" (петак, глас 3, песма 6).

"Кад плотске везе душа моја буде раскидала, тада, Владичице, изађи преда ме и бестелесних непријатеља скупове разруши, и чељусти оних који хоће да ме прождеру уништи немилице, да би несметано прошао поред кнезова таме у

ваздуху" (субота, глас 2, песма 9).

У "**Молепствију за разлучење душе од тела када се човек дуго мучи**" читамо:

"Ето све време мога живота прође као дим, и већ дођоше Анђели послани од Бога, немилостиво тражећи душу моју несрећну" (Требник).

"Ево дођоше многи зли духови, држећи списак мојих грехова, и силно вичу тражећи дрско душу моју потиштену" (исто, песма 1, тропари 2 и 3).

"Смилујте се на мене, свесвети Анђели Бога Сведржитеља, и избавите од свих митарстава злих" (исто, песма 7, тропар 2).

У "**Канону Анђелу-Чувару**":

"Да покрије срам и стид срамна и смрадна и мрачна лица непријатељска кад се смирена душа моја од тела отрже" (Каноник, песма 6).

"Да угледам јадну душу моју како стоји с десне стране твоје, јер дух мој треба да се растане од мене, удостоји ме који те молим и горке непријатеље отерај" (исто, песма 9).

"Молим те, чувара мог, буди ми заштитник и ослонац необориви кад будем пролазио митарства љутог светодршца" (песма 9).

У другој **молитви Светитељу Николају, Мирликијском Чудотворцу**, чита се:

"На исходу душе моје помози ми, отпалом: умоли Господа, Творца свих ствари, да ме избави од ваздушних митарстава и вечних мука".

Молба за избављење од ваздушних митарстава се исто налази и у молитви преподобном Сергију Радоњешком и у молитвама другим Светитељима.

в) Основе за учење о митарствима у Светом Писму

"Непрекидна, стална употреба свуда у Цркви учења о митарствима, нарочито међу учитељима четвртог века, непорециво сведочи о томе да су га њима предали учитељи старијих векова и да се заснива на апостолском предању", да се оно, другим речима, заснива на Светом Писму и да се у потпуности слаже с њим.

Прво што смо рекли у вези са митарствима је да самртницима кад им се растаје душа од тела долазе анђели Божији и духови-мучитељи. И Сам Спаситељ у причи о богаташу и Лазару примећује: "А кад умрије сиромах, однесоше га анђели у наручје Авраамово" (Лк, 16,22).

А у причи о човеку који је имао добру летину и који је рачунао да ће поживети у изобиљу и весељу, Бог му каже: "Безумниче! ову ноћ узеће душу твоју од тебе" (Лк, 12,20), узеће, мучиће (према црквенословенском тексту), по свему судећи, зли духови.

Свети Јован Златоуст овако размишља: "Лазара су онда однели анђели. Док су, насупрот, душу оног (богаташа) узеле неке страшне силе које су, можда, и послане због тога, јер душа не одлази сама из овога живота, то и није могуће. Ако ми кад путујемо из града у град тражимо водиче, колико ће тек души бити потребна помоћ, јер је ишчупана из тела и треба да уђе у нов живот? Зато она, излазећи из тела, често се час пење, час спушта, и боји се, и дрхти. Јер свест о гресима нас увек мучи, а нарочито онда кад треба да будемо одведени на тамошње муке и Страшни суд".

Осим тога, Свето Писмо нас учи да су анђели уопште "службени духови који су послани на службу онима који ће наслиједити спасеније" (Јев, 1,14), да се они брину за нас у току целог нашег живота (Пс, 91,10,11), да су наши нераздвојни заштитници, водичи, нарочито анђео-чувар кога свако добија на крштењу (Мт, 18,10; Пс, 34,7). После свега овога је јасно да нас ови добри духови не остављају без помоћи и у тешком тренутку смрти, да не одбијају да прате нашу душу, да је воде и подржавају и у току страшног и потпуно непознатог јој прелаза из садашњег живота у вечни. С друге стране, Свето Писмо учи да су све радње злих духова усмерене на нашу пропаст (Еф, 6,12; 2 Тим, 2,26; 1 Сол, 3, 5), да наш противник ђаво, са својим клеветама "као лав ричући ходи и тражи кога да прождере" (1 Пет, 5, 8). Зар није за очекивати да он неће испустити погодан случај да, ако је могуће, погуби нашу душу у тренутку растанка с телом?

Друга ствар која се спомиње у учењу о митарствима је да душа човека на путу у вишњи свет кроз ваздушни простор стално среће пале духове. И реч Божија сведочи о томе да је ваздух напуњен "духовима пакости испод неба" (Еф, 6, 12) - напуњен, наравно, не телесно или материјално, већ духовно, да је њихов кнез - кнез "који влада у вјетру" (Ефес, 2, 2) и да душа људска, дакле, чим изађе из тела неизбежно ступа у њихову област.

Треће из учења о митарствима је то да митари-мучитељи заустављају душу на њеном путу ка небу, подсећају је на разне врсте њених грехова и својски се труде да је осуде, док добри анђели који прате душу у исто време подсећају је на њена добра дела и брину се да је оправдају. Такво делање духова злобе је врло природно: они не могу а да не знају и да се не сећају наших грехова, не могу а да не уложе сав труд у то да нас, у погодној прилици, осуде, јер су они, по учењу Светог Писма, стални наши кушачи и саучесници свих наших злодела (1 Сол, 3, 5; 1 Јн, 3, 8) и хоће само једно - да нас лише вечног спасења (Лк, 8,12; 1 Пет, 5, 8). Толико је и делање добрих анђела природно и благотворно за нас, јер они су наши наставници у сваком добру и руководиоци за вечно спасење (Јев, 1,14), ван сваке сумње знају наша добра дела, и из љубави своје не могу а да не утичу на наше оправдање.

И четврто и последње у учењу о митарствима је да *Бог не спроводи Сам појединачни суд над душом људском по њеном разлучењу од тела, већ допушта духовима злобе, као каквом оруђу Свог страшног правосуђа, да је муче, и - заједно с овима - користи као оруђе Своје благости и добре анђеле*. Ако и на скончању света, кад се јави у својој Својој слави да суди живима и мртвима, Господ неће Сам непосредно да извршава све што се тиче Суда, него "послаће анђеле своје и сабраће из царства његова све саблазни и који чине безакоње и бациће их у пећ огњену" (Мт, 13,41, 42; в. 24, 31), шта је чудно у томе ако ће и суд над појединцима да извршава не непосредно, већ уз помоћ духова који Му служе - наравно, присуствујући притом невидљиво и Сам као свеприсутан. Исто тако, ако знамо да Бог даје да пали духови, пре општег Суда када ће и они коначно да добију своју казну (Јуда, 6), раде против човека (Јов., 1, 12; 1 Пет 5, 9) и понекад их употребљава још на земљи као Своја оруђа праведног гнева против грешника, као "зле анђеле" (Пс, 78, 49; 2 Кор, 5, 5) - *шта је чудно ако им Он даје да буду исто таква оруђа правде Његове и за време појединачног суда над људским душама, користећи притом као оруђе благости Своје и добре анђеле*.

NASTAVIĆE SE.....

PRAYER AT DAYBREAK

Eternal King without beginning, Thou that art before all worlds, my Maker Who hast summoned all things Iron nonbeing into this life: bless this day that Thou of Thine inscrutable goodness dost give unto me. by the power of Thy buying enable me at all times in this coming day to speak and act for Thee, to Thy glory in Thy fear according to Thy will, with a pure spirit, with humility patience love, gentleness, peace courage wisdom and prayer, aware everywhere of Thy presence.

Yea, Lord, of Thine immense mercy, lead me by Thy Holy Spirit into every good work arid word, and grant me to walk all m\ life long in Thy sight without stumbling, according to Thy righteousness that Thou has revealed to us, that I may not acid to my transgressions.

O Lord, great in mercy spare me who am perishing in wickedness; hide not Thy face from me. And when my perverted will would lead me down other paths, forsake me not, my Saviour, but force me back to Thy holy path.

O Thou Who art good, unto Whom all hearts be open, Thou knowest my poverty and my foolishness, my blindness and my uselessness, but the sufferings of my heart and the sighs of my soul are also before Thee Wherefore I beseech Thee: hear me in my affliction and fill me with Thy strength from above. Raise me up who am paralyzed with sin, and deliver me who enslaved to the passions. Heal me from every hidden wound. Purify me from all taint of flesh and spirit. Preserve me from t very inward and outward impulse that is unpleasing in Thy tight and hurtful to my brother-man.

I beseech Thee: establish me in the path of Thy commandments and to my last breath let me not stray from the tight of Thine ordinances, that Thy commandments may become the sole law of my being in this life and in all eternity

O God, my God I plead with Thee for many and great things do not disregard me. Cast me not away from Thy presence because of my presumption and boldness, but by the power of Thy love lead me in the path of Thy will. Grant me to love Thee as Thou hast commanded, with all my heart and with all my soul, arid with all my .mind,, and with all my strength; with my whole being.

For Thou alone art the holy protection and all-powerful defender of my life, and unto Thee I ascribe glory and offer my prayer. Amen,

Grant me to Know Thy truth before I depart this life Maintain my life in this world until I may offer unto Thee true repentance. Take me not away m the midst of my days and when Thou shall be pleased to bring my lift to an end, forewarn me of my death that I may prepare my soul to come before Thee.

Be with me then, O Lord,, on my great and sacred day, and grant me the joy of Thy salvation. Cleanse Thou me from manifest and secret sins, from, all iniquity that is hid in me; and give me a right answer before Thy dread judgment-seat. Amen.

LET THE CHURCH ENTER THE HOME

A man came Many teachers leave the classroom feeling that "parents don't care", that "the home just won't cooperate" At the same time, many parents simply raise their hands in desperation, "our children participate in so many outside activities. What do you expect from us?" And there's always that inevitable complaint, The kids are bored with church school classes anyway."

Frequently, when studying such a situation in the parish, we find that it's not that parents don't want to help, nor is it that teachers don't want to improve their skills. It's more a matter of communication. It seems the more we talk, the less we understand. Yet we hardly can imagine a world without communication. Concerning education, I think there are points to keep in mind.

First, there should always be the vision of the school as an extension of the church. When we think of communication, we usually think in two's - two persons, two groups, two thoughts. Yet Christ is present in each person we deal with. Our vision of the church's school should reflect Him, it should direct us to Him m whatever we seek to do. He is the "Light Of The World." This vision can eliminate division, sides, cliques within the church, school and home.

Second, there should be a return to that original image of the local church as the Body Of Christ Our membership in the church consists in belonging. As soon as this sense of belonging becomes real in school life, the division between "parents and teachers", "church and school", "they" and "us" no long exists. It becomes our church school, our children, and our program. We make the effort to help and ° volunteer.

Third, we must establish relationships between parents and teachers, teachers and pastor, pastor and children, children and parish. I can't think of any one difficulty that stagnates the growth of everyone in the church as much as "sticky" relations. A friendly smile, a kind and gentle manner, a humble and unimposing relationship, can achieve more of the ideal in the church than the cold, efficient, business like atmosphere that we sometimes find. Parents should be grateful that the school program exists and feel need to help. Teachers should not forget they have an obligation to the whole parish, not just the stud Teachers can become "walking reminders" of the growth and learning that each Christian should seek.

The teaching ministry of the church is designated by the bishop to the priest, who then hands it down to teachers. The parish priest is an essential part of the educational structure of the church's school. He is spiritual father of the parish and of the school. Most fathers make their children comfortable by meeting their basic needs. Some go even further and offer guidance, loving support and protection. A parish p " is all this to the school and more.

At the same time, in the home, respect of the highest degree for religious education must be shown by parents. The school is not a baby-sitting service. The home has its response to make to the school. The seeds that are planted in the classroom are for parents to nurture in the home. We can and must make home a small school, just as it is a "small church" according to St. Paul (Philemon 1:2). It can be a school at the table where we eat and drink and talk over everything that is important in the family and church.

Wholesome relationships that are possible in the church's school - the fellowship of the teachers, of the parents and of everyone in the church - are a wonderful thing. Real communications begin from heart Without even speaking, our relations are understood. As St. Ignatius, a great church father, said let's "be patient and gentle with one another, as God is with us" so that we can grow and learn into the wholeness of the church.

Archimandrite Thomas Kazich

БЕЗ ХРИСТА НЕМА СПАСЕЊА

Juri Maksimov

Hastavak…..:

Па иако Црква сваке године у чину Победе Православља са одређеном јасношћу објављује: "Ономе ко не прима благодат искупљења, проповедану Јеванђељем, као јединствено средство нашег оправдања пред Богом - анатема!", многи модернисти упорно покушавају да ствар замагле и представе је тако као да се, тобож, на ово суштинско питање не може дати јасан одговор.

Они воле да говоре о томе да би, наводно, била би неопростива дрскост унапред изрицати будући суд Божији , и тврдити да се нико од нехришћана неће спасити, јер то, наводно може да реши само Бог.

Иако, понављајући више пута истину изражену у Светом Писму и Предању, ми се самим тим уопште "не усуђујемо да претекнемо Суд Божији", већ напротив, изражавамо оно из тог суда што нам је већ открио Бог: "*Који повјерује и крсти се биће спасен, а који не вјерује биће осуђен*" (Мк. 16:16). Нисмо ми ти који се "усуђујемо", већ је тако рекао Христос, а Он је Истина и нема у Њему лажи никакве. Вера Цркве у последњи суд се уопште не ограничава само тврдњом да ће таквог суда бити, већ у себе укључује и основне критеријуме по којима ће се он вршити - а најглавнији од њих јесте свесно прихватање Христа.

Јер, ако је спасење могуће без Христа, то онда следи да би оно било могуће и пре Христа, а ако је тако, зашто је онда долазио Христос на земљу људима, и не само долазио, већ и на смрт пошао? И зашто Га ми онда називамо Спаситељем, следујући апостолима и Њему Самом? Како је Он онда рекао да "*дође да потражи и спасе изгубљено*" (Лк. 19:10), ако се показује да људски род до Његовог доласка уопште није гинуо, већ се у потпуности спасавао у нехришћанским религијама?

Ако је Христос дошао само да би већ постојећој могућности људског спасења додао некакву нову "опцију", предложио једноставно неку нову "побољшану" варијанту спасења, онда Он није Спаситељ, већ "Побољшатељ". Али само Његово Име у преводу значи "Спаситељ", то јест, само Име Исусово разобличава и оповргава оне који мисле да је спасење могуће без Њега.

Познато је да је, кушајући Христа у пустињи, сатана цитирао стихове из Светог Писма. Објашњавајући тај јеванђелски догађај, преподобни Јефрем Сиријац пише: "Оно што му је било неопходно, он је узео из Писма, а оно што му је противречило изоставио је. Тако и јеретици узимају из Писма оно што им је неопходно за своје саблажњавајуће учење, а изостављају оно што противречи њиховој заблуди, да би на тај начин јасно показали себе ученицима тог учитеља."[7]

Следбеници мишљења да је тобож без познања и прихватања Христа могуће спасити се, само нека човек чини добра дела, а да ли верује он, није важно, покушавају да наводе цитате из Писма, који тобож потврђују њихову заблуду. Посебно, они указују на апостолске речи да је "*у сваком народу мио њему онај који Га се боји*" (Дела Ап. 10:35) и да "*кад незнабошци немајући закона чине од природе што је по закону... они доказују да је у срцима њиховим написано оно што је по закону*" (Рим. 2:14-15).

NASTAVIĆE SE…….

Parish Statistics

BAPTISM: June 2, Nicholas Brovn, son of Richard & Susan Brown
June 2, Milica (Tracy) Smith , daughter of Eugene & Elizabeth Smith
June 2, Jovan (Alexandar) Rangelov, son of Tracy & Bozidar Rangelov,
June 2, Ljubinko (Nikola) Rangelov, son of Tracy & Bozidar Rangelov,
June 2, Stefan (Boki) Rangelov, son of Tracy & Bozidar Rangelov,

FUNERAL: May 5,
– Vjecnaja Pamjat – Memory eternal !

PARASTOS: June 7, for Boris Petrovic
– Vjecnaja Pamjat – Memory eternal !

CHARGES FOR RELIGIOUS RITES - TREBE

	Steward	Non-Steward
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Baptism	Donation	Donation
Church Funeral	Donation	$300
Chapel	$50	$300
Parastos—Panihida	$25	$100
Pomen	$15	$ 50
Certificates	$10	$ 20

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Calendar of Events

We are publishing a calendar of events so that you and your family can join us for these events. All are welcome and we hope to see you at Church, as well as these events. More details will follow.

June 24, Vidovdan Celebration- Vidovdanska Proslava
July 15, Drazin dan- Parastos
August 26 Church Slava
September 30, Picnic
October 13-14, Serbian Festival
November 11, Stewardship Sunday
November 18, KSS Slava

Your Church Board Welcomes you.

SUPORT YOUR CHURCH

POMOZITE VAŠU CRKVU

Parishioners hospitalized, sick at home or in nursing homes…

Proto Miladin Garic	**Greta Ljubisavljevic**	**Alexandra Fitzpatrick**
Nikola Dragovic	**Ana Bozinovic**	**Milli Matacic**
Dusko Pesevic	**Marta Mamika**	**Nikolas Cvjetich**
Persa Dragovic	**Sandy Tobe**	**Michael Melnikov**
Mike Mraovic	**Nada Kosanovic**	**Milos Kovac**
Ana Mileusnich	**Daisy Freeman**	**Valerija Melnikov**
Oleg & Irina Butin	**Ana Lisnich**	**Zorka Schnake**

Dear Brothers and Sisters, please remember these people in your daily prayers. If you know anyone who is sick please let Father Dane know. He would like to visit them and pray for them. His telephone number is 966-6276 or 606-8808.

We pray for your return to health and well-being.

When your are making a donation to our Church, please note on the check (under the memo field) what it is for. This is because we have no way of knowing your intent for the donation. Otherwise, if there is no such notation, and if you are already a steward, the donation will automatically apply towards your stewardship. If you are not a steward, it will be applied as a church donation.

Saint Sava Camp of the Serbian Orthodox Church

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WHO: **Children and Teens Grades 1-12**

WHEN:

WEEK 1: **Sun.** July 15, **2:00 p.m.** through **noon** **Sat.** July 21 (Grades 1 - 8)
WEEK 2: **Sun.** July 22, **2:00 p.m.** through **noon** **Sat.** July 28 (Grades 1 - 8)
WEEK 3: **Sun.** July 29, **2:00 p.m.** through **noon** **Sat. Aug.** 4 (Grades 1 - 12)

For any more information call Fr. Stephen Tumbas Camp Director at **(209)–245-3142 or (925) 890-0408 (cell)**

SUFFERING AND LIFE

It is profoundly tragic boy must die to inherit his manhood. It is poignant beyond mea-sure that the girl must die to give birth to her womanhood. It is even more tragic, however, when the price frightens them off and they cling to perpetual adolescence.

Suffering is inevitable in human life, and the mature face up to the facts of life. What is more pathetic than the person who meets with shocked surprise the ordinary vi-sitations of suffering? What is more ridiculous than the Christian who thinks he is doing something astounding for Christ when he ac-cepts the ordinary burdens of life which the atheist takes as a matter of course?

Suffering rolls in upon the shores of human life as surely as waves roll in upon the ocean strands. We are finite beings, and finitude means change, and changes means simultaneous aug-mentation and diminishment, contemporaneous death and subse-quent resurrection.

DO NOT LIVE IN PAST

This casts light on the bitter sweetness of adolescence. Adolescence is a time of growth, but since there is no growth without change, and since change involves loss as well as gain, there is no human growth without suffering as well as joy. Man must die to many good things to come alive to others. His life is a graveyard of happy things, but it is a road, upward to things happier still.

There is no need to flounder on the shoals of accumulating diminishments that every human voy-ager experiences. Those shoals lie behind us in our journey. They can never wreck us until we reverse course and live in the past. Ahead lies the future with all its hopes and its new life. Our labors themselves point up a valu-able .lesson about suffering. We discover that only God can create effortlessly. As for us, we create from the magma of our own sub-stance. Worthwhile accomplishments deplete our energies and our health.

DAILY DYING

Many great artists and saints were quickly consumed in the very fire of creation from which they drew forth new sparks to illumine man's way. Many parents have spent themselves in the labor of rearing their families. Many statesmen have exhausted themselves in the service of their country, as many soldiers have died for it. Countless priests have literally died for their parishes, fighting a battle to preserve Christian mores. How many others have, at least figuratively speaking, poured their own sweat and blood into the stone and more tar of beautiful houses of worship throughout of land?

To the burden of suffering, imposed by finitude and finite creativity, two other burdens of dying have been added. The first is the burden of dying to sin. The second is the burden of dying to finitude, which is an imprisonment we live entirely too much.

By coming alive to the leprous life of sin, our human race died to God and inherited mortality. Christ insists we die to sin and come alive in Him through baptism. But neither that dying nor that coming alive is completed yet. We can remain Christ's disciples only by bearing in our bodies the suffering of the struggle to die to sin as He did. Each conquest of temptation is a further dying and rising.

We cannot win the victory over temptation without deliberate penance. The Old Testament tells us that fasting and physical discipline turn us from sin, humble us before God, dispose us for prayer, help us to understand spiritual things, and prepare us to receive God fully in our lives.

The New Testament opens a whole new dimension or suffering and penance by imposing upon us the mighty task of dying to our finitude and opening up ourselves to the very life of God. Christ not only helps us fulfill our humanity, but He lifts us beyond our humanity and makes us die to it as we know it and desires that we try on the garment of divinity by living His life.

LIVE FOR CHRIST

"For me," St. Paul declares, “to live is Christ and to die is gain." This living to Christ and dying to mortal existence was in-stituted at our baptism, it pro-gresses through our daily living out of the passion-death-resurrection of Christ, if we refuse to recognize the need for this series of deaths in the lower regions of existence, we will never understand suffering's role in raising us higher in the latitude of life. Lacking that understanding we will hate suffering unconditionally, and never reap its fruits.

Not all suffering is from God, we can be sure, but all suffering is viewed from His providence. Some suffering is neither willed nor wanted by God, for in itself much suffering is useless and destructive. Yet it is certain that God brings good out of all suffering endured by those who love Him.

Suffering, if we are properly disposed to it, makes us genuinely God's children. Acceptance of suffering gives us heroic courage to do God's will, whatever it might be in our lives, it also gives us a tender compassion for others. And suffering accepted releases a flood of creative ener-gies. A martyr complex toward suffering is nevertheless wrong. The human task pleasing to God is to reduce to a minimum suffering in our own lives and the lives of others.

CHRIST'S EXAMPLE

Jesus set the example by His work of healing. In His own agony too, He pleaded with the Father to take away the sufferings He faced. His plea was, though, only provisional, according to what the Father knew to be best. How much Jesus9 prayer alleviated His sufferings we have no way of determining, We do know that the sufferings He endured alleviated our own.

We ought to understand that Jesus did not deliberately bring His sufferings upon Himself. He did, though, deliberately go ahead with His work even after He saw so clearly the suffering it would bring upon Him. in this He is a model for us all. Christian pen-ance is exercised primarily in persevering faithfulness to the duties of one's state of life, in the acceptance of the difficulties arising from one's work and from human coesistence.

To accept suffering as Jesus did we need His perspective. We fear facing death for fear it will make life meaningless. Jesus made the fear itself meaningless. He revealed that it is only in being emptied of mortal life and filled with resurrection-life that man fully finds the meaning of his existence. Labor in field and factory has far more meaning, unquestionably, if it helps man on a journey which terminates not in the grave but in the resurrection. This is why our Church has always emphasized Christ's Resurrection more than His Passion.

Jesus succeeded not despite suf-fering, but through suffering. He wove suffering into service. He made suffering meaningful, eternally significant by enduring it out of love. Now who can miss its meaning?

Even a little child can read the message of suffering on Calvary. "He loved me and delivered Himself up for me." "He was wound-ed for our transgressions, He was bruised for our iniquities; upon Him was the chastisement that made us whole, and with His stripes we are healed."

Closer to us Christians than Calvary is the Resurrection that enshrines suffering as the sign of victory. The double consecration recalls the separation of the body and blood of Jesus. It also brings to our altars the teeming life which is the fruit of His suffering. Jesus nailed all suffering to the cross. Suffering is a species of human experience headed for extinction in eternity. Its worst product is death, and death is marked for death. To faith and intelligence is given the power to unveil the mystery of suffering. In a sinful world, it is love's passage to victory.

SUPORT YOUR CHURCH

On The Lighter Side

* -What if a Church had an Answering Machine? -For a church service schedule, press one. -For office hours, press two. -For the forgiveness of sins, press three. If you want to pray alone, hang up.

*-A pastor asked a youngster: Johnny, do you know where little boys go if they don't put their money in the collection plate?" "Yes, Pastor" the boy answered. They go to the movies.

*- Coming through the church just before the service was scheduled to begin, a bishop noted with some displeasure that there was a very sparse congregation. "There are not many people in church," the bishop said to the Pastor. "Did you tell them I was coming?" "No, bishop," the pastor replied. "Someone else must have."

* -The grandparents were so thrilled to have their grandchildren coming next week to visit them that they threw an extra ten dollars in the offering plate on Sunday. The following Sunday, after the kids were gone, they put in an extra hundred.

*-The ninety-year old woman was out of the room when the minister came to visit her in the Nursing Home. He began munching on a bowl of peanuts she had on a table. She came in and apologized for not being there when he came in. He said, "Oh, that's all right, but I'm sorry I ate all of your peanuts." "Oh, pastor, don't worry about that", she told him. "I really don't eat peanuts anyway. I just like to suck the chocolate off of them."

*-At a civic dinner the conversation switched to discussion of the heritage of some of the people. At this dinner a man of distinction from New England area was sitting next to a Jewish Rabbi, and he said, one of my relatives signed the Declaration Of Independence. Yes indeed said the Rabbi, and one of my relatives signed the Ten Commandments.

*- After church services, a little boy told the pastor, "When I grow up, I'm going to give you some money." "Well, thank you," the pastor replied. "But, why?" "Because my Daddy says you're one of the poorest preachers we've ever had."

*-What if a Church had an Answering Machine? -For a church service schedule, press one. -For office hours, press two. -For the forgiveness of sins, press three. If you want to pray alone, hang up.

*-Husband and wife leaving the church after the service. The wife says to the husband: "Are you okay? You hardly slept at all in church today."

*- A rabbi, priest, and minister were discussing the theological question: "When does life begin?
" The priest said he believed it was at the moment of conception. The minister said he believed it was at the moment of birth. The rabbi nodded and told the others that he understood their points of view. "But," he added "after considerable thought and experience, I've come to the conclusion that life begins when the children leave home."

QUESTION:

What is the teaching of our Orthodox Church on re-incarnation? How can you explain people under hypnosis regressing to and remembering past lives, something which has been noted in more than one instance?

ANSWER :

The answer to this question of re-incarnation is found in the Creed that we recite at each Divine Liturgy: ***"I look for the resurrection of the dead and the life of the age to come."***

Recently, As Orthodox Christians we believe that the soul and the body are not a duality but a unity. One of the consequences of the fall of humanity through the images of Adam and Eve is the separation of the soul from the body at death; but this is not the "natural" state of the soul to be separated from the body. Through Christ's death and resurrection God is preparing for the last day, when through the resurrection that we confesss in the Creed, the soul is joined to the glorified body, the same body that Christ has now after the resurrection. We must point out that the resurrection of Christ is not simply the revival of a corpse, as was the raising of Lazarus, who we know died again. In His resurrection Christ rises with the ***glorified body***, the body possessed by Adam and Eve before the fall, a body not subject to old age, sickness, and death; a body not bound by the limitations of space and time. That which has happened to Christ is the forerunner of what will happen to every person. St. Paul writes: ***"Christ has been raised from the dead, the firstfruits of those who have fallen asleep."I Cor. 15:20.***

In the same chapter St Paul reminds the Corinthians that this mortal body is like a grain of wheat, which to grow must first die and be buried. The human body as well "is sown a perishable body, is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body." (I Cor. 15:42-44).

As Orthodox Christians we believe that God has intervened in human history, in the created order, and is bringing history to a close with the second coming of Christ, for which we pray at every Divine Liturgy in fact each time we pray the Lord's prayer we ask, ***"Thy Kingdom come."***The martyrs under the Altar in the Book of Revelation ask ***"How long, 0 Lord.. will You refrain from judging and avenging our blood?" Rev. 6:10.***

The testimony of Scripture reveals that God intends to re-unite the soul and the glorified body "on the last day" forever, returning mankind to his original created state rather than his current fallen condition.

In the light of this emphasis on the unity of the body and the soul re-incarnation must be rejected. Why? Because it presupposes what theologians call ***dualism*** — that is the body and soul are separate and not death they separate, never to be joined again. The body and soul are opposed to each other in dualism, as expressions of the forces of good and evil that battle for control of the universe. Most faiths that accept re-incarnation or "transmigration of souls" see the act of re-incarnation as either punishment or reward for the deeds of past lives through which one can eventually ascend and escape the cycle of re-births or others see it as a

never ending cycle which is not dependent on a person's actions at all. There is no end to history; God is not concerned about it except to provide for the cycle of re-incarnation.

Platonic Error

The doctrine of re-incarnation is of course not a new idea. It is as old as it is best known in the Far East the Church Fathers were familiar with it through the writings of Plato, who also expresses the idea. In Platonic thought the body was a prison that contained the soul; the Christian writer Origen, under the influence of Plato's philosophy believed that the body was a place that God condemned the pre-existing soul to for some evil it had done. The Orthodox Church rejected this position because it denied the organic unity of soul and body. The Church Fathers taught that each soul was created at the time of conception by God in unity with the body.

The Orthodox Church, with its Scriptural mindset, views history not as a "never-ending wheel" as does the re-incarnationist, but as a straight line with a definite beginning and ending, determined by God. For the Orthodox Christian, the body is not a "prison of the soul" or a "disposable container" that enables the soul to experience space and time. It is the *"Temple of the Holy Spirit" (I Cor. 6:19)* that is not meant, according to St. Paul, *"for immorality, but for the Lord. "(I Cor. 6:13).* At the end of time the Lord will glorify both the body and the soul of the believer.

Past Live?

How do we account then, for the numerous documented cases of people under hypnosis remembering "past lives?" There is a story from the 4th century Sayings of the Desert Fathers that bears repeating here:

When Abba Zacharias was at the point of death, Abba Moses asked him: "What do you see? And Abba Zacharias replied, "Is it not better to say nothing?" "Yes, my child" said Abba Moses, "it is better to say nothing

The act of dying is for us a mystery. Whenever we attempt to go beyond that mystery we enter a realm for which we are not prepared. For the Orthodox Christian the pathway to God lies in the humble practice of the commandments, prayer and fasting, the frequent reception of the Sacraments. To again quote the **Sayings of the Desert Fathers:**

A young monk informed his elder, "Abba, whenever I pray I see angels standing beside me." The old man replied, "It would be better if you saw your sins in front of you."

Whenever we attempt to enter where we cannot go, to acquire some "knowledge" about what lies within the realm of the supernatural, we place ourselves in great danger of being led to "spiritual deception." It is for this reason that the Apostle John warns, *"Do not believe every spirit, but test to see whether they are from God "(I John 4:1). And the Apostle Paul*

tells us, "Even Satan disguises himself as an angel of light, "(II Cor. 11:14). Whenever we attempt, even through hypnosis, to enter where God has placed barriers for us to go, demonic forces are only too happy to provide us with the information, they will give us the "knowledge" that we seek, causing us to turn from the truth and believe the false. The accurate information of "past lives" does not come from a person under hypnosis, but from demonic forces who attempt to lead the unprepared and the unknowing further into the darkness.

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