

SHEPHERD

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



My soul, my soul, arise!
Why are you sleeping?

PASTIR



God be with you

February 2010

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
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

2



Prayer of St. Ephraim the Syrian

O Lord and Master of my life
take from me the spirit of sloth, despair,
lust of power and idle talk.
+(Prostration)

But give rather the spirit of Chastity, Hu-
mility, Patience, and Love to Thy ser-
vant.
+(Prostration)

Yea, O Lord and King grant me to see y
own errors and not judge my brother; for
Thou art Blessed unto the ages. Amen
+(Prostration)

**SUBSCRIPTIONS FOR
SHEPHERD
YEAR \$ 15:00
Monthly \$ 1:50
Many Thanks.**

2



Lent is for the Soul

Every Lent should become for us a further striving for holiness, for purification, a wrestling and struggling for the soul's improvement. The

various Lenten exercises are only means and prerequisites for a richer forgiveness: "Who by fasting of the body dost curb his vices, dost lift up his mind, dost give him strength and reward."

First of all, we must through our efforts, united with the workings of grace, remove the obstacles from our soul. We must renew our incorporation with Christ and with the communion of the Saints; only then can Christ work in us, sanctify us and transform us.

During the Great Lent, we are urged by the Church to sacrifice by going into the desert for 40 days and nights in imitation of our Lord. It is a time to decrease many of the usual worldly activities and distractions and concentrate on our spiritual life.

A desert experience means drawing closer to the Lord by attending divine services, fasting and abstinence, immersing ourselves in the reading of Scripture and the Holy Fathers, along with the frequent reception of the sacraments. All of these spiritual exercises may seem difficult and exhausting, but they are really avenues to producing a feeling of spiritual exaltation and joy.

The son of God, Jesus Himself, found

it beneficial and worthwhile to seek isolation from others by going into the mountains to fast and pray. The penitential practice of a fruitful Lenten season is one that feeds the soul instead of the body. Lent encourages us to get away from worldly distractions and to concentrate on more vital spiritual matters.

For to many people Lent interferes with their personal lifestyles and eating habits. It seems like a bother and a pain. Denial of some pleasure is seriously questioned. Taking on more spiritual exercises in this modern world is difficult and strenuous to some. Many think of Lent as being a liability instead of an asset to one's spiritual life and growth.

Lent invites us to substitute or take in spiritual pleasures for physical ones. Concentration on fasting, prayer and almsgiving increases our receptivity to God and the things that are of God.

Lent is a time for renewal, sacrifice, struggle, increased effort, repentance, and discipline with God's grace to regain the lost paradise which was lost through sin and separation.

In a poll conducted by a religious magazine, the following positive aspects for a more productive Lenten season were given: "praying more often"; "doing more good for others"; "periodic fasting and abstinence from meat"; "attending services more often"; "going to the sacrament of confession"; "giving up something"; "doing more spiritual reading"; and "giving money to charity and other good causes."

Some of those polled felt the need to go on a retreat and to increase their time for spiritual reflection during Lent. One said, "I feel that making a sacrifice helps us to reflect on Jesus and the fact that He gave up his life for us. Is that asking so much to give up junk food, meat and anger during Lent? I think this enhances the quality of our Christianity."

Lent can become a new genesis of a genuine spiritual effort exerted by the conscientious Christian. It presents a unique opportunity for us to consider the meaning that Jesus' life, death and resurrection have for us. The Church urges to simplify our lives and to concentrate on the questions: Am I drawing nearer to God? Am I following His divine will? Am I growing spiritually? Do I pray and fast enough? Is my soul benefiting from the Lenten pilgrimage? Does it really make a difference in my life?

The great season of Lent exists to change us permanently. The spiritual practices exist to create an environment whereby the gospel faith can grow and nourish.

In the early Church, the primary purpose of Lent was to prepare the "catechumen" (the newly converted Christian) for baptism, which was performed during the Paschal (Easter) liturgy. Lent is the time for conversion, a changing of our life, as well as for the catechumens.

Individuals are received into the church through baptism and chrismation, but they might not have made this faith a vital part of their lives. Lent encourages us to begin the journey towards the celebration of the Resurrection (Easter). The catechu-

mens lead us on this pilgrimage, for the practice of Lent originated in the Church as a time of preparation. The Church attempts to revive and renew this ancient practice and tradition for us to share in the joy and fervor of the conversion of the catechumens by the renewal of our own baptismal vows and promises.

The traditional practices of Lent, prayer, fasting, self-denial and almsgiving help us on our sacred journey. Through prayer, we desire to communicate with God in a special way. Through fasting, we make our bodies alert and proclaim our independence of life's necessities and renew our dependence on the Lord. Through self-denial, we "fast" from entertainment, amusements, pleasures and dancing, in order to deny ourselves worldly things and embrace heavenly thoughts. Through almsgiving, we share with those in need, the poor, and volunteer our time and talents to serve, instead of being served, as the Lord commanded in His ministry.

The Church has not changed these traditional Lenten observances and practices. They are urged and encouraged for all so that something new and fresh will revitalize our faith. It is hoped that through these "holy" practices, that a lasting change will occur with the grace of God in our lives. If Lent is faithfully observed, a new life in Christ will victoriously emerge at Easter when we joyfully celebrate Christ's Resurrection with a greater awareness of the Risen Lord in our personal lives.



Post je za Dušu

Svaki post treba da bude borba za svetost, očišćenje, borba za poboljšanje stanja duše. U postu upražnjavamo suzdržavanje I više molitve za oproštaj grehova: "Ko postom ukroćava telo svoje, podiže um svoj, dobija snagu I nagradu".

Kao prvo moramo kroz naš trud da se sjedinimo sa Božjom blagodat, I tako otklonimo nepoželjno za dušu. Moramo da obnovimo jedinstvo sa Hristom I svetima, samo tada Hristos može da radi u nama, da nas prosveti I preobrazi.

Za vreme Velikog Posta naša crkva apeluje na nas da kao što je Hristos otišao 40 dana u pustinju I mi sebe žrtvuemo da smanjimo svakodnevne aktivnosti zabave I da se posvetimo duhovnom životu.

Pustinjsko iskustvo za nas je, da se približimo Bogu kroz prisustvo crkvenih bogoslužjenja za vreme posta, *uzdržavanje od hrane, čitanje Svetog pisma i život svetih otaca, primanje svetih tajni*. Sve ovo navedeno može izgledati teško i zamarajuće ali svako ovo donosi duhovno uzvišenje I

duhovnu radost.

Sin Božiji, Isus Hristos je pronašao za dobro, da se izoluje od ljudi otišavši u pustinju da posti i da se posveti molitvi. Uzdržavanje i samokritičnost za vreme posta hrane dušu umesto tela. Post nas podstiče da se udaljimo od svetskih zabava i posvetimo se duhovnim stvarima.

Za mnoge ljude post se ne uklapa sa njihovim stilom života i načinom ishrane. Post im izgleda kao nešto bolno I dosadno. Odstupanje od nekih uživanja je ozbiljno.

Upražnjavanje duhovnih stvari je veoma teško u ovom modernom svetu. Mnogi misle da je post štetan umesto koristan za duhovno uzrastanje.

Post nas poziva da zamenimo telesna uživanja za duhovna. Da se skoncentrišemo na molitvu i dobra dela i svega što je Bogu ugodno.

Post je za obnovu, žrtvu, pojačan rad na sebi, pokajanje I disciplina i sve to uz Božju blagodat da se povrati izgubljeni raj koji smo izgubili kroz greh i odvajanje od Boga.

U jednom religijskim novinama objavljena su mišljenja ljudi o pozitivnosti Posta: "više se ljudi mole, čine dobra dela drugima, uzdržavaju se od

masne hrane, prisustvo više svetim Bogoslužjima nego obično, ispovedaje se, spremni na odricanje, više čitaju Sv. Pismo, novčano pomažu onima kojima je potrebna pomoć itd..

Neki ljudi misle da je potrebno pohađati religiozne seminare u toku posta. Neko kaže: "Kada se žrtvuemo to nam pomže da se setimo Hrista i činjenice da je On žrtvovao svoj život za nas. Pa zar je moguće da je teško za nas da se odrekemo određene hrane (kao mesa i mleka itd...) i ljutnje za vreme posta? Post poboljšava kvalitete našeg Hrišćanstva

Post je izražaj duhovnog truda Hrišćana da sagleda značajnost Hristovog života, smrti i vaskrsenja za nas. Crkva nas uči da upostimo naš život i da postavljamo sebi pitanja: *Dali ja pripadam Hristu? Dali poštuem I pratim Njegovu Božansku volju? Da li uzrastam duhovno? Da li postim i molim se dovoljno? Da li moja duša dobija kroz post? Da li post zaista čini razlike u mom životu?*

Veliki post postoji da nas promeni da svagda. Čitanje Svetog Pisma nas duhovno hrani. U davna vremena glavni razlog posta bio je da se Katihumeni (Oglašeni) oni koji se pripremaju za krštenje pripreme za Krštenje koje je vršeno za vreme Vaskrsnje Liturgije. Post je vreme za promenu našeg života na bolje, kao i

oglašene.

Novokrštene osobe su primile veru ali možda ne i praksu posta. Post nas podstiče na put ka proslavi Vaskrsenja Hristovog. Katihumeni se uvode u ovu praksu koja je vršena od početka u ranoj crkvi. Crkva nas podseća da obnovimo radost našeg krštenja i obećanja tada datih.

Tradicionalni post: Molitva, uzdržavanje od hrane, odricanje naslada, pomoć drugima nas void na sveti put. Kroz molitvu mi žlimo da se približimo Bogu. Kroz uzdržavanje od hrane jačamo naše telo i pokazujemo da je Bog važniji od hrane.

Kroz discipline i uzdržavanje od užitka ovoga sveta uzdižemo sebe ka nebeskim mislima. Kroz novčanu pomoć pomažemo siromašnima, služimo drugima umesto da oni služe nama a to je sve što Gospod traži kroz svoju Misiju.

Crkva nije promenila post i njegovo upražnjavanje. Post je tu da nas podstakne na nešto novo što ce obnoviti našu veru. Veruje se da ce kroz ove "svete" radnje doprineti promeni našeg života naravno uz Božju pomoć.

Ako se post prati pravilno ostetićemo novi život u Hristu na dan Njegovog Vaskrsenja i cenićemo više Vaskrslog Boga u naših ličnih životima.

The Purpose of Sunday School



Our primary problem in the teaching of the Orthodox faith is the neglect of parents in teaching their children about Christianity and the church. When they do not send their children to Sunday School, parents either misunderstand or do not care about Christian responsibilities. The Bible says, **"Train a child in the way he should go and he will not depart from it"** Any parent interested in his child will provide for its religious education, without which a person cannot be well-rounded.

Sunday School is very important for another reason. To have conscientious future parishioners, we must train children properly. And Sunday School provides the atmosphere to train children to be conscientious. Without conscientious Orthodox adults, there would not have been any Sunday in any of our parishes. Unless there are conscientious adults to sustain Sunday School now, serious consequences will result. The

child may grow into an adult who is not serious, faithful and Godly. Neglect is not correlated with Christianity. They are contradictory and stick out when side by side.

Parents are unaware of their Christian duties if they do not pitch in with the Priest and Sunday School to help get best results. Some individuals expect the pastor of their parish to perform miracles with their children. Regardless of the pastor's competency, he cannot do the whole job by himself, especially with children of varying age groups. His other pastoral duties will require time also.

However, proper balance is needed. The parishioner shouldn't be out of place in his attitude toward what he should do in church business. His realm of duty and action does not supersede the pastor's in jobs that are typically the pastor's alone. For instance, telling the pastor how to teach or how to conduct church services would be improper. As members of the Orthodox Church, we are to abide by the canon laws of the church and established laws of the Ecumenical Council. These people are like self-righteous Pharisees if they assume they are right. They therefore undermine religious authority and suppress the progress of faithful leadership. Their attitude only aggravates the already lagging spirit of proper knowledge in the

life of the church. What can be expected of children who see the examples of such parents?

Children observe their leaders and are aware of discrepancies of the Golden Rule. They can also sense when something inferior and inconsistent was purchased in spiteful defiance of those who professionally knew better. There are but a few reasons why some parishes do not show a sufficient degree of educational progress. They lack Christian brotherhood, cooperation and the facilities of strengthening their faith. Hence, such representation makes us poor uplifters of the Church and people.

In some instances, religious ignorance reaches a detrimental and discouraging proportion.

Needles to say parents show a deficiency in a well-founded education. This is inexcusable, because a full adult education is important in the Christian life. Almost every parish can obtain pamphlets or books from the Church diocese. They can be secured to further your understanding of the Orthodox Faith. Then, instead of being hypercritical and contrary, you will learn to be more appreciative and refrain from passing judgment until you thoroughly investigate and secure positive facts concerning your findings. Moreover, a Bible is never out of date to read regardless of age or station of life. It is the Word of God and illuminates spiritual understanding. Indeed, you cannot love God unless you also love with fervor the things God says. And the Bible reveals what God has spoken through

men who were inspired by the Holy Spirit in writing the books of the Bible. It is impossible for a Christian to ridicule the Bible. All of Jesus' main truths are in the Bible, from telling how a man can be saved or how a man must act in order to please God. Christ, as our Savior and Lord, is the focal point of the Bible. We cannot hate the Bible without hating Christ. There is an unbreakable correlation of a person's attitude toward Christ compared with his attitude toward the Bible. Even non-Christians have a lot of respect for the Bible and its truths. The Golden Texts are the most up-to-date writing in the world, the salvation of one's immortal soul.

We should encourage the reading of devotional material. Educators, teachers, and men of high learning refer to the Bible for its moral value and inner peace.

The Bible contains immeasurable educational values. Its historical contents are proclaimed as accurate and are non-sectarian. It is a storehouse of virtuous philosophy and spiritual endowment. It contains the noblest literary values ever written in the English or any language.

The support the Church and Sunday Schools get depends on the parents' sacrifices toward their children. If parents won't sacrifice for their own flesh and blood, they certainly won't be preparing their children to support the work of God. If the parents fail, no educational institution can make amends for the failure...

The Christian way of life means character building, and it is fundamental that this begin in the home. A parent who doesn't train the child casts doubts on his own Christian claims...

Fr. Frank Miloro

SVETI 40 MUČENIKA U SEVASTIJI

Svi ovi behu vojnici u rimskoj vojsci no verovahu tvrdo u gospoda Isusa. Kada nasto gonjenje u vreme Likinija, oni behu izvedeni na sud pred vojvodu, i ovaj im zapreti oduzeti čast vojničku, na što odgovori jedan od njih, Sv. Kandid: "ne samo čast vojničku no i tela naša uzmi od nas; nšta nam nije draže i časnije od Hrista Boga našega". Posle toga naredi vojvoda slugama da kamenjem biju svete mučenike. No kada sluge bacahu kamenje na hrišćane, kamenje se vraćalo i padaše na njih same, te ljuto ih izudara. Jedan kamen pade vojvodi na lice i skrši mu zube. Mučitelji, ljuto kao zverovi, vezaše svete mučenike i bacili ih u jezero, i postavili stražu unaokolo, da nijedan ne izide. Beše strašan mraz, i jezero se leđaše oko tela mučeničkih. Da bi muke bile jače, Mučitelji zagrejaše i osvetliše kupatilo ukraj jezera, na dogled zamrznutim stradalnicima, ne bi li kako prelestili koga od njih da se odrekne Hrista i prizna idole rimske. Zaista, jedan se prelesti, izide iz vode i ude u ku-



patilo. No gle, noću pade neobična svetlost s neba, koja razgreje vodu u jezeru i tela mučenika, a s tom svetlošću spustiše se s neba 39 venaca na glave njihove. To vide jedan stražar s obale, pa se sručio, ispovedi ime Gospoda Isusa, i ude u jezero, da bi se on udostojio onog četrdesetoga venca mesto izdajnika. I zaista na njega siđe taj poslednji venac. Sutradan iznenadi se ceo grad kad vide mučenike žive. Tada zle sudije narediše, te im prebiše golene, i baciliše tela njihova u vodu, da ih hrišćani ne uzmu.

Trećega dana javiše se mučenici mesnom episkopu Petru i pozvaše ga da sabere po vodi i izvadi mošti njihove. Izide episkop po tamnoj noći sa krilom svojim, i videše na vodi gde se svelte mošti mučeničke. I svaka kost koja beše odvojena od tela njihovih, ispliva na površinu i svetljaše se kao sveća. Pokupiše ih i časno sahraniše. A duše ovih mučenika odoše Gospodu Isusu, namučenom za sve nas, i vaskrsлом sa slavom. Časno postradaše i neprolaznom slavom se uvenčaše 320. god.

THE HOLY FORTY MARTYRS OF SEBASTEA

All of them were soldiers in the Roman army and steadfastly believed in the Lord Jesus. When the persecution of Christians began during the reign of Licinius, they were brought to trial before the commander. When he threatened to strip them of their honor as soldiers, one of them, St. Candidus, responded, "Not only the honor of being a soldier, but take away our bodies, for nothing is more dear or honorable to us than Christ our God." After that, the commander ordered his servants to stone the holy martyrs. While the servants were hurling stones at the Christians, the stones turned and fell back on the servants, severely striking them. One of the stones struck the commander's face and knocked out his teeth. The torturers, angry as wild beasts, bound all of the holy martyrs and tossed them into the lake and stationed a guard around it so as to prevent any of them from escaping. There was a terrible frost and the lake froze around the bodies of the martyrs. So that their pain and suffering would be worsened, and in order to persuade one of them to deny Christ and acknowledge the idols of Rome, the torturers heated a bath by the side of the lake in sight of the frozen martyrs. Indeed, one of them was persuaded. He came out of the water and entered the bath. And behold, an extraordinary light appeared from heaven



which warmed the water in the lake and the bodies of the martyrs. With that light, thirty-nine wreaths descended from heaven over their heads. Upon seeing this, a guard on the shore removed all his clothes, confessed the Name of the Lord Jesus and entered the lake so that he could be-

come worthy of the fortieth wreath in place of the betrayer. Indeed, the last wreath descended upon him. The next day the entire town was astonished when they saw that the martyrs were still alive. Then, the wicked judges ordered that the lower part of their legs be broken and their bodies thrown into the water so Christians could not recover them. On the third day the martyrs appeared to Peter, the local bishop, and summoned him to gather their relics and remove them from the water. The bishop with his clergy went out into the dark of night and beheld the relics of the martyrs shining brightly in the water. Every bone which was separated from their bodies floated to the top and glowed like a candle. Bishop Peter gathered and honorably buried them. The souls of these martyrs, who suffered for all of us, went to the Lord Jesus, resurrected with glory. They suffered honorably and were crowned with unfading glory in the year 320 A.D.

THE SUNDAYS OF GREAT LENT

The Lenten Sundays are like a road map, guiding us on our journey to the Resurrection!

Sunday, February 14, 2010 FORGIVENESS SUNDAY

Great Lent begins on Monday, February 22; the eve of this day is known as Forgiveness Sunday. The way to resurrection and life, the path to Christ's eternal victory over death, begins with forgiveness. God will not forgive us our sins and raise us from the dead unless we forgive the sins of others and work for their salvation as well as for our own.

In the Sermon on the Mount, Christ clearly teaches us the importance of forgiveness: "If you forgive men their trespasses, you heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses"

(Matt. 6:14-15).

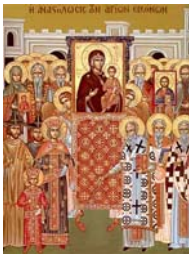


Sunday, February 21 THE SUNDAY OF ORTHODOXY

On the first Sunday of Great Lent, we celebrate the feast of the Triumph of Orthodoxy. This is an historical feast commemorating the restoration of the icons, which had been banned for several decades, to their rightful liturgical use in the year 843 A.D.

The major emphasis of this feast is the victory of the true Faith, the victory which always ultimately triumphs. Having completed the first week of our Lenten efforts, we are reminded that Christ, the perfect image of God the Father, calls us to personal victory by restoring within ourselves "the image and likeness of God" in which we were first created (Genesis 1:26).

The icons of Our Lord, the Theotokos, and all the saints are images of true humanity, signs of what our eternal calling and vocation really is. They tell us that we are all called to be living icons and imitators of Christ, bearing the likeness of God as gracious vessels of the Holy Spirit.



Sunday, February 28, 2010 THE SUNDAY OF SAINT GREGORY PALAMAS

The second Sunday of Great Lent is dedicated to Saint Gregory Palamas. Once again we are reassured, as we contemplate this man and reflect on his teachings, that we can indeed attain salvation and behold the "Light of Wisdom" by becoming "partakers of the divine nature" (2 Peter 1:4).

Saint Gregory clearly teaches that, by cooperating with the God who makes all

things possible, we can attain eternal life.

Thus, our Lenten efforts are confirmed, our resolve is strengthened, our frustrations at the end of the second week are overcome, and we are filled once more with the light of hope.



Sunday, March 7, 2010

THE SUNDAY OF THE CROSS

On the third Sunday of Great Lent, we venerate the life-creating cross of Our Lord. The Kingdom of God comes only through the cross and through suffering. Life follows death; resurrection follows Golgotha.

Saint Paul mentions that, in the worldly sense, the cross is a sign of foolishness, signifying death and sorrow. The faithful, however, look in faith and hope beyond the suffering brought about by the cross, discerning the loving victory which it truly proclaims. At Sunday matins we sing, "Behold! Through the cross joy has come into all the world." The cross is a sign of victory and the landmark of

paradise. It is inseparable from the Resurrection. For this reason we sing on this Sunday: "Before Thy cross we bow down and worship, O Master, and Thy holy Resurrection we glorify."

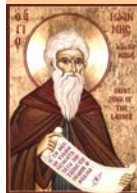
Not only is the cross a victory for Christ, "the captain of salvation made perfect through suffering" (Hebrews 2:10), but for us as well. And as we approach Pascha it stands as a reminder to us to take up our crosses and worthily follow Christ in His suffering and, ultimately, in His eternal victory as well (Matthew 10:38).



Sunday, March 14, 2010 THE SUNDAY OF SAINT JOHN CLIMACUS

On the fourth Sunday of Great Lent, we commemorate Saint John Climacus, author of *The Ladder of Divine Ascent*. In this work, Saint John outlines the steps essential in attaining communion with God, steps which remind us that the way to the Kingdom constantly challenges us to engage in spiritual warfare: "Be strong in the Lord and in the strength of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are

not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness... the hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done

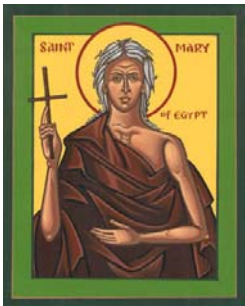


all, to stand" (Ephesians 6:10-13).

We know with certainty that Christianity is not for weaklings and cowards. The end of Great Lent is drawing near and we recall Christ's awe-some words which encourage us to persevere until the end: "He who endures to the end will be saved" (Matthew 24:13).

Sunday, February 21, 2010 THE SUNDAY OF SAINT MARY OF EGYPT

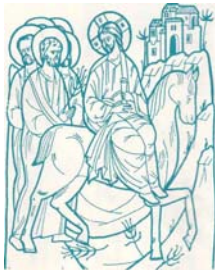
Saint Mary of Egypt was a harlot who, having recognized her sinfulness, sought to bring about an essential change in her life: she ran from her sin-fulness and devoted the remainder of her life to plac-ing God's will above her own. In her person we recall Christ's words: "Truly, I say to you, the tax collec-tor and the harlots go into the Kingdom of God before you" (Matthew 21:31). The end is drawing near, yet repentance is still possible, even for the greatest of sinners. We see how the harlot repents and is forgiven. There is no sin so great that God will not forgive it; there is no amount of sinfulness which can condemn us if we are willing to repent and to merge our vision with that of Our Lord: "The Lord is merciful and gracious, slow to anger and abounding in steadfast love... For as the heavens are high above the earth, so great is His steadfast love toward those



who fear Him; As far as the east is from the west, so far does He remove our transgressions from us. As a father pities his children, so the Lord pities those who fear Him" (Psalm 103:8, 11-13).

But we must not only count on His mercy; we must change ourselves as well. The end is drawing near, yet it is never too late.

Great Lent is over. Holy Week has not yet begun. We are in the days of the festal inter-lude. We hold branches in our hands as we sing. "Hosana! Blessed is He who comes in the name of the Lord!" And at the same time we look ahead to the road to Golgotha upon which Christ invites us to join Him. While we sing praises with our



lips, our lives must not cry out with the angry mob: "Crucify Him! Crucify Him!"

With this in our minds And in our hearts, we enter the days of the Passover of the Cross, the great and holy Pascha of the Lord, the Resurrection!

To get important updates regarding our Church community OR to review old issues of The Shepherd OR to send e-mails to the Church, please visit our NEW, IMPROVED website at:

<http://sacserbchurch.org>

SEKTAŠKE ZABLUDE SA PRAVOSLAVNOG GLEDIŠTA

Dr. Lazar Milin

PITANJE O SUBOTI, NEDELJI I OSTALIM PRAZNICIMA

HRISTOS REFORMATOR SUBOTE ŠESTA BOŽIJA ZAPOVEST

NASTAVAK ...

A EVANĐELJE

Uzgređ možemo spomenuti da je I po Koranu problem rata skoro ista tako rešen Rat je sveta stvar koju Alah zapoveda protiv nevernika I u njemu se treba sližiti svim lukavstvima I sredstvima da bi neprijatelj bio pobeđen, bez ikakve samilosti prema zarobljenicima (Sura 9, ajet 39:41, 20, 13, 14; sura 8 ajet 40) "Kade budete sreli nevernika, veli Koran, a vi ih ubijajte, tako da nad njima načinite veliko pokolj, I jako stežite putila zarobljenika (sura 47, ajet 4-10). "Po isteku svetih meseca ubijajte idolopoklonike svuda gde god ih nađete, zarobljavajte ih I vrebajte ih u svakoj zasedi; ali ako se obrate (u islam), ako vrše molitvu, ako daju milostinju, tada ih ostavite na miru, jer je Bog blag I milosrdan" (s.9, a.5).

Tako dakle Koran probleme rata rešava radikalno: rat protiv nevernika je sveta stvar I sveta dužnost muslimanima. I tunema nikakvog problema ni pitanja. Problem bi se mogao pojaviti samo ako

izbijer rat između dva muslimanska naroda, ili tabora. No, I to se pokriva I rešava pitanjem muslimanske ortodoksije I muslimanskog prava.

Sa evanđeljem problem prema bližnjem kao vrhovni zakon. Ljubav, oprastanje, neprotivljenje zlu. Može li tu biti ikakvog mesta za ličnu odbranu, za sudsku smrtnu kaznu, I pogotovo za masovno klanje I razaranja što donosi svaki rat? A rat je ipak sastavni deo istorije čovečanstva. On – rekli smo – izvire iz grešne ljudske prirode. On se javlja kao vulkanska erupcija, po nužnosti ovakve ljudske prirode kakva je data. On se, po tvrdnji Biblije javlja I kao sredstvo kojim se ispoljava sud Božji nad grešnim narodima. Koako spojiti I izmiriti te dve krajnosti ljubav I oprastanje sa ratom I klanjem! Pogledajmo izblize evanđelsku nauku o ljubavi prema bližnjem.

Starozavetna zapovest "oko za oko, zub za zub" – rekli smo – izražava princip pravde, pravičnosti. Da li je Hristos igde rekao da to ne valja? Ne, On to nigde nije rekao. On je rekao samo to da ima nešto bolje od toga, a to je ljubav I oprastanje. I to je neosporno tačno!

U ime te ljubavi On traži od nas

opraštanje, da primimo još jedan šamar ako nas neko napadne, da mu damo I ogrtač ako nam zatraži haljinu. To piše, I to se ne može poreći. A da li je rekao I da mu damo I glavu I život, ako nam ga napadač zatraži? Takav zahtev bigde nije napisan! Taj starozavetni citat na koji se Hristos pozivao glasi u celini: "živpot za život", oko za oko zub za zub I td. "Hristos je bez svake sumnje znao napamet ceo taj citat, ali ga ne citira ceo. On: "život za život", izostavio je I nije uopšte komentarisao. Znamo šta treba da radimo ako nam neko raspali šamar, ako nas neko potera jednu milju, ako nam zatraži zadjam. A šta da činimo ako nam neko zatraži glavu, život? Na to pitanje nije dat direktan odgovor.

Rečeno je da treba ljubiti bližnjega svoga kao samog sebe. Ne samo bližnjega nego I neprijatelja. Ali nije rečeno da treba da ih volimo više nego same sebe. Prema tome, tu je granica. Ako mi neki napadač zatraži da me o šamari I po drugom obrazu, daću mu. Daću mu I haljinu I ogrtač I zajam. Sve je to stavljeno hrišćaninu u dužnost. Ali ako mi zatraži život – e, tu je tačka! Nigde u Evanđelju nije rečeno da mu ga dam. Dakle, imam pravo da se branim. Jer samo ako mi nije stalo ni do čega ni do života, ako am omrznuo na sebe I na svoj život, samo tada ću ga dati bez odbrane. Pa ako I bližnjeg svog ljubimo tako "kao samog sebe", onda je ta ljubav ravna null. Čak I manja od nule, ukoliko sam na život baš pozitivno omrznuo, a ne samo indiferentan prema

životu ostao. Uostalom, Hristos nigde nije rekao da život vredi koliko I jedan šamar, jedna haljina, ili trka na jednu milju "život je vredniji od hrane I tela od odela" (Mt.6:25). – To su njegove reči.

A zar nije u Evanđelju rečeno: "ne protivite se zlu"? –Možda jeste a možda I nije. U sva tri srpska prevoda sa malim razlikama stoji tako. I prevodioci su postupili pravedno po zakonima jezika I gramatike. U grčkom stoji dativ (treći padež) "miantistine to poniro". U latinskom isto tako treći padež: "Non resistere malo". Međutim, zna se da u grčkom jeziku ne postoji šesti padež, a u latinskom u ovom slučaju šesti I treći padež imaju isti oblik: "malo". Poznavaoi grčkog jezika kažu da se treći padež može nekad na srpski prevesti I šestim padežom. Ako je tako, onda bi evanđeljeska rečenica glasila: "ne protivite se zlom", a ne zlu.

Koliko je ta primedba jezički I gramatički opravdana, ostavljamo konačan sud prevodiocima. Duh I smisao Evanđelja više govori za šesti padež nego za treći. Ne protiviti se zlu, to znači ne protiviti se ni grehu, jer baš greh je suštinsko zlo. Ne protiviti se zlu, to znači ne protiviti se ni satani, jer on je suštinsko zlo. A Hristos tako što siurno nije rekao ništa hteo da kaže. Sveto pismo kaže o Njemu: "Zato se javio Sin Božji da razori dela đavolova" (1. Jn. 3:8). I zaista, ako Hristos nije hteo da se suprostavi zlu, onda nije morao ni doći u ovaj zli svet. Na što?!

NASTAVIĆE SE.....



THE BLESSING OF THE HOMES

The homes of thousands of Orthodox Christian have been blessed during the Epiphany seasons. Let your homes be blessed as they are like small churches. Prepare a candle, bowl of water, and a list of your living family members. Call Father Dane to bless your home with the sanctified water of Epiphany starting on this day.

OSVEĆENJE DOMOVA

Hiljade Pravoslavnih domova se osvećuju u vreme Bogojavljenja I posle. Osvetite svoje domove jer domovi su vaše male crkve. Pripremite sveću, činiju sa vodom I spisak živih članova porodice. Nazovite Protu Dana da unese krst u vaš dom I blagoslovi sa Bogojavljenjskom vodicom. Osvećenje domova počinje na dan Bogojavljenja.

SHEPHERD SPONSOR FOR
2010

GOLD SPONSORSHIP

In memory of my Parents
Mane & Yeka Evasovich
by
Mike Evasovic

**Can you be a
Sponsor?**

**BECOME A
SHEPHERD**

SPONSOR FOR 2010

Please consider becoming a Shepherd Sponsor. For \$ 25 you will become a bronze sponsor, for \$ 50 a Silver Sponsor and 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

PITANJA I ODGOVORI

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 својој 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:

Ми Срби заиста имамо једну посебну свету тајну молитвословља која игра велику улогу у нашем духовном и социјалном животу, и знамо је као славу; али и поред тога што је она само наша то не значи да можемо са неким обичајима да идемо мимо поредка и канона који уређују богослужења, свете тајне, и остале тајне молитвословља у свој Правосављној цркви. У оквиру васељенског православља «чин резања славског колача» јесте нека врста молебна, и сама његова структура јесте сбрањена јутрења која се узима из службе дана којем је одређени светац посвећен.

И поред овог јасног литургијског устројства у народу постоје одређени обичаји којима се поклања много пажње, и то на уштрб тог молебна – славе; који је изражен у жртвоприношењу у виду хлеба, вина, и кољива. У нашој недавној историји ми смо живели патријархално и задружно, где је једна кућа често бивала и једна велика и економски јака задруга, коју је обично водио најстарији члан куће (домаћин). Не би било замисливо да се у оваквој задрузи, рецимо средњи син који се оженно и створио своју породицу да почне да слави одвојено, или без благослова оца, или чак деде који је још увек жив. Оваква породица имала је своје предности, али ништа мање ни mane. Данас је реалност другачија и сећање на те старе дане остало је само у симболизму – том поштовању, које не само да је некако учмало и без духа, него и избегавање са суочавањем пред новим изазовима духовне и физичке слободе, где над овом последњом више не виси турски јатаган (ово кажем са великим поклоном пред данашњим косовским исповедницима јер су изузетак). Поред тога, данас, проток информација страховито је брз, а стојимо и пред фактом да је сада приступачније право духовно образовање, оно здравије и које је више под монтолом црквених ауторитета, а не локалних обичаја са примесима старословенског паганизма.

**NASTAVAK U SLEDEĆEM
BROJU.....**

Parish Statistics

BAPTISMS: NONE

FUNERAL: *February 4, 2010 Georgina Stevenson
Grant rest eternal and make heir memory to be eternal.*

PARASTOS: January 23, 2010, Milena Budie
January 25, 2010 Edvard Cenok
February 14, 2010 Sophie Cuckovich Young
February 14, Nikola Marselas
Vjecnaja Pamjat – Memory eternal !

KRSNA SLAVA:— **Jan. 20, St. John —Sv. Jovan**

Aco Petrovich family, Boris Petrovich family, Dusko Susa family, Mihajlo Micich family, Todor Jajak, Boris Drca family, Bosko Ljubisavljevic family, Milan Zivkovic family, Zlatko Teodorovich family, Velika Pejovich family, Milanka Radosavljevic family, Ilija Bradarich family,

Jan. 27, St. Sava– Sv. Sava

V. Rev. Proto Miladin Garic family, Fr. Bill Weir family, Katarina Milentijev family,

Feb 12, Three Holy Hierarch. Sv. Tri Jerarha
Danny Stojanovich Family

Happy Krsna Slava- Sretna Slava!

REMINDER

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

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

Kordic Paula, Mara Smiljic, Tanja Susa, Milanka Ristic Robert Miller, Draginja & Bora Petrovic, Ljuba Karnaochk

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 da 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, Anne Cippa, Biserka Delich, Pava Djordjević, Peter Djukanovich, Daisy Freeman, Kim Glazzard, John Gojkovich, Rob & Zorka Gojkovich, Horia & Joanna Groza, Donald & Nada Halkovic, Chris & Yuliya Johnson, Danica & Cliff Jones, Dimitri & Luba Karnaochk, Eve M. Katich, Gladys Katsikis, Paula Kordic, Steven R. Kosach, Milos Kovac, Mihail & Ljuba Kruska, Anna Lisnich, Borka Malkovic, Bill & Martha Mamika, Mile Marjanovich Jr, Mirjana Markovic, Jagoda Mastilovic & Milorad Slavnic, Carolyn Metzka, Daragan & Katarina Mirkovic, Dragan & Martha Mihailjic, Savka Mileusnich, Robert Miller, Sloba & Tanya Mitic, Elsie Mrvos, Vladimir & Ljiljana Otasevic, Aco & Zorana Petrovic, Boris & Draginja Petrovich, Savo & Bosiljka Petrovic, Gene Plecas, Kevin Pokrajac, Fr. Dane & Protinica Milica Popovic, Milivoje & Cveta Radovanovich, Milanka Radosavljevic, Milena & Todor Rajak, Danica Ryder, Savo Simic, Michail Slavkov, Inna Telford, Zlatko & Kim Theodorovich, Jovo Tica, Milan & Betty Tica, Nikola & Zorka Tica, Slavko & Milica Turjancanin, Dragan Michelle Vidovich, Fr. Bill Weir & Mary Anne Plefka-Weir, Connie Ziacan.

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

MARCH 2010

Sunday Nedelja	Monday Ponedeljak	Tuesday Utorak	Wednesday Sreda	Thursday Četvrtak
 KSS Meeting	1	2	3  Presanctified Liturgy at 5 p.m. AKATIST 6:00 p.m. Bible Study 6:30 p.m.	
 3-rd Sunday of Lent Divine Liturgy 10:00 a.m. 3-ća Nedelja Posta Gospel: Mk. 8:34-9:1, Matt. 11:16; Epistle: Heb. 4:14-5:6; Heb. 12:1-10;	8	9	10  Presanctified Liturgy at 9 a.m. AKATIST 6:00 p.m. Bible Study 6:30 p.m.	
 4-th Sunday of Lent Divine Liturgy 10:00 a.m. 4-ta Nedelja Posta Gospel: Mk. 9:17-31; Mt. 4:25-5:12; Epistle: Heb. 6:13-20; Eph. 5:8-19;	15	16	17  Presanctified Liturgy at 5 p.m. AKATIST 6:00 p.m. Bible Study 6:30 p.m.	
 5-th Sunday of Great Lent Divine Liturgy 10:00 a.m. 5-ta Nedelja velikog posta Gospel: Mk. 10:32-45; Lk. 7:36-50; Epistle: Heb. 9:11-14; Gal. 3:23-28;	22	23	24  Presanctified Liturgy at 9 a.m. AKATIST at 6:00 p.m. Bible Study at 6:30 p.m.	
 Palm Sunday 6-th Sunday of Great Lent Divine Liturgy 10:00 a.m. 6-ta Nedelja posta Gospel: Jn. 12:1-18; Epistle: Phil. 4:4-9;	28	29	30	31
 Great Monday Presanctified Liturgy at 9:00 a.m. VELIKI PONEDELJAK		 Great Tuesday Matines Service 6:00 p.m. Veliki Utorak	 Great Wednesday Service of Holy Unction 6:00 p.m. VELIKA SREDA	
Holy Pascha Vaskrs	CHANGING YOUR ADDRESS? - MENJATE ADRESU <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			



M A R T

Thursday Četvrtak	Friday Petak	Saturday Subota
4 Presanctified Liturgy at 9 a.m.	5 Presanctified Liturgy at 9 a.m.	6 Vespers- Večernje 6:00 p.m. Confession—Ispovest
11 Presanctified Liturgy at 5: p.m.	12 Vespers- VEČERNJE 6:00 p.m. Confession—Ispovest	13
18 Presanctified Liturgy at 9 a.m.	19 Vespers- Večernje Vespers- Večernje 6:00 p.m. Confession—Ispovest	20
25 Presanctified Liturgy at 5p.m.	26 Presanctified Liturgy at 5p.m.	27 LAZARUS SATURDAY LZAREVA SUBOTA Divine Liturgy at 9:00 a.m. Vespers- Večernje 5:00 p.m.
at Thursday Veliki Petak	GOOD FRIDAY Veliki Petak	GREAT SATURDAY Velika Subota

BLESSING OF HOMES

If you would like your home to be blessed call Fr. Dane at 916-966-6276 or 606-8808

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.

March —Mart 7

Reader: Jovan Tica

Gospel. Mk.8:34-9:1; Matt. 1:1-16;

Epistle: Heb.4:14-5:6; Heb.12:1-10;

March —Mart 14

Reader: Dimitri Karnaoohk

Gospel Mk.9:17-31; Mtt. 4:25-5:12;

Epistle: Heb.6:13-20; Eph. 5:8-19;

March —Mart 21

Reader: Mirjana Susa

Gospel. Mk.10:32-45; Lk.7:36-50;

Epistle: Heb.9:11-14; Gal.3:23-29;

March —Mart 28

Reader: Rade Radulovich

Gospel. Jn. 12:1-18;

Epistle: Phl. 4:4-9;

April —April 4

Reader: Rade Radulovich

Gospel. Jn. 1:1-17;

Epistle: Acts 1:1-8;

INFORMATION FOR APRIL SHEPHERD

If anyone has anything they would like to add to the Shepherd, the last day to send information is **March 15th.**

INFORMACIJE ZA APRILSKI PASTIR

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

DONATION FOR January 2010

Christmas (Bozic) Donation

Zlatko & Kimberly Theodorovic.....	\$ 150.00	Aleksandar & Zorana Petrovich	\$ 50.00
Rafael Gosovich	\$ 100.00	Nikola & Zorka Tica Family	\$ 50.00
R Belanick	\$ 100.00	Desa Mojsich	\$ 50.00
Milan & Betty Tica Family	\$ 100.00	Robert & Zorka Gojkovich	\$ 50.00
Vladimir Otasevich	\$ 100.00	John & Nevenka Kordic	\$ 50.00
Aleksandar & Ruzica Crnogorac	\$ 100.00	Patricia Culjak	\$ 50.00
Milanka Radosavljevic	\$ 100.00	Donald & Nada Halkovic	\$ 50.00
George & Ilinka Meglemere	\$ 100.00	Natalie Fitzpatrick	\$ 50.00
John & Nevenka Kordic	\$ 100.00	Radomir & Branka Cubrilo	\$ 50.00
Stanley & Veselinka Mojsich	\$ 100.00	Ilija & Anna Bradaric	\$ 50.00
Joe & Helen Rodriguez	\$ 100.00	Dragan & Michelle Vidovich	\$ 50.00
Milivoje & Cecilia Stefanovic	\$ 100.00	Jagoda Mastilovic Slavnic Milorad.....	\$ 50.00
Boris Jeremic	\$ 100.00	Stojanovich Zarko	\$ 50.00
Branko & Marcia Kovac	\$ 100.00	Bill & Martha Mamika.....	\$ 50.00
Zorka Stijakovic	\$ 100.00	Nenad Gojnic	\$ 40.00
Milos & Mileva Radmanovich	\$ 100.00	Velika Pejovich	\$ 40.00
David Sokitch	\$ 100.00	Adriana Radulovich	\$ 40.00
Silvia Kentera	\$ 100.00	Robert Miller	\$ 40.00
Proto & Protinica Popovic	\$ 100.00	Nada Tarantino	\$ 35.00
Jovana Ilic	\$ 100.00	Zoran Dmitrovic	\$ 30.00
Stevanna Ausban	\$ 100.00	Ivan & Tatjana Maksimovich	\$ 30.00
George & Mary Mileusnic	\$ 100.00	Jovo Tica	\$ 30.00
Steve & Lilly Orlaski	\$ 100.00	Mirjana Markovic	\$ 30.00
Brigita & Ana Mileusnic	\$ 100.00	Borislav & Mirjana Ilic	\$ 30.00
Anna Lisnich	\$ 100.00	Michael & Catherine Tarbat	\$ 25.00
Martha & Dragan Mihaljic	\$ 100.00	Nada Kosanovic	\$ 25.00
Slobodan & Tanja Mitic	\$ 80.00	Hal & Sylvia Kinney	\$ 25.00
Nina Sadovnikov	\$ 75.00	George & Patricia Saraba	\$ 25.00
Elsie Mrvos	\$ 50.00	Anne Cippa	\$ 25.00
Brian & Maria Popovac	\$ 50.00	Sonia Bryans	\$ 25.00
Miroslav & Zorica Ilic	\$ 50.00	Gary & Nancy Coleman	\$ 25.00
Slavko & Milica Turjaccanin	\$ 50.00	Joyce Sofranac	\$ 25.00
Savo & Bosiljka Petrovic	\$ 50.00	Vera Richardson	\$ 25.00
Paula Kordic	\$ 50.00	Savka Mileusnic	\$ 25.00
		Connie Ziacan	\$ 20.00
		Joseph Horton	\$ 20.00
		Srbn Bosnian	\$ 20.00
		Zora Crnoglavac	\$ 20.00
		Daisy Freeman	\$ 20.00

FINANCIAL REPORT for JANUARY 2010

Plate.....\$	1754.00	Interest Income.....\$	1.66
Candles.....\$	1985.00	Banquets Event.....\$	12,017.00
Stewardship.....\$	4962.00	Other.....\$	2490.50
In Memory & other donations.....\$	990.00		
Hall Rental.....\$	650.00		
Church Fees.....\$	400.00		
Christmas Donations.....\$	4576.00		
		Wash Account.....\$	700.00

Total Income for January \$ 29,826.16

EXPENSES

Diocese Fees.....\$	1048.92	Church Worship.....\$	0.00
Priest's Salary Dec. & Jan.....\$	reported in Dec.	Building & Grounds.....\$	2,211.11
Payroll Taxes.....\$	reported in Dec.	Miscellaneous.....\$	
Administration.....\$	1,076.64		
Priest's Benefits.....\$	655.06		
Charitable Giving.....\$	350.00		
Education.....\$	262.49		
Socials/Banquets.....\$	6,579.84		

Total for January \$12,184.06

Excess of Income over Expenses for \$ 17,642.10

General Account Balances:

Balance as of December 31, 2009.....\$ 31,973.00

Deposits in January 2010.....\$ 29,826.16

Expenditures in January 2010.....\$ 12,184.06

Balance as of January 31, 2010\$ 49,715.10

Wash Account.....\$ 600.00

In Memory of Branko Mitic

Slobodan & Tanja Mitic\$ 30.00

Other Donations

Peter & Jelena Tiemann\$ 100.00
 Mihaela Badea-Mic\$ 100.00
 Gordon & Pamela Zivich\$ 100.00
 Margaret Chernay\$ 100.00
 Valentina Stevens- *Haiti Fund*\$ 100.00
 Biserka Delich - *Building Fund*\$ 50.00
 Patricia Culjak\$ 40.00
 Patricia Culjak\$ 30.00

Fr Bill & Pj Mary Anne Weir - *Parish Home Renovation*\$ 25.00
 Daniel & Victoria Stojanovich.....\$ 20.00
 David Sokitch\$ 20.00

ENDOWMENT DEPOSITE

Fr Bill & Pj Mary Anne Weir - *IMO Protinica Nina Garic*\$ 100.00
 Fr Bill & Pj Mary Anne Weir - *IMO Milena Budie*\$ 50.00

Za pokoj dusi mojoj braci Mirki, Simi, Veljku, Branku, ljubomiru I mojoj majci, ocu, svekru I svekrvi

Slavko & Milica Turjacina.....\$ 50:00

David Sokitch\$ 20.00
 Anonymous\$ 20.00
 Dusko & Tatjana Susa\$ 10.00
 Stevana Ausban\$ 10.00
 Marija Krapcevic\$ 10.00
 Hal & Sylvia Kinney.....\$ 5.00
 Anonymous\$ 1.00

Shepherd Donations& Christmas Card's

Carolyn Metzka\$ 50.00
 Ronald & Mildred Radakovich.....\$ 25.00
 William & Brigita Perazich\$ 20.00

In memory of Protinica Nina Garic

Gene Plecas\$ 100.00
 Bill & Martha Mamika\$ 30.00

In Memory of Stanka Vuksic

Robert & Zorka Gojkovich.....\$ 50:00
 John & Nevenka Kordic\$ 30.00

In Memory of Sophia Cuchkovich Young

Anne Cippa\$ 20.00

Never neglect daily private prayer—When you pray, remember that God is present and that He hears you prayers. We read in Hebrews: "But without faith it is impossible to please Him: for he that comes before God must believe that He is, and that He is a rewarder of them that diligently seek Him."

People who Say that something is impossible should not interrupt those who are managing to get it done!

Editor's Note:

I would like to clarify that in last month's issue of the Shepherd, page 15, the poem "**Poem to Grandson**" was composed by an unknown author, and is merely a favorite poem of Valentina Stevens, who in no way attempts to take credit for the composition.

БЛАГОДАТ СВЕШТЕНСТВАСВЕТИ ЈУСТИН НОВИ (ВЕЛИЈСКИ)
ПИСМА

Предраго ми у Христу чедо,

Благословен Господ! Господ који увећава у теби анђелску благодат. Почело се са малим, а сада се иде из благодати у благодат. Свештенства благодат? Огромна, наданђелска: сваки свештеник по позиву свом чудотворац. Највеће чудо на земаљском свету: света Литургија; њу свештенодејствује, чинодејствује свештеник православни: Бог се поново оваплоћује; причесници примају васцелога Бога. А свештеник, шта ту даје од себе? -Чисту душу, душу очишћену од грехова и страсти, свете подвиге сванђелских врлина: вере, молитве, поста, љубави, милосрђа... Зато свештенику никад доста ни вере, ни молитве, ни поста, ни милостивости, ни Истине, ни Правде, ни Љубави, ни Живота. Разумс се, у свему томе вера води и руководи: она је срце сваке сванђелске врлине.

А Господ? - "Господ чини све што хоће вера", - вели Св. Исак Сириј. Вера, разрађена и умножена кроз остале свете врлине, - то је оно што ми морамо дати од себе, ако желимо спасења души својој. Зато свештенику увек неопходно: стражити над собом, чистећи себе стално од сваке страсти, од сваке нечисте помисли, од сваког непристојног осећања. У томе најбољи васпитач: молитвено правило пре светог Причешћа. Оно ипак као предуслов захтева: трепетно молитвено узбуђење и расположење, које ти, драги ми синко, имаш у доброј мери. Оно и зрачи из твоја два последња писма, нарочито из овог, после рукоположења, које јуче стиге. То негуј, то обрађуј у себи, јер без тога нема напретка у духовном животу. Треба нам сваког дана испуњавати ону свету Апостолску благодест и заповест: "Градите спасење своје са страхом и трепетом".

Препоручујући се твојим светим молитвама, сва ти блага жели од Господа, твој отац Јустин.

REMINDER

Dear Readers of the Shepherd—Pastir. If you have enjoyed reading the Shepherd 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 send 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 lmail adresu. Ako ne želite da primete Pastir recite i skinucemo vas sa nase Meling Liste. Hvala

Please help us decorate the Church and Christ's Tomb for the Easter Holidays.

Easter is upon us! We are now beginning to take donations for flowers to decorate Christ's Tomb and for the Church on Easter. You may wish to give a donation in memory, or for the good health, of a Loved One. Please specify that your donation is for Easter Flowers.

*Thank you!*

**Traditional Easter Dinner, Sunday
April 4, 2010**

10:00 am Divine Liturgy

Followed by Easter Banquet

Bring your family and friends!

Dobro nam došli!

ПОМОЗИТЕ ВАШУ ЦРКВУ

Orthodox Church

The Church of the Seven Councils

by Bishop Kallistos Ware



CONTINUED.....

The twentieth century, Western Orthodoxy

In the past the different autocephalous Churches — often through no fault of their own — have been too much isolated from one another. At times the only formal contact has been the regular exchange of letters between the heads of Churches. Today this isolation still continues, but both in the diaspora and in the older Orthodox Churches there is a growing desire for cooperation. Orthodox participation in the World Council of Churches has played its part here: at the great gatherings of the "Ecumenical Movement," the Orthodox delegates from different autocephalous Churches have found themselves ill-prepared to speak with a united voice. Why, they have asked, does it require the World Council of Churches to bring us Orthodox together? Why do we ourselves never meet to discuss our common problems? The urgent need for cooperation is also felt by many Orthodox youth movements, particularly in the diaspora. Valuable work has been done here by *Syndesmos*, an international organization founded in 1953, in which Orthodox youth groups of many different countries collaborate.

In the attempts at cooperation a leading part is naturally played by the senior hierarchy of the Orthodox Church, the Ecumenical Patriarch. After the First World War the Patriarchate of Constantinople contemplated gathering a "Great Council" of the whole Orthodox Church, and as a first step towards this, plans were made for a "Pro-Synod" which was to prepare the agenda for the Council. A preliminary Inter-Orthodox Committee met on Mount Athos in 1930, but the Pro-Synod itself never materialized, largely owing to obstruction from the Turkish government. Around 1950 the Ecumenical Patriarch Athenagoras revived the idea, and after repeated postponements a "Pan-Orthodox Conference" eventually met at Rhodes in September 1961. Further Pan-Orthodox Conferences have met at Rhodes (1963, 1964) and Geneva (1968, 1976, 1982). The chief items on the agenda of the "Great Council," when and if it eventually meets, will probably be the problems of Orthodox disunity in the west, the relations of Orthodoxy with other Christian Churches ("ecumenism"), and the application of Ortho-

dox moral teaching in the modern world.

Missions

We have already spoken of the missionary witness of the diaspora, but it remains to say something of Orthodox missionary work in the stricter sense of preaching to the heathen. Since the time of Joseph de Maistre it has been fashionable in the west to say that Orthodoxy is not a missionary Church. Certainly Orthodox have often failed to perceive their missionary responsibilities; yet de Maistre's charge is not entirely just. Anyone who reflects on the mission of Cyril and Methodius, on the work of their disciples in Bulgaria and Serbia, and on the story of Russia's conversion, will realize that Byzantium can claim missionary achievements as great as those of Celtic or Roman Christianity in the same period. Under Turkish rule it became impossible to undertake missionary work of an open kind; but in Russia, where the Church remained free, missions continued uninterrupted — although there were periods of diminished activity — from Stephen of Perm (and even before) to Innocent of Kamchatka and the beginnings of the twentieth century. It is easy for a westerner to forget how vast a missionary field the Russian continent embraced. Russian missions extended outside Russia, not only to Alaska (of which we have spoken already), but to China, Japan, and Korea.

What of the present? Under the Bolsheviks, as under the Turks, open missionary work is impossible. But the missions founded by Russia in China, Japan, and Korea still exist, while a new Orthodox mission has shot up suddenly and spontaneously in Central Africa. At the same time both the Orthodox in America and the older Churches in the eastern Mediterranean, who do not suffer from the same disabilities as their brethren in communist countries, are beginning to show a new missionary awareness.

The Chinese mission at Peking was set up in 1715, and its origins go back earlier still, to 1686, when a group of Cossacks entered service in the Chinese Imperial Guard and took their chaplain with them. Mission work, however, was not undertaken on any scale until the end of the nineteenth century, and by 1914 there were still only some 5,000 converts, although there were already Chinese priests and a seminary for Chinese theological students. (It has been the constant policy of Orthodox missions to build up a native clergy as quickly as possible). After the 1917 Revolution, so far from ceasing, missionary work increased considerably, since a large number of Russian emigres, including many clergy, fled eastward from Siberia. In China and Manchuria in 1939 there were

200,000 Orthodox (mostly Russians, but including some converts) with five bishops and an Orthodox university at Harbin.

Since 1945 the situation has changed utterly. The communist government in China, when it ordered all non-Chinese missionaries to leave the country, gave no preferential treatment to the Russians: the Russian clergy, together with most of the faithful, have either been "repatriated" to the U.S.S.R., or have escaped to America. In the 1950s there was at least one Chinese Orthodox bishop, with some 20,000 faithful; how much of Chinese Orthodoxy survives today it is difficult to tell. Since 1957 the Chinese Church, despite its small size, has been autonomous; since the Chinese government allows no foreign missions, this is probably the only means whereby it can hope to survive. Isolated in Red China, this tiny Orthodox community has a thorny path before it.

The Japanese Orthodox Church was founded by Father (later Archbishop) Nicholas Kasatkin (1836-1912), canonized in 1970. Sent in 1861 to serve the Russian Consulate in Japan, he decided from the start to work not only among Russians but among Japanese, and after a time he devoted himself exclusively to missionary work. He baptized his first convert in 1868, and four years later two Japanese Orthodox were ordained priests. Curiously enough, the first Japanese Orthodox bishop, John Ono (consecrated 1941), a widower, was son-in-law to the first Japanese convert. After a period of discouragement between the two World Wars, Orthodoxy in Japan is now reviving. There are today about forty parishes, with 25,000 faithful. The seminary at Tokyo, closed in 1919, was reopened in 1954. Practically all the clergy are Japanese, but one of the two bishops is American. There is a small but steady stream of converts — about 200-300 in each year, mostly young people in their twenties or thirties, some with higher education. The Orthodox Church in Japan is autonomous or self-governing in its internal life, while remaining under the general spiritual care of its Mother Church, the Moscow Patriarchate. Though limited in numbers, it can justly claim to be no longer a foreign mission but an indigenous Church of the Japanese people.

The Russian mission in Korea, founded in 1898, has always been on a much smaller scale. The first Korean Orthodox priest was ordained in 1912. In 1934 there were 820 Orthodox in Korea, but today there would seem to be less. The mission suffered in 1950 during the Korean civil war, when the church was destroyed; but it was rebuilt in 1953, and a larger church was constructed in 1967. At present the mission is under the charge of the Greek diocese of New Zealand.

WILL CONTINUE.....

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

Mihajlo Kruska	Zorica Popovic	Rade Popovic
Nikola Dragovic	Ana Bozinovic	Milli Maticic
Dusko Pesevic	Horia Ion Groza	Danica Ryder
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		

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 you 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.

You are invited!

Please come to the first "Historical Recollections of Our Church" potluck and get-together to be held on Saturday, March 13th at 10:30 a.m. in the Church Hall.

This will be the beginning of 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. Father Dane hopes to gather and compile this historical information on the Church to memorialize in a book and preserve for the future.

This event is open to anyone (and everyone!) who would like to attend and contribute their special memories from the beginning of the 65th Street Church (and before) to the present. Please spread the word and gather your stories, recollection and/or pictures to bring along with your favorite Lenten dish to the potluck.

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

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.

March 27, Lazarus Saturday, -
Cleaning of Church
April 4, Easter—Vaskrs
June 27 Vidovdan Celebration
July 18 Drazin dan
August 1 Children's Camp
August 28, Church Slava

Your Church Board Welcomes you.

ПРАВОСЛАВНИ ПАСТИР НА ПОЧЕТКУ ТРЕЋЕГ МИЛЕНИЈУМА

Јереј Србољуб Милетић

NASTAVAK... Ко се постиди мене и мојих ријечи у роду овоме прељуботворноме и грјешном, и син ће се човјечији постидети њега кад дође у слави оца својега с анђелима светима"! (Мк. 8, 38.)

Значи, жртвовати материјалне вредности ради духовних - то је врлина. Жртвовати духовне вредности ради материјалних, то је - грех. Јер, шта је по Јеванђељу највредније? Чистота срца и чистота Вере. А, може ли се Хришћанска вера и људско срце очистити компромисом? Не! Они се њиме прљају!

ПРИХВАТАЊЕ КОМПРОМИСА У ЦРКВИ

Понекад, под утицајем светских токова или модерних "дипломатских" притисака на Црквену јерархију, дође до неког "компромиса" у Цркви, нарочито ако се ради о две, на изглед духовне вредности, т.ј. ако је реч о "вишим интересима и циљевима" или можда евентуалном "спасењу душа". То се обично правда тиме да у Цркви, с једне

стране постоји оно "Божанско", које је непроменљиво, и с друге стране "човечанско" наслеђе, пракса и обичаји, који се могу "кориговати" и мењати према условима и времену у којем живимо.

Други пак, иду још даље, сматрајући да у одређеним приликама можемо, попут светских дипломата "трговати" разним "људским" или "човечанским" установама или уређењима, т.ј. свим и свачим, осим са истинама наше вере. Нарочито ако се ради о "спасењу" кажу они, можемо, и требали би мењати Уставе, обичаје и законе, ради неког "вишег добра" и ради "спасења душа", или чак - да би били у "кораку са временом".

Али, Црква Христова се не може сводити само и искључиво на догматику, јер се она не састоји једино из некаквих формула или "истина наше Вере". Ми знамо да је цела Црква - Божанска невеста, без мане и недостатка. Како онда објаснити њено рашчлањивање по тренутној потреби, на некакве "две половине"? Божанску и човечанску? Такве процене стварају много више проблема него што их решавају, Тешко је освртати се на

сличне примере у историји и доказивати "шта би било кад би било..." Али, једно је сигурно: "спасање душа" се никада није "купувало" политичким или "дипломатским" уступцима, компромисима и потезима. Осим тога, у Цркви не постоји некаква "елита" за коју не би важила правила која су иначе обавезна за све Хришћане. Оно што није дозвољено Хришћанину, још више није дозвољено свештенику, епископу, па ни патријарху ни Сабору, а обратно: оно што се очекује од "обичног" верника, очекује се много више од Црквених вођа.

Многи ће олако потегнути питање "спасања" или "вишег добра и користи" на овај или онај начин: "У колико служи спасању, може се дозволити то и то..." Али, ми немамо право да трошимо наслеђе које нисмо стекли. Јер, ако је по Богу: Црква је Божија, Христова, а не наша. Ако је по човеку: свети Оци су установили овај поредак у Цркви - а не ми. И сад, ако га ми распродамо "ради спасања" или ради "вишег добра", шта ће остати будућим генерацијама? Чиме ће се оне спасавати и стицати та "виша добра"?

Али, овде треба нагласити да је Господ милостив, уколико нисмо злонамерни. Јер и у причи о "Блудном сину" који је потрошио очево имање, када је дошао себи и покајао се, Отац га је ипак примио. Нека Господ прими и нас, за наше, ако и мало покајање.

ОДГОВОРНИ ЗА ЉУДСКЕ ДУШЕ

Не би смели да се у пракси понашамо као да смо већи национал-патриоте него Хришћани, као да смо позвани да будемо народни посланици, а не свештеници; као да треба да нас воде некакве дипломате, а не духовници - епископи... Не бисмо смели да се изговарамо тиме: да је "Црква народна", да ћемо "одговарати за људске душе", да "не смемо да саблазнимо никога", и т.д. Ако само мало дубље размислимо о овим разлозима видећемо да су они лукаво злоупотребили.

Да! Тачно је: "одговараемо за људске душе", али не подједнако за све које смо икада срели у животу, већ управо за оне које су нам поверене или које су нам се повериле. Одговараемо најпре што ми сами нисмо били бољи, што нисмо пружали бољи пример и имали више љубави за ближње; али, била би крајња гордост да сами себе прогласимо за најодговорније личности за цео свет, за све наше сународнике и све са којима икада дођемо у додир.

Неко може да помисли на светоотачку изреку: "сви смо одговорни за све"! То је тачно! Али, питање гласи: У којој мери? Морамо бити свесни да свакодневно живимо у свету који се противи Јеванђељу, кроз телевизију, новине, политику, школу...

А, Господ не би био праведан када би нас лично прогласио одговорним за сваки проблем и свако противљење наших ближњих истини, правди, Цркви, Предању и т.д. Није замисливо да одговарамо за туђу слободу избора, т.ј. оне који неће, већ првенствено за оне који хоће Цркву, спасање и Јеванђеље. Према томе, не треба потпуно помешати нашу одговорност за нас саме (и нашу способност љубави према ближњем, зашта смо одговорни), са туђом слободом избора да прихвате или да се противе Христу и Цркви. Ми смо углавном одговорни за свој избор, а не за туђи.

Одговараемо за оне који су добровољно прихватили Христа, Цркву и свештенство као духовне вође, а не могу да замислим да ћемо одговарати за оне који лукаво покушавају да манипулишу Црквом, који нас гоне или покушавају да нас искористе за своје циљеве. Сам Господ је рекао да можемо одговарати само за оно што нам је дано, а не и за оно што нам није дано. Сматрати да смо могли сваки проблем да решимо или пак, да смо сваког човека могли да придобијемо, била би крајња гордост.

И СЛОБОДА И ОДГОВОРНОСТ ИМАЈУ ГРАНИЦЕ

Сматрам да увек морамо да поштујемо границе: како туђе слободе, тако и своје

одговорности. Прва граница је туђа лична слобода коју нити смемо нити можемо да кршимо. Јер, Господ је људима дао слободу да прихвате или одбаце спасање, Цркву, Јеванђеље. Уколико одређени људи не желе добровољно да ступе на пут спасања, не можемо их силом или некаквом "дипломатијом" приморати. Ако то и успемо - осветиће нас се, јер ће се такви, кад - тад, опет незадовољни, окренути противу нас и биће штета већа од користи.

Друга граница су наше моћи: не можемо тврдити да смо одговорни за све на свету и за цео свет, јер се та одговорност пре свега односи на нашу љубав према ближњем, а не на Цркву као Божанску установу "која нема мане или боре или тако што". Нећемо ли управо радити противу те љубави ако браћи, која раде противу интереса Цркве, не саопштавамо истину - ради њиховог добра, ако не чувамо чистоту Православља и Предања које није наше, већ смо га и сами, неукаланог примили од отаца? Хоћемо ли сада то Предање и ту Цркву каљати и крњити ради неког брата који ради противу ње - не би ли га можда, евентуално спасили? Мислим да - не само да га нећемо спасити - већ ћемо га гурнути и даље у пропаст, јер смо управо ми дужни да га, уколико је могуће, спречимо у покушају кварења Цркве и светоотачког поретка; колико ради

Цркве, толико и ради - њега самог. У сваком случају, треба увек имати на уму да нити је наша одговорност безгранична, нити је туђа слобода неограничена. И за једно и за друго постоје Божански и људски закони којима смо подложни и које смо дужни да поштујемо за добро Цркве и својих ближњих.

"НАРОДНА ЦРКВА "

Било је времена када је Црква имала већи или мањи утицај на читав народ, на државу, обичаје, јавност. Међутим, свештенство и Епископи по своме позиву и призиву дужни су да воде - не некакав "народ", или масу, него Цркву, т.ј. Божији народ, а не просто - "народ". Јер, постоји "народ Божији" који је у ствари Црква Христова, и постоји просто "народ" који је световни скуп припадника истог племена или пак разних племена на заједничкој територији... Да би избегли замке и лукаве сплетке нечастивога, треба увек да правимо разлику између Цркве и данашњег, врло секуларизованог света и народа.

Једно је пастирска брига или мисионарски рад међу таквима које би желели да придобијемо за Истину, а сасвим друго - њихово "аутоматско" укључивање или убрајање у стадо Христово", у Цркву, па чак и радо

примање у црквене одборе, као што је то несмотрено и преамбициозно рађено у дијаспори, у нашим епархијама и парохијама по западним, тзв. "слободним" и "демократским" земљама.

Знамо да се од духовног пастира тражи више љубави и бриге за ближње него од "обичног" Хришћанина. Поједини пастири су, по својој љубави према ближњима и према своме народу, склони да олако све називају "Божији народ", јер њихова љубав према ближњима им просто не дозвољава да искључе никога. Добро је да пастир има љубави за све своје ближње и да их сматра "Божијим". Њих треба волети и привлачити Цркви и Христу, али их, још "неоцрквљене", не би требало уздизати на положаје у парохијама и уопште у Црквеним телима, давати им права да одлучују о смеру у коме иде Црква или парохија. Ако то чинимо, онда опет збацујемо са себе одговорност вођења верних и предајемо себе и поверено нам стадо неукима, невичнима, неискуснима и неспремнима. Они би свакако одлучили најбоље што знају, али то сигурно не би било најбоље за Цркву или за душе верних. Увек се треба сећати да је одговорност пропорционална дару и положају у Цркви, и да се она никада не може

делити на "равне делове". Неки имају обичај да кажу да је "народ градио цркве" и да је све то "народно". Али, данас у народу има много више оних који се директно, свесно или несвесно, противе Христовом Путу; који по својој слободној вољи уопште не желе да их вођи некако свештенство или Црква, оних који чак нису ни крштени или пак припадају другим верама и неверама, странпутицама и заблудама, политичким или ко зна каквим партијама и сектама. Замишљати да Црква и свештенство могу да представљају и да воде и такве; да би и њих, макар, и противу њихове воље, требали некуда и некако да доведемо, било би не само нереално и већ и неправедно, јер ни Господ на силу не тера у рај. Према томе, Црква у суштини није "народна", него је Црква Божија и Црква верних; а свештенство није "народни" вођа, него духовни пастир и вођа верних, Хришћана, побожних људи - вођа пута који уводи у вечни живот. Ни сам Христос није био ни "дипломата" ни народни вођа, иако је то могао боље од свих нас. Према томе, што год Христос није, не могу бити ни Његови следбеници, без опасности да се тиме не удаљују од Христа.

Треба додати и то, да у извесном смислу, Црква ипак може да буде "народна", али не било којег или било каквог народа, светине или масе,

већ само верног јој народа. Црква такође јесте "народна" у смислу да се свима, чак и невернима, пружа и нуди њено богатство благодати, али им се наравно, не може давати да управљају Њоме и диктирају "правац" којим ће она ићи. Ако то радимо онда не вршимо своју дужност него перемо руке као Пилат који није учинио оно што је требао, и што му је било јасно, већ је из политичких разлога, и због "притиска јавности" препустио народу да одлучи! Усудио бих се да кажем такође, да сваки пут када ми данас "препуштамо народу" да "демократски" донесе одлуке које су штетне за Цркву, или када под "притиском јавности" ми сами доносимо такве одлуке, ми у ствари, као и Пилат, поново перемо руке и распињемо Господа.

О "НАРОДНОМ СВЕШТЕНИКУ"

Кажу да свештеници треба да "служе народу". Тачно је да смо сви ми пре свега слуге Божије, па тек, као Божије слуге дужни смо да служимо један другоме. Уколико нисмо слуге Бога највишега, онда ни наше служење један другом нема смисла нити везе са Богом и спасењем. Свештеник је првенствено дужан да води бригу о верном народу, или вернима, за које је одговоран. Стога, свештеници јесу слуге, али - само слугу Божијих, т.ј. Хришћана, верних. Никако слуге - слугу овога света.

NASTAVICE SE.....

...from Our Village...

Augustine Daniel Detres

was Chrismated into the Orthodox Faith on Monday, January 18, 2010, the Eve of Theophany. The following day, Jan., 19th, Theophany, the Day our Lord Jesus Christ was Baptized, Augustine had his first Holy Communion. On Wednesday, Jan. 20th, Augustine celebrated his first Slava – St. John the Baptist (the Saint he chose). His was a true celebration of our Faith – 3 days long. Augustine's Kuma Luba Karnaookh beamed all three days as she welcomed him into our Faith. Regarding his Chrismation, Augustine stated, "I felt such Freedom! For the first time in a long time, my conscience felt clean. I am truly happy my family was able to be here to witness my vows." Augustine's parents, Idelfonso and Lisa Detres, his brother, John, and sister, Rachel, had all travelled from southern California to be with Augustine. His grandmother was also in attendance. When asked what had prompted this 20 year old man to become Orthodox, his answer was poignant. "This was the proper thing to do. Everyone has to come home. I came back to Jesus' Church." We welcome this young man into our Family and are thankful God has led him to us.

SUPPORT YOUR CHURCH

May God Grant His newly illumined Servant, Augustine Daniel, Many Years

Augustine Detres will be leaving us on March 15th and heading to Ft. Benning, Georgia. He will be in the Army – infantry. Please keep him close to your hearts as he prepares to be deployed to the Middle East.

If you know of anyone who should be noted in ...from our Village, please let me know. Any mistakes or omissions are only mine. Popadija Mary Anne – 488 – 0827. maryannepu@yahoo.com.

"With these five languages you can travel around the world and the whole world is yours. You love everyone alike – irrespective of Religion or Nationality, irrespective of anything. God's people are everywhere. And you can never know if the person you meet today will not be tomorrow's Saint..." Mother Gavrilia – Ascetic of Love.

...Passages...

St. Sava Celebration - 2010

January 31, 2010

Sophie Cuckovich Young

Fell Asleep in the Lord on January 5, 2010 at home. Sophie was born in 1919 and was the youngest of 8 children. (Her Mother was Sveta Cuckovich, one of the founding members of our Church here in Fair Oaks.) Shortly after her birth in Livermore, CA., the family moved to Sacramento where she lived till her passing. Sophie's God-given talent that she shared with our community was her ability to raise funds. She shared this talent as we built our Hall and Church. This lovely lady will be missed by her family and many friends. We extend our deepest sympathies to her husband, Robert Young and her many nieces, nephews and their families.

May God Grant Memory Eternal to His Servant, Sophie

Georgina Stevenson

Fell Asleep in the Lord on January 25, 2010 at home. At an early age, Georgina decided what was going to inspire her. She joined the Marines where she rose to the rank of Sergeant during her 3 year commitment. When she exited military life, she became a court reporter. During her 40 year career as a court reporter, she travelled extensively to assignments as far flung as Hawaii to New Orleans and from San Jose to Sacramento (home). Georgina worked tirelessly for the St. Sava Mission Church in her later years. Most recently, Georgina served as Secretary for our own Senior Citizens' Group. Georgina was a devoted friend to all who knew her and she will be sorely missed. We extend our deepest sympathies to her step-sister, Irene Patterson (Donald) and her dear friends, Savka Mileusnic and Vera Malkovich.

May God Grant Memory Eternal to His Servant, Georgina

What a lovely celebration we shared on Sunday, January 31st! There were children of all ages everywhere! Praying in Church at Divine Liturgy; receiving Holy Communion; dressing in the Sunday school rooms; serving food in the hall; laughing in the restrooms; dressing "hair" on the stairs and the table in



the back of the hall; 'running' errands up and down the stairs; calling out to each other to 'hurry up' (for

whatever needed doing immediately); lining up for the procession in for their program and performing in the program honoring St. Sava, Patron Saint of Children.

We are Blessed by God that so very many people joined hands this year and created one of the most wonderful events honoring St. Sava that we have had in many years.



Under the urging of Zlatko Theodorovich and Vesna Mojsich, Parents tutored their children, brought them to practices and encouraged them to

participate in various venues. We had poetry recitations, songs, musical instrument performances and dances by the different age groups. The overall presentation was wonder-

ful to witness.

Bogdan Bradarich and **Brigit Cvetich** were our Kumovi for the celebration. Bo admitted that **Baba Ana Bradarich** helped compose his speech. When asked if he made the zhitto, he responded, "Baba did it – I



like hers and don't want to taint it." Both Bo and Brigit stated they felt comfortable in Church. Bo

found he was paying closer attention to the Divine Liturgy than he often does. "I especially found myself getting caught up in the sermon about the Prodigal Son." Brigit stated, "In the hall, I tried to set a good example for all the younger children – I knew they would be watching us."

The food was prepared by the loving hands of our beloved President, Miroslav Milovanovich. Just as when Jesus fed the 5000 people, Miroslav prepared more than enough for the 250+ people in attendance.

Many of us also took plates of food to those unable to be in attendance due to illness or work.



Such an outpouring of love – to look out for those unable to be here – we went to them!

All the people working in the kitchen, the bar and all the food servers were Kumovi of Fr. William and Popadija Mary Anne. St. Sava is their Slava and their Kumovi volunteered their assistance. Again, another example of loving hands offering their service for

our celebration.

Fr. Dane was assisted in the Sanctuary by our retired Priest, Protopresbyter Miladin Garic as well as Fr. William Weir. Proto Miladin's Slava is also St. Sava. Even though he



was thrilled to greet and visit with many of his friends, he realized this was his first Slava celebration without his beloved Protinica Nina at his side. She left this world in November. May her Memory be Eternal.



As the last lingering laughter faded away in our hall and the lights were dimmed, we pray that all

our children who attended, those who participated in the program and those who watched, will have a wonderful memory of our St. Sava Slava celebration -- 2010.



May God Bless EACH person who offered assistance in any way to make our 2010 celebration one worthy of the honor we offer to St. Sava.

Subscriptions for Shepherd
Year \$15.00
Monthly \$1.50



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
FAIR OAKS, CA 95628