SHEPHERD

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

PASTIR

God be with you

May 2014

SHEPHERD

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

7777 Sunset Avenue
Fair Oaks, Ca 95628

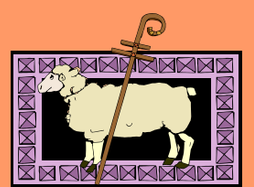
Very Rev. Stavrophor Dane Popovic
Very Rev. William Weir

Church: 916-966-5438
Fax: 916-966-5235

Priest: 916-966-6276
Cell: 916-606-8808

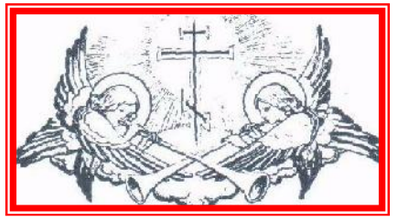
Shepherd Staff

Editor: ***V. Rev. Stavrophor Dane Popovic***



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

V. Rev. Stavrophor Dane Popovic
7777 Sunset Ave
Fair Oaks, Ca 95628



Спасовдан

Assension of our Lord

SUBSCRIPTIONS FOR SHEPHERD
YEAR $ 24:00
Monthly $ 2:00

EARTHLY OR HEAVENLY BOUND
with gifts of the Holy Spirit

DEARLY BELOVED

We celebrate Jesus' Ascension to heaven forty days after His Resurrection. Jesus had completed His mission on earth and returned to His Father in heaven. His mission was foretold and outlined in graphic lines in the Old Testament. The Prophets pointed to His coming. Sometimes they hinted to, and other times they spoke clearly about His person and work.
The New Testament developed the theme of "Promise and Fulfillment" as it proclaimed the life of Jesus: His Birth, His Teaching and His Miracles, His Suffering and Resurrection and Ascension into Heaven. St. Matthew, and the other authors of the New Testament Books emphasized this fact: "This was done to fulfill what was said by the Scriptures."

Jesus was goal-oriented and knew precisely what was His purpose in life. He followed His Father's Plan for our salvation and knew when "His hour" to glorify His Father had come. When He had fulfilled everything, He said on the Cross, ***"It finish."*** everything is completed! Mission accomplished!

What is our mission in life? What goal are we striving to achieve?

The secular world limits our life to earth: birth, education, profession, family, achievements, retirement, death. Is that all there is in life? God created us for heaven. He has a better vision for us. We live on earth, but we are created for heaven. Our mortal life is limited on earth, but our destiny is eternal. "We don't have here a permanent city; we are eagerly seeking our future heavenly city." Our destiny is hidden in the life of our Risen Lord. As He "was ascended to heaven and sat on the right hand of His Father," so will we if we are united with Him. Jesus as God's natural Son; we as His redeemed brothers and sisters. He is the Head of the Church and we are His members. "I no longer live myself," said St. Paul, "Christ lives in me." Christ's life and victory is our life and victory.

As human beings we look up to heaven. We receive our inspiration and guidance not from the earth but from God. The angels told the Apostles who were looking up to see Jesus as He was ascending into heaven, "He will return in glory." The Holy Spirit will come upon you to enable you to preach the gospel to the whole world. "As for you, receive the Holy Spirit and preach His Good News to the whole world."

After the Ascension of Jesus Christ, the Holy Scriptures tell us that the disciples "returned to Jerusalem with great joy" (Lk 24:52). They were joyful because the words of God's messengers (Acts 1:10 -11) were to them an echo of the wonderful promise that their beloved Master had just said to them before His holy Passion and glorious Resurrection: "I will not leave you orphans; I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also... And when the Day of Pentecost had fully come, they were all with one accord in one place ... And they were all filled with the Holy Spirit" (Acts 2:1 & 4a).

To understand the real importance of what the Spirit brought mankind on the Day of Pentecost, we must first become fully aware of the disordered condition of the world. It seems senseless and disorganized, like the scattered pieces of a gigantic puzzle whose from can no longer be discerned because its unity has been destroyed.

And so we are now scattered all over the world, separated from each other. We no longer understand each other. Races and nations, social classes and ideologies, hate, fight, and kill one another. There is no communication even within the family itself; men and women, parents and children often feel that there is a barrier separating them form each other. Each one is imprisoned by his own egotism and feels that no one understands him ... The pride of Babel has destroyed unity among us and the harmony of the universe...

Man has separated himself from God, but God does not abandon him. He allows man to discover the consequences of his pride and egotism and to experience the depths of anguish and despair; but He has also undertaken the re-creation of the fallen world... which is accomplished in two stages:

1. He sent down His Son, who became man in the Incarnation. The vices of the 'old man' were nailed upon the Cross Fallen human nature was resurrected and raised up to heaven at the Ascension. He has created a New Man, a new Adam, Jesus Christ, God and man.

2. He sent His Holy Spirit at Pentecost so that each one of us individually and all of us together might be grafted onto this New Man and 'attain to the unity of the faith and of the knowledge of the Son of God. To mature manhood, to the measure of the stature of the fullness of Christ' (Eph 4:13)."

May 11, 2014

Special lunch in honor of Mothers for Mothers day After Divine Liturgy

SJEDINJENJE NEBESKOG I ZEMALJSKOG

Kroz darove Duha Svetoga

Draga Braćo I Sestre

Mi pro–slavljamo Hristovo Vaznesenje na nebo četrdesetog dana posle Njegovog Vaskrsenja. Hristos je ispunio Njegovu misiju na zemlji i vratio se Ocu na nebo. Njegova misija je prorečena i opisana u Starom Zavetu. Proroci su ukazali na Njegov dolazak. Ponekad su nagovestavali a ponekad su govorili čisto o Njemu i Njegovoj misiji.

Novi Zavet je stvorio zadatak "obećanja i ispunjenja" kao što je I bio život Hristov: Njegovo rođenje, Njegovo učenje, Njegova čuda, Nje–govao stradanje, Vaskrsenje i Vazne–senje na nebo. Sv. Matej i drugi pisci Novoga Zaveta ukazuju na činjenicu: "Sve je ovo učinjeno da bi se ispunilo ono šo je Sveto Pismo govorilo."

Hristos je imao tačan cilj svog života na zemlji. On je sledio plan Oca Svoga za naše spasenje i znao je kada će doći "Njegov čas", kada će proslaviti Oca Svoga. Kad je ispunio sve, On reče na Krstu ***"Svrši se"*** sve je ispunjeno. Misija je završena!

Šta je naša misija u životu! Koji su naši ciljevi koje želimo da is–punimo! U ovom svetu naš život je ograničen na rađanje, učenje, zani–manje, porodica, uspeh, penzija, smrt. Dali je zaista samo ovo život? Bog nas je stvorio za nebasko carstvo. On ima bolje planove za nas. Istina je, mi živimo na zemlji ali smo stvoreni za nebo. Naš život je ograničen na zemlji ali ipak smo stvoreni za večnost. Mi nemamo stalno mesto, mi stalno tražimo taj večni Grad. Naša sudbina je skrivena u Hristovom Vaskrsenju. Kao što se on Vazneo na nebo da sedne sa desne strane Oca tako će mo i mi ako se sjedinimo sa Njim. Hristos kao prirodni Sin Boga i mi kao isk–upljena braća i sestre. On je glava Crkve a mi smo članovi njegovi. ***"Ja ne živim više"*** rekao je apostol Pavle ***"Hristos živi u meni"***. Hristov život i pobeda je u iso vreme I naš život i pobeda.

Kao ljudska bića mi gledamo na nebo. Sa neba od samog Boga dobijamo inspiraciju I putokaz a ne sa zemljene. Anđeli rekoše apostolima koji su gledali Hristovo Vaznesenje

"da će On ponovo doći u slavi" Sveti Duh će doći na vas i omogućiti vam da propovedate Eevanđelje po celom svetu ***"Primićete Duha Svetoga i propovedaćete radosnu vest celom svetu"***

Posle Vaznesenja Hristovog, Sveto Pismo nam govori da su se apostoli vratili u Jerusalim sa velikom radošću (Lk.24:52). Bili su radosni zbog reči anđela Božjih (Dela Apos. 1:10–11) gde su im još uvek odzvan–jale reči obećanja njihovog voljenog Učitelja pred Njegovo stradanje i veličanstvenog Vaskrsenje ***"Neću vas ostaviti sirote; doći ću vam. Još malo i svet me neće videti, ali vi će te me videti. Zato što ja živim I vi će te živeti…*** I kada je dan Pedesetnice do šao svi su bili zajedno na jednom mestu… I svi se ispuniše Duhom Svetim". (Dela Apost. 2:1 i 4a).

Da bi smo razumeli šta je Duh Sveti doneo čovečanstvu na dan Pedesetnice, prvo moramo da posta–nemo svesni stanja u svetu. Svet izgleda neorganizovan i bez cilja kao razbacani komadići ogromne slagalice čiji se oblik nemože više razaznati zato što je njihovo jedinstvo uništeno. Sada smo i mi rastureni po celom svetu odvojeni jedni od drugih i više ne razumemo jedni druge. Rase i nacije, socijalno stanje, ideologije, mržnja, borba i uništenje jedni drugih. Ne postoji jedinstvo čak ni u samoj porodici; između muža i žene, ro–ditelja i dece koja često imaju osećaj da ih razdvaja neki zid. Svako je zat–voren sam u sebe i čini mu se da ga niko ne razume, gordost je uništila jedinstvo i harmoniju vaseljene…

Čovek se odvojio od Gospoda, ali Gospod ne ostavlja čoveka. Bog dozvoljava čoveku da otkrije posledice gordosti i sebičnosti i oseti dubinu bola i nesposobnosti; ali opet Bog se brine o propalom svetu i to u dva načela:

1. Bog je poslao Sina Svoga u liku običnog čoveka. Loše navike "starog čoveka" su zakovane na Krstu. Pala ljudska priroda je Vaskrsnuta i vazneta na nebo sa Vaznesenjem Hristovim. On je stvorio Novog Čoveka, Novog Adama, Isusa Hrista, Boga i čoveka.

2. On je poslao Svog Duha Svetog na Pedesetnicu tako da svako od nas pojedinačno i zajednički može postati novi čovek u jedinstvu vere i poznanju Sina Božijega. ***"U čoveka savršena, u meru rasta visine Hris–tove" (Efe. 4:13)***

Proto Dane

Beyond Tithing

"Fr. Michael Makridis

Tithe, coming from "tenths," is the offer-ing of the faithful for the support of the cler-gy and the organization of the Church. Originally, it meant one tenth of one's in-come. Tithes were obligatory of the Jews of the Old Testament for the support of the priesthood and the Temple. They usually consisted of grains or animals.

Although the words "tithe" and "tithing" frequently appear in the New Testament, they are predominantly used to denote the Old Testament practice of the Israelites. The New Testament does not explicitly pro-mote or encourage tithing per se, that is, the offering of one tenth of one's income to the Church.

Instead, the New Testament promotes the concept of "proportionate giving," which may even exceed the ten percent limitation denoted by the word "tithe." A glimpse at two New Testament passages will attest to this.

Regular and proportionate giving is em-phasized by St. Paul in I Corinthians 16:2 whereby "on the first day of every week, each of you is to put something aside and store it up, as he may prosper..." St. Luke relates to us the incident during which a poor widow offered two mites, "all the liv-ing that she had," an offering which far ex-ceeded the gifts of the rich men because she cast in all that she possessed, not merely the "required" one tenth. (Luke 1: 14)

On the basis of this precept of "propor-tionate giv-ing" our Orthodox Church, in recent years has adopted the principle commonly referred to as Christian Stewardship. Christian Stewardship refers to an attitude, our attitude toward ourselves and our world. It has to do with all that we are and have. Most basically, the understanding of Christian Stewardship begins with our understanding of life to mankind and holds man responsible for the use of His creation. This is precisely what is meant each time the priest recites the words from the Old Testament while pouring the dirt over the remains of the deceased during the funeral service: "The earth is the Lord's and the fullness thereof; the world and all that dwell therein. You are dust and to dust you will return."

Christian Stewardship requires that:

1.We recognize ourselves and our world as belonging to God (Psalm 24:1)

2.We affirm all life, possessions, talents, gifts — both actual and potential — are en-trusted to us for our lifetime use and management (Genesis 1: 26-28)

3.We acknowledge that we are not only responsible, but also accountable for how we exercise this Stewardship. (Malachi3: 7-11)

4.We share a portion of God's gifts to us with the rest of His creation, out of gratitude for his first loving us. (II Corinthians 9:7)

Having digested the full meaning of Christian Stewardship, two major points become significant. First, Christian Stewardship is no longer limited to just current and accumulated monies and properties as implied by the Old Testament. It also connotes the proper and proportionate use of our time and talents. Everything we have is given to us by God. A Christian Steward serves God out of love and gratitude for these gifts knowing that it is not how much we have, but what we do with what we have that is important.

This leads us to the second observation. If we truly understand the principles of Christian Stewardship, we would never again pose such questions to our local parish priest or Parish Council: "How much do I have to give to be a member of this parish?" or "What are your parish dues?"

Instead, we will begin to abide by Scrip-tural direction, setting aside our "first fruits," offering to God the first portion, not the "leftovers." When we understand fully that our whole life is a partnership with God, we will realize that we cannot "give" anything to God, but we can "fulfill" God by us-ing our gifts wisely and sharing with others.

No longer will we carelessly share a bit of our time, talents and resources and use the balance without regard for the needs of others. The question will no longer be about ten percent, but about one hundred percent. To discover those things most earnestly believed in, we need only look at how we ex-pend our resources.

For our Lord said, *"Where your treasure is, there will your heart be also."* For the Christian, the practice of Christian Steward-ship is in reality an autobiographical state-

SAINT GEORGE

This glorious and victorious saint was born in Cappadocia. He was the son of wealthy and virtuous parents. His father suffered for Christ and his mother moved to Palestine shortly after. When George grew up, he entered the military, where in his twentieth year, attained the rank of a Tribune and was in the service of the Emperor Diocletian. When Diocletian began the terrible persecution against Christians, George came before him and courageously confessed that he is a Christian. The emperor threw him into prison and ordered that his feet be placed in a stockade of wooden hobbles and that a heavy stone be placed on his chest. After that, the emperor commanded that George be tied to a wheel under which was a board with large nails. He was to be rotated until his entire body became as one bloody wound. After that, they buried him in a pit with only his head showing above the ground and there they left him for three days and three nights. Then George was given a deadly poison to drink by some magician. But, through all of these sufferings, George continuously prayed to God and God healed him instantly and saved him from death to the great astonishment of the people. When he resurrected a dead man through his prayer, many then accepted the Faith of Christ. Among these also was Alexandra, the wife of the Emperor Athanasius, and the chief pagan priest and the farmers: Glycerius, Valerius, Donatus and Therinus. Finally the emperor ordered George and his wife Alexandra beheaded. Blessed Alexandra died on the scaffold before being beheaded. St. George was beheaded in the year 303 A.D. The miracles which have occurred over the grave of St. George are without number. Numerous are his appearances, either in dreams or openly, to those who have invoked him and implored his help from that time until today. Enflamed with love for Christ the Lord, it was not difficult for this saintly George to leave all for the sake of this love: rank, wealth, imperial honor, his friends and the entire world. For this love, the Lord rewarded him with the wealth of unfading glory in heaven and on earth and eternal life in His kingdom. In addition, the Lord bestowed upon him the power and authority to assist all those in miseries and difficulties who honor him and call upon his name.

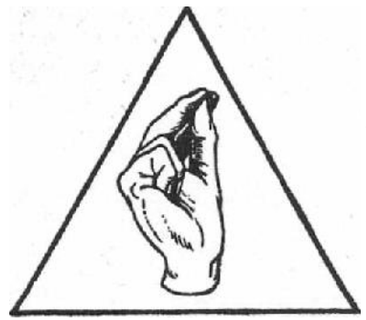
Sv. Vasilije Ostroski

Sv. Vasilije Ostroski Rood iz Popova sela u Hercegovini, od roditelja prostih no blagočestivih. Od malena beše ispunjen ljubavlju prema Crkvi Božjoj, a kada poodraste ode u Trebinjski manastir Uspenja Presvete Bogorodice I primi monaški čin. Kao monah ubrzo se proču zbog svog ozbiljnog I retkog podvižničkog života. Jer nalagaše na sebe podvig za podvigom, sve težI od težega. Docnije bi izabran I posvećen za Episkopa Zahumskog I Skenderiskog mimo svoje volje. Kao arhijerej najpre stanovaše u manastiru Tvrdošu I odatle kao pastir dobri utvrđivaše stado svoje u veri pravoslavnoj čuvajućI ga od svirepstva turskog I lukavstva latinskog. A kad bi suviše pritešnjen nepri-

jateljima, I kada tvrdoš bi razoren od turaka, preseli se Vasilije u Ostrog gde se tvrdo podvizivaše ograđujućI stado svoje neprestanim molitvama. Prestavi se mirno Gospodu u 16. veku ostavivšI svoje cele I celebne mošti, neistrulele I čudotvorne do dana današnjeg. Čudesa na grobu Sv. Vasilija su bezbrojna. K njegovim moštima pritiču Hrišć ani I Muslimani I nalaze iscelenja u najtežim bolestima u mukama svojim. Veliki narodni sabor u Ostrogu biva svage godine o Troicama.

WHAT IS GOD LIKE?

We already have some ideas about the nature of God. The world that exists tells us He is mighty and great. Man, the crown of creation, reminds us that God created not only physical things, but moral beings as well. And then Christ, by His life and death, tells us God is love. But in this lesson we want to go deeper into this topic of the nature of God. What is God like?



1.God is a Person. This is the first thing we must know about God. He wills, He plans, He acts. He is not an "influence," or "force," or "idea," as some people propogate today. The Unity School and Rosicrucians teach this sort of thing. But God has reveal-ed Himself as a true, real Person. He is a personal God. God speaks of Himself as a Person. He can be griev-ed, He can be lied to, He intercedes and pleads, He strives to win men's soul's, He comforts, loves' reproves, testifies, bears witness and punishes. All this could be said only of a Person. You cannot say it of a physical law or a stone. God is Personality; God is a Person. Because He is a Person, we can have fellowship with God, we can speak to Him in prayer.

2.God is a Spirit. As soon as we say that God is a Person we begin to think of Him as an old man with a beard sitting on a throne somewhere in the great beyond. All this is picture language; it is not so. God has no body, He is not material. A spirit-be-ing is the opposite of material things. When we speak about God's eye, His almighty hand, His voice, we are using figurative language to show God's knowledge, God's power and law. God has no eyes, hands or voice. A spirit is a being without a body.

Think of yourself for a moment. The most essential part of you is not your physical body, but your spirit or soul. It is the invisible YOU that dwells in and expresses your "self" through the body without being identical with it. If you steal something, you don't say: "My hand stole," rather you say, "I stole." The hand was simply an agent for you. Again, your physical body changes every several years. Therefore, the hand that stole something ten years ago has vanish-ed, has disappeared, and has been replaced by new flesh and bone. Yet, you still know you stole. YOU are the same and have not changed in es-sence. YOU are a spirit, a spirit with a body. God is a Spirit, Spirit without body. He is pure Spirit. As Spirit, God is everywhere present. Why, then, do we speak about God's eyes, arms, face and the like? Be-cause it is so hard for us to describe anything that is not material or vis-ible. We even give hurricanes names of people! We have to use the langu-age and the ideas we have.

3. God is One in Trinity. God is a Triune Person: Father, Son, and Holy Spirit. The Holy Trinity does not mean that there are three gods, for there is but One God. The Trinity means, in its simplest terms, that God has manifested Himself in three ways. We see something of God's nature when we look at His work of creating and sustaining the universe as Father. We see God within the conditions of human life as

Son.-We experience God's presence within our lives as the Holy Spirit.

That there are three Persons in the one and indivisible God is a mystery, very difficult to understand. It is only in the light of faith that we can know anything about it. Until Christ came to earth to complete God's revelation to man, there was no clear teaching about the Blessed Trinity. There are some parts of the Old Testament which refer to it, such as Genesis 1:26. After Christ came, how-ever, the idea of the Trinity was clearly expressed. Jesus instructed His Apostles to baptize people in the "Name of the Father, and of the Son, and of the Holy Spirit."

The clearest revelation of God as a Trinity is given at the Baptism of Jesus in the Jordan River. This great holyday in our Church is called Divine Manifestation, the revealing of God, Epiphany. The scene is at the Jordan: God the Son is in the water, being baptized; a Voice (representing God the Father) is heard saying, "This is My beloved Son"; and the presence of the Holy Spirit is made known by the appearance of a dove over the head of our Lord. (The dove is a symbol of the Holy Spirit. Other symbols of Him are fire and wind).

The Nicene Creed, too, is divided into three parts \to show the triune character of God. The Creed speaks of God the Creator (Father), God the Saviour or Redeemer (Son), and God the Sanctifier (Holy Spirit).

Various means are employed to try to explain the Trinity. None of them are perfect. It might help us to understand the Trinity if we look at ourselves. We are just one person, but we can think of ourselves just as if we were outside looking at our-selves. This is consciousness within us. So we may think that within the Consciousness of the One God there *is* a distinction between Father, Son, and Holy Spirit.

Or, we might consider a person in the light of this difference; a girl is the daughter of her parents; she be-comes the wife of her husband; she becomes the mother of her child. The girl was three in one — child, wife, and mother.

Various artificial explanations or explanations or examples are also given: the three-leaf clover, a tree, a triangle, intertwined circles, and the like. All such symbolism falls short of explaining the Trinity. At best they might give us an insight into that mystery.

4. The Attributes of God. Attributes are characteristics or traits about God. They are qualities in God. God revealed them to us about Himself, and in His dealings with men we can see these attributes functioning.

God is Eternal By this we mean He is without beginning or end. We think of everything as having a begin-ning. People have birthdays. Cars are dated by year of model. This is because of time. But there is no time with God. He is always the self-same. He is changeless. When God com-manded Moses to lead His people out of Egypt, He gave Himself the name "I Am Who Am."

God is Love. God not only loves mankind, He is love. Love is the very essence of His being. Perhaps we are thinking of love as something soft and sentimental, a kind feeling toward others. God's love is not like that. When God loves, He acts . . , giving, sending, helping, saving. It is because God is love that He sent His Son to die on the cross. God's is a selfless, giving love. He thinks not of what He can get but what He can give.

God is Perfect. God is often spok-en of as holy, just, merciful, good, all-knowing, all-powerful. He has all these attributes to the highest degree. In people we find some mercy, some justice, knowledge, and the like; but in God all these are found in their totality or fullness.

DAN MAJKI

Nepoznati autor je rekao jednom "Bog ne može biti svuda prisutan zato je stvorio majke" Mnogi carevi, guverneri i pesnici su izrazili svoju ljubav predanost i zahvalnost prema majkama govoreći prelepe citate. Napoleom Bonaparta je rekao "Budućnost deteta je rad majke". Abraham Linkoln je rekao "Sve što sam i što se nadam da ću biti dugujem mom anđelu majci". Daniel Webster je rekao da majke ne slikaju na platnu koje bledi niti na mermeru koji se trošI u prašinu već na razum i duh koji traje do veka. Tomas Edison je rekao "ona je bila istina, sa puno poverenja u mene i ja sam se osećao da imam razloga da živim za nekoga koga nesmem razočarati".

SVake godine druge nedelje u Maju slavimo praznik tako blizu srca. Kao porodica mi praznujemo u čast dragog člana porodice majke koja daje tako mnogo od sebe sa mnogo ljubavi i posvećenosti svim članovima porodice. Deca pokazuju ljubav prema majkama tokom cele godine na razne načine ali je ipak ova nedelj posvećena njoj specijalno sa ljubavlju.

U petoj Božjoj zapovesti Bog nam govori kroz proroka Mojsija da "poštujemo Oca i Majku da bi smo dugo poživeli na zemlji". Hristos takođe traži od nas da poštujemo oca i majku i objašnjava važnost poštovanja i brige za roditelje. Iz Evanđelja vidimo veliku Hristovu ljubav prema majci kad je sa krsta poverio brigu o majci svom učeniku Jovanu sa rečima "Evo ti majke". Dan majki nije crkveni praznik ali je duboko ukorenjen u učenju Pravoslavne crkve kao što se i vidi iz gore navedenog primera iz svetog pisma.

1907 godine gospođa Ana Jarvis iz Filadelfije Pensilvanije je želela da oda počast svojoj majci te je na javnom skupu dala predlog da se odvoji jedna nedelja u godini i posveti majkama što je i usvojeno i proširilo se svuda.

Pravoslavna Crkva podstiče da se majkama posveti specijalna molitva za zdravlje tog dana a takođe i molitva umrlim majkama kroz pomen za duše njihove. I zaista nije važno na koji način mi dajemo počast majkama dali kroz, poklone, poruke, spomenare ili na bilo koji drugi način ako se ta počast ne kruniše molitvom Gospodu i Njegovoj crkvi, počast majkama onda nije kompletan.

MOTHERHOOD

Millions of sentimental cards are being opened today. The Mother's Day offerings from school are on the refrigerator in their pasted, crayoned glory. Merchants reap the profits of the love, duty, and guilt that send children to the store for a once-a-year tribute.

And at the center of this celebration are the real mothers. If anyone can explain the meaning of motherhood, mothers should be best qualified. Yet they are often strangely reticent.

It is easier to get them to talk of the problems. They can tell you that sometimes being a mother means coming home tired from work to cook dinner with a crying child wrapped around your legs. Sometimes it means sitting in isolated boredom, drifting numbly between the diaper changing and the TV soaps.

Sometimes it means resenting how much pregnancy took away from your figure and child rearing from your independence. Sometimes it means longing to quit the world's only vacation less job, to leave behind the sacrifices of caring for and protecting other human beings. Sometimes it means a deep sense of inadequacy in trying to live up to the standard of loving motherhood represented by treacly Mother's Day messages.

And every day, in myriad small ways, it means paying the price of parental love in anxiety and empathy. A news story about a missing child or a teen auto crash sends a stab of ice into the heart.

An article on a childhood disease sparks fear about similar symptoms. Learning that there is PBB in the milk or dioxin in the water causes a sense of importance and outrage. The failings of the schools were never so infuriating. The specter of nuclear disaster sometimes escapes the closet in the back of the mind. But what of motherhood's rewards?

It's not strange that even mothers find them hard to explain, falling back on the same greeting-card sentiments that seem so inadequate and trite.

The relationship between a mother and child is so personal and unique. Indeed, motherhood, from the beginning, is one of the most intimate experiences in a woman's life. So deeply physical and emotional are the reactions to that first soft flutter of life within or the bond with the baby at the breast, that words fail the idea.

Each child's long odyssey from first steps to adulthood, from diapers to parenthood, are filled with moments whose significance comes from the mother's private heart.

There is no more demanding job than one requiring the skills of guardian, lover, nurse, teacher, friend, and judge. There is no other love relationship whose success requires such a difficult movement against the yearnings of the human soul, from unity to separation.

Thus, a respect for the sacrifices of motherhood, a toleration for its failure, and most of all an understanding of its joys are things few children understand until they themselves take on the humbling and exalting role of parenthood.

Then they prove what each generation teaches the next about motherhood, without the need for words or cards on Mother's Day.

HAPPY MOTHERSDAY !!!!!

Стогодишњица Првог светског рата и самоукидање српске државе

Огњен Војводић ***фром Источник***

Ове године се навршава и обиљежава стогодишњица Првог свјетског рата; првог рата свјетских размјера, највећих страдања и раз-арања. Рата који је срушио дотадашње "старе" и одредио нове форме друштвеног устројства. Срушене су велике монархије и царевине - Царска Русија и аустро-мађарска царевина, које су одређивале политичке смјернице међуна-родне политике и осигуравале стабилност монархистичких државних уређења.

На рушевинама великих универзалних држава - монархија формиране су националне државе. Убрзо после рата је срушен и турски султанат побједом турског револуционарног покрета. Урушене су и преостале краљевине под ударима револуционарног и анархистичког терора, или је у демократским републикама улога династија сведена на форму државног протокола. Нестала је глобална равнотежа између држа-ва сталешко-религиозне хијерар-хије и америчко-француског револуционарног демократског друшт-веног поретка.

Први свјетски рат је донио човјечанству револуционарне плодове, а такви су били и његови узроци. Здрави националистички мотиви су злоупотребљени. Национализам је претворен у револуционарни псеудоним за спровођење свјетске револуције. Данас је познато су масонерија, као и револуционарни покрети, у 19. и почетком 20. вијека преко националних покрета рушили монархије, а затим обезглављене народе и националне државе рушила у вавилонском пројекту глобализма. Револуционарна и масонска интернационала су били, као и данас, у том циљу истовјетан политички процес, протагонисти месијанске идеологије прогреса. Што се у вавилонском вртлогу Великом рата десило са Србијом и Црном Гором, српским православним краљевинама? Међу свим источним и западним народима и државама, вјерама и нацијама, које су установиле националне државе, или одржале монархије, једна је сама себе укинула - као монархију и републику, државу и народност, своје име и грб, а то је Краљевина Србија. Чији је престолонаследник по окончању Великог рата први у историји српске државе из своје титуле уклонио придјев српски и назвао се Краљ Југославије -вансрпске и ванправославне нове државне творевине. Већ на почетку рата, док српска војска гине на Церу и Колубари српска Влада и Краљ у Нишу 1914. године 7. децембра доносе Нишку декларацију, којом се за ратне циљеве проглашаве нове државна творевина и заједница троименог народа, Срба, Хрвата и Словенаца - Југославија. У којој поред оста-лог пише: „Влада Краљевине смат-ра као свој најглавнији и у овим судобоносним тренуцима једини задатак да обезбеди успешан свршетак овог великог војевања које је, у тренутку кад је започето, постало уједно борбом за ослобођење и уједињење све наше несло-бодне браће Срба, Хрвата и Словенаца".

Нишка декларација је потврђена Крфском 1917. године, и оконча-њем рата је спроведен југословенски пројекат. Отворена је европска перспектива, а напуштено предање Косовског завјета и отачаства. У српско-масонском фантазму, у вавилонски вртлог југословенства са Србијом је повучена и краљевина Црна Гора. Срби Босне и Херцеговине, Крајине и Далмације, који су у вјековном ропству исчекивали ослобођење и уједињење са Србијом и Црном Гором дочекали су југословенске интеграције. И погубније, римокатоличку отвореniју офанзиву, која кулминирала Јасеновачким геноцидом. Срби Косова и Метохије, и српске Македоније, у југословен-ској београдско-загребачкој политичкој орјентацији били су препуштени арнаутском терору и протјеривању. Док ни званичници свјетских сила нису слутили исход рата, на првом мјесту она која га је започела, неко јесте, и свој је револуционарне планове са сигурношћу спроводио. Свјетским ратом су уклоњене глав-не препреке са пута спровођењу демократских и комунистичких револуција. Срушена је руска и аустро-мађарсак царевина, погубљен је руски Цар Николај II Романов са својом породицом, (који је 1916.године 15. јануара дао ултиматум европским силама, да прихвате српске рањенике и војску или ће склопити пакт са Њемачком и Аустријом.) Укинуте су двије православне српске монархије Србија и Црна Гора, као стратешка упоришта Царске Русије на Балкану, а формирана масонско-монархистичка Југославија.

Онда када се могло и требало воје-вати за српско право, када је српски војник био кадар да јуриша од Крфа до Триглава, поведен је српски сељак од „ јањичара Сорбоне", како их је назвао Владика Николај Велимировић, на стратишта туђих интереса и стра-тешких циљева. Лишени политич-ког знања о геополитичким про-мјенама које су се одиграле у свијету за вријеме српског петовјековног робовања, српски национали-сти су били идеално оруђе за манипулацију револуционарним идејама али и српским средњовј-ековним митовима, у циљу спро-вођења револуционарних циљева, под покрићем патриотизма.

СРПСКА ГОЛГОТА ЗА ЈУГОСЛАВИЈУ

У пировој побједи Првог свјетског рата Срби нису само поднијели највећа страдања у свовој дота-дашњој историји, већ и изгубили државу. Србија је као земља

побједница већ била без столице на мировним послератним преговорима, јер је ушла у Краљевину СХС. Укинуте су двије српксе кра-љевине, а формирана два федерал-на субјекта Хрватска и Словенија. И ако у оквирима Бановина, али као аутохтони чиниоци и консти-тутивни римокатолички народи државе троименог народа.

Добијајући статус какав никад нису и не би имали у оквиру Хазбуршке монархије, југословенским споразумом су изједначене са Србијом као земљом побједницом. Притом, хрватски и словеначки представници су пристали на југословенски споразум само зато што су Срби Босне и Херцеговине хтје-ли директно

уједињење са Србијом, као и данас. Хрватски и словеначки официри који су ратовали у аустр-мађарској војсци, добијали су више положаје у југословенској војсци од српских официра, што је наилазило на негодовања и самоубиства појединх српских официра. Злочинци из хрватског табора који су учествовали у аустро-мађарским злочинима над српским становништвомм Југославијом су амнестирани и прикривани до Јасеновца. Краљевина Југославија је постала полигон за одмјеравање снага међународних организација, римокатоличанства, слободног зидарства, социјализма. Прекинуто је српско државотворно и православно Предање, а српски народ доведен на југословенско беспуће. Репрограмирање српске свијести и историјиског памћења који је започео режим Краљевине СХС, режим социјалистичке Југославије је само наставио. Југословенски матрикс, око великог брата надсрпске и надотаџбинске присмотре, до данас мотри на Србе у Србији, прати сваку појаву српског православног патриозизма.
Двадесет година после избијања рата Иво Андрић у инервјуу за лист Милоша Црњанскох Идеје каже: „Година 1914. нас је толико распршила и покосила, тако и толико да се више никад нисмо могли сабрати и придићи". Међутим, оно што чини српску југословенску трагедију Великог рата нису само небројенеи изгубљени животи најбољих српских синова, већ нешто још горе. Неразумијевање својих поднесених патњи и жртве у рату -губљење смисла српске борбе и жртвовања, смисла српског страдања, а тиме и смисла српског постојања.

Али, погибељно обесмишљавања српског живота и смрти није оно које долази с поља, из Америке и Европе, пропагандом о историјиском ревизионизму Првог свјет-ског рата и проглашавањем Гаврила Принципа за терористу. Оно се рађа код нас, и међу Србима, са призивањем југословенског злодуха српског само-уништења. Данас прометнутог у неку нову ванисторијиску, ван-хришћанску, апстрактну, утопистичку визију ванправославног земаљског раја. Југословенском идеолошком инерцијом, и данашњи српски политичари и површни патриотизам могу да поведу српски народ путем нестајања, жртвовања за "виши циљ" од отачаство и ближњих својих.

Зато у обиљежавању стогодишњице Првог светског рата треба тражити изгубљени смисао српског страдања и жртве. Разрешење српске југословенске трагедије, српске голготе за васкрслу Србију, пробоја Солунског фронта као повратка у Србију и Црну Гору, а не Југославију. Да нађемо српски смисао постојања, живота и умирања за српску ствар, српску слободу, срспки сан и будућност, српску круну, Српску православну Цркву, срспку државу, монархију или Републику Српску.

The Ascetic Lives of Mothers

By Annsisa Boyd

I heard it said once that motherhood is a type of asceticism. Like the ascetics, mothers find themselves in a situation that requires their utter devotion, self-denial, daily emotional exercises, facing extreme challenges, and much prayer. I have read about the lives of many saints who became brides- of Christ and lived as monastic's. The idea of being able to spend sustained time in prayer or the reading of the Holy Scriptures made me wonder how on earth a lay person - a mother - could possibly contend with this world and reach that heavenly finish line St. Paul talks about. After expressing this concern to the Mother Abbess of a monastery, I was relieved when she responded with this quote.

"You greatly delude yourself and err, if you think that one thing is demanded from the layman and another from the monk; since the difference between them is in that whether one is married or not, while in everything else they have the same responsibilities... Because all must rise to the same height; and what has turned the world upside down is that we think only the monk must live rigorously, while the rest are allowed to live a life of indolence. "(St. John Chrysostom) .

When we accept a little child (or big-ger one) in His name, we are accepting the ascetic life of motherhood. The "rules" of motherhood include the two commandments Christ gave: ***"The first of all the com-mandments is: 'And you shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.' This is the first commandment. And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these"*** (Mark 12:29-31).

How do we apply these commandments to the mothering of our children? Consider the virtues taught by the Church and how they apply to your own life. These are spiritual habits we can pursue at any time. They are tools to help us as we endeavor to ***"work out our salvation with fear and trembling"*** (Phil. 2:12), both for the salvation of our own souls and so that we may be light-bearers for our children as we help them walk along the way.

Each "rule" is given with the under-standing that you will seek out the guidance of your own spiritual advisor, the person who knows you and your life and family situation, for the specific ways to walk for-ward in Christ.

The Virtues Humility

Humility is the weapon used against pride. It is thinking of others before yourself. You might be thinking, "Wait, I'm a mom. I'm always thinking of others before myself!" I agree. We do spend a lot of time thinking of our children and providing for them day in and day out. Humility is tied in with the virtue of happiness. When Christ endured the cross, it was "for the joy set before Him" (from Heb. 12:2). Letting our joy be evident as we serve in our homes or in our churches shows our children the blessing that comes from service.

Liberality

Liberality is living generously; it serves as a weapon against greed. Give freely to others when it is within your power to do so. without any expectation of getting something in return. This includes giving to the homeless, friends, enemies, neighbors, and those in our own families.

Chastity

Chastity is a weapon against lust; it isn't only for virgins. Chastity is purity of heart, mind, and body. This means being mindful of what we watch, read, listen to, and say. We don't want to hide our heads in the sand or make some alternate reality for our children, but we do want them to understand the world around them in a loving and godly context.

Mildness

Mildness is used to fight wrath and anger. It consists of kindness, gentleness, and calm in word and action. Whether you have one child or many children, home can become a chaotic place. Mildness is closely related to temperance and humility because it requires a lot of self-control and humility to address the myriad of issues each home faces with kindness, gentleness, and calm. Of course there will be those days you are tempted to lock yourself in the closet and curl up in the fetal position, but the God of the universe is there on those days, too. As we seek the Lord, through prayer and the observance of the sacraments, we can be the calm in our homes. His power is that big!

Temperance

Temperance is a weapon against gluttony. Practicing self-control, moderation, and restraint as a mother sets a good example to your children in how they should approach life. These lessons are taught each church year through the observation and celebration of the fasts and feasts. Learn-ing to celebrate without gorging ourselves helps us to appreciate the sacrifice of the fast and embrace the blessing of the feast.

Happiness

Happiness protects us from envy. There is a time for great rejoicing and a time for sorrow. For Christians, even the times of sorrow are tempered with joy, because we know this world is temporary and we press on toward the world to come. We can help our children embrace happiness by being, well, happy. We can be happy because we are thankful to the Lord for all His blessings, for our family and for how He provides for us. We can also be happy for how He provides for others. The Bible tells us to rejoice in the Lord always. Because of His great sacrifice for

us, we can truly rejoice even in the midst of trials.

Diligence

We use diligence to fight against sloth or laziness. Diligence is doing any task ■ (work/chore/job/responsibility) until it is completed to the very best of our ability. Of course, as mothers, we have times when emergencies come up and plans must change, but if we strive to set the example of managing our time well so we can be diligent in our responsibilities, we will find it time well spent.

A few years ago I had the rare opportunity to visit a monastery. This was my first visit to a monastery and I was nervous.

Reading about the lives of the saints, the monastic's, made me wonder if I would feel discontent with my life after spending time there, longing for the a focused life of prayer and service to Christ.

Standing in the newly built church I was drawn to the icon of the Annunciation. There was Mary in the presence of the Archangel Gabriel willingly accepting the call to be the mother of Christ! She was called and her response made it possible for mankind to be saved! At that moment I realized that my responsibility as a Christian wife and mother was to be an imitator of the Theotokos. Of course I would not be called upon to bear the God of all creation, but, I realized, I had been called upon to be mother to the children the Lord had blessed me with and He daily awaits my answer. Will I surrender my will and follow Him as our own Blessed Mother did?

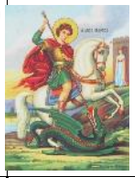
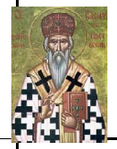
Each of us, mother or not, has a calling to embrace the life Christ has called us to. We are not forced to submit or coerced into obedience. We are presented with a question. We are each asked if we will follow Him. He leaves the answer to us.

Annalisa Boyd is an Orthodox writer whose books are sold by the Department of Religious Education, Orthodox Marketplace. com and Holy Cross Bookstore. In addition to "The Ascetic Lives of Mothers, "her books include: "Hear Me" and "Special Agents of Christ." They are published by Ancient Faith Publishing (formerly Conciliar Press).

KSS

Sunday lunch on March 13, 2014 was prepared and donated by the Rob Gojkovich family in memory of Jovan Peyovich and Gordan Gojkovich.

M A Y 2014

Sunday Nedelja	Monday Ponedeljak	Tuesday Utorak	Wednesday Sreda	
KSS Meeting				
4 3rd Sunday of Pascha Divine Liturgy 10:00 a.m. 3ћа Недеља—Мироносица Gospel. Mk. 15:43-47, 16:1-8; Epistle: Acts. 6:1-7;	5	6  St. George Djurdjevdan Divine liturgy 9:00am	7 AKATIST at 6:00 p.m. Catechism Class 6:20pm	
11 4th Sunday of Pascha Divine Liturgy 10:00 a.m. 4та Недеља —Расслабленог Gospel. Jn. 5:1-15. Epistle: Acts. 9:32-42;	12  St. Basil of Ostrog- Vasilije Ostroski Liturgy at 9am	13	14 Prophet Jeremiah	
18 5th Sunday of Pascha Divine Liturgy 10:00 a.m. 5та Недеља - Самарјанке Gospel. Jn. 4:5-42; Epistle: Acts. 11:19-26,29-30;	19	20	21 AKATIST at 6:00 p.m. Catechism Class 6:20pm	
25 6th Sunday of Pascha Divine Liturgy 10:00 a.m. 6та Недеља—Слепог Gospel. Jn. 9:1-38; Epistle: Acts 16:16-34;	26	27	28	

Is your home blessed this year or not. Still can be done please let father Dane know.
Ako vas dom nije jos blagoslovljen ove godine jos ima vremena. Pozovite Protu Dana.

MAJ

Thursday Četvrtak	Friday Petak	Saturday Subota
1	2	3 Vespers- Večernje 6:00 pm Confession—Ispovest
8 St Mark Sv. Marko	9 	10 Burning of Relics of St. Sava Vespers- VEČERNJE 6:00 p.m Confession—Ispovest
15	16	17 Vespers- Večernje 6:00 p.m. Confession—Ispovest
22 St. Nickolas Nikoljdan urgy at 9:00	23 	24 St. Cyril & Methodius-Sv. Cirolo I Metodije Divine Liturgy at 9:am Vespers- Večernje at 6:00 p.m.
29 ASCENSION Vaznesenje Divine Liturgy at 9:00am	30	31 Vespers- Večernje 6:00 p.m. Confession—Ispovest

CHANGING YOUR ADDRESS? - MENJATE ADRES

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.

May — Maj 4
Reader: Protinica Maryann
Gospel. Mk. 15:43-47, 16:1-8;
Epistle: Acts. 6:1-7;

May — Maj11
Reader: Natalie Fitzpatrick
Gospel. Jn. 5:1-15.
Epistle: Acts. 9:32-42;

May — Maj 18
Reader: Nick Brown
Gospel. Jn. 4:5-42;
Epistle: Acts. 11:19-26,29-30;

May — Maj 25
Reader: Theodor Hadzi-Antich
Gospel. Jn. 9:1-38;
Epistle: Acts 16:16-34;

June — Juni 1
Reader: Dimitri Karnaookh
Gospel.
Jn. 17:1-13;
Epistle: Acts. 20:16-18,28-36;

INFORMATION FOR June SHEPHERD
If anyone has anything they would like to add to the Shepherd, the last day to send information is May *15th.*

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

STEWARDSHIP PROGRAM 2014

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 blagoslov 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 2014

THE FOLLOWING PARISHIONERSHAVE RETURNED THEIR 2014 STEWARDSHIP COMIMITMENT CARDS

Radomir Antovich
Radmila Bogdanich
Ilija & Anna Bradaric
Nicholas Brown
Joe & Annette Chinn
Margaret Cheray
Anna Cipa
Pavo & Bosiljka Cvjetkovic
Ljubinko & Nevenka Curchin
Biserka Delic
Kim Glazzard
Leo & Aleksandra Glebov
Desa Donahue
Daisy Freeman
Andjelka Gojkovich
John Gojkovic
Robert & Zorka Gojkovich
Horia & Joanna Groza
Theodore & Diana Hadzi-Antich
Chris & Yuliya Johnson
Dimitri & Luba Karnaookh
Eve Katich
Gladys Katsikis
Silvia Kentera
John & Nevenka Kordic
Paula Kordic
Milos Kovac
Barbara Lobodovsky
Lila Lukich
Borka Malkovich
Bill Mamika
Mile Marjanovich
Mirjana Markovic
Ilinka Meglemer
Carlyn Metzka
Robert Miller
Peter K Milovich
Dragan & Katarina Mirkovic
Desa Mojsich
Gail Mraovich
Elsie C. Mrvos
Velika Pejovic
Draginja Petrovich
Proto & Protinica Popovic
Savo & Bosiljka Petrovic
Zoran & Milena Popazivanov
Milanka Radosavljevic
Danica Gojkovich Ryder
Jelena & Keith Simmons
Dave & Frances Sokitch
Nikola & Zorka Tica
Milan & Betty Tica
Zorka Teodorovich
Steve & Kathleen Vickers
Dragan & Michael Vidovich
Cristian & Christina Vidu
Proto & Protinica Weir-Plefka
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

HOW MUCH DO YOU LOVE ME?

Cash One day, I woke early in the morning to watch the sun-rise. Ah! ... the beauty of God's crea-tion is beyond description. As I watched, I praised God for His beautiful work. As I sat there, I felt the Lord's presence with me. He asked me, "Do you love me?" I answered, "Of course, God! You are my Lord and Sav-iour!" Then He asked, "If you were physically handicapped, would you still love me?" I was perplexed. I looked down upon my arms, legs and the rest of my body and wondered how many things I wouldn't be able to do and thought about the things that I take for granted. I answered, "It would be tough Lord, but I would still love You." Then the Lord said, "If you were blind, would you still love my creation?" How could I love something without being able to see it? Then I thought of all the blind people in the world and how many of them still loved God and His crea-tion. So I answered, "It's hard to think of it, but I would still love you." The Lord then asked me, "If you were deaf, would you still listen to my word?" How could I listen to any-thing being deaf? Then I understood. Listening to God's Word is not merely using our ears, but our hearts. I answered, "It would be tough, but I would still listen to Your word." The Lord then asked, "If you were mute, would you still praise My Name?" How could I praise without a voice? Then it oc-curred to me, God wants us to sing from our very hearts and souls. It never matters what we sound like. And praising God is not always with a song, but when we are persecuted, we give God praise with our words of thanks. So I answered, "Though I could not physically sing, I would still praise Your Name." And the Lord asked, "Do you really love Me?" With courage and a strong conviction, I an-swered boldly, "Yes Lord! I love You because You are the one and true God!" I thought I had answered well, but God asked, "Then why do you sin?" I an-swered, "Because I am only human. I am not per-fect." "Then why in times of peace do you stray the furthest? Why only in times of trouble do you pray the earnest?" I had no answers ... only tears. The Lord continued. "Why only sing at fellow-ships and retreats? Why seek Me only in times of worship? Why ask things so selfishly? Why ask things so un-faithfully?" The tears continued to roll down my cheeks. "Why are you ashamed of Me? Why are you not spreading the good news? Why in times of per-secution, you cry to others when I offer My shoulder to cry on? Why make ex-cuses when I give you op-portunities to serve in My Name?" "You are blessed with life. I made you not to throw this gift away. I have blessed you with talents to serve Me, but you continue to turn away. I have revealed My Word to you, but you do not gain in knowledge. I have spoken to you but your ears were closed. I have shown My blessings to you, but your eyes were turned away. I have sent you servants, but you sat idly by as they were pushed away. I have heard your prayers and I have answered them all. Do you truly love me? I could not answer. How could I? I was embarrassed beyond belief. I had no excuse. What could I say to this? When my heart had cried out and the tears had flowed, I said, "Please forgive me Lord. I am unworthy to be Your child." The Lord answered, "That is My Grace, My child." I asked, "Then why do you con-tinue to forgive me? Why do You love me so?" The Lord answered," Because you are My crea-tion. You are my child. I will never abandon you. When you cry, I will have compassion and cry with you. When you shout with joy, I will laugh with you. When you are down, I will encourage you. When you fall, I will raise you up. When you are tired, I will carry you. I will be with you until the end of days, and I will love you forever." Never had I cried so hard before. How could I have been so cold? How could I have hurt God as I had done? I asked God, "How much do You love me?" The Lord stretched out His arms, and I saw His nail- pierced hands. I bowed down at the feet of Christ, my Saviour. And for the first time, I truly prayed. ~

How Old is the Orthodox Faith?

If you are a Lutheran, your religion was founded by Martin Luther, an ex-monk of the Catholic Church, in the year 1517. If you belong to the Church of England, your religion was founded by King Henry VIII in the year 1534 be-cause the Pope would not grant him a divorce with the right to re-marry. If you are a Presbyterian, your religion was founded by John Knox in Scot-land in the year 1560. If you are a Congregational-ist, your religion was originated by Robert Brown in Holland in 1582. If you are Protestant Episco-palian, your religion was an offshoot of the Church of England, founded by Samuel Senbury in the American colonies in the 17th century. If you are a Baptist, you owe the tenets of your relig-ion to John Smyth, who launched it in Amsterdam in 1606. If you are of the Dutch Reformed Church, you recognize Michelis Jones as founder because he originated your religion in New York in 1628. If you are a Methodist, your religion was founded by John and Charles Wesley in England in 1774. If you are a Mormon (Latter Day Saints), Joseph Smith started your religion in Palmyra, New York, in 1829. If you worship with the Sal-vation Army, your sect began with William Booth in London in 1865. If you are Christian Scientist, you look to 1879 as the year in which your relig-ion was born and to Mary Baker Eddy as its foun-der.

If you belong to one of the religious or-ganizations known as "Church of the Nazarene, Pentecostal Gospel," "Holiness Church," or "Jehovah's Witnesses," your religion is one of the hundreds of new sects founded by men within the past hundred years.

If you are Roman Catholic, your church shared the same rich apostolic and doctrinal heritage as the Orthodox Church for the first thousand years of its history, since during the first millennium they were one and the same Church. Lamentably, in 1054, the Pope of Rome broke away from the other four Apostolic Patriarchates (which include Constantinople, Alexandria, Antioch and Jerusalem), by tampering with the Original Creed of the Church, and considering him-self to be infallible. Thus your church is 1,000 years old.

If you are an Orthodox Christian, your religion was founded in the year 33 by Jesus Christ, the Son of God. It has not changed since that time. Our church is now almost 2,000 years old. And it is for this reason, that Orthodoxy, the Church of the Apostles and the Fathers is considered the true "one Holy Catholic and Apostolic Church." This is the greatest legacy that we can pass on to the young people of the new millennium.

by Rev. Dr. Miltiades Efthimiou

Sts. Cyril and Methodius

Upon coming to the land which they at present occupy, the Southern Slavs found themselves among Christians. The Christian priests -Greek, Latin and German - concerned themselves with the conversion of the Southern Slavs to Christianity.

However, the Southern Slavs did not readily accede to the wishes of these foreign priests, because they preached to the slavs in an unintelligible language, and in like manner, were unable to comprehend the Divine Service, which was celebrated in the Greek and Latin tongue. For this reason, the Christianization of the Southern Slavs progressed slowly and with difficulty.

The first attempt toward the christening of the Serbs was made by the Latin priests, followed by the Greeks. But, in the end, the majority of Serbs accepted Christianity from the Greeks. However, unable to understand completely this new knowledge, they adhered greatly to their old polytheistic beliefs, in fear lest in this new faith their own tongue and nationality would be lost.

The Southern Slavs received Christianity more quickly and willingly upon the preaching of the Divine Service and Christian sermons in the Slavic language. The success of this achievement was attributable to the saintly brothers, CYRIL AND METHODIUS, and to their disciples. Cyril and Methodius, born in Salonika, learned the Slavic language from the many Slavs in the city and surrounding areas. Cyril, the younger of the two, was given this name on becoming a monk; heretofore, he was called Constantine.

Erudite men, both brothers were especially qualified to disseminate Christianity among the pagans. Thus prepared, they made ready to preach Christ's knowledge to the Slavic peoples, also.

Prior to this, the Slavs had no books nor letters, and for this reason, Cyril compiled a Slavic alphabet, which was called Glacolitic. The brothers then proceeded to translate the Holy Scriptures and other liturgical texts from Greek into the Slavic language. With this, they departed, in 863, to the Slavic land of Moravia, christening many people and introducing the Divine Liturgy in the Slavic tongue. Selecting gifted youths, they trained them to become priests and preachers, with the result that the people were very happy in that they were now able to hear the words of God in their native tongue, and in place of foreign priests, now had their own.

Serbian Orthodox Church of the Assumption

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 29 Vidovdan
July 20, Drazin dan
August 28, Church Slava
August 29-31, Diocesan days at Jackson
September 13, Evening of Live Music
(Dragica Gaga Filipovic)
September 21 , Church picnic
October 11, Serbian Festival Ewing
entertainment (Live music– Baja Mali Knindza)
November 9, Stewardship Sunday

SUPORT YOUR CHURCH

POMOZITE VAŠU CRKVU

Parish Statistics

WEDDING: No

BAPTISM: April 26, Marko Gambetti Son of Kyle and Branka Gambetti.

FUNERAL: NO

PARASTOS: April 13, for Mery Smilaanick
April 28, for Ilinka Cubrilo
Vecnaja Pamjat – Memory eternal!

CHARGES FOR RELIGIOUS RITES - TREBE

	Steward	Non-Steward
Wedding	$50	$500
Baptism	Donation	Donation
Church Funeral	Donation	$300
Chapel	$50	$300
Parastos—Panihida	$25	$100
Pomen	$15	$ 50
Certificates	$10	$ 20

It's that time of year again....

If you haven't done so already, pay subscription for **Shepherd for 2014,** please do so write away!
Year $25.00

To Mane Garic, Rade Cubrilo & Milan Cubrilo for repainting the lobby of the hall...AND for the beautiful baseboards! Such an improvement to our property.

THANK YOU

ON THE LIGHTER SIDE

- The patient is not likely to recover who makes the doctor his heir.

- An archeologist is the best husband a woman can have; the older she gets, the more interested he is in her.

- Ninety-eight percent of the adults in this country are decent, hard-working, honest Americans,. It's the other lousy two percent that get all the publicity. But then-we elected them.

- It's amazing how quickly the kids learn to drive a car, yet are unable to understand the lawn mower, snow blower, and vacuum cleaner.

- Why does getting ahead always have to involve getting up early?

- I find television very educational. Every time somebody turns on the set, I go into the other room and read a book. Grocho Marx

- About the only thing that comes to us without effort is old age.

-The best way to measure people is to watch the way they behave when something free is offered.

- A burglar broke into a house late one night. Sneaking through the living room, he froze in his tracks when he heard a loud voice say: "Heaven sees you." Nothing happened so the burglar crept forward again. But then the voice repeated. "Heaven sees you!" The burglar stopped again and looked all around. Then he spotted a parrot in a corner of the room. "Was that you who said Heaven can see me?"asked the burglar. "Yes," said the parrot. The burglar sighed with relief. "What's your name?" "Clarence," said the parrot. "Clarence? That's a dumb name for a parrot, sneered the burglar. "What idiot, named you Clarence?" "The same idiot who named the Rottweiler Heaven," answered the parrot.

- If your dog was barking at the back door and your wife was knocking on the front door, who would you let in first? The dog, because at least he would shut-up once he was in.

- What do you instantly know about a well-dressed man? His wife is good at picking out clothes.

- Why is psychoanalysis quicker for men than for women? When it's time to go back to childhood, he's already there.

- I think men who have pierced ears are better prepared for marriage. They have experienced pain and bought jewelry.

ПРАЗНИЦИ

Тата, шта је то Дан жена - пита малени Филип оца.
То ти је, сине, исто што и Ноћ вештица, само што је по дану.

ОД ДЕТИЊСТВА НА СТАНИЦИ

Контролор у трамвају прегледа карте, а једна бакица му пружа ђачку месечну.
Извините, али ово је ђачка карта - упозори је контролор.
Е, сад знате колико сам чекала аутобус! - одбруси бакица.

ОД ДЕТИЊСТВА НА СТАНИЦИ

Контролор у трамвају прегледа карте, а једна бакица му пружа ђачку месечну.
Извините, али ово је ђачка карта - упозори је контролор.
Е, сад знате колико сам чекала аутобус! - одбруси бакица.

Пропорције

Анина пуначка мајка пита дијететичара:
Докторе, колико треба да сам висока на ову тежину?
Пааа, око четири метра - процењује доктор.
Ето, Ана! Ја тати кажем - ниска сам, а он запео - дебела, па дебела!

Parishioners hospitalized, sick at home or in nursing homes…

Proto Miladin Garic	Greta Ljubisavljevic	Danilo Pavicevich
Nikola Dragovic	Ana Bozinovic	Milli Matacic
Dusko Pesevic	Djorge Janjic	Persa Dragovic
Sandy Tobe	Nada Kosanovic	Milos Kovac
Ana Mileusnich	Daisy Freeman	Michael Sadovnikov
Valentina Stivens	Ana Lisnich	Francis Sokitch
Milanka Miladinocvic	Mihailo Kruska	Olivija Taso
Zorka Theodorovic	Drazenka Kruska	

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.

BECOME A SHEPHERD SPONSOR FOR 2014

Please consider becoming a Shepherd Sponsor. For$ 25 you will become a bronze Sponsor, for $ 50 a Silver Sponsor an for $ 100.00 a gold Sponsor.
Your name or the name of a loved one will be listed.
You could advertise your business thru our SHEPHERD

MEMO TO ALL OUR SENIOR PARISHIONERS:

Have you prepared all of your end-of-life wishes and documented them, notarized them and made them available in case of an medical emergency? In emergencies, if you are unable to communicate with anyone, it is important that your family members and others intending to help you are aware of your wishes

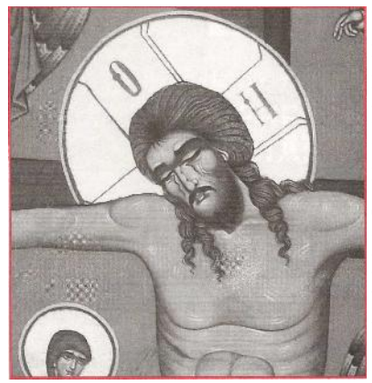
Тело Христово а не Институција

By Слободан Мишљеновић

Један од највећих проблема који ми данашњи хришћани имамо јесте погрешан доживљај Цркве. Из овог корена извиру многе саблазни и недоумице које се намећу као битне, док је у сушти-ни ствар промашена јер је дожив-љај Цркве - промашен.

По учењу Светог писма и светих отаца, Црква је тело Христово (Кол 1, 18 и 1, 24, Еф. 4, 11-16). Ово није метафоричко описивање Цркве већ у најстварнијем значењу речи, као што су вино и хлеб које узимамо током Причешћа заиста Тело и Крв Христова, а не у прене-сеном значењу [1]. Црква је један-ство у Христу, Божја породица створена речју и крвљу Исуса Христа, а руковођена и надахнута Богом Духом Светим [2]. Црква се састоји од делова на земљи и на Небесима. Део на земљи назива се „војинствујућа" (борбена) Црква, а део на Небесима „торжествујућа" (победничка) Црква.

Црква никако није институција, нити организација, како се то често данас може чути, нажалост и од самих хришћана. Један наш брат хришћанин, недавно је јавно написао како је СПЦ скупина немих стараца, вероватно фру-стриран што неки црквени насто-јатељи не дижу свој глас кад он мисли да би требало. С друге стра-не, често се овде код нас, у Канади, може чути како хришћани једни друге саветују да се не укључују у парохијски живот Цркве, јер „видиш шта се тамо ради", алуди-рајући на тобоже неке мутне радње управног одбора ЦШО, прање новца, лични интерес, неморал свештеника или одборни-ка итд. Нека опросте браћа, али држим да је ово све плод лукаве подвале ђавола, који је отац лажи и човекоубица од почетка (Јн. 8, 44). Једна од демонских стратегија јесте да кроз трачеве и полуистине оцрни неког свештника, владику или патријарха, а када хришћани загризу мамац и крену да осуђују, демон довршава напад тако што тог свештенослужитеља поистовећује са Црквом, иако он као појединац са својим манама није Црква, подстичући тако хришћане да у ствари осуђују Цркву, Тело Христово.



Тиме хришћанин који је ухваћен у ову мрежу, несвесно диже језик свој против Цркве, убеђен да он у ствари ревнује за веру, истину и правду, служећи тако демонима за подсмех а анђелима за плач.

Прво је неопходно за хришћане да знају да ми, „војинствујућа" Црква, „не ратујемо против крви и тела... него против

духова злобе у подне-бесју" (Еф. 6, 12). Узмимо, примера ради, да је све што се пише у жутој штампи против наших епископа и свештеника истина, иако смо често сведоци да бива управо супротно. Они су на првој борбе-ној линији, под најјачим ударом духова злобе из поднебесја, јер највеће чинове имају. Зар ми осуђујемо оне војнике који гину на првој линији фронта зато што су били грешни или лоше истренирани ? „Нека многи од њих буду грешни и порочни, али ми ћемо им опростити ради битке у коју су бачени, ради оног ризика којем се подврга-вају", одговра Свети Климент, епископ римски [3]. Нико у Цркви (војинствујућој) ни ван Цркве није имун на грех; код неких се грех појављује у мањој код других у већој мери, али ни светитељи нису били потпуно безгрешни људи.

Друга неопходна ствар коју треба знати јесте да Божија благодат (енергија) свештени-ку није дата ради самог свештеника, већ ради народа [4]. Ма какав да је свештеник у свом приватном животу, докле год је у чину, благодат Божија делује кроз њега и он је канал кроз који ми упијамо благодатне силе Божије, учествујући у светим Тајнама (крштења, испове-сти, причешћа итд). Поредећи свету Тајну коју врши достојан и недостојан свештеник, Свети Григорије каже да је „отисак злат-ног и оловног печата исти" [5].

Трећој битној ствари за правилан доживљај Цркве учи нас Свети Теофан Затворник, велики руски светитељ новијег датума. У једном писму, неки мирјанин (цивил) жали му се како су имали доброг свештеника, па га владика преме-стио и послао им новог „од којег су невоље у души". Свети Теофан на то одговара: „Сами сте криви. Рђаво сте се користили добрим свештеником и Господ га је узео. Реците, јесте ли постали бољим од прећашњег доброг свештеника?... А ја ћу и из даљине рећи да нисте постали бољи - судим по томе што осуђујете новог свештеника, не умејући да држите своја осећања према њему како треба...Видећи ово, требало је обратити пажњу и на себе, покајати се и исправити се, а ви само судите и оговарате. Постаните исправни и тада ће се свештеник одмах променити... Свештеници, ако бивају немарни и брзи у служењу, а у беседама праз-норечиви, то се већим делом може применити на саме парохијане." [6]. Ево правилног доживљаја Цркве, а не оно што ми доживља-вамо. Ми уместо Светог писма данас читамо жуту штампу, па нам уместо светих отаца црквену свест креирају разни таболиди и „верски аналитичари". Онда се питамо зашто десет година идемо у Цркву а плодова никаквих нема, па онда по истој стратегији демонској, крив је, наравно, неко други.

Да је лако гледати тешко стање нашег народа - није. Саблазан односи своје жртве, као што нам је и рекао Господ да ће бити (Лк 17, 1). Али није нам Господ рекао „саблажњавајте се", већ „ово сам вам казао да се не саблазните" (Јн 16,1). Ако желимо да допринесемо препороду нашег народа, прво се побунимо против себе, како учи Свети владика Николај [7]. Покајање и смирење привлаче на себе Божију благодат, а не оно што ми мислимо. „Срце скрушено и смирено Бог неће одбацити" (Пс. 50).

Почнимо прво да постимо, јер многи међу нама хришћанима не посте, или држимо неке дијете а од греха се не уздржавамо; затим читајмо Свето Јеванђеље редовно; молимо се ујутро и увече сваки дан и уче-ствујмо редовно у Светој Тајни Причешћа. Тада ће све да добије другу

The Soul Also Needs Exercise

There are many people who exercise weekly and even daily. Some are really fanatical about it. I know people who spend hours in the gym every day. I admire them, because for me, even taking a daily walk can feel like a burden. But I do it, because the doctor has recommended that I should take a walk as often as possible, since it is good for my overall health.

While we do so much for our physical health, it seems to me that we do very little for our spiritual health. We tend to forget that we are both body and soul.

We have souls that need as much care as our bodies, if not more. If it is good for the body to be fit, it is also good for the soul. Let's also remember that the fitness of the body yields a temporary profit, while the fitness of the soul provides an everlasting benefit.

We spend so much time, energy, and money taking care of our bodies, but at the same time we may com-plain that the service at the church on Sunday - which benefits our souls - is too long. Many times, we do not even take the time to be in the Lord's house on His day, Sunday.

There is nothing wrong with caring for our bod-ies. However, it would be best if we worked towards benefiting both our bodies and our souls. This work for our complete fitness is a combined effort, both physical and spiritual. The Church offers instruction and suggestions on how we can accomplish this type of fitness. The life of the monk/nun in a monastery is the prime model, since it exemplifies the intertwining of prayer and work as one activity.

While I take my walk, I try to combine physical and spiritual exercise, through prayer. One of the best prayers to use during a walk is the Jesus Prayer: "Lord Jesus Christ. Son of God. have mercy on me, a sinner!" I try to say the praver as the spiritual fathers of the Church taught us. with the taking of each breath. Say the first part - Lord Jesus Christ, Son of God—when inhaling, and the second part - have mercy on me a sinner! - when exhaling. Thus, with each breath and each step, I try to connect with my body and soul with God, who spiritually feeds and waters us, through the Jesus Prayer. Of course, my mind wanders sometimes, but then I bring my chaotic thoughts back through the prayer, by starting my prayer anew. Another benefit of this type of exercise is that I never feel alone when I take my walks: because. Jesus Christ, the Son of God, is with me when I call on and converse with him in my prayer.

Doing the utmost for the fitness of our bodies is a valuable endeavor, but if we neglect the soul by doing so, what's the gain? Jesus said: "For what profit is it to a man if he gains the whole world and loses his own soul? Or what will a man give in exchange for his soul?" (Matthew 16:26*.

Romanian Orthodox Episcopate
Fr. Cornel Todeasa

Helping to Keep the Children in the Church

By Psa. Nicole Mitescu

I remember when I was newly married and had just started attending an Orthodox church. People would complain about how their children were refusing to come to church any more, and how when they left the family home, they often left the church entirely. So this is far from a new problem, and there must be hundreds if not thousands of articles written not only by Orthodox authors, but also by writers in many other religious groups, who are facing the same problem: children are not following their parents' footsteps in faith.

This is clearly a critical issue. No young people means no future for our churches. So I started doing a little thinking about it, and I hope this article will start you thinking about it, too; and perhaps it will start a discussion in your family or in your parish.

There are lots of reasons why children choose to leave the church as they grow up. Some of them are related to the church practices - per-haps the services are in a language the children don't understand; perhaps even if they understand the language they still feel bored or unconnected during the services; perhaps they never learn why coming to church and participating in the Sacraments are essential for our spiritual life; perhaps the priest and other adults don't listen to their questions, much less answer them.

All of these are serious problems that we need to face and address honestly. Are we doing all we can to make the children's time at church (not only in the services but also in Church School, in other church groups, in their interactions with other parishioners) a positive reason for them to want to stay and keep coming back?

However, I was thinking about other more fundamental reasons that the children might choose to leave the church as they grow older, and this involves the family. From a very early age, children pick up on the parents' attitude about going to church. Is it a really meaningful and important commitment for the parents, or is it something they do from time to time as it fits into their busy schedule? Is it important to arrive on time for the services, or is it okay to come in toward the end of the services, whenever it's con-venient for them? Are the services and Sacraments the fundamental reason to come to church or does it simply provide more of a social time with friends and acquaintances the family doesn't see during the rest of the week? Does the family pray, or read the Scriptures and Lives of Saints at home? All of these give a basis for the impressions the child might have about church.

But (in my opinion at any rate), perhaps the most important element for the child is how the fami-ly "feels" about going to church. Is it an "obligation" with the children pushed and scolded to get ready for church, behave themselves in church, and not bother the adults otherwise? If this is the "feeling" the parents communicate to the children about church, surely the children will remember it in a rather sad way.

The families I've seen over the last thirty years whose children have remained in our churches and have become the next gen-eration in our parishes, seem to share some common traits. For one thing, their faith is an important part of their lives, not only on Sunday but also during the rest of the week. They pray together, they try hard to apply the lessons from the sermons and from their spiritual readings to their lives, and they share their faith with their children. And even more than that, they enjoy their faith and are happy and eager to come to church - for them it is a positive experience, and they look forward to it. They encourage their children and help them to find ways to learn and participate in the services.

We need to be honest about what we are asking of our children. There are enormous societal pressures on families these days not to attend church - organized sports activities, invitations from non-church-going friends, just the opportunity to stay home and relax after a busy week. And let's not sugar-coat a basic issue: many young adults just hit a time when they need to break away from the parents and "leaving the church" is a pretty easy way for them to make a statement. And as they get older, the possibility of a "mixed marriage" with the other spouse being non-Orthodox is quite high, leading to a pull in other directions.

There are also sad situations in church where members find themselves in bitter disputes with other parishioners. Even if they don't know the

PASCHA– VASKRS
SUPOR
YOUR CHURCH

СПАСОВАЊ

IF YOU WOULD LIKE TO BE THE SPONSOR OF THE NEXT ISSUE OF THE SHEPHERD PLEASE LET US KNOW

ASCENSION

Subscriptions for Shepherd
Year $24:00
Monthly $ 2:00
Year 2014

Blessings to your house

Serbian Orthodox Church of the Assumption
7777 Sunset Avenue
Fair Oaks, California 95628

NONPROFIT ORG.
US POSTAGE PAID
PERMIT NO. 576