

# SHEPHERD

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



# PASTIR



*God be with you*

*May 2010*

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

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

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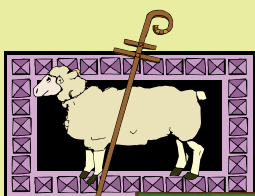
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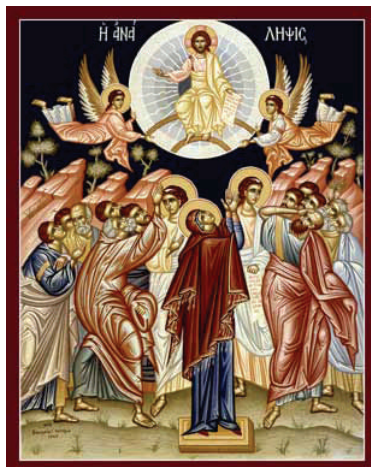
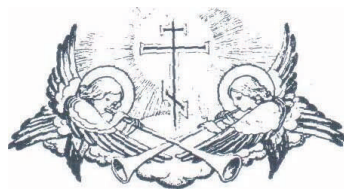
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Written contributions welcome; Editorial discretion reserved. Please Submit articles and ideas to:

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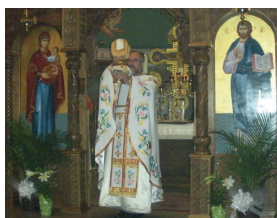


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**Many Thanks.**



They were done before God only and not for recognition. However, several were noticed and the sharing in these kindnesses is a gift to be shared by our community.

The first Sunday of Lent, Orthodox Sunday, as the altar servers were standing with their candles, one gentleman sitting in the pews reached out his arm and 'patted' the head of one of the young servers, acknowledging his presence.



One of the older altar servers was seen assisting a younger server with his candle and teaching how the candle should be positioned. People waiting in the long lines for Communion were often seen making way for children and people in wheelchairs or walkers and allowing them to go first. Both women and men constantly cooked and baked for each of the Sundays, for the Orthodox Sunday Vesper service where we hosted 200 people after the service and for Pascha. Many young people volunteered to be Readers for Holy Friday and Holy Saturday services. Many people 'joined' our Choir to sing the responses for all the services and especially for



the beautiful Divine Liturgy of Pascha. Two young adults helped an older person carry Easter baskets to be blessed. Quite a number of teens 'hid' Easter eggs for the younger children to find. Many more acts



of kindness were seen by Our Father in Heaven during this past 7 week period. How blessed our community is to know that the outreach to each other is given so graciously and lovingly. May this always continue.



**Christ Is Risen! Indeed He Is Risen!**

We are now beginning to gather the information on our 2010 Graduates. Please contact Popadija Mary Anne if your child / children will be graduating from High School, College or any other educational accomplishment. If **you** are graduating, please be proactive and let Popadija know so you may be recognized. Deadline to be included in the July issue is June 15<sup>th</sup>.

## ...PASSAGES...

We extend our deepest sympathies to Gennady Denisov and his family on the Falling Asleep in the Lord for his Father, Ivan Denisov on March 3, 2010.

Memory Eternal for God's Servant, Ivan Denisov

# Pascha 2010

## Christ Is Risen! Indeed He Is Risen!

To understand the glory in the above words, one needed to participate in the Holy Lenten Season for 2010. Let us take a walk back in time to the Sunday immediately preceding the beginning of Lent. The date was February 13, 2010. Yes, that's right FEBRUARY! We had just finished with our celebrations of The Nativity of Jesus Christ and our St. Sava Celebration and we were soon told Lent for Pascha was about to begin. Father Dane stood before us that Sunday morning and encouraged us to be diligent and prayerful in our undertaking of Great Lent. He outlined how we would be struggling together to Fast from foods and outside entertainments. He described the enhanced calendar of Church services that was about to begin. He requested volunteers to come forth to assist with the Orthodox Sunday Vesper service; to assist with the cleanup of the Church and Hall for Pascha; to participate as Servers and Readers that would be needed for the services; and of course, to assist as cooks and bakers. There was a part for everyone who would be willing to extend a helping hand. Of course, the most important undertaking was to be done privately and individually by each of us. Father Dane exhorted us to attend more services, read the Bible more, pray more and attend Confession and Communion more frequently. We were to act as the Saints during this Holy Season given to us by Jesus Christ Himself. Fasting and Prayer were to be our guides for the next 7 weeks.

So, how did we do? (More importantly, how did YOU do?) Did you participate in any extra services? Did you assist in any manner as needed - from helping at the services, to cleaning the Church, to cleaning at the hall, to assisting with the preparation of the food, to cleaning up, to baking or cooking or bringing eggs? Did you pray more? Did you read the Bible more? Did you attend Confession and Communion more frequently? Did you attempt to become better and improved during this 7 week period given to us by the Church?



If you can answer yes, then you behaved as St. John Chrysostom stated in his midnight message to us read at the Resurrection Matins service on Holy Saturday night (early morning). You came early to the feast and waited diligently for Our Master to arrive. If you tarried and started half way through the 7 week period, then again you behaved as St. John Chrysostom stated in that midnight missal, you worked harder to 'catch up' and then waited patiently for Our Master to arrive. Finally, if you waited until Pascha to go to Confession to cleanse yourself, know that Our Savior waited for your arrival at His Feast, just as St. John Chrysostom said He would do.



The season was glorious. There were many acts of kindness displayed. Most were done with no fanfare and no acknowledgment.

## 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 accom

plished!

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 form 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 from 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)."

## ...from Our Village...

**Arthur 'Thomas' Bjorkelo** was Chrismated into the Orthodox Faith on March 28, 2010 – Palm Sunday. His Kuma was his aunt, **Valentina Stevens**. Arthur had studied the Orthodox Faith for many years and always knew he was only an observer. After the Akathist of Love on the first Wednesday of Great Lent, he decided 'watching' was no longer good enough. He wanted to belong. He took the name of his grandfather, Thomas. According to Thomas, "Arthur is not a Christian name, after all, and I am now a Christian." Thus, Arthur became Thomas. "I thought of becoming Orthodox long ago. I am honored to be Chrismated into the Orthodox Church and part of the Body of Christ. During the Chrismation, I felt peaceful and knew I was no longer just going to observe – I was going to belong. Now I belong here." Thomas actually found out about our community more than 20 years ago when he saw a newspaper article about our Church. He showed the article to his Mother. She visited and stayed. Many will remember his Mother, **Florence Bjorkelo**, who was a long time member



of our community before she fell asleep in the Lord several years ago. Now Florence is 'watching' her son as he begins his new life in the Orthodox Faith.

**Sandra Jackson** was Chrismated into the Orthodox Faith on March 28, 2010 – Palm Sunday. Her Mother was present to witness Sandra begin her new life as well as her future husband, **George**

**Groza.**

**May God Grant His Newly Illumined Servants, Sandra Jackson & Toma Bjorkelo, Many Years**

**Mariel (Milovanovich)** and **Clifford Baker** greeted their new daughter, Addison Marie, on March 9, 2010. (Mariel is the daughter of **Miroslav and Marie Milovanovich**.) The young family lives in Tuscon, AZ.

**May God Grant His Servants, Mariel, Clifford and the newly born, Addison Marie, Many Years**

**Adriana and Rade Radulovich** greeted the Risen Lord with their new baby daughter, **Sophia**. (Rade is the son of **Zaga Radulovich**.) Sophia was born at 9 a.m. April 4<sup>th</sup> – Pascha! By the way, for those of you who might not know, Adriana's maiden name was Pasqua – that's Italian for Pascha!

**May God Grant His Servants, Adriana, Rade and the newly born, Sophia, Many Years**

**Augustin Deteres** is at Ft. Benning, GA. Training to be in the Army Infantry. He was finally given a chance to write a note. Some quotes from his letter follow. "Everyone's prayers are definitely felt...surely the Lord has been granting His protection... I have been using my 'free' time to pray and memorize the shorter psalms. I do think that it is this use of time that has kept me in such high spirits. I ask you to continue to pray for me – for protection physical and spiritual, for wisdom and for strength to endure the fatigue of the coming years. I love and miss you all."

If you know someone, some event, or item of interest that should be included in ...from our village..., please let **Popadija Mary Anne** know. 488 – 0827 home phone. [maryannepw@yahoo.com](mailto:maryannepw@yahoo.com).

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, however, 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 ourselves. 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 becomes 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 beginning. 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 commanded 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 spoken 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.

# Savljenje Vaskrsenja



**Dragi parohijani!**

**Mi proslavljamo 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 prorocena 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, Njegovo stradanje, Vaskrsenje i Vaznesenje na nebo. Sv. Matej i drugi pisci Novoga Zaveta ukazuju na činjenicu: "Sve je ovo učinjeno da bi se ispunilo ono što 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 ispunimo! U ovom svetu naš život je ograničen na rađanje, učenje, zanimanje, 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 iskupljena 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 pobjeda je u isto vreme I naš život i pobjeda.**

**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 Jerusalem sa velikom radošću (Lk.24:52). Bili su radosni zbog reči anđela Božjih (Dela Apos. 1:10–11) gde su im još uvek odzvanjale reči obećanja njihovog voljenog Učitelja pred Njegovom stradanje i veličanstvenog Vaskrsenja *“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 došao 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 postanemo 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, roditelja i dece koja često imaju osećaj da ih razdvaja neki zid. Svako je zatvoren sam u sebe i čini mu se da ga niko ne razume, gordost je uništila jedinstvo i harmoniju vaspeljene...

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 Pedeseticu 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 Hristove” (Efe. 4:13)*

## 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 propagate today. The Unity School and Rosicrucians teach this sort of thing. But God has revealed Himself as a true, real Person. He is a personal God. God speaks of Himself as a Person. He can be grieved, He can be lied to, He intercedes and pleads, He strives to win men's souls, 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-being 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 vanished, 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 essence. 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? Because it is so hard for us to describe anything that is not material or visible. We even give hurricanes names of people! We have to use the language 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

светим оцима; уместо уопштеног хуманизма - љубав према конкретном човеку, своје ближњем, комшији; уместо вредности некакве "цивилизације" - хришћанске врлине које уводе у рај; уместо "грађанског друштва" и дневне политике - свете тајне и кроз њих преукус царства Божијег, још овде, на земљи; уместо дипломатије и политичког лобија - пост и молитву; уместо уздања у кнезове (председнике, министре и политичаре земаљске) - наду у Бога, његову правду и коначни суд Божији...

Упркос томе, сведоци смо данас да и многи хришћани, свесно или несвесно, у већој или мањој мери прихватају световне вредности и постављају их понекада изнад хришћанских, духовних циљева. Међу нашим парохијанима и члановима Црквених општина има много таквих који више цене и поштују демократију него Свето предање, који се много више интересују за игранке и забаве у црквеној сали него за богослужења и молитве у храму, а чланови наших црквених "управних одбора" троше много више времена организујући печење, музику и пиће него што се брину за пост и молитву. У капитализму, као и у комунизму, јавност нити је наклоњена нити пријемчива за православне погледе. Кроз филмове, телевизију, литературу, штампу, на различите начине просечном човеку ђаво просто

покушава да уреже у психу да је Црква некакво мрачно и застарело место, пуно неких нејасних карактера, са одавно прецветалим, усахлим и увенулим симболима из неких других, прошлих времена. И једни и други, комунисти и материјалисти, хтели би да сместе Цркву у музеј. Питање је само у какав? На Западу: лепши, скупљи, богатији, који прави "гала" изложбе за своје експонате; а на Истоку: у неки мрачни подрум заборављеног провинцијског музеја који је одавно затворио врата својим посетиоцима.

### " ГОСПОД ЋЕ ТО РЕШИТИ!"

Не бисмо смели да им у том покушају, тоталне маргинализације Цркве, идемо на руку ништа не предузимајући. Не вреди се изговарати да није наша кривица што ситуација није боља, и да смо те проблеме само "наследили" од својих претходника. Не вреди јадиковати што "нисмо имали прилике", када знамо да се и прилике такође стварају нашим трудом и залагањем. Не вреди утишавати савест речима: "урадили смо све што смо могли", кад добро знамо да смо могли и много више, и то без много труда и напора, али само уз мало више одлучности.

*Nastavice se.....*

## MESSAGE FROM THE PRESIDENT APRIL 2010



Hello new board, Stewards and all the supporting members of our church. The new board is in position and full of enthusiasm. We have many projects on the table that will be done this year, but above all we are excited to begin the new term. We already have a few events completed. And even though the economy is still tough, you the church families have come through with ideas and financial support. But above all, you joined and made it more spiritually fulfilling. We are on the right track, you are volunteering, and things are getting done. We still have the board asking for volunteers, financial support, and new ideas. That will never stop; we can grow only if new members come on board and inject new life in the old way of doing things.

I always appreciate a job well done, and am thankful to all those that have been doing the work. I would especially like to thank our "older brothers and sisters" who share their spirit, energy and wisdom. They have made all that we have possible. Now, we the new leaders in charge think we know better, but each year we learn from our mistakes, that when you say do it this way, it is ok, re-

member we are doing our best to listen, and each year we hear more. So, thank you grandmas, grandpas, moms, dads, brothers, sisters, uncles and aunts and all those that have given wisdom.

There is always room for a special thank you to those that have done more than expected, the only fault is that as hard as I try to name the generous givers I skip some one, it just happens, so if I miss you be sure you are appreciated. So here we go; thank you Father Dane and Bill, with out you we would be walking circles in the desert, Protinica and Popadija Your voice and special skills, and much more, KSS I have no idea where we be with out your wisdom, Financial group, we like how frugal you can be, Secretary, with out your information it is like a rainy day, Long term board members, men that BBQ, you party givers, Sunday school teachers protectors of our religion and culture, and all the children so smart and so willing, all the volunteers that keep us organized and clean, and the rest of our church members, truly there would be no one with out you.

# Beyond Tithing

Fr. Michael Makridis

Tithe, coming from "tenths," is the offering of the faithful for the support of the clergy and the organization of the Church. Originally, it meant one tenth of one's income. 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 promote 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 emphasized 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 living that she had," an offering which far exceeded 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 "proportionate giving" 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 entrusted 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. (Malachi 3: 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 Scriptural 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 using 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 expend our resources.

For our Lord said, *"Where your treasure is, there will your heart be also."* For the Christian, the practice of Christian Stewardship is in reality an autobiographical statement of faith.

сви вребају крв и сваки лови брата свога мрежом... Не верујте пријатељу, не ослањајте се на вођу... јер син грди оца, кћи устаје на матер своју, снаха на свекрву своју, непријатељи су човеку домаћи његови!" (Мих. 7, 1-6.)

Не само данас, већ од изгнања из раја, свет се одувек противио вољи Божијој "Ја нисам од света" - каже Христос (Мт. 17,14) ...ја вас изабрах од света (Мт. 16,19.). Бити веран Богу, одувек је значило бити у раскораку и сукобу са светом. Тако и данас, иако Хришћане више не бацају лавовима, свет није ништа бољи ни толерантнији према Хришћанству. Шта више, како време буде пролазило, непријатељство између "синова светлости" и "синова таме" ће се увећавати јер отац побуне, ђаво, још увек "као лав риче у пустињи, тражећи кога да прождере", и знајући да му више не преостаје много времена он постаје све љући и лукавији.

Стога, су и данашњи непријатељи Цркве суптилнији и перфиднији од пређашњих. Они више не захтевају ни од кога да се јавно одрекне Христа. Уместо тога, они на супрот хришћанским вредностима истичу световне вредности којима привлаче следбенике и покушавају да збуне противнике. Хришћанима постављају питања из домена модерног света, попут оних: "Шта Црква ради за очување животне средине? Зашто Црква не помаже хуманитарне акције? Зашто се

Хришћанство довољно не бори за "друштвену правду", и т.д. Следствено томе, да би ишли у корак са временом чак и поједини Хришћани, нарочито у западним земљама - као и у нашој средини, уместо Царства Божијег и правде његове, истичу као вредности: демократију, слободу, лични (материјални) просперитет, богатство, срећу, понос, хуманизам, личну слободу избора, и т.д.

Пок. о. Александар Шмеман, (у књизи "Church World Mission" N.Y. 1979. 9) каже да "свет, у коме Православна црква данас мора живети на Истоку као и на Западу, није њен свет; није чак ни "неутралан", већ је свет који покушава, свесно или несвесно, да је сведе на вредности схватања живота и погледе који су битно различити, у колико не и сасвим супротни њеној визији и доживљавању Бога, човека и живота!"

Од непријатеља духовности често се може чути како су религије "нетолерантне", како гаје фундаментализам, "верску нетрпељивост", и т.д. Хришћани су углавном неприпремљени за овакву врсту критике из простог разлога што се Хришћанство не бави њима, него истиче више вредности од ових: уместо толеранције - стрпљење и смирење пред Богом; уместо националног поноса - опште покајање и повратак нације Богу и својим



# ПРАВОСЛАВНИ ПАСТИР НА ПОЧЕТКУ ТРЕЋЕГ МИЛЕНИЈУМА

*Јереј Србољуб Милетић*

## NASTAVAK...

### О "НАРОДНОМ СВЕШТЕНИКУ" "! NASTAVICE SE....."

Да би избегао овакве замке нечастивога, свештеник у свом приступу парохијанима, и свима уопште, треба увек да "ставља" Христа испред себе, а не његов шарм или дипломатију, који никога неће задржати у Цркви. Нечије способности могу да привуку људе, (политичари, глумци и певачи се обилато њима користе) али је једини Христос тај, који их може примити и задржати у Цркви. Сам Господ нас на то опомиње: "Сетите се речи коју вам казах: није слуга већи од господара свога. Ако мене изгнаше, и вас ће изгнати; ако моју реч одржаше, и вашу ће одржати. Али све ће вам ово чинити због имена мог, јер не знају онога који ме посла." (Мт. 15, 20 - 21.) Свештеник није само вођа једне људске заједнице или друштва, његова дужност је да руководи људе у њиховом интимном прихватању и разумевању

истине. Јер, ми нисмо позвани да везујемо људе за себе него за Христа и Цркву. Истовремено и средство и циљ пастирског рада није ништа друго него једино и само Христос. У супротном, ми попут некаквих занатлија претварамо Цркву у "сервис за задовољавање духовних потреба". Још би само требало да усвојимо и крилатицу "муштерија је увек у праву", па од светости Цркве и нашега спасења у њој, неће остати ништа. Зато је свештеник само и једино слуга Божији и предрадник на своме спасењу и спасењу своје браће. У овоме је једнакост између црквене јерархије и верних, између мушкараца и жена у Православној цркви: не треба никада заборавити да је звање слуге Божијег, како за свештенство тако и за верне - највише звање у овом и у оном свету; и - ако нам оно није довољно, ни једно друго нас неће задовољити.

### СУПРОТСТАВЉАЊЕ ОВОГА СВЕТА ХРИСТУ

Још је пророк Михеј јадиковао:  
"Тешко мени!... Неста побожнога са земље и нема правога међу људима,

# RAZGOVOR O VASKRSENJU HRISTOVOM

da prizna  
svoje mišljenje”.

Ova reč je sevnula kao varnica. Svi se prenuše. Sveštenik zausti nešto da kaže, ali ga preduhitri stari gospodin koji dotle sa Vladom pričaše.

- “Ja sam, reče on - profesor matematike, fizike i hemije. I svoje predmete dobro poznajem. Ako vas zanima mogu vam priznati i to da sam doktor svih nauka. Znam da ni jedna od njih ništa ne govori o vaskrsenju Hristovom. Ne govori prosto zato što to nije njihova oblast. Ali mi nije poznat ni jedan naučni dokaz iz oblasti mojih nauka koji bi dokazivao da se Hristovo vaskrsenje nije desilo. Da li Vi mladiću, obrati se on onom studentu, znate jedan takav naučni dokaz? Ako ste javno tvrdili da je nauka odavno raskrstila sa vaskrsenjem Hristovim, to znači Vi znate takve dokaze, i to još odavno ih znate. Iznosite nam ih. Vrlo će nas zanimati”.

“Pa to je bar lako, reče student. Sav svet zna da je vaskrsenje po prirodnim zakonima nemoguće. Prema tome nije ga ni bilo. Kako može mrtvo telo oživeti! Nema u prirodi te sile koja tako šta može učiniti”.

“Potpuno se slažem s vama, reče profesor. Vaskrsenje je po prirodnim zakonima nemoguće, niti priroda sama od sebe sadrži takvu silu da može oživeti mrtvo telo, ili čak da mrtva, bezoblična, neorganska materija može sama od sebe oživeti. Ali, dragi moj, pa niko i ne tvrdi da je vaskrsenje prirodna stvar. To niti tvrdi Crkva, ni teologija, ni apostoli, niti iko na svetu. Kada bi vaskrsenje bilo proizvod prirodnih sila i zakona, onda bi se ono dešavalo svaki čas, pa ne bi imalo nikakav veći značaj od običnog rođenja ili obične smrti svakog

Proleće je. Od Beograda ka Skoplju juri brzi voz kroz sveže zelene, blago zatalasane šumadijske predele okićene šumarcima i zabranima iz kojih proviruju crveni krovovi novosazidanih kuća iznad kojih se lelujaju i rasipaju u ritave krpe pramičci i oblačci plavičastog dima. Ponegde na brdašcu pojave se kubeta kakve crkve koja svojim umiljatim i blagim izgledom daje naročit, pravoslavni ton celoj okolini. Putnici putuju, doduše, svi istim vozom, ali svaki sa svojim planom, svojim brigama, svojim mislima. U jednom kupeu druge klase ima više putnika. Jedna sredovečna dama verovatno nastavnica, gleda kroz prozor uživajući u predelima. U drugom kraju kupea sedi jedan mladi sveštenik s plavim pojansom preko srpske mantije, sa vrlo brižnim i skoro skrušenim izrazom lica, kao da je sav bol i teret kojim je XX vek obasuo Pravoslavnu crkvu pao na njegova sopstvena pleća. Kraj njega sedi jedna grupa studenata i raspravlja o sportskim prognozama, filmskim zvezdama i katkad o naučnim tehničkim dostignućima, pozivajući pri tom na razgovor i jednog od svojih kolega koji se malo izdvojio pa sa jednim starijim gospodinom tiho razgovora o nečemu što ga je silno zainteresovalo. Gospodin mu je živim bojama i snažnim rečima opisivao i dočaravao utiske koje je doživeo prilikom proslave vaskrsenja u jednoj pravoslavnoj crkvi. U jednom momentu tišine studenti čuše o čemu gospodin pričaše njihovom drugu, pa ga zovnuše:

“Ovamo, Vlado, potreban si nam. Uostalom, kako možeš da slušaš te priče s kojima je nauka raskrstila već odavno i u koje ne veruje ni ovaj pop ako ume inteligentno da misli i ako hoće pošteno

posebnog čoveka. Vaskrsenje može biti samo posledica i jasan izraz natprirodnog dejstva sile Božje, i kao takvo, vaskrsenje Hristovo je nepobitan dokaz istinitosti celokupne religije, celog simbola vere od prvog do poslednjeg člana. Jer ako je Hristos vaskrsnuo, onda je time dokazao istinitost celog svog dogmatskog i moralnog učenja. A kad bi vaskrsenje bilo obična prirodna stvar, onda ne bi imalo nikakvu dokaznu vrednost. Takvo vaskrsenje, da kažemo "prirodno" vaskrsenje, niti postoji niti ga iko propoveda. Zato vaši "dokazi" protiv vaskrsenja na prvi pogled izgledaju neoborivi i jaki jer obrađuju ono što zaista ne postoji i što niko i ne tvrdi. Ali su kraj sve svoje "snage" upravo izlišni pa čak i smešni. Da li Vam je to jasno, mladiću?"

"Jasno mi je, gospodine, odgovori student. Ali mi nije jasno na osnovu čega Vi tvrdite da može postojati išta natprirodno. A ako ništa natprirodno ne može postojati, i prirodna nauka to izričito tvrdi, onda nije moglo postojati, pa stvarno nije ni postojalo nikakvo i ničije vaskrsenje".

"Opet ste, mladiću, preuzeli na sebe jedan dug, koji - bojim se - nećete moći da odužite. Rekli ste, da prirodna nauka dokazuje da ništa natprirodno ne postoji i da je sve što je natprirodno, pa i Hristovo vaskrsenje nemoguće. Zaboravili ste jedino da nam kažete koja nauka dokazuje te dokaze, čime i kako? A možda Vi to i niste zaboravili. Pre će biti da ste Vi to izneli samo kao običnu frazu bez ikakvih dokaza. Jer, koliko ja znam, prirodne nauke nam iznose samo činjenično stanje u oblasti prirodnih zakona. I u toj oblasti, kao što smo rekli, one ne mogu pronaći vaskrsenje niti išta natprirodno. Ali njihovo svedočanstvo važi samo za njihovu oblast a ne i van nje, kao što i svedočanstvo nekog očevidca važi samo za ono što je on video a ne i za ono što on nije video niti je mogao videti. Pa kao što razborit sudija neće zaključiti da se u celom svetu nikad ništa drugo nije desilo osim onoga što mu pričaju njegovi svedoci očevidci, tako je isto

nelogično tvrditi da u celom svetu nema nigde ništa više osim ono i onoliko koliko nam o svetu tvrde nama poznate prirodne nauke. Tako šta ne biste sigurno ni Vi smeli tvrditi", reče profesor.

"Uostalom, mladiću, ako nam prirodne nauke ne pokazuju u svojoj oblasti ništa natprirodno - jer kad bi nam govorile o natprirodnim činjenicama onda one ne bi bile "prirodne" nauke - one nas nesumnjivo i neodoljivo upućuju na to da prirodni zakoni imaju granice svoga važenja i da van tih granica može, pa i mora, postojati jedna natprirodna stvarnost. Pokušaću, ako želite, da Vam na primerima pokažem.

Vi znate da se sva tela na toploti šire a na hladnoći skupljaju. To je prirodni zakon, a kao što znamo prirodni zakoni ne znaju za izuzetke. Jer, ako bi postojao ma i jedan izuzetak od prirodnih zakona, to bi moglo biti delo samo Onoga ko je jači od prirodnih zakona, dakle delo jedne natprirodne stvarnosti. A ceo svet zna da voda prkosi ovom prirodnom zakonu o skupljanju tela na hladnoći a širenju na toploti. i to, prkosi mu vrlo drsko. Nije to da se ona ponaša prosto obratno od ostalih materija, da se na hladnoći širi a na toploti skuplja. Takav izuzetak bio bi suviše prost i nepromišljen, jer bi tada oblaci morali biti teži od vode i kiše nikad ne bi bilo. Nego voda se povinuje tom zakonu do +4 Celzijusova stepena pa se pri hlađenju i ona skuplja kao i sve ostale materije i zato je para lakša od vode pa oblaci lebde u vazduhu. A ispod +4 stepena, gle čuda! - voda počinje da se širi. Usled toga je led lakši od vode, pliva po njenoj površini i čuva od smrzavanja sva živa bića u morima i rekama, koje bi se, da nema tog izuzetka, skroz zaledile i onemogućile ikakav život na Zemlji. Da li Vi, mladiću, možete u tome da vidite dejstvo jedne natprirodne stvarnosti koja je jača od prirode i njenih zakona i koja zna i vidi šta je živim bićima potrebno?"

*Nastaviće se.....*

## 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.**

**May 9, Mothers day—Dan Majki**

**June 20, Fathers day— Dan Otaca**

**June 27 Vidovdan Celebration**

**July 17 Group Baptism—Grupno Krstenje**

**July 18 Drazin dan**

**August 1 Children's Camp— Decji Kamp**

**August 7 Group Wedding—Grupno Vencanje**

**August 28, Church Slava**

*Your Church Board Welcomes you.*

### Parishioners hospitalized, sick at home or in nursing homes...

Mihajlo Kruska	Zorica Popovic	Rade Popovic
Nikola Dragovic	Ana Bozinovic	Milli Maticic
Dusko Pesevic	Danica Ryder	Darinka Mitrovich
Persa Dragovic	Dejan Trailovi	Sandy Tobe
Dorothy Gojkovich	Nada Kosanovic	Milos Kovac
Ana Mileusnich	Daisy Freeman	Belko Yovanovich
Olga & Irina Butin	Ivan Popazivanov	George Melnikov
Alexandra Fitzpatrick	Proto Miladin Garic	

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.

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.

Kada dajete prilog crkvi, molimo vas napišite na ceku ili koferti zašta je namenjen. Jer drugačije neznamo zašta je taj novac namenjen onda novac ida za starateljstvo ako ste Staratelj crkve ako niste oda ide u generalni fond kao prilog. Hvala

### BECOME A SHEPHERD SPONSOR FOR 2010

#### SHEPHERD SPONSOR FOR

**2010**

#### GOLD SPNOSORSHIP

*In memory of my Parents*

**Mane & Yeka Evasovich**

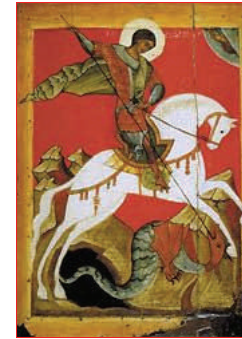
*by*

*Mike Evasovic*

#### SHEPHERD SPONSOR FOR

**2000-2010**

*Sećanje na dragu majku  
Vlaisavljevicu Ljubica-Malča  
Sa neizmernom ljubavlju I dužnim  
poštovanjem—hvala ti, mama  
Dragan I Branka*



# 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.

# Do We Have Idols?

By *Stephen Sedor*

God's Commandments are some 3,500 years old. But they are as relevant today as the day God's finger etched them on the two stone tablets given to Moses. This is true even about the proscriptions of idolatry. *"Thou shalt have no other gods before Me. ..Thou shalt not make unto thyself any graven image..."*

Do we have idols today? Do we have substitutes for God? Are people guilty of the heinous sin of idolatry in this modern, sophisticated age?

Let's see. An idol is a fake god. It is whatever is loved, hoped in, wanted, trusted, sacrificed for above all else. Centuries ago people made images of their gods into carved idols. Some were small, called "household idols," and kept in homes, which people trusted in and prayed to. Others were large idols, some huge statues, like the golden calf erected at the time of Moses.

But we don't have such idols today. We have no such false gods, in our homes or in our temples. Remember the definition — whatever we love foremost, whatever we care for, sacrifice for, hope in and put our trust in above all else — this is our god.

Yes, our age has its false gods. Yes, people today can be guilty of idolatry, they can have false and unworthy goals, ideals, which cut off their relationship with true God.

Get hold of the day's newspaper and you will be able to see what gods people have. Here's the story of a couple who wanted to trade in their 14-month-old son for a Corvette

automobile. They made a deal. They are said to have left their son on the showroom floor, took possession of the keys and started to put on the license plates when police officials arrested them. What was their first love? What god had primary claim on their lives? Was it God, or was it possessions and pleasure?

Another story in the paper told of the indictment of one of America's largest electric manufacturing companies, and its officials for an international bribery scheme involving millions of dollars. What god did these people serve? Was it gold? Still another story told of Kate Smith's relatives feuding in court over her estate. Mind you, she is still alive, and they're battling over her holdings.

And so we have new idols in our day. Money, power, sex, self, pleasure, alcohol, drugs — such things as these have replaced the old idols of "pagan" times. These are our day's substitutes for God.

There's an old saying that goes like this: There's enough in this world for everyone's need, but not enough for anyone's greed. There it is, the core of the problem: man's greed, his focus on self rather than on God. Yes, indeed, the old Commandments are still valid today, and needed more than ever.

Питање:

**Када и како је настала прва молитва, да ли за вереме Мојсија или још пре? Мада бих волио да знам и за прву хришћанску молитву како и када је настала. Свако вам добро од Господа Бога.**

Одговор:

Молитва је стара колико и свет. У невидљивом свету анђели Божји непрестано славе Господа, а то је и молитва, а створени човек од праха земаљског, у кога је Бог удахнуо дух живи, ступа одмах у контакт са Богом кроз разговор. Ми и данас кажемо да је молитва разговор са Богом. Значи, молитва је настала стварањем човека као боголиког бића.

На првим страницама Библије имамо опис жртава које су приносили синови Адама и Еве Каин и Авел, што је била једне врсте молитва Богу. Касније читамо о молитвама патријараха, Ноја, Јова, судија, пророка и царева, а најлепше молитве је исписао цар Давид у псалмима. Хришћанска молитва потиче од Христа, који се врло често молио свом небеском Оцу, а када су и апостоли пожелели да их научи како да се моле ("Господе, научи нас да се молимо" Лука 11, 1), Христос је пред њима изговорио Молитву Господњу, Оче наш... "Господе научи нас да се молимо", обратио се Христу један ученик, чије нам име није познато, и та молба је произвела највећу реку молитве у свету, Молитву Господњу. Добро је што не знамо ништа о том ученику, јер он на тај начин редставља све нас.

Сви смо ми представљени у њему и он у име нас говори: Господе, научи нас да се молимо. Апостоли су се, свакако, молили и молитвама старозаветним, али су врло брзо почели и сами да изговарају, по надахнућу, молитве при ломљењу хлеба, при Евхаристији и тиме почели формирање хришћанског богослужења, које је проткано молитвама мољења, захваљивања и прослављања.

# KIDS SUMMER CAMP



## COME JOIN THE FUN!

Kids age 7-16 are invited  
 Kids age 5-6 Day camp from 9 am- 6 pm  
 Bring your friends!

**CHURCH 5 Days SUMMER CAMP 2010 is almost here!**  
**August 1st-5th, 2010**

### Activities:

Church services  
 Learning about  
 Orthodox faith  
 Arts & Crafts  
 Sports and Games  
 Dance  
 Serbian Language  
 Drama  
 Music & Singing  
 Swimming  
 Camp fire



Parents,  
**WE NEED YOU**  
 (men & women)  
 If you would like to  
 help please let us know  
 We need Kitchen staff  
 & day and night assis-  
 tance for campers.

### Cost: Includes:

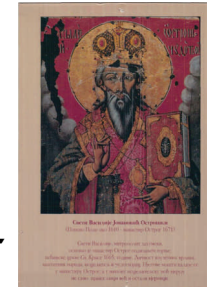
Registration, transportation meals,  
 t-shirt  
 More information contact Fr. Dane  
 916-966-6276 or 606-8808



# SV. VASILJE OSTROŠKI

Rodom iz  
 Popova sela u  
 Hercegovini, od  
 roditelja prostih no  
 blagočestivih. Od malena be  
 še ispunjen ljubavlju prema  
 Crkvi Božjoj, a kada  
 poodraste ode u Trebin-  
 jski manastir Uspenja  
 Presvete Bogorodice i  
 primi monaški čin. Kao  
 monah ubrzo se proču  
 zbog svog ozbiljnog i ret-  
 kog podvižničkog života.  
 Jer nalagaše na sebe podvig  
 za podvigom, sve težji od  
 težega. Docnije bi izabran i  
 posvećen za Episkopa Za-  
 humskog i Skenderiskog  
 mimo svoje volje. Kao arhi-  
 jerej najpre stanovaše u ma-  
 nastiru Tvrdošu i odatle kao  
 pastir dobri utvrđivaše stado  
 svoje u veri pravoslavnoj  
 čuvajući ga od svirepstva  
 turskog i lukavstva latin-  
 skog. A kad bi suviše prite

šnjen neprijateljima, i kada  
 tvrdoš bi razoren od turaka,  
 preseli se Vasilije u Ostrog  
 gde se tvrdo podvizivaše  
 ograđujući stado svoje ne-  
 prestanim molitvama. Pres-  
 tavi se mirno Gospodu u 16.  
 veku ostavivši svoje  
 cele i celebne mošti,  
 neistrulele i  
 čudotvorne do dana  
 današnjeg. Čudesna na  
 grobu Sv. Vasilija su  
 bezbrojna. K njegovim  
 moštima pritiču Hrišć  
 ani i Muslimani i nalaze is-  
 celenja u najtežim boles-  
 tima u mukama svojim. Ve-  
 liki narodni sabor u Ostrogu  
 biva svage godine o Troi-  
 cama.





Every once in a while an opportunity to **Group Baptism** July 17, 2010

share in an experience presents itself to us. It has been brought to my attention on more than one occasion that there are a number of people in our midst who pray with us, share our Church life with us and yet are not totally ONE of us. These quiet pious people have not been Baptized into the Orthodox Faith. As your Shepherd, this pains my heart. My life is devoted to leading, shepherding and bringing 'lost' lambs to Christ. The salvation of each person's soul within our midst is my ultimate goal. If you or someone you know is in the position of not yet being Baptized, please invite them to consider participating in our first ever group Baptism.

We will BAPTISM at American River

**Our group Baptism will take place on July 17<sup>th</sup>. Please see me if you would like to participate. This will be open to anyone who wishes to attend.**

**GRUPNO KRSTENJE CE BITI  
OBAVLJENO NA RECI**

**17, Jula 2010**



A **Group Wedding** August 7, 2010

Wedding Ceremony will be held on August 7, 2010. If you have never been married in Church, please let me know if you would like to participate. If you know someone who has not been married in Church, please let them know this ceremony will be for them.

The Church offers a 'new beginning' for your marriage when you are crowned as a new king and queen of your own household.

This ceremony will be open to anyone who would like to attend. It will be a glorious and happy occasion to witness the newness of the closest relationship God has bestowed upon us, that of husband and wife.

**Our group Wedding will take place on August 7<sup>th</sup>. Please see me if you would like to participate. This will be open to anyone who wishes to attend.**

**Grupno vencanje ce se obaviti  
7 Avgusta 2010.**



# MOTHER'S DAY

Webster's dictionary says that love is "a feeling of strong personal attachment induced by that which delights or commands admiration, by sympathetic understanding, or by ties of kinship."

In the 13th Chapter of 1 Corinthians we get a better picture of the meaning of love. St. Paul tells of the positive excellencies of love. It is free from envy, it is not provoked to hostility by the conduct of others, it does not reckon up the evil done to it as an account to be paid off, feels no pleasure when it views wrongdoing, but finds its joy in association with the truth. It ends with the celebration of love's universal forbearance, Faith, Hope and Endurance. What is meant here is that the fullness of Faith and Hope is within the power of love; faith is not present as belief. Love is imperishable.

But regardless of our difficulty in describing or defining love, most of us feel that we have a working knowledge of it. What a wealth of suggestion is in these three words, "INTERPRETED BY LOVE." What a different world it would be if the interpretations of men were rooted in love. If they had more of that which was in Christ on the cross. Abraham Lincoln interpreted the behavior of men when he said, "With malice toward none, with charity for all." Love is the secret of peoples' lives. There was someone who loved and understood and gave us a feeling of confidence and security again. Certainly children should always know they have such parents. When they take to their children sympathetic understanding, they provide a haven of protection to which they may turn in times of distress. Parents give to their children a sense of security when emotional disturbances threaten.

One baby specialist has a special treatment for babies he thinks should be coming along more quickly. He writes across the chart, "This baby to be loved every three hours." This is a treatment that might be very helpful for them years after they are babies. Certainly love in the home provides a great source of strength and confidence for the child.

The fact is that Love anywhere gives things a different nature and a different look. Love gives to everything we touch a warmer feeling. What we make of our life depends on how far we have opened the gates to let love in. How do we grow in the habit then? It is not easy. But as Christians we must. First, we should start with prayer, ask God for strength and courage that wherever and whenever we meet an opportunity to practice love, and sympathy, and forgiveness and un-derstanding, we do it. We make our beginning at the first right turn to the right and keep going.

We have many mothers who deserve reward and recognition. On this Mother's Day, we salute all the sterling mothers of the world. In particular, we salute the Mother of all Mothers, the Mother of Jesus, who is the inspiration and the ideal of every mother worthy of the name.

Let us love our mothers on Mother's Day. God will reward mothers, and only God can, those queens of the homes who train their tots to know God, to love God and fellowman. This love is an everlasting love, just as Christ had for us upon the cross.

*Fr. John Ropchock*

tongues, He divided the nations; but when He distributed the tongues of fire. He called all to unity. Therefore with one voice we glorify the all-Holy Spirit."

#### *A Call To Unity*

The gift of speaking in tongues as mentioned in the Bible was given to the first Apostles and to some members of the early Church to be a witness, a call to all of the people of the world to unity in the worship of the Father, Son and Holy Spirit. The Apostle Paul, in I Corinthians 14:22, mentions that the tongues are a sign not for believers but for unbelievers. It would appear that with the passing of the Apostles the gift of xenoglossy also passed largely from the Church, though there are isolated examples in the lives of the saints.

On the other hand, glossolalia, the ecstatic utterances prompted supposedly by the Spirit, occurred in heretical movements such as 3rd century Montanism and survives today in the "Pentecostal movement". One need only read the literature of this movement to see that much of the "Spirit" behind it is self-induced. For instance one tongue speaker relates this about his reception of the gift: "Following X's reception of the gift of tongues, I began to say to myself quietly, 'La, la, la, la. To my immense consternation there ensued a rapid move-

ment of tongue and lips accompanied by a tremendous feeling of inner devotion." There are even manuals telling one how to receive this "gift".

#### *Repent!*

For most people this "gift" will simply be an emotional release, like "scream therapy" but of course more subdued. But there is a danger in "tongue speaking" that every Orthodox Christian must be aware of. In attempting to acquire spiritual gifts without proper repentance and ascetic effort, we open up ourselves to the activity of dark demonic forces. There are no short cuts to holiness and this is the great danger of the charismatic movement, and glossolalia. It lead people to believe that they have achieved instant holiness. In this they are subject to the danger of pretest or spiritual deception. Satan, playing on their spiritual pride, presents himself to them as an angel of light with feelings of warmth and voices of instruction. St. Ignatios Brianchaninov describes it this way: This deception "is satisfied with the invention of counterfeit feelings and states of grace.. it constantly invents pseudo-spiritual states, an intimate companionship with Jesus, an inward conversation with Him, mystical revelations, voices, enjoyments." Through the false pride of the human person seeking mystical experiences Satan approaches with the mask of piety and humility.

### Dear Friends

**You are invited! Please come to the second "Historical Recollections of Our Church" potluck and get-together to be held on Saturday, May 7th at 10:30 a.m. in the Church Hall. This is a year-long effort to gather stories, vignettes, and memories about the people and events which helped create and build the Assumption of the Blessed Virgin Mary Church. Our hope is to gather and compile this historical information on the Church to memorialize in a book and preserve for the future.**

For more information, please contact either Father Dane at (916) 966-6276 or Kim Glazzard at (916) 455-8415.

# The Power of the Holy Spirit



"But the Paraclete, the Holy Spirit, whom the Father will send in my name, He will teach you all things." The Holy Spirit is the Power from on high. The Holy Spirit Power is manifest in the church. Frail human nature - is endowed with this mysterious power. Peter stepped forth fearlessly through the Holy Spirit and assumed leadership of the early church after Christ left this earth for His Kingdom. Blessed Stephen was inspired by the Holy Spirit to be the first martyr of the early church, while Saint Paul, the fearless missionary, said, "We suffer tribulation but we are not distressed; we are sore pressed, but not destitute; suffer persecution, but are not for-saken; cast down, but perish not." How true this all is even in our own day when enemies, led by the devil, would destroy our Holy Mother Church. Our secret is, that with God for us there can be no one against us, and the gates of hell shall not prevail against the Church and her faithful. In our individual souls the Holy Spirit manifests His power by illuminating us with His seven gifts:

1. **Wisdom** — by which men and women see from the surface down into the depths.
2. **Understanding** — which enables us not only to understand things externally, but to penetrate eternal things even though not completely.
3. **Knowledge** — which goes beyond

merely hypothetical theories and digs down after truth and soars into the spiritual realm, for we do "not live on bread alone."

4. **Counsel** — which shows us the light-house of the Creed and Decalogue.

5. **Fortitude** — enables us to say, "I will, I must," in the face of evil and to tread the path of righteousness, even beset with obstacles.

6. **Piety** — particularly needed today for cultivating, deepening, animating spirituality. Especially today we pray for this gift for we need a religious awakening in our Youth and our Communities.

7. **Fear of the Lord** — reverence for everything holy in us and above us, ripening into genuine fear of God and yet developing into the highest and most intimate love of God.

Let us invoke the Holy Spirit before undertaking any important work, before our holy confession, before beginning our day's work, "until we be endued with power from on high."

O Holy God, with bowed heads, we now pray. Send down from Heaven the Gifts of the Blessed Holy Spirit. As once with Thy Grace Thou didst fill the Holy Mother and Apostles with Thy Sacred Fire, so we also pray fill our hearts, descend upon each and every believer! Pardon our sins! Grant us peace in our day! To Thee be the honor and glory. Amen.

—William Kuretich

# PI TANJA I ODGOVORI

којих је у то време било тешко да се нађу. То је било време гоњења наше цркве, и

## Питање:

Молим вас да ми лепо појасните како и када треба да се крсна слава преноси (слави). Према Пројекту Растко (Православни Мисионар – подлистак Гласника СПЦ) «док је отац жив, друга се свећа неће палити. Ако отац да благослов и пренесе славу на сина, онда и он славску свећу у своме дому може палити и славу славити». Ипак, на Светосављу се истиче да је овако веровање погрешно – син може славу да слави чим се осамостали. И свештеници са којима смо разговарали дају опречна мишљења. Врло је тешко пренети традицију кад су учења и тумачења нејасна и индивидуална. Унапред хвала.

## Одговор: *Nastavak.....*

Наша црква мора да се одлучије изјасни и да не уступа народним обичајима који су често сујеверни и саблажњиви. Ми не смемо да се бојимо изазова пред правом и истинитом духовном обновом и почнемо народ да учимо, понекад ако затреба и да подигнемо глас, а не да због очекиване награде за наша свештеностејства ћутимо. Ако данас теолошки изазивамо неке извитоперености (девијације) које су се у последњих неколико векова поткрале утицајем јуридичког богословља (латинског), онда утолико је лакше и мање ризично, да се правилно утврди како се једна слава слави, а што је најважније, да се објасни и због чега. Нема сумње да је под притиском турског ропства створена једна изолованост неких наших локалних заједница па су у тој отуђености од матице која једва да је постојала (ако је уопште постојала?), формирали неке своје обичаје који су често замењивали и свештенике,

то нико не пориче, али као што се осетила потреба после гоњења Васељенске Цркве да се сазове Први васељенски сабор и на њему искорене нека погрешна учења, исто тако се и сада јавља потреба да се после турака и комунизма преуреди црквени живот и одвоје народни обичаји од свештенорадњи. Тако би се стало на пут разним контрадикторним па чак и саблажњивим народним тумачењима као и опречним мишљењима свештеника.

Погрешне су твдње и савети који очекују (траже) домаћинovu смрт да би тек онда најстарији син почео да слави, т.ј. наследио славу као неку АМАЈЛУ која је само ЈЕДНА и «његова». Ако ми евхаристијски сваког момента примамо Христа и то на било којем делу овог поднебесија где се узноси бескрвна жртва, и ако узмемо да је сама слава продужетак те Литургије, онда нико не може да нам објасни због чега једна нова породица не може да узноси молитве благодарности светоме, који треба да буде заштитник те «почетничке» породице – домаће цркве; која живи далеко од свог вековног огњишта (рецимо 5000 километара даљине). Ево једног истинитог и прилично сличног проблема којег ја лично сусрећем у средини у којој живим. Знам једну породицу која овде живи у САД, који због «српских обичаја» још увек нису крстили своје дете. Девојчица већ има шест година, а родитељи чекају кума који је у Србији и не може да добије визу (вероватно је неће ни добити), а они сами још увек немају папире да путују и тамо

# Speaking in tongues"?

**Question:** *What is "speaking in tongues"? I have a friend who claims that this is a special prayer language given by the Holy Spirit to the individual believer. Can you comment on this?*

Speaking in tongues is discussed in passing in two books of the New Testament, the Acts of the Apostles and also St. Paul's First Letter to the Corinthians. The New Testament Greek word, *glossa*, has the meaning of tongue as the organ of speech or of language. In speaking of tongues we must distinguish two forms. The first is called *xenoglossy*, which consists of a person speaking to a foreigner in his own language even though the speaker does not know the language, or the speaker using his own language and being understood by a foreigner, who is unfamiliar with the speaker's language. The second form is called *glossolalia*, which consists of speaking mysterious "words" (something like "baby talk") which neither the speaker nor hearer understand, though someone may be "inspired" to give a "translation" of the message.

*Glossolalia* is a phenomenon found among Christian "Pentecostal" groups, whose practitioners regard to be of Biblical origin, but is also found even in non-Christian religions. "Speaking in tongues" in the form of *glossolalia* was a part of the religious experience of the pagan world at the time of Christ and the early Church. For instance at the oracle of Delphi, in Greece, famous in the ancient world, the priestess "spoke in tongues" while a "prophet" interpreted the sounds that she spoke for the listeners. The votaries of the God Dionyus also practiced *glossolalia* and its interpretation. *Glossolalia* is a psychological phenomenon that can be produced by extreme emotionalism or other stimuli.

## Xenoglossy

Although some interpreters of the Scripture of our time have regarded the tongue speaking mentioned in I Corinthians 14 as *glossolalia* the Church Fathers regarded it, as well as the tongue speaking in acts as *xenoglossy*, that is communicating a message in actual intelligible language.

The theme of the Book of Acts, written by the evangelist Luke, is given in verse 8 of its first chapter, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witness. . . to the end of the earth." We are all familiar with the account of Acts 2 read on Pentecost Sunday of how at the descent of the Holy Spirit people from many different countries heard the Apostles, unlettered men for the most part, praising God in the hearers native languages. This gift was given as a witness to the Jews and to the Gentiles, of God's fulfillment of the promise of salvation. The *xenoglossy* of Acts and I Corinthians was especially a witness to the Jews as foretold by Isaiah 28:11: "For with stammering lips and another tongue will He speak to this people," a reference to the foreign languages of the Gentiles that the Gospel was to be preached in.

St. John Chrysostom (407 AD) is typical of the Church Fathers in his comments on I Corinthians 14:1-8 in this regard: "Why then did the Apostles receive the gift of speaking in tongues before the rest of the gifts? Because they were to go abroad everywhere. When the tower of Babel was built the one tongue was divided into many; so then at Pentecost the many tongues frequently met in one man, and the same person used to speak in both Persian and Roman, and Indian and many other tongues, the Spirit sounding within him; and the gift was called the gift of tongues because he could all at once speak different languages." The Kontakion for Pentecost echoes this thought: "When the most High came down and confused the



<b>In Memory of Sophia Cockovich Young</b>		Joseph & Katarina Horton .....	\$ 100.00
Gene Plecas .....	\$ 50.00	Patricia Culjak .....	\$ 35.00
<b>In Memory of Rose Milicevich</b>		Ilija & Sharon Cvetich-Lazarus Saturday.....	\$ 25.00
Rosemarie Knight & Brian Toogood.....	\$ 20.00	Nina Sadovnikov .....	\$ 25.00
<b>Other Donations</b>		Daniel & Victoria Stojanovich .....	\$ 20.00
Valentina Stevens .....	\$ 250.00	Milanka Radosavljevic.....	\$ 20.00
Merrilee Mason .....	\$ 150.00	Timothy & Melissa Culjak .....	\$ 20.00
		Slobodan & Tanja Mitic .....	\$ 10.00

## ACCIDENT INJURY ATTORNEYS

Peter & Jelena Tiemann

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**English, Serbian**

# Saobraćajne nesreće i sve ostale nezgode

Advokati

Peter & Jelena Tiemann

Besplatna konzultacija, 24/7, ne naplaćujemo dok ne poredimo

**916-941-7300**

**Konsultacije na Engleskom i Srpskom Jeziku.**

обаве крштење.

И шта сад? «Правог» кума нема, а дете још увек није хришћанин и то све због филозофије обичаја «незаменљивости» кума, која су уплеће у највиталније ствари Цркве. Обичаји су једно, а литургијска реалност друго као и богословље у односу на овакве случајеве. То су ти апсурди који могу често да се сретну у неком народном веровању или обичају, и против њих треба се борити.

Ипак, уколико сам све ово добро разумео овде реч је о формалном благослову оца који треба да преда сину славу, који напушта кућу и одвојено почиње нов живот. У нормалним условима не би требало да буде никаквих проблема и неспоразума. Али ако то отац не жели, то јест, не жели да син напусти кућу шта онда? (У животу бива разних егзистичких и материјалних интереса па нека су у питању и родитељи, и са тим не треба бркати поштовање родитеља које је установљено још давним Мојсијеовим законима). Треба ли син да не слави славу само зато што нема очев благослов и што не постоји никаква шанса да му га овај да? Или опет, знам једног свештеничког сина, и мог школског друга, којем је отац дао благослов да слави «преславу» као славу, са намером да би касније браћа могла да се посећују на дан њихових слава. И мој брат слави тзв. «Младог Николу» док сам ја задржао «зимског и посног», а родитељи су још увек живи, и они славе. Када се вратим у Отаџбину можда ће да буде незгодно да отац и син славе исту славу, али да ли би било боље да сам ја у туђини провео 20 година без слављења славе и то још у америчко-руској средини? Не морам ни да

покушавам да вам дам одговор.

Да овде будем сасвим јасан.

Својим пастирским ауторитетом као и литургијским чињеницама озбиљно и одговорно тврдим да нова породица не само што треба, него и мора да почне да слави славу, и то из више разлога. Први је због тога што они имају свој нови дом - а слава је заштитник дома; а породица носи више саборни карактер јер није исто као имендан када се молитвено спомиње само један члан који носи име одређеног светитеља (код других православних народа); друго: поред сакраменталног слава има и едукативни карактер јер и децу треба васпитати уз слављење славе (да расту уз њу); треће: треба показати да слава није сува и патријархална «традиција» него живо учешће сваке домаће цркве у овој светој тајни молитвословља, у којој се Литургијски благодари Бог и свети који у Њему живи. Благодари се за све благодати и милости које од Бога добијамо. На славу се треба обавезно причестити (цела породица) и то је врхунац сваког смисла овог породичног празника који има за циља да је физички и духовно зближи и ојача. То је богоугодан и најцелисходнији смисао зашто треба славу славити.

«Да гори свећа»? - Зар је слава само то? То је заиста нејасно. Свећа може да «гори» на сваком другом месту или служби. Ипак да и ја «опречно» кажем да је најглавнији смисао славе овај: «Господе Боже, приносимо ти ОВО у славу и част светог Николе; његовим МОЛИТВАМА прими, Свемилостиви, ову ЖРТВУ (хлеб, вино и кољиво) у свој наднебесни жртвеник». **NESTAVICE SE.....**

## Parish Statistics

**BAPTISMS: April 10, 2010– Jake Peter son of Jelana & Peter Tiemann**  
*Congratulations and best wishes to the Newly Baptized, the parents and Kumovi!*

**WEDDING: April 17, 2010– George Groza & Sandra Liliana Jackson**  
*Congratulations and best wishes to the newly wed.*

**CONVERSIONS: March 28, 2010–Sandra Liliana Jackson, here Kuma Luminija Mihaela Ionescu**  
**Arthur Toma Bjorkelo his Kuma Valentina Stevens**  
*Congratulations and best wishes to the newly members of Orthodox church.*

*Grant rest eternal and make heir memory to be eternal.*

**PARASTOS:** March 6, 2010, Miodrag Georgevich  
 April 20, 2010, Stevo Mileusnic

*Vjecnaja Pamjat – Memory eternal !*

### CHARGES FOR RELIGIOUS RITES - TREBE

	<u>Steward</u>	<u>Non-Steward</u>
<b>Wedding</b>	<b>\$50</b>	<b>\$500</b>
<b>Baptism</b>	<b>Donation</b>	<b>Donation</b>
<b>Church Funeral</b>	<b>Donation</b>	<b>\$300</b>
<b>Chapel</b>	<b>\$50</b>	<b>\$300</b>
<b>Parastos—Panihida</b>	<b>\$25</b>	<b>\$100</b>
<b>Pomen</b>	<b>\$15</b>	<b>\$ 50</b>
<b>Certificates</b>	<b>\$10</b>	<b>\$ 20</b>

Thanks to all those who help to assembling Shepherd for April 2010.

**Kordic Paula, Mara Smiljic,  
 Bora & Draginja Petrovic,  
 Ana & Ilija Bradarich,  
 Robert Miller, Biserka Delich,  
 Elsie Mrvos.**

### Dear Readers of the Shepherd—Pastir.

If you have enjoyed reading the Shepherd please help us to continue our work. In order to keep the cost of publication and distribution to a minimum please help with your donation or Subscriptions for year \$15:00. If you would like to receive by email, send us an email address with your name and we will sand you that way. If you are not interested to receive no more let us know.

**Thank you!**

Da bi mogli I dalje da printamo Pastir I da ga šaljemo svima vama potrebna nam je vaša pomoć. Godišnja pretplata je \$15.00 dolara. Ako želite da primete putem E-mella dostavite nam vašu imail adresu. Ako ne želite da primete Pastir recite I skinucemo vas sa nase Meling Liste. Hvala

## FINANCIAL REPORT for MARCH 2010

Plate.....	\$ 989.00	Interest Income.....	\$ 1.84
Candles.....	\$ 1336.00	Banquets Event .....	\$ 105.00
Stewardship.....	\$ 4155.00	Other.....	\$
In Memory & other donations....	\$ 3097.00	Apartment Rental.....	\$ 900.00
Hall Rental.....	\$ 2630.00		
Church Fees.....	\$ 175.00		
Easter Donations..	\$ 300.00		

**Total Income for March \$ 13,688.84**

Wash Account.....**100.00**

### EXPENSES

Diocese Fees.....	\$ 1048.92	Church Worship.....	\$ 18.44
Priest's Salary .....	\$ 3129.00	Building & Grounds.....	\$ 6,251.93
Payroll Taxes.....	\$ 239.37	Miscellaneous .....	\$ 106.16
Administration.....	\$ 889.95		
Priest's Benefits.....	\$ 1130.97		
Charitable Giving.....	\$ 50.00		
Education.....	\$ 119.63		
Socials/Banquets .....	\$ 962.40		

**Total for March \$13,946.77**

**Excess of Income over Expenses  
 (\$ 257.93)**

### General Account Balances:

Balance as of February 28, 2010.....\$ 46,698.42

Deposits in March 2010 .....

Expenditures in March 2010.....\$ 13,946.77

**Balance as of March 31,2010 .....\$ 45,540.69**

**Wash Account.....\$ 1000.00**

## DONATION FOR March 2010

### Easter & Easter Flower Donations

Ljubomir & Jeanne Velickovic-Palm Sunday/Easter Palms with Pots & Clergy Resurrection Candles.....	\$ 152.00
Anna Lisnich .....	\$ 100.00
Fuad & Salwa Hanhan-In Good Health of Fuad, Salwa, Isam, & Dima Hanhan Family .....	\$ 100.00
Patricia Culjak .....	\$ 100.00
Ana Mileusnic-Easter Flowers <b>IMO Stevo Mileusnic</b> .....	\$ 50.00
Anna Lisnich-Easter Flowers <b>IMO Peter J. Lisnich</b> .....	\$ 50.00
Gary & Nancy Coleman- <b>Easter Flowers In Memory of Borah &amp; Violet Popovich</b> .....	\$ 50.00
George & Sandra Groza .....	\$ 50.00
Irene Aiello.....	\$ 50.00
Lazar & Milojka Saraba.....	\$ 50.00
Margaret Chernay- <b>Easter Flowers IMO Matuska Ksenija, Michael &amp; Serge</b> .....	\$ 50.00
Steve & Gail Kosach .....	\$ 50.00
Dragan & Katarina Markovic- <b>Easter Flowers In Memory of our son Aleksandar</b> .....	\$ 30.00
Adriana Radulovich .....	\$ 25.00
Boro & Draginja Petrovich- <b>Easter Flowers for the health of Petrovich &amp; Bogdanich Families</b> .....	\$ 25.00
Jovovich Michael & Trina .....	\$ 25.00
Milos & Mileva Radmanovich .....	\$ 25.00
Nina Sadovnikov-Easter Flowers <b>IGH for Michael &amp; Nina IMO Maria, Alexander &amp; Geoge Also, donated for Easter Lilies</b> .....	\$ 25.00
Don & Carmen Bowen .....	\$ 20.00
Marie & Miroslav Milovanovich.....	\$ 20.00
Milan & Betty Tica .....	\$ 20.00
Eli & Anna Bradaric- <b>IGH of Ilija, Ana, Julijana, Drago-</b>	

<b>slav, Eli, Bogdan</b> .....	\$ 15.00
Kordic John & Nevenka .....	\$ 15.00
Kim Glazzard .....	\$ 10.00
Nada Jokic .....	\$ 10.00
Biserka Delich .....	\$ 5.00
Daisy Freeman .....	\$ 5.00
Elsie Mrvos .....	\$ 5.00
Jovanovic Andje .....	\$ 5.00

### Shepherd Donations

The Law Office of J.Tiemann .....	\$ 100.00
Sam Popovich .....	\$ 100.00
Papadia Pava Djordjevich-Shepherd <b>IMO Father M. Djordjevich</b> .....	\$ 25.00
Nadezhda Koseva .....	\$ 20.00
Connie Ziakan .....	\$ 15.00
Lila Lukic .....	\$ 15.00
Lila Lukic .....	\$ 15.00
Macksim & Helen Jurisich .....	\$ 15.00
Slobodan & Tanja Mitic .....	\$ 15.00
Vera & Milton Richardson .....	\$ 15.00

### In memory of Protinica Nina Garic

Danica Ryder .....	\$ 20.00
Gene Plecas .....	\$ 50.00

### In Memory of Jovo Karan

Joseph Karan .....	\$ 1,000.00
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### In Memory of In Memory of Jovan Radulovich

Rade & Adriana Radulovich .....	\$ 50.00
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### In Memory of In Memory of Ljubica-Malca Vlajsavljevic

Dragan Vlajsavljevic.....	\$ 50.00
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### In Memory of Zeljko

Slobodan & Tanja Mitic .....	\$ 30.00
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## STEWARDSHIP PROGRAM

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 naša novčano obavezivanje naša parohija biće u mogućnosti di ispuni sve njene programe 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 2010

Radomir Antovich,  
Agnes Atkinson,  
Ilija & Ana Bradaric,  
Ljubinko & Nevenka Churchin,  
Margaret Charnay,  
Anne Cippa,  
Dragana & Paul Cooper,  
Dragoljub & Andja Cvjetkovic,  
Biserka Delich,  
Pava Djordjevich,  
Peter Djukanovich,  
Desa Donahue,  
Daisy Freeman,  
Kim Glazzard,  
Leo & Aleksandra Glebov,  
John Gojkovich,  
Rob & Zorka Gojkovich, George  
& Sandra Groza, Horia & Jo-  
anna Groza,  
Suanna Gurovich,  
Donald & Nada Halkovic,  
Chris & Yuliya Johnson,  
Danica & Cliff Jones,  
Dimitri & Luba Karnoookh,  
Eve M. Katich,  
Gladys Katsikis,

Paula Kordic,  
Steven R. Kosach,  
Milos Kovac,  
Mihail & Ljuba Kruska,  
Anna Lisnich,  
Bosko & Greta Ljubisavljevic,  
Borka Malkovic,  
Bill & Martha Mamika,  
Mile Marjanovich Jr,  
Mirjana Markovic,  
Jagoda Mastilovic & Milorad  
Slavnic,  
Ilinka Meglemre,  
Carolyn Metzka,  
Dragan & Martha Mihailjic,  
Savka Mileusnich,  
Robert Miller,  
Miroslav & Marie Milivanovic,  
Daragan & Katarina Mirkovic,  
Slobo & Tanya Mitic,  
Betty Moomey,  
Desa Mojsic,  
Elsie Mrvos,  
Vladimir & Ljiljana Otasevic,  
Aco & Zorana Petrovic,  
Boris & Draginja Petrovich,

Savo & Bosiljka Petrovic,  
Gene Plecas,  
Kevin Pokrajac,  
Fr. Dane & Prof. Milica Popovic,  
Nanad Popovic,  
Milos & Mileva Radmanovic,  
Milivoje & Cveta Radovanovich,  
Milanka Radosavljevic,  
Milena & Todor Rajak,  
Danica Ryder,  
Savo Simic,  
Michail Slavkov,  
Mary Smilanich,  
Ivanka Stefanovich,  
Inna Telford,  
Bozica Theodorovic,  
Zlatko & Kim Theodorovich,  
Jovo Tica,  
Milan & Betty Tica,  
Nikola & Zorka Tica,  
Slavko & Milica Turjancanin,  
Dragan Michelle Vidovich.  
Chrisrian & Christina Vidu,  
Helen Vukasovich,  
Fr. Bill Weir & Mary Anne Weir,  
Connie Ziakan.

Is your name missing from here? Please let us know-  
Dali vase ime nedostaje ovdje? Molimo vas obavestite nas.



# MAY 2010 MAJ

Sunday Nedelja	Monday Ponedeljak	Tuesday Utorak	Wednesday Sreda	Thursday Četvrtak	Friday Petak	Saturday Subota
						1 Vespers- VEČERNJE 6:00 p.m. Confession—Ispovest
2 <b>5th Sunday after Pascha</b> Divine Liturgy 10:00 a.m. 5-ta Nedelja po Vaskrsu Gospel Jn. 4:5-42; Epistle: Acts. 11:19-26, 29-30;	3	4	5 AKATIST 6:00 p.m. Bible Study 6:30 p.m.	6  Great-martyr George Đurđevdan Liturgy at 9:00am	7 	8 Vespers- VEČERNJE 6:00 p.m. Confession—Ispovest
9 <b>6th Sunday of Pascha</b> Divine Liturgy 10:00 a.m. 6-ta Nedelja po Vaskrsu Gospel. John 9:1-38; Epistle: Acts 16:16-34;	10	11	12 St. Basil of Ostrog Vasilije Ostroški Liturgy at 9:00 a.m.	13 Ascension of Jesus Christ Spasovdan Liturgy at 9:00 a.m.	14  Prophet Jeremiah	15 Vespers- Večernje 6:00 p.m. Confession—Ispovest
16 <b>7th Sunday of Pascha</b> Divine Liturgy 10:00 a.m. 7-ma Nedelja po Vaskrsu Gospel. John 17:1-13; Epistle: Acts 20:16-18,28-36;	17	18	19 AKATIST at 6:00 p.m. Bible Study at 6:30 p.m.	20	21 	22 Memorial Saturday ZADUŠNICE Divine Liturgy at 9:00 a.m. Vespers- Večernje 6:00 p.m.
23 <b>PENTECOST</b> Divine Liturgy 10:00 a.m. <b>DUHOVI</b> Gospel. John 7:37-52, 8:1-2; Epistle: Acts 2:1-11;	24 Pentecost Monday Duhovski Ponedeljak Liturgy at 9:00 a.m.	25 Pentecost Tuesday Duhovski Utorak Liturgy at 9:00 a.m.	26 AKATIST at 6:00 p.m. Bible Study at 6:30 p.m. <i>Fast free week</i>	27	28 <i>Fast free week</i>	29 Vespers- Večernje 6:00 p.m. Confession—Ispovest
30 <b>1st Sunday after Pentecost</b> Divine Liturgy 10:00 a.m. 1-va Nedelja po Duhovima Gospel. Matt. 10:32-33,37-38,19:27-30; Epistle: Heb 11:33-40;	31 St. Peter & Paul Fest Begins		<b>CHANGING YOUR ADDRESS? - MENJATE ADRESU</b> <i>If you're planning to move, please let us know before changing your address.</i> 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 2

Reader: Jovan Tica

Gospel Jn. 4:5-42;

Epistle: Acts. 11:19-26, 29-30;

May – Maj 9

Reader: Dimitri Karnoookh

Gospel. John 9:1-38;

Epistle: Acts 16:16-34;

May – Maj 16

Reader: Mirjana Susa

Gospel. John 17:1-13;

Epistle: Acts 20:16-18,28-36;

May – Maj 23

Reader: Rade Radulovich

Gospel. John 7:37-52, 8:1-2;

Epistle: Acts 2:1-11;

May – Maj 30

Reader: Rade Radulovich

Gospel. Matt. 10:32-33,37-38,19:27-30;

Epistle: Heb 11:33-40;

**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 PASTIR**

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